The Cable Tow

Vol. X Manila, P. I., August 1, 1932 No. 3

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

BROTHERHOOD

The years are long and the winds are chill
On the lonely trail ascending,
And the road is rough on the sunset hill
Where we look toward the journey's ending.

The lights grow dim and the echoes fade
From the voices we love in life's morning;
The night creeps near with deepening shade
That breathes of the end a warning.

But if from the wayside a voice rings clear,
O'er the sigh of the wind's repining,
And we see the face of a brother near,
Through the gathering twilight shining.

We tread with a lighter step the way,
Nor seems the path so dreary;
Nor the shadows so dark at the close of day
Nor the heart so worn and weary.

Thus hand in hand in the sacred clasp,
We pass toward the great Forever,
With our hearts held fast in the warming grasp
Of a love that will not sever.

—Carl W. Mason.

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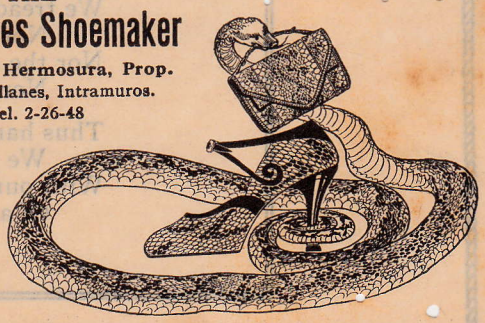
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THE CABLETOW

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 6,550 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 **August 1, 1932** **No. 3**

Editorial Section

Our Grand Lodge Anniversary

In the official section of this number, our readers will find a circular of the M. W. Grand Master announcing that during the period from November 17 to December 19, 1932, the Masons of the Philippine Islands will celebrate the Twentieth Anniversary of the birth of our Grand Lodge, and enjoining the Lodges to make preparations for this observance. The history of our Grand Lodge is one of which we may well be proud. It has grown and progressed marvelously; it has won the esteem and approbation of the Masonic world; it has solved many intricate problems; it has weathered many storms. Indeed, as our M. W. Grand Master says, it is "a great honor to militate under its glorious banner." The Grand Lodge of the Philippine Islands has the unique distinction of being the only regular Sovereign Grand Body of Masonry in Asia. Europe, America, Africa, and Australia each have more than one sovereign Grand Lodge, only the vast territory of Asia contains but one, and that is our own Grand Lodge of the Philippine Islands.

The occasion for showing our loyalty to and pride in the Grand Lodge to which we owe allegiance is approaching and we hope the Twentieth Anniversary celebration will be a brilliant and enthusiastic one.—*L. F.*

The First Degree

The Degree of Entered Apprentice is the first, the initiatory degree of Freemasonry and therefore that step in our mysteries which gives a man the first glimpse of the Craft at work. First impressions are apt to be lasting, hence the first impression that a man receives of Freemasonry should be made a worthy and dignified one. The preparation that he receives just before entering the Lodge room is an important factor. The "funny Brother," the clown of the Lodge—unfortunately that specimen does exist—must be kept away from the man about to be received into our Fraternity, and all levity must be avoided. During the ceremony of initiation there should not be any relaxing of that decorum and solemnity that is essential in all Masonic work. A small attendance is likely to create a poor impression in the mind of the candidate; but as those present cannot multiply themselves, they should endeavor to remove that unfavorable impression wholly or in part by their conduct. One inattentive, bored-looking Brother, or a conversation in progress on the side-lines while the lecture is being delivered, is apt to spoil the effect of the lecture. The exodus of members just before the lecture is another thing that many a Brother has noticed upon being placed in the north-east corner of the Lodge.

The First Degree being the introduction, the foundation, the Master of the Lodge can do nothing better than give it special attention. Let him carefully instruct the Stewards and Marshal and let him admonish all the Brethren present that it is their duty to assist him in making a Mason instead of contributing towards marring one in the making. A few words to the Lodge while the Marshal is outside attending to his duty will help a great deal.—*L. F.*

Our Masonic Hospital

We invite the attention of our readers to an article on the Annual Meeting of the Masonic Hospital for Crippled Children published in this number of our paper. The Masonic Hospital does not receive the general support to which it is entitled. Year after year, the same officers and members have borne the burden and contributed liberally of their time and money to carry on the good work. To these Brethren great credit is due and no one denies them the praise they merit; but we would like to see this approbation expressed in a more practical and tangible form. Question: What have *you* done to aid and assist the noble work that is being carried on by Masonry in these Islands for the poor crippled children?—*L. F.*

"The duty of a Mason as an honest man is plain and easy. It requires of us honesty in contracts, sincerity in affirming, simplicity in bargaining, and faithfulness in performing. Lie not at all, neither in a little thing nor in a great, neither in the substance nor in the circumstance, neither in word nor deed; that is, pretend not what is false; cover not what is true; and let the measure of your affirmation or denial be the understanding of your contractor; for he who deceives the buyer or the seller by speaking what is true, in a sense not intended or understood by the other, is a liar and a thief.—*Morals and Dogma.*

Editorial Comment and Correspondence

Good for Kasilawan!

In the monthly bulletin of Kasilawan Lodge No. 77, of Manila, we notice the following item:

It will be a source of pleasure to inform the brethren that our Lodge has paid up the last instalment to the Masonic Hospital for Crippled Children. Our Lodge is now a Life Member of this charitable Institution.

It is gratifying, indeed, to read such news, especially in these days when money is scarce, and we congratulate Kasilawan Lodge most heartily upon the fine spirit shown by it.

Remain Through the Work

Under the above caption, our Seattle colleague, *The Masonic Tribune*, calls attention to an objectionable practice regarding which we have heard complaints in our own Grand Jurisdiction, as follows:

"All Masons employed shall meekly receive their wages, without murmuring or muting, and not desert the master until the work is finished."

In this sentence, taken from one of the earliest Masonic manuscripts, the Scottish Rite Progress shows that two duties are required which are imperative, as indicated by the use of the word "shall." First: The Craft shall not desert the master until the work on which they are engaged is completed fully.

One of the most distressing of occurrences happens when, in conferring the degrees brethren take advantage of the first opportunity during a temporary pause in the work to arise and ask leave to retire or, what is still worse, to retire without asking leave.

This frequently continues until scarcely enough are left to assist the master in closing lodge. This practice is not only objectionable, but it is un-Masonic. It produces "confusion among the workmen" and it is discourteous to the master. It detracts from the solemnity and impressiveness of the work, and it is expressly forbidden by the laws of Masonry.

Permission to retire at such times should never be requested unless there is some urgent necessity for it, and if this request is made in the absence of such necessity, the master is perfectly justified in refusing to grant it. The master of a lodge should never give his consent for the members of his lodge to disobey the law.

This objectionable practice is becoming more and more common in all lodges. At the close of the business session or the first section of a degree, there is a rush for the anteroom. Members begin to take off their aprons before they leave the lodge room. Some go home at once, others remain to talk in the anteroom in a loud tone of voice that interferes with the work in the lodge room, while others go to the club rooms.

The officers are entitled to the support and encouragement of the lodge members, whose duty it is to remain until the work is completed.

We desire to add a few words to what our colleague has said. When the Master of a Lodge, through lack of punctuality in opening Lodge and through poor management, draws out the work so much that the hour is unduly late when the lecture of the degree is about to be delivered, he only gets what he deserves when many of the members take French leave, slipping out at some convenient moment.

Attending Lodge

The *Ivanhoe Masonic News*, our bright Kansas City contemporary, has the following pertinent remarks to make on Lodge attendance:

The success or failure of any institution depends very greatly, if not entirely upon the individual efforts of its members. This is true of a Masonic Lodge, the same as of any other organization, whether it be business, fraternal or what not. The goal cannot be reached, nor the utmost of success achieved, if the effort is left to a few. The responsibility is upon the shoulders of the entire membership, and if they do not respond the advancement of the cause will be retarded in relative proportion. Your Lodge needs your loyal support—your active support. It is your duty to give it, by attending its meetings and by entering into tis activities in some form or other. Each should contribute, in some way, by thought and effort, to the solution of its problems. There is always work to do, and each of you will be happier in the doing of it, than in sitting idly by, leaving the work to a more willing few. Attend your lodge once each month, and find occasion to make yourself agreeable to others in attendance, if you do not wish to participate in the ritualistic work. You will enjoy it, say nothing of your contribution to the pleasure of others for the evening.

Nothing is more disheartening to the Master and other officers of the Lodge than a poor attendance at the meetings. The candidate, too, is of necessity unfavorably impressed when, upon being brought to light, he sees but a handful of representatives of a Freternity that numbers millions. The worst of it is that we have many habitual absentees. To convert these into attendants is in many cases not difficult: a little missionary work on the part of the officers or other members is often sufficient. Try it and see!

Look Upward

The above is the title of an article in The Masonic Club *Journal* of Sydney, N. S. W., which meets with our approval. Man ought to be a healthy combination of idealism and good practical sense, with a great deal of unselfishness tempered by good common sense, and of firmness tempered by kindness. Success measured by dollars or station in life should not be considered the main purpose of man's existence here below. Men boasting of great power or wealth are often rank failures in everything else and are rich only in what they perhaps sold their souls and honor to gain. Here is what our Australian colleague has to say:

A man who makes business or professional success his only object, who bends all his energies to that end, regarding not his treatment of his fellows or the development of his character, with ordinary ability can generally attain his ends. So the politician who is without settled convictions, who seeks office for personal ends, who does not appreciate the first principles of statesmanship, who sways and veers with changing opinion, always with an effort to be on the popular side, can doubtless succeed in holding office a good deal of the time. But it takes a strong man to move among his fellows holding his own in the world's contests and, at the same time, maintaining high ideals and retaining a clean and wholesome character. It should be the effort of men, when their feet are planted upon the earth and their hands are calloused with the common duties of everyday life, at the same time to keep their eyes upon the stars.

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Antonio González has appointed Wor. Bros. Joseph F. Boomer (9), Rufo M. San Juan (22), and Brigido Capili (42) to act as Grand Lodge Committee for visiting the sick during the month of July, 1932.

[Grand Master's Circular]

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINE ISLANDS

Manila, P. I., July 15, 1932.

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

Dear Brethren:—

Two decades ago, the leaders of the Craft in the three Lodges holden at that time in the Philippine Islands under the jurisdiction of the M. W. Grand Lodge of California, namely, Manila Lodge No. 342, Cavite Lodge No. 350, and Corregidor Lodge No. 386, considered that the time was ripe to found a sovereign Grand Body of Masonry in these Islands. Inspired by that pioneer spirit which has for centuries accompanied the American people in their westward advance, they resolved to sever their connection with California Masonry though it had become very dear to them, and to lay the foundation of the first Sovereign Grand

Lodge of Masons in this part of the world. Obstacles and difficulties seemed to arise in every direction; but undaunted, these faithful Craftsmen persisted in their endeavor, and on December 19, 1912, the M. W. Grand Lodge of Free and Accepted Masons of the Philippine Islands was born in the city of Manila. How it progressed, how it gained not only the recognition of regular Masonry all the world over but also the good will of the Masons working in this country under the Spanish Grand Orient, and how that feeble organization of three Lodges developed into a universally recognized Grand Body with 104 subordinate Lodges, is a matter of history. We all look with pride and satisfaction upon the splendid record of our Grand Lodge and count it a great honor to militate under its glorious banner. It is, therefore, but meet and proper that we should observe the twentieth return of that historical date with suitable exercises. In what these shall consist and whether they shall be simple or elaborate is left to the discretion of each Lodge. It is suggested, however, that the Lodges of Manila and immediate vicinity join in the observance of the event by the Grand Lodge for which suitable preparations are being made.

The preliminary meeting for the formation of our Grand Lodge having been held on November 17, 1912, our Lodges may observe the 20th Anniversary of its foundation on any day between November 17 and December 19, 1932. The Grand Lodge Officers will celebrate this Anniversary on November 17, 1932.

Inspectors of Lodges in the provinces are enjoined to communicate with their Lodges on this subject and to give them the necessary advice and assistance.

Fraternally yours,

ANTONIO GONZÁLEZ,
Grand Master.

Stated Meetings of Manila Lodges

August 11 (*Second Thursday*).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.

August 12 (*Second Friday*).—Dapitan No. 21, Plaridel Temple.

August 13 (*Second Saturday*).—Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.

August 17 (*Third Wednesday*).—Sinukuan No. 16, Plaridel Temple.

August 18 (*Third Thursday*).—Solidaridad No. 23, Plaridel Temple.

August 19 (*Third Friday*).—Modestia-Liwayway No. 81, Plaridel Temple.

August 20 (*Third Saturday*).—Hagdang Bato No. 87, 527 Alvarado; High Twelve No. 82, Masonic Temple.

August 27 (*Fourth Saturday*).—Biak-Na-Bato No. 7, Masonic Temple.

September 1 (*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.

September 2 (*First Friday*).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.

September 3 (*First Saturday*).—Nilad No. 12, Plaridel Temple; Tagalog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

September 5 (*First Monday*).—Luz Océanica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

September 6 (*First Tuesday*).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

September 7 (*First Wednesday*).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.

September 8 (*Second Thursday*).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.

September 9 (*Second Friday*).—Dapitan No. 21, Plaridel Temple.

September 10 (*Second Saturday*).—Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.

September 12 (*Second Monday*).—Southern Cross No. 6, Masonic Temple.

September 13 (*Second Tuesday*).—Benjamin Franklin No. 94, Masonic Temple.

September 14 (*Second Wednesday*).—Bagumbayan No. 4, Masonic Temple.

Bro. Bullis' Guide Handled by Macoy

Bro. H. Edmund Bullis' Masonic guide to Washington, D. C., which we reviewed in our July number, may be obtained from the old-established firm Macoy Publishing and Masonic Supply Co., 35 West 32nd Street, New York, N. Y., for the sum of 50 cents, U. S. currency, postpaid.

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

My Message
VII

The Poetry of Masonic Symbolism.

Masonry is not only a science; it is also an art. In its beginnings it was an operative art. Today it is a speculative science and still it has remained an art.

Masonry in speaking to man uses the language of symbolism. Man may be very eloquent. There may be orators and writers able to convey their meaning most eloquently by word of mouth or in writing. But all their eloquence cannot surpass that of the symbol.

The symbol is the language of Masonry. It conveys the same meaning to the Mason in the torrid zone as in the regions of ice and snow. The symbol is the same in the Arctic as in the Antarctic, in the Orient as in the Occident.

Through its symbols, Masonry sheds the same brilliant light in all five parts of the globe, regardless of the difference of language or idiosyncracy of men and nations.

The appeal of the symbol to the Masonic heart is as potent now as it was generations ago; the symbol appeals to man's mind and feelings with the plasticity of its imagery and creates upon Masons the same vivid impression now as it did in the past.

Thanks to the symbol, the light of Masonic Thought shines as brightly now as when it was first born.

The symbol makes the idea much clearer and renders our feelings more intimate, more personal, more perceptible.

Accidents of time and place may to some extent influence the impression created in us by symbols, or the more or less active imagination of man may increase or decrease the intensity of that impression; but it is a fact, nevertheless, that the idea which we derive from symbols, considered in their essence, is the same in its various aspects as was that which Masons received from our symbols in the first days of our Institution.

For this reason, symbolic meanings do not become warped or twisted in the course of the years and centuries. The human vocabulary, being deficient and abstract, is apt to give rise to interpretations that do not properly convey the idea. This is not the case with the symbol, which is more permanent for the reason that its action is more concrete and direct.

To know the Idea masonically through its symbols is to possess the poetry of the Masonic art. Any Mason who delves deeply into it will learn to love its poetry, the poetry of Masonic symbolism.

The art of symbolism is so closely interwoven with the science of Masonry that the two form one whole. For this reason, the lecturer Harold W. Morisset says, with reference to this subject: "Take from Masonry its symbolism and you remove the soul from the body, leaving nothing but an inert mass of fetid matter ready for rapid disintegration."

This explains why we must urge all our Brethren, as we do in this message, to endeavor to become intimately acquainted with Masonic symbolism.

Let us not forget that when our spirit is filled with the light of Masonic symbolism and with the poetry that gives it life, we gain spiritual contact with the Brethren of all countries and all times and an invisible chain is forged which unites us all spiritually into one international and cosmopolitan whole.

What Mason, of this present day or of past centuries, does not recall to mind, upon putting on his apron, the

sublime lesson that it conveys? Contemplating it, the idea of WORK comes to our mind, and the mere thought that we constantly wear it suggests to us the reflection that it is the design of the Deity that we must work constantly. For this reason an illustrious Mason, Brother Mackey, entones this hymn to labor: "The earth works each spring, tracing upon the trestleboard of its prolific bosom germinated seeds, tender shoots, and full-grown trees. The Old Ocean labors eternally; restless and murmuring he writes upon his trestleboard storms and tempests which purify stagnant nature. And God Himself, the Great Architect, the Master Builder of the Universe, has worked throughout eternity and, laboring with His omnipotent will, he inscribes his plans upon unlimited space, because the universe is his trestleboard."

When we enter our Temples, we behold the Working Tools. The Twenty-four inch Gauge, the Gavel, the Square, the Plumb, the Level, the Trowel: all impress upon the soul of the Mason the idea that he is in a real place of work.

We take from the quarries the stone in its rude and imperfect condition; we measure it with the Gauge in order to adjust it to the work; we remove its rough and superfluous parts with the Gavel; we harmonize its angles with the Square; we test it with Plumb and Level to prove its perpendiculars and horizontals, and when we have thus raised the wall, we apply the cement with the Mason's Trowel in order that the building may form a united and solid mass.

By a concatenation of ideas, upon contemplating these Working Tools, we forthwith perceive that we are erecting a spiritual building for which we likewise require Working Tools the symbolic significance of which is known to every Mason.

The Lodge that shelters us also conveys the idea that we are engaged in the building of a spiritual temple of which it is the best allegory.

In this spiritual building we are living stones, small parts of a heterogeneous mass of most variegated composition.

This immediately reminds us that we have duties and obligations which we cannot evade, toward the other components of the common structure. And that is why the Compass, its best symbol, appears in a conspicuous place in the Lodge. The Compass appeals to our sense of justice, reminding us that while there are rights that we may demand, there are also the corresponding obligations which we can not disregard.

Thus it is with the other emblematic instruments of our Lodges. To study each and familiarize himself with its symbolism is every Mason's duty. The world of ideas conveyed by our symbols must be engraved upon our minds, in our hearts.

They say that the materials with which Solomon's Symbolic Temple was erected came from different places and different countries. United harmoniously, they formed that grand edifice. The majestic structure of Masonry is also dependent upon the harmonious arrangement of the several elements, the different materials which make up the whole of it. In this respect, the Temple of Solomon symbolizes the Brotherhood of Man. Can there possibly be any human language more poetical than this symbolism?

The purpose of this message is to invite the Brethren to devote part of their time to the study of Masonic symbolism, the poetry of which they will most certainly enjoy.

ANTONIO GONZÁLEZ,
Grand Master.

Freemasonry is not an institution from which we derive power and profit, but it is an institution that enables us to develop ourselves. It is a growth in the individual life.—*Byrne E. Bigger, Grand Master, Missouri.*

Pieces of Architecture

A Historical Sketch of Freemasonry

By LEO FISCHER, F.P.S.

(Continued)

EARLY YEARS OF MASONRY IN THE UNITED STATES OF AMERICA

"It is unlikely—M. W. Bro. Melvin M. Johnson says (*The Beginnings of Freemasonry in America*) that the early planting of European civilization in Central America and elsewhere in the Western world brought Freemasonry with it, although the operative Masons certainly came. And there are certain indications in their work to be found in Panama and northwestern South America which indicate that they were speculative as well as operative Masons. Nearly all of their work is marvellously like that of those operative Masons of the Middle Ages from whom we descend. There is less likelihood that either the Pilgrims or the Puritans were of our Craft. As a reasonable inference or at least speculation from known facts it may be said (though not asserted as definite) that Freemasonry first came to the Western Hemisphere through mariners, merchants and officers, civil and military. This was unmistakably the case in the early eighteenth century."

No doubt there were Freemasons at large who held occasional assemblies, but until some time after the revival of 1717, there were no regularly constituted Lodges as we know them. Records were kept carelessly or were lost.

The first American known to have been a Mason is Jonathan Belcher, a native of Boston and graduate of Harvard, who was made a Mason in an English Lodge in 1705 while making a tour of Europe. But it is not until 1730 that Freemasonry appears in official records and otherwise as active in America. On June 5th of that year, the Grand Lodge of England issued to Daniel Cox, a prominent resident of New Jersey, a commission as Provincial Grand Master of the Provinces of New York, New Jersey and Pennsylvania; but the Brother so honored does not appear to have made any use of the powers granted to him. However, at the close of that same year, the December issue of the *Pennsylvania Gazette*, published by Benjamin Franklin, destined to become later one of the foremost Freemasons, statesmen, and patriots of America, contains the following editorial reference to our Order: "as there are several Lodges of FREE MASONS erected in this Province, and People have lately been much amus'd with Conjectures concerning them; we think the following Account of Free-Masonry from London will not be unacceptable to our Readers." The "account" referred to was an alleged exposure of Freemasonry. A few months after its publication, Franklin himself became a Mason. On June 24, 1732, a "deputation" as "Provincial Grand Master of New England and Dominions and Territories thereunto belonging" was granted to Brother Henry Price, by the Grand Master of England, then the Duke of Montague. Brother Price did not lose much time, and shortly after his investiture he convened a Provincial Grand Lodge at Boston and regularized the Lodge which had been meeting there.

The second American Lodge appearing on the official "engraved lists" of the Grand Lodge of England is Lodge No. 139, at "Savannah in ye Province of Georgia," founded in 1735. It appears that at the English Grand Lodge Communication in December 1733, a subscription was started among all English Lodges to raise funds for the purpose of sending distressed Brethren to the new Colony of Georgia and providing for them there. South Carolina seems to have come next, and Solomon's Lodge No. 1, of Charleston, S.C., still contends that it is the oldest authentic Lodge on the American continent. However, St. John's

Lodge of Boston is claiming that honor with the weight of evidence in its favor and must be considered as the first regular and duly constituted Lodge in America. Other Lodges no doubt met before the date of its constitution, but they did so informally, "according to the Old Customs." Price, the Founder of Constituted Masonry in America, himself calls St. John's of Boston "the oldest Regular Lodge in America." Price was the owner of a prosperous tailoring establishment and was known as "Major" Price, being a cornet in the governor's troop of cavalry, with the rank of major. He died on May 20, 1780, at the age of 83 years.

Price's authority had been extended to cover all America, and in 1734-1735 he appointed Benjamin Franklin as Provincial Grand Master for Pennsylvania.

After the split between the Grand Lodge of England and the "Antients" occurred, both Grand Lodges chartered Lodges in the New World and many such Lodges were in existence when the Declaration of Independence was signed in 1776. But the claim that of the 56 signers of that document, 53 were Masons, is unfounded, it having been possible so far to establish the Masonic affiliation of but sixteen of them beyond reasonable doubt.

However, there is no doubt that Freemasonry took a leading part in the creation of the United States of America. Brother Joseph Fort Newton says, on this subject:

"For example, no one need be told what patriotic memories cluster about the old Green Dragon Tavern, in Boston, which Webster, speaking at Andover in 1823, called *'the headquarters of the Revolution.'* Even so, but it was also a *Masonic Hall*, in the 'Long Room' of which the Grand Lodge of Massachusetts—an off-shoot of St. Andrew's Lodge—was organized on St. John's Day, 1767, with Joseph Warren, who afterwards fell at Bunker Hill, as Grand Master. There Samuel Adams, Paul Revere, Warren, Hancock, Otis and others met and passed resolutions, and then laid schemes to make them come true. There the Boston Tea Party was planned, and executed by Masons disguised as Mohawk Indians—not by the Lodge as such, but by a club formed within the Lodge, calling itself the *Caucus Pro Bono Publico*, of which Warren was the leading spirit and in which, says Elliott, 'the plans of the Sons of Liberty were matured.' As Henry Purkett used to say, he was present at the famous Tea Party as a spectator and in disobedience to the order of the Master of the Lodge, who was *actively* present.

"As in Massachusetts, so throughout the Colonies—the Masons were everywhere active in behalf of a nation 'conceived in liberty and dedicated to the proposition that all men are created equal'.... Not only Washington, but nearly all of his generals, were Masons; such at least as Greene, Lee, Marion, Sullivan, Rufus and Israel Putnam, Edwards, Jackson, Gist, Baron Steuben, Baron de Kalb, and the Marquis de Lafayette who was made a Mason in one of the many military Lodges held in the Continental Army. If the history of those old camp-lodges could be written, what a story it would tell! Not only did they initiate such men as Alexander Hamilton and John Marshall, the immortal Chief Justice, but they made the spirit of Masonry felt in 'times that try men's souls'—a spirit passing through picket-lines, eluding sentinels, and softening the horrors of war.

"Laying aside their swords, these Masons helped to lay wide and deep the foundations of that liberty under the law which has made this nation, of a truth, 'the last great hope of man.' Nor was it an accident, but a scene in accord with the fitness of things, that George Washington was sworn into office as the first President of the Republic by the Grand Master of New York, taking his oath on a Masonic Bible. It was a parable of the whole period."

During the War of the Revolution, most of the American Lodges suspended their meetings, but the Army Lodges kept up their activities, even during the trying winter at Valley Forge. Lodges were also in operation among the English troops and among the Hessians who had been hired by England to fight the rebellious colonists.

After the restoration of peace, Masonry recovered the ground it had lost and grew and spread, in spite of the hostility between Antients and Moderns. After the Reconciliation of 1813, things improved still further. Relations between the sovereign Grand Lodges in the several States of the Union and the United Grand Lodge of England became more cordial as the years rolled by, and while the Craft waxed strong and powerful in Europe, it also developed greatly in the rising republic across the water where it extended westward as the frontier advanced in that direction from the Atlantic seaboard.

TWO GREAT CRISES IN AMERICAN MASONRY

The most severe crises through which Masonry ever passed in the United States of America are no doubt the Morgan excitement of 1826 and following years, and the Civil War of 1861-1865.

In 1826, the Order was flourishing when an event occurred which stopped its growth for a decade and nearly wiped it out of existence in a number of the States. A dissolute character by the name of William Morgan had gained admission into the Masonic bodies at Batavia, in the State of New York. The Brethren soon found out that the man was unworthy and acted accordingly. Thwarted in his ambitions, Morgan, partly in order to vent his spite against the Masons and partly with the intent of filling his purse, which seems always to have been empty, determined to publish a complete exposé of Freemasonry. He went into partnership with a man by the name of Miller and openly announced his intention of publishing the book. The Masons of Batavia tried to stop Morgan, first by reasoning with him and then by branding him publicly as a swindler. Morgan and Miller retaliated and the affair caused a great stir in the community. In order to gain the sympathy of the public, Morgan and Miller claimed that the Masons were planning to murder them, and that an attempt had been made to set their place of business on fire.

Morgan was about that time arrested for debt, and upon his release from prison he was promptly rearrested. He was again set free, and then he suddenly disappeared. Quite naturally, this caused great excitement in the small community. The Masons were openly accused of having done away with Morgan, public meetings were held demanding an investigation, and excitement ran high. It was ascertained that several Masons had actually seized Morgan, had taken him in a carriage to Fort Niagara, which was abandoned, and had locked him up in the magazine there. Three of these men were sentenced to imprisonment; but the innocence of one of them was established after he had served his sentence. The search for Morgan and the indignation meetings continued. The elections were then approaching and a number of unscrupulous politicians took advantage of the situation to injure their Masonic opponents by founding an anti-Masonic party.

Morgan's fate has never been ascertained. The decomposed remains of a man, found on the shore of Lake Ontario some forty miles from Fort Niagara, were declared to be those of the missing man, although thirteen months had elapsed since his disappearance. It helped little that the body was shown to be that of another person: one of the anti-Masonic politicians declared, sneeringly, that it was "a good enough Morgan till after the election." One theory is that overzealous Masons abducted Morgan and that he either died from fright or exposure or that his captors were forced to kill him in self-defence and concealed the body. Governor De Witt Clinton of New York State, who was Grand Master at the time, worked hard to solve the mystery, but was unsuccessful. The anti-Masons

finally forced him to resign the governorship.

For a time, Masons were bitterly attacked and persecuted throughout the United States. Thousands of Brethren "seceded" and turned against the Order, thousands allowed themselves to be cowed into silence and inactivity, but thousands remained faithful. Those who stood firm found themselves ostracized, deprived of office, boycotted in business, and rejected as jurors during the hysterical years that followed the disappearance of Morgan. After four or five years, the violence of the anti-Masonic movement subsided, but almost a generation passed before American Masonry recovered altogether from its consequences.

When the War of the Secession broke out in 1861, it found Masonry in the United States flourishing once more, and so united were the American Masons and so firm was their Masonic faith that Masonry emerged with flying colors from that period of storm and stress. Although there was great bitterness between the North and the South, wounded and captive Masons received comfort and relief from their Brethren in the ranks of the enemy. There were many instances of Masonic halls and the property of Masonic Lodges and individual Masons being spared and protected, and most Grand Lodges of the North refrained from authorizing military lodges among the troops stationed in the South, in order to respect the jurisdiction of the Grand Lodges of the States concerned. Many incidents are related in which the strength of the Masonic tie was tested and found robust and enduring in the days when the Blue and the Gray faced each other on the field of battle. And there is no doubt that the great Fraternity contributed much towards hastening the reconciliation between North and South. Thousands of the Craftsmen of both armies went towards the setting sun after the great conflict was over and helped settle the prairies and mountains of the Great West of the United States. These men met in Lodge, adding power and strength to the cause not only of Masonry but of the Union as well. Throughout the length and breadth of the United States, the Fraternity grew and prospered from then on.

American Masonry may be well proud of having successfully weathered two severe crises like those of the Morgan Excitement and the Civil War.

PRESENT STATE OF MASONRY IN THE UNITED STATES

The growth of Masonry in the United States during the last half century has been phenomenal. It is a powerful, prosperous organization, with strong Lodges, magnificent temples, and splendid charities throughout the country. Its activities have been carried beyond the boundaries of the continental United States. Massachusetts has Lodges in Chile, China, and the Canal Zone. New York has assisted in Masonic organization in Roumania, Finland, and Syria. California has Lodges in the Hawaiian Islands, and the same Grand Lodge chartered the three Lodges which in 1912 founded the Grand Lodge of the Philippine Islands, the only sovereign Grand Lodge in Asia.

But not in numbers, power, and wealth alone has American Masonry made tremendous strides forward; spiritually, too, it has attained to a high place. In speaking of this progress, an eminent English Mason, Sir Alfred Robbins, has said:

"American Freemasonry possesses a courage, vigor, and scholarship which should carry it to even greater heights.

"Federal and State judges have abounded in prominent Masonic positions, as well as active lawyers and assiduous literary men. Concerning these last, it proved symbolically prophetic that Benjamin Franklin, the first American Freemason of world fame, was both printer and publisher, for love of the printed word is strikingly displayed in the U. S. In no other country is there such a mighty and continuous Masonic outpouring, and this not only of histories and both permanent and passing records, but journals of striking literary calibre, making either national or State appeal."

During the period of the World War and the years following it, there was a tremendous increase in membership and there is no doubt that some poor material gained admission. The Lodges have, in the last few years, been purging themselves of many of the undesirables, and largely for this reason, most of the Grand Jurisdictions have been reporting losses in numerical strength instead of gains.

MODERN TENDENCIES IN AMERICAN FREEMASONRY

Among the modern tendencies mention should be made of the abandonment of the prohibition of dual membership. In a number of American Grand Jurisdictions, a Mason may now hold membership in more than one Lodge, and more and more Grand Lodges are amending their Constitutions to permit dual membership. Written evidence of Masonic affiliation and good standing is insisted upon to a much greater extent than in the past. Institutional relief for the aged, the widows and orphans is assailed as being inadequate and wasteful, and a system of pensions or grants is being advocated in place of that familiar institution, the Masonic Home. Trial of Masonic offences by a commission appointed by the Grand Master instead of by commissioners elected by the Lodge, or by the Lodge as a body, is gaining prevalence. Grand Representatives are now being exchanged between practically all the Grand Lodges of the United States. Business methods in Lodge administration are everywhere taking the place of the loose methods formerly in vogue. Relief is administered in a more business-like and efficient manner and parasites and impostors find it less easy to ply their nefarious trade. Masonic education is fostered and proficiency in the work is insisted upon to an extent hitherto unknown.—(*To be concluded.*)

Masonic Precepts in Rizal's Writings

By Eduardo L. Claudio, Batangas Lodge No. 35.
Awarded first prize in Rizal Birthday Literary Contest, June 19, 1932

It is essential and necessary in an appreciative interpretation of José Rizal, the Mason, that a comprehensive view be taken of his life and his work. At least a brief survey must be made of that which preceded him as well as of that which immediately surrounded him. I thus go back a little and recapitulate the facts of the history of Philippine Freemasonry to find the background of the picture. Rizal's masonic biography then becomes both very important and interesting, and so does the treatment which naturally and logically follows from it: a review and exposition of the masonic precepts found in the writings of this the most prolific author which the Philippines has ever produced.

I. *Philippine Freemasonry*

Freemasonry in the Philippines had its beginnings at the time when a Spanish naval officer, José Malcampo, with his companion, Casto Mendez Nuñez, started a naval lodge in Cavite in 1856, under the Gran Oriente Lusitano. This, La Primera Luz Filipina Lodge, was most probably the pioneer masonic body in the Philippines. In the person of Malcampo who later returned to the islands as Governor-General, we have, therefore, the father of Philippine Freemasonry.

Subsequently there took place the founding in Manila of German, English, and various Spanish lodges, some of which opened their doors to Filipinos. Lodge La Unión

Germánica, composed mostly of Germans and a few Spaniards, once had for its secretary an eminent Filipino, Jacobo Zóbel, evidently one of the first natives to behold the three great lights of Masonry in his own country. Not long after followed the organization of the lodges located in Manila and in the provinces of Cavite, Iloilo and Zamboanga under the Grand Orient of Spain by Mariano Martí and Pascual Torrejon. That first period of Masonry in the Philippine Islands was, however, far from being Filipino in character. Some prominent Filipinos were initiated in Spain, but the lodges were strictly foreign, Filipino participation was slight, the purposes of the institution were incidental, and the movement did not reach the masses of the people.

The Filipinization and democratization of the institution is considered to have taken place after the alleged conspiracy against Spain in 1872, when a number of Filipino refugees were obliged to expatriate themselves in Hongkong, London, Paris, Barcelona and Madrid. In all these places Filipinos became Masons, and in Spain they founded lodges mainly for Filipino students. Later they returned to the homeland to propagate masonic doctrines and inaugurate Filipino lodges. Of these men the most active and prominent were our three national figures, José Rizal, Marcelo H. del Pilar and Antonio Luna. These lodges, which were organized under the Gran Oriente Español, took a most active part at home and abroad in fighting tyranny and oppression and in bringing about political and social reforms: freedom of speech and of the press, liberty of conscience, secularization of education, ecclesiastical disamortization and the abolition of the privileges of the monastic orders.

It was for this reason that drastic measures were directed by the government against Masonry at the instance of the Spanish friars, until a time came when it was most difficult to hold Masonic meetings and the members had to abandon their labor temporarily until the Americans arrived.

The story of the trials and tribulations which these early Masons underwent is one most pathetic and heroic. To be a member of the Order was equivalent to having one foot in prison or like playing with fire and gunpowder. A Mason was branded as a "Filibuster". Discharge from office, banishment, torture and death, and confiscation of property were inflicted. Meetings were held very irregularly, with the utmost secrecy, and in different places; initiation sometimes took place in cemeteries, and the officers' desks were so made that they could in a minute be put together and made to resemble a dinner table. A long list of Filipino Masons were the victims of oppressive measures and in 1896 the greatest Filipino hero, Dr. José Rizal, laid down his life upon the altar of Liberty.

The first American lodge to be established in the Philippines was Manila Lodge No. 342, in 1901, under the jurisdiction of the Grand Lodge of California. This was the nucleus of American Freemasonry in the Islands, which later founded a sovereign Grand Lodge of its own. There were six of these lodges in and around Manila when, in February 1917, the cement of friendship and brotherly love united the thirty-two Filipino and the six American Lodges under the jurisdiction of the Grand Lodge of the Philippine Islands.

II. *José Rizal: His Masonic Life and Labors*

Brother José Rizal first saw the Light of Freemasonry in Acacia Lodge in Madrid, under the jurisdiction of the Spanish Grand Orient, having obtained his early masonic ideas from an uncle who was a worthy member of the Craft. While pursuing his studies in Paris he joined a French lodge located on Rue Cadet, the Temple d'Honneur des Amis Français, and when he transferred to Madrid, he affiliated with the Filipino students' lodge, La Solidaridad, located in the city. It was this Masonic body that raised him to the sublime degree of Master Mason. From that time on he became so enthusiastic a worker that before his death his name could be found in lodge registers not only in the Philippine Islands but also in Paris, Madrid, Barcelona, Berlin and Hongkong. On his return home he was tendered a warm welcome and a sumptuous banquet by his Masonic Brethren. And later they made him honorary Past Master of "La Gran Logia Central Nilad" of Manila.

Brother Dimas-Alang, as he was symbolically known, became a practical Mason. He found his native country oppressed, downtrodden and backward. It needed political and social reforms; it needed the enlightenment of the masses. He, therefore, set to work and advocated not a bloody revolution nor political emancipation but the gradual improvement of the condition of the people, representation in the Spanish Parliament and the separation of the Church and State in the Philippine Islands. To voice these protests and present these needed reforms he wrote newspaper articles, delivered speeches and published books. He returned home, both to encourage the spread of Masonry and Masonic principles and to found the Liga Filipina, an association seeking to unite all Filipinos of good moral character for concerted action toward the economic advancement of their country, for a higher standard of manhood, and to assure opportunities for education and development to talented Filipino youths. Upholding modern educational views he actually opened a model school, and his plans for a modern college for Filipinos were on the point of execution when he died.

But he battled against fearful odds for these Masonic, principles. He and his colleagues, who were mostly Masons together with their families, fell victims to relentless persecutions which knew no bounds. The enemies of an enlightened and progressive Philippines thought they had triumphed when they ended the life of the martyr on Bagumbayan Field in 1896. Two years afterwards, however, order sprang from chaos, out of darkness came the light. Justice and truth were vindicated. The Stars and Stripes, hoisted all over the Islands, proclaimed the dawning of a new day with the blessings of free institutions, equality and progress. Finally, Theodore Roosevelt, one of the nine Masonic Presidents of the United States, in announcing the American policy in the Orient, publicly declared on April 7, 1903:

> "In the Philippine Islands the American Government has tried and is trying to carry out exactly what the greatest genius and most revered patriot ever known in the Philippines, José Rizal, steadfastly advocated."

During those stormy days Rizal did not carry on his campaigns unaided. He had been provided with a bodyguard in the person of a Spanish lieutenant, Don José Taviel de Andrade, by Governor-General Terrero who was himself a Mason. While a prisoner, he was offered by his brother Masons opportunities of escape in Dapitan, Manila and Singapore. In the latter port an effort was made to free him thru habeas corpus proceedings. It was claimed that Freemasons in the Philippine Islands were treated as outlaws and that the prisoner was being held without judicial process, with no prospect of a fair trial and for nothing that civilization called a crime. But the mail steamer that carried him was loaded with Spanish troops and, being under the royal flag, it had to be regarded as a government vessel over which the British authorities could not claim jurisdiction. On the eve of his execution, a Mason and a friend of his, Pí y Margall, ex-president of the shortlived Spanish republic, vainly humbled himself before the Prime Minister to ask the Throne to pardon the prisoner. Rizal, however, was resolute and firm; he was mindful that he was innocent of the charges of sedition

and rebellion preferred against him. It was this feeling that explained his utter calmness up to the very hour of his martyrdom. It was this conviction that inspired his patriotic valedictory poem composed in his cell on December 12, 1896, after his reception in court in a manner which showed to him plainly that he was not to receive a fair trial.

The Masonic life of the immortal Washington finds a close parallel in the life of our hero. Like Washington, Rizal was initiated into Freemasonry early in life, and like Washington, Rizal was a Mason active, zealous and true. Rizal and Washington gave the very flower of their manhood and youth in the defense of Masonic cardinal virtues: righteousness, truth and justice.

The American army of occupation in the Philippine Islands rendered the military tribute of reversed arms on the first anniversary of his death; the Grand Lodge of Spain inscribed his name on a marble tablet within its walls; the Scottish Rite Masons of the Philippines have called one of their highest masonic bodies Rizal Consistory; and a most stately monument, his mausoleum, perpetuates his memory.

III. *Rizal's Masonic Precepts*

The Bible and Its Influence.

One of the very best influences which shaped Dr. José Rizal's well rounded life was that of the Holy Writings, that "rule and guide of our faith and practice," which played a large part in the hero's home. Doña Teodora Alonso's copy was a Spanish translation of the Latin Vulgate, the version authorized by her Church. There is sufficient evidence to show that Rizal studied his Bible thoroughly and conscientiously. He records in his diary of 1884 while he was a student in Madrid that he purchased a copy.[1] This is believed to be the original version in Hebrew.

It has been asserted that Rizal's frequent references to biblical personages and incidents are not paralleled in the writings of any contemporary Filipino author.[2]

The influence of that Spiritual and Masonic Trestle Board is indeed everywhere apparent in what he wrote—at every step he invokes Divine Justice and manifests complete confidence in the designs there laid down by the Great Architect of the Universe, thus paying, from time to time, that rational homage due to the Deity. The God of Rizal, the true God, is stated by Padre Florentino to Sr. Simoun in the following words:

"Un Dios justo; un Dios que castiga nuestra falta de fé, nuestros vicios, el poco aprecio que hacemos de la dignidad, de las virtudes cívicas. Toleramos y nos hacemos cómplices del vicio, a veces lo aplaudimos; * * * Es el Dios de la libertad, Sr. Simoun, que nos obliga a amarla haciendo que nos sea pesado el yugo; un Dios de misericordia, de equidad, que al par que nos castiga nos mejora, y sólo concede el bienestar al que se lo ha merecido por sus esfuerzos; la escuela del sufrimiento templa; la arena del combate vigoriza las almas. Yo no quiero decir que nuestra libertad se conquiste a filo de espada; la espada entra por muy poco ya en los destinos modernos; pero sí, lo hemos de conquistar mereciéndola, elevando la razón y la dignidad del individuo, amando lo justo, lo bueno, lo grande, hasta morir por él; y cuando un pueblo llega a esa altura, Dios suministra el arma, y caen los ídolos, caen los tiranos como castillo de naipes, y brilla la libertad con la primera aurora."[3]

Rizal the Craftsman.

During the early college days of Rizal his elder brother, Paciano, made it a point that José should be familiar with the liberal literature which he himself acquired through his contact with his former professor, the Rev. Dr. José Burgos. By employing his time methodically and systematically, Rizal became an exceptional man of culture—a polyglot far beyond the ordinary, a scientist, an artist, a poet, an oculist, an engineer, a land surveyor, an agricultural expert, a speaker who proved his ability to sway his listeners with his oratory, a deep thinker, an educator, and above all, an idealist who willingly sacrificed himself for the betterment and amelioration of his own people. He found time to devote to sports, such as fencing and pistol shooting, developing his skill in the latter up to the point of being able to write his name on the wall with the bullets from his revolver with the same precision and skill with which he could perform an eye operation which was his specialty in medicine.[4]

While he practised his profession and ministered to the sick, he interested himself in public questions; wrote poems, novels, and controversial articles; made scientific and linguistic researches, and maintained a vast correspondence by which he kept himself in touch with his countrymen while abroad. Thus Rizal well illustrated the lesson of the Bee Hive and demonstrated the proper use of the Twenty-four-Inch Gauge as taught by Speculative Masonry, by dividing his time and devoting a part to the service of God and his fellowmen, a part to his usual vocation, and a part to refreshment and repose. A memory gem from his writings—"If our country is ever to be free, it will not be through vice and crime"[5],—an advice which he himself had practiced, is also indicative of his familiarity with the utility of the Common Gavel of Freemasonry, that instrument which teaches man "to divest his heart and conscience of all the vices and superfluities of life and render his mind fit as a living stone for that spiritual building, that house not made with hands eternal in the heavens." Here is a craftsman who not only sang "A Hymn to Labor" but also glorified labor by actual performance. Here are a few of the stanzas he wrote:[6]

"Hail to labor! Blessed be it,
For it brings our country wealth;
May we ever hold it sacred,—
'Tis our country's life and health!

If the youth would win our favor
By his work his faith be shown;
Only he who toils and struggles
Will support and keep his own.

Go then joyous to your labor,
While the wife awaits you here;
With the children learning from her
To hold truth and country dear."

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[1]Entry of Feb. 1, 1884.
[2]Craig, Lineage, Life and Labors of Rizal, p. 76.
[3]Retana's quotation from "El Filibusterismo," Vida y Escritos de Rizal, p. 221.
Derbyshire's translation, "The Reign of Greed," p. 360.
[4]Retana, "Vida y Escritos de Rizal," p. 195.
[5]Craig, "Rizal's Own Story", p. 91.
[6]Craig, "Rizal's Own Story, p. 88.

(To be concluded)

The Bible, The Greatest Book

By V. P. Sanoy, Rizal Lodge No. 22, Manila, P. I.

In the ceremonies of Free Masonry of the First, Second and Third degrees, I heard frequent references to verses and passages of the Holy Scriptures. I kissed the Holy Bible upon which we all are obligated, as a token of our sincerety towards the Fraternity.

The Holy Bible is the best and greatest Book in the world. It is incomparable; best loved; most read; a book which is always old but always new.

While it requires many great books to compose literature, there is no book in the Universe of greater literary merit than the bible.

The colossal grandeur of its truths; the beneficent dignity of its laws; the magnificence of its description; the exquisite melody of its poetry; the chaste loveliness of its romances; the majestic climaxes of its philosophy; the delicate splendor of its imagery; the intense practical value of its parables and proverbs; the vehement and tragic denunciations of sin; and the glowing and eloquent

praise of virtue and of life make the Bible what it is. Even its pure literary quality places it far above other books.

Why is the Bible the Greatest Book?

1. Because of Numbers. There are more Bibles in existence than any other book in the world. The Bible is printed in more languages. It is found to be more widely spread around the world than any other book. 36,500,000 are printed annually.

2. Because of popular knowledge.

(a) The stories of Adam and Eve; Noah and the Great Flood; David and Goliath; The Good Samaritan; The Prodigal Son; and The Golden Rule are known all around the World.

(b) From Lincoln's talks on slavery to Ghandi's doctrines of peaceful protestation, great leaders of men have used Biblical similes and phrases.

(c) Lawyers must read the old laws of Moses and are charmed with Solomon's cleverness in settling the quarrel of two women over the ownership of an infant.

3. Because of the merits of its Contents.

(a) Old Testaments Gems are, Psalms 19 and 23; Nathan's story of the sheep before David, The Ten Commandments, The Book of Job, The Love Stories of Queen Esther and of Ruth, and the Story of Amos, the Great Reformer.

(b) Pearls from the New Testament—The Beatitudes and Sermon on the Mountain, the Parables of the Sower, The Lost Sheep, The Prodigal Son, The Story of the Good Samaritan, and the Golden Rule.

4. Because the Bible has been the Standard of correct language in every Nation where it has appeared. Eminent scholars have revised or translated it from time to time. Biblical references are found in the dictionaries.

5. Because the problems treated in the Bible are vital to every human life.

6. Because the ideal picture of God's love is given to us in the form of human flesh, Jesus Christ, friend, servant, Saviour of mankind.

Let us read our Bible:

"For it contains the mind of God, the state of man, the way of salvation and the destiny of the righteous and the wicked. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be right and practice to be holy. It contains light to direct you, good to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's character. Here paradise is restored, heaven opened and the gates of hell are disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill memory, rule the heart and guide the feet. Read it slowly, frequently and prayerfully. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given in life and will be opened at the judgment and remembered forever. It invokes the highest responsibility, rewards the greatest labor and condemns all who trifle with its holy contents."

The following should be our guide in reading our Bible:

When in sorrow, read John 14.
When men fail you, read Psalm 27.
When you have sinned, read Psalm 51.
When you are worried, read Matthew 6: 19-34.
When you are in danger, read Psalm 91.
When you have the blues, read Psalm 34.
When God seems far away, read Psalm 139.
When you are lonely or fearful, read Psalm 23.
When you forget your blessings, read Psalm 103.
For Jesus' idea of a Christian, read Matthew 5.
For James idea of religion, read James 1:19-27.
When the world seems bigger than God, read Psalm 90.
When you want rest and peace, read Matthew 11:25-30.
When you leave home for labor or travel, read Psalm 121.
For Paul's secret of happiness, read Col. 3: 12-17.
For Paul's greatest exposition of love, read First Corinthians, Chapter 13.

Brethren, I wish to repeat that I love Masonry because its practice and teachings are derived from the best and greatest book, the Holy Bible.

Let us always have a Bible; let us always read our Bible; let us always practice the teachings of the Bible.

If all Masons would only live in accordance with the First Great Light of Masonry, the Holy Bible, then the ideas of our ancient Brethren and the work which they have begun would reach to the ends of the earth.

Reflections

Adapted from a Spanish article by Wor. Bro. Pedro R. Santos, Bagong-Buhay No. 17.

It is a well-established truth that not all members of the Masonic Fraternity are Masons, and that not all Masons are members of the Masonic Fraternity.

Freemasonry, the same as all other institutions and societies, however careful it may be in scrutinizing petitions for admission, can not keep out individuals who, later, are found not to be a credit to the Order or who do not derive from it those benefits which should be theirs.

The result is a certain amount of apathy and indifference, not only on the part of individual Masons but also in the work of the Lodge. The officers whose duty it is to put on the degrees at times seem to lack the energy and vocation necessary to do their work as it should be done.

Is it astonishing that men who enter our Lodges from curiosity talk about Lodge matters to outsiders instead of striving to eradicate what they consider defects? Or that men who have barely received the degrees and paid their first months' dues, quit attending Lodge and paying dues until they are suspended for delinquency?

What can you expect from persons who apply for our mysteries because they seek material benefits, such as the furtherance of their private concerns or relief in case of illnes or death?. Or of those who are slow in giving and quick in asking, who lose no opportunity to further their own interests, who care only for themselves, who take no part in the work of Masonry within or without the tiled doors?

And what of those who find the Lodge attractive solely because of emoluments which they receive from it or of titles and dignities that satisfy their vanity? Watch them make trouble, or leave the Lodge for more luscious pastures, when they can not obtain what they desire!

With men like those described, there can not be any team work and much of the titanic labor of those who strive with true vocation for the development of the principles of Freemasonry is brought to naught.

For this reason the most exquisite care should be exercised in passing upon candidates. It is not sufficient for a man to be intelligent, endowed with great earning power, and honest: if he is not firm in his convictions and affections, we must keep him out, however desirable he may be otherwise, because he will not do Masonry any good. Before a petitioner is admitted, he should be informed of the great responsibilities and moral obligations that he is about to contract. He must not be made to believe that all is easy and rose-colored in Masonry. Ascertain if he has the necessary vocation and is ready to make sacrifices, and if he exhibits the slightest doubt or vacillation, make him change his mind in order to avoid us the presence in our midst of an undesirable member.

It is true that you can not always tell how a man will turn out later in life. Man is a creature of circumstances and may change, while the principles of Freemasonry have

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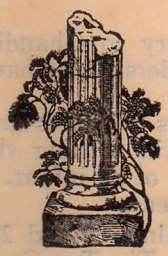
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Progressive Lodges and progressive Masons throughout the Islands are having their numbers of the CABLETOW bound. The management of the CABLETOW has a contract of many year's standing with the printing company under which the latter binds twelve numbers of any volume of the CABLETOW in neat fabrikoid binding for the sum of three pesos the volume. The CABLETOW management will give the benefit of this rate to any person desiring to have his numbers bound and will in this case donate the index. Missing copies will be supplied at 20 centavos each. If the bound volume is to be sent by mail, remit 64 centavos additional to cover postage and registration fee. Money must be sent in advance; make remittance payable to THE CABLETOW, P. O. Box 990, Manila, P. I.

been the same since time immemorial and will not and can not change. Freemasonry can not create in man essential qualities that he lacks, and before a candidate is admitted, he must be closely examined in order to ascertain whether he has the intelligence and vocation necessary to practise the sublime teachings of Freemasonry.

With the membership of our Masonic Lodges composed of material so selected, we shall not experience any of the apathy and indifference of which we complain.



Our Dead

Sleep the sleep that knows not breaking,
Morn of toil, nor night of waking.

—*Scott.*

Wor. Brother Patrick Joseph Murphy Moore.
Past Master, Mt. Apo Lodge No. 45, Zamboanga.
Died at San Francisco, California, on June 13, 1932.

Brother Jacob John Handelsman.
Member of Service Lodge No. 95, Manila.
Died at Shanghai, China, on July 5, 1932.
Buried under the auspices of Amity Lodge No. 106, at Shanghai, on July 7, 1932.

Brother Felicisimo Acosta.
Member of Noli me Tangere Lodge No. 42, F. & A. M., Manila.
Died on July 14, 1932.
Buried under the auspices of his Lodge on July 17, 1932.

Brother José Chan.
Member of Mabini Lodge No. 39, Aparri.
Died on July 4, 1932.
Buried under the auspices of his Lodge, on July 5, 1932.

Brother Isidoro C. Perez.
Member of Agno Lodge No. 75, Tayug.
Died on May 17, 1932.
Buried in Rosales, Pangasinan, on May 20, 1932.

Brother Ross Hagler.
Member of Perla del Oriente Lodge No. 1056, S. C., Manila.
Killed in an explosion at Aparri, Cagayan, on July 3, 1932.
Remains not recovered.

Brother Robert E. McGrath.
Member of Southern Cross Lodge No. 6, Manila.
Died at Manila, on July 19, 1932.
His earthly remains were cremated.

Right Worshipful Brother George Northrup Hurd.
Past Senior Grand Warden of the Grand Lodge of the Philippine Islands and Past Master of Manila Lodge No. 1.
Died in Los Angeles, California, on July 24, 1932.

The Joy of Being an Editor

Getting out this page is no picnic.
If we print jokes, people say we are silly;
If we don't, they say we are too serious.
If we clip things from other papers,
We are too lazy to write it down ourselves;
If we don't, we are stuck on our own stuff.
If we stick close to the job all day,
We ought to be out hunting up news.
If we do get out and try to hustle,
We ought to be on the job in the office.
If we don't print contributions,
We don't appreciate true genius;
If we do, the page is filled with junk.
If we make a change in a fellow's write-up,
We are too critical;
If we don't, we are asleep.
Now, like as not someone will say
We swiped this from some other paper.
WE DID.

From Near and Far

Our Program Heard in Victoria

From Bairnsdale, Victoria, in the S. E. corner of Australia, Wor. Bro. J. L. Copplestone writes the Grand Secretary's Office that on June 19th, last, he was much interested to hear what appeared to be a masonic installation broadcast through station KZRM. "As all our functions without exception are strictly private—our Australian Brother writes—you may imagine my surprise at hearing you over the air—and more so at hearing a lady singing. That lady will probably be interested to know that her rendition of 'The Rosary' was well heard in the remote S. E. corner of this continent, by a mason. The alternate use of the two languages in your ceremony must lend color to the meetings, I am sure." Static noises being heavy at the time, Brother Copplestone missed much of the program; but the Editor sent him the July number of the CABLETOW and a letter with further explanations.

Grand Lodge of Palestine

A new Masonic Grand Body, the National Grand Lodge of Ancient Free and Accepted Masons of Palestine, was proclaimed at Jerusalem on April 26, 1932, by a meeting of Masters and Past Masters of seven Lodges of the Egyptian Constitution, and on May 12th, Grand Officers were elected. The new Grand Lodge, which has asked our Grand Lodge for recognition and the exchange of Grand Representatives, is headed by M. W. Bro. Choukri Khoury, Grand Master, and has its hall in the Baddour Building, St. Julian's Way, Jerusalem. The Grand Secretary is Bro. A. Koch (P. O. Box 531, Jerusalem, Palestine).

Inspectors' Quarterly Reunion

Reported by Wor. Bro. M. Gonzalez, Nilad Lodge No. 12

The Third Quarterly Reunion of Masonic District Inspectors was held at the Plaridel Temple, 520 San Marcelino, Manila, on June 25, 1932, at 7:30 o'clock p. m., under the auspices of the Most Worshipful Grand Lodge, with the Most Worshipful Grand Master and 36 inspectors present.

The meeting was presided by Very Worshipful Bro. Edward M. Masterson, Junior Grand Lecturer, who delivered the opening remarks, explaining the purposes of the gathering. Due to a previous engagement, Worshipful Brother J. M. Aaron was unable to be present, but his remarks on "Correspondence between the secretaries of subordinate Lodges and the Most Worshipful Grand Lodge" were read by the Presiding Officer. Worshipful Brother M. Gonzalez was then presented and spoke on "Interests of the Craft in and out of the Lodge."

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After Brother Gonzalez had delivered his remarks, the Presiding Officer invited the Brethren to a dinner which was under the management of Worshipful Brother Aurelio D. Rosario. Other speakers were then introduced by Brother Masterson. Worshipful Brother V. E. Miller spoke on "Letters of Secretaries to absent members" and showed some letter forms to be used. Worshipful Brother Higino de Guia made remarks on "Courtesies to visiting members." The interesting remarks made by these speakers were much enjoyed by those present. During the open forum, which was the last number of the program, important questions affecting the supervision of Lodges by the Grand Inspectors were thoroughly discussed. It is expected that the next reunion of the Grand Inspectors will be better attended. The gathering dispersed at 9:30 p. m.

M. W. Grand Master Gonzalez Visits the Lodges of Tayabas Province

Thanks to the diligent work of Wor. Bro. Delfin C. Medel, Past Master of Kasilawan Lodge No. 77, we are able to give our readers the following account of M. W. Grand Master Antonio Gonzalez' visits to the Lodges of the Province of Tayabas on July 3rd and 4th, ultimo:

On July 3, 1932, at 8:30 a. m. the Grand Lodge party that was to visit the Lodges of Tayabas, consisting of Most Worshipful Brother Antonio Gonzalez, G. M., Most Worshipful Brother Teodoro M. Kalaw, P.G.M., and twenty-four other Brethren, started from the Plaridel Temple, Manila. The following Brethren had offered their automobiles for the trip: Bro. Alejandro R. Torres (12), Wor. Bro. Esteban Munarriz (14), Wor. Bro. Miguel Bonifacio (29), Wor. Bro. Raymundo V. Samala (29), Bro. Vicente Poblete (29), and Wor. Bro. Ramon Mendoza (57).

The Party arrived in the town of Tayabas at 11:45 a. m., and at 12:40 p. m., the Grand Master made the Official Visitation to Tayabas Lodge No. 43. Wor. Bro. Luis Pineda, Senior Warden, acting Master of Tayabas Lodge No. 43, in the absence of its Master, presided the meeting and received the Grand Master and Party with an address of welcome in English. He spoke of the activities of his Lodge since its foundation, of its membership and of the history of its Temple. The Temple, he said, served as provincial jail during the Spanish régime, when Tayabas was the capital of the province. The Lodge acquired the building through purchase from the Provincial Government.

The Grand Master required each member of the Party to introduce himself, after which came the introduction of the members of Tayabas Lodge No. 43 by Wor. Bro. José Velez Martinez (43). The Grand Master then addressed the Lodge. The Tayabas Brethren were eager to hear something from Past Grand Master Teodoro M. Kalaw, but since it was already 12:40 p. m., the meeting was adjourned, and the Party was taken to the residence of Wor. Bro. Luis Pineda, where a delicious lunch was served.

The Party left at 2:15 p. m., did some sight-seeing in Lukban and Sampalok, and returned to Tayabas at 4:30 p. m. for a *merienda* prepared by the better half of Wor. Bro. José Velez Martinez. Wor. Bro. José Velez Martinez sang a song, accompanied on the piano by Wor. Bro. Luis Pineda (43), a special number which was well applauded both by the members of the Party and the local Masons.

The Grand Master and Party left Tayabas at 5:15 p. m. for Lucena. At Barrio Gulang-gulang, two kilometers from the provincial capital, a delegation from Kalilayan Lodge No. 37 met them and conducted them to the beautiful Perez Park, where photographs were taken.

At 6:30 p. m., the Grand Master and Party visited Kalilayan Lodge No. 37. Wor. Bro. Ariston Solis, Master of Kalilayan Lodge No. 37, delivered an address of welcome, to which the Grand Master responded. Wor. Bro. Luis Pineda (43), Grand Lodge Inspector for Kalilayan Lodge No. 37, and Wor. Bro. Federico M. Unson (37) were requested by the Grand Master to make short remarks. The latter explained that Kalilayan Lodge was so named after the first town established in the province of Tayabas before the Spanish régime, which is now called Unisan. Wor. Bro. Unson also presented the members of Kalilayan Lodge No. 37. The next speaker was Bro. Filemon N. Caperiña (37) who spoke in Spanish. At this juncture Wor. Bro. Charles S. Salmon (9) arrived and joined the meeting.

The members of the Party were presented by the Grand Master, each being requested to stand up when he was presented. Other speakers were Wor. Bro. Julian Cruz Balmaseda (51), who spoke in Tagalog, Wor. Bro. Aurelio D. Rosario (88), who spoke in English, and Most Wor. Bro. Teodoro M. Kalaw, P.G.M., who spoke in Spanish.

The meeting was adjourned at 8:00 p. m., and the Lucena brethren took the Grand Lodge Party to the Hotel Malaya which had been especially contracted for the banquet and sleeping quarters during the Party's stay in Lucena.

The next day, July 4, 1932, at 7:40 a. m., the Grand Master and Party left Lucena bound for Atimonan. After stopping at the Atimonan Zigzag Rest House, they arrived in Atimonan at 9:50 a. m.

At 10:15 a. m. the Grand Master and companions were received in due form by Banahaw Lodge No. 24 and Filipinas Lodge No. 54. The latter Lodge has its Temple in Panaon, Unisan, Tayabas, but a delegation from it had come to Atimonan to greet the Grand Master. Wor. Bro. Monico N. Songco (24) presided this meeting and delivered an address of welcome. Remarks were made by Wor. Bro. Gregorio Orda (24), the oldest member of Banahaw Lodge No. 24, who spoke in Spanish; Wor. Bro. Vicente Tolentino (54), who also spoke in Spanish; Wor. Bro. Juan A. Herrera (54), who delivered an eloquent speech in English; Wor. Bro. Silvestre C. Orda (24), who spoke in Tagalog, Wor. Bro. Pedro P. Diaz (24), who also used the vernacular. The Grand Master requested a few remarks from Wor. Bro. José Velez Martinez (43), Grand Lodge Inspector for Banahaw Lodge No. 24, and from Wor. Bro. Arsenio Natividad (28), Grand Lodge Inspector for Filipinas Lodge No. 54.

The members of Banahaw Lodge No. 24 were introduced by Wor. Bro. Monico N. Songco (24) and those of Filipinas Lodge No. 54 by Wor. Bro. Vicente Tolentino (54). The members of the Party were presented by the Grand Master.

Next followed speeches by Wor. Bro. Aurelio D. Rosario (88), in Tagalog, Wor. Bro. Edward M. Masterson (95), in English, and Wor. Bro. Victor M. Degracia (24), in Tagalog. Finally, Grand Master Antonio Gonzalez and Most Worshipful Brother Teodoro M. Kalaw, P.G.M., kept the audience spell-bound, speaking in eloquent Castillian.

At 11:55 a. m., the Lodge was called from labor and after partaking of refreshments, the Grand Lodge Party left Atimonan at 12:10 p. m., bound for Gumaca.

At 12:50 p. m., the travelers arrived in Gumaca and repaired to the beautiful residence of Wor. Bro. Marciano Principe (28), where a delicious lunch was served by the wives, sisters, daughters and nieces of local Masons. The Grand Master spoke highly of the cordial reception accorded to the Party and invited everybody to join him a toast to the ladies, which was willingly drunk by everyone.

Delegations from Rizal Lodge No. 20, of Lopez, Tayabas, and Plaridel Lodge No. 74, of Calauag, Tayabas, joined Balintawak Lodge No. 28 in receiving the Grand Master in the Official Visitation, which took place at 2:30 p. m.

Wor. Bro. Romualdo Libranda (28) presided, being assisted by Wor. Bros. Marcos Malabanan (20) and Mamerto Epino (74), as acting Senior and Junior Wardens.

After receiving the Grand Master in due and ancient form, Wor. Bro. Romualdo Libranda (28) continued to preside the meeting. The Grand Master, after introducing

the Party as a whole, requested the following-named Brethren to make a few remarks: Bro. Vicente Poblete (29), who spoke in Spanish; Wor. Bro. Braulio M. Epino (77), who used Tagalog, and Wor. Bro. Eugenio de la Cruz (82), who spoke in English.

Wor Bro. Romualdo Libranda (28) asked the following to address the Lodge: Wor. Bro. Marcos Malabanan (20), who made an address in English; Wor. Bro. Mamerto Epino (74), who spoke in Tagalog, and Wor. Bro. Alfredo Bautista (24), Grand Lodge Inspector for Balintawak Lodge No. 28, who also used English.

The Brethren from these three Lodges then requested Most Wor. Bro. Teodoro M. Kalaw, P.G.M., to make a few remarks, which he did in his usual inimitable style. The last speaker was the Grand Master, who praised the hospitality of the provincial brethren and encouraged the Lodges to go on with their Masonic labor.

At 3:35 p. m., the Lodge was called from labor, and after taking a merienda, the Party left for Manila, arriving at the Plaridel Temple at 10:00 p. m.

The members of the Party were the following: M. W. Bro. Teodoro M. Kalaw (12), Wor. Bro. Joaquin Garcia (12), Bro. Alejandro R. Torres (12), Wor. Bros. Esteban Munarriz (14), Arturo G. Cayetano (27), Nicanor Mendoza (27), Miguel Bonifacio (29), Raymundo V. Samala (29), Vicente Poblete (29), Juan Atayde (41), Julian Cruz Balmaseda (51), Honorio R. Cuevas (51), Ramon Mendoza (57), Delfin C. Medel (77), José F. Fetalvero (77), Braulio M. Epino (77), Clemente Bernabe (79), Ricardo C. Santos (80), Eugenio de la Cruz (82), Dominador R. Escosa (82), Most Wor. Bro. Antonio Gonzalez (85), Wor. Bros. Andres Filoteo (85), Aurelio D. Rosario (88), Bonifacio Araullo (88), Bro. Stanley K. Gaskyn (89) and Wor. Bro. Edward M. Masterson (95).

Annual Meeting of the Masonic Hospital for Crippled Children, Inc.

Most of our readers know the history of the Masonic Hospital for Crippled Children. This non-stock corporation, organized in Manila on July 29, 1924, for the purpose of building and operating a hospital for crippled children, has not yet attained its chief purpose; but it has since September, 1925, been operating a Masonic Ward for Crippled Children in the Mary J. Johnston Memorial Hospital in Tondo, Manila, pending the accumulation of a capital sufficient to build, equip, and maintain a hospital of its own.

On July 18th, last, at 4:30 p. m., the corporation held its annual meeting at the Masonic Temple on the Escolta. A small number of members—the faithful few—attended. An annual meeting of the Masonic Hospital Association would be unthinkable without Most Wor. Bro. Wm. W. Larkin in the chair and M. W. Bro. Joseph H. Schmidt at the secretary's table, and it was again the former who held the gavel and the latter who wielded the pen.

In his report as president, M.W. Bro. Larkin said that in spite of the depression and of the fact that no benefits or drives were held during the year, the receipts exceeded the disbursements by ₱2,600.00, the present worth of the corporation, as shown by the auditor's report, being ₱110,-901.82 ($55,450.91.)

Secretary Schmidt reported a total membership of 632, there having been a number of suspensions for N. P. D. and only 30 new members. The names of eight members who died during the year were read, while the members present stood up as a tribute to the dead. The Secretary thanked Messrs. Clarke & Larkin for placing their staff of clerks at his disposal, and Mr. Francisco Dalupan for auditing the accounts.

Treasurer Fred H. Holmes' report, like that of the auditor, shows a most careful and economic use of the funds and the absence of overhead, the officers all serving without compensation and disbursements having been kept down to a minimum.

The commendable services rendered by the directors and officers of the corporation were recognized not only by a resolution of thanks, but by the re-election of the entire present board of directors and of the officers. These were and are, M. W. Bro. Wm. W. Larkin, president; M. W. Bro. Joseph H. Schmidt, Secretary; Wor. Bro. Fred M. Holmes, Treasurer, and M. W. Bro. Frederic H. Stevens, Bro. Wm. Huse Chapman, Rt. Wor. Bro. Manuel Camus, Bro. C. G. Go Quiolay, M. W. Bro. Vicente Carmona, and Wor. Bro. C. S. Salmon, directors.

Two more resolutions of thanks were passed: one expressing the admiration and gratitude of the corporation for Dr. Parrish and the rest of the staff of the Mary J. Johnston Hospital for the conscientious and efficient care and attention given to the patients of the Masonic Ward, and the other containing words of commendation for the splendid work done by Dr. José I. Abuel, the orthopedic surgeon who takes care of cases requiring treatment by a specialist.

The expenses for ward maintenance during the year amounted to ₱6,588.00. To give an idea of the nature of the work and the class of cases—the patients are admitted regardless of parentage, nationality, race or religion—we insert hereunder an excerpt from the report of M.W. Bro. Larkin as president of the corporation:

The following is a brief statement as submitted by the Mary J. Johnston Hospital of patients admitted to our ward during the year ended June 30, 1932:

127. José de Jesus, age 6-1/2 years, from Manila, admitted on July 1, 1931, dismissed July 3, 1931—complaining of inflammation of the right thigh and back.
128. Anselma Ariola, 5 years old, from Cebu, Cebu, admitted on August 1, 1931, and dismissed on Jan. 1932—complaints are dislocation of the left hip joint, old, and inability to walk well.
129. Nestor Guzman, 4 years old, of 115 Pavia, Paco, Manila, admitted on August 8, 1931, and dismissed on August 11, 1931. Diagnosis—Osteomyelitis, arm, right.
130. Nicias Casillan, 9 years old, from Sampaloc, Manila, admitted August 19, 1931 and dismissed Sept. 1, 1931. Complaints—Cellulitis, foot, left.
131. Baby Sih, 1 day old only, whose parents are from Romblon, Romblon, and born here in Manila, admitted on Oct. 19, 1931, and died from malnutrition on Feb. 1, 1932. Complaints—harelip and cleft palate.
132. Amador Morelos, 5 years old, of Buiacan, Bulacan, admitted on Oct. 26, 1931, and still here in the hospital. Diagnosis—Infantile paralysis, right lower ext.
133. Domingo Crisostomo, 15 years old, from Misericordia, Manila, admitted on Oct. 27, 1931, and discharged on May 21, 1932. Diagnosis—Potts Disease, thoracic vertebrae abscess, thigh, tuberculous, left.
134. Purificación Reyes, age 1 year and 9 months, residing in Sampaloc, Manila, admitted on November 20, 1931, and dismissed on April 19, 1932. Diagnosis—Potts disease, thoracic vertebrae.
135. Inocencio Cubangbang, 1 month and 10 days old, of Lucena, Tayabas, admitted on Jan. 4, 1932, for harelip, and discharged on March 27, 1932, with a repaired lip.
136. Limwell Robles, 1 year and 1 month old, of Sampaloc, Manila, was admitted for club feet on Jan. 26, 1932, and still here.
137. Jesusa Pepito, 1 month old, of Cebu, Cebu, admitted on Feb. 29, 1932, for club feet, and dismissed, much improved, on May 5, 1932.
139. Jorge Dreyfus, 10 years old, from Occ. Negros, was admitted on April 15, 1932, for sinuses, lumbar region, due to pyogenic infection. He is still in the hospital.
140. Emilio Pagtalunan, one year old, from Nueva Ecija, admitted on May 4, 1932, for harelip, and dismissed after a successful operation on May 24, 1932.
141. Ismael Javellana, 7 years old, from Iloilo, was admitted on June 1, 1932, for infantile paralysis.
142. Apolinario Ijares, 12 years old, from Bay, Laguna, admitted on June 2, 1932, for enlargement of both knees and inability to walk straight.
143. José Obilla, of San Juan Heights, Rizal, and 12 years old, admitted on June 4, 1932, for osteomyelitis of the thigh, right, tuberculous.
144. Damaso Topacio, 12 years old, from Imus, Cavite, was admitted on June 6, 1932, and dismissed on June 30, 1932, after a very successful operation of his bilateral harelip.

145. Teodoro Candelaria, 14 years old, from Dinalupihan, Bataan, admitted on June 8, 1932, for Potts disease, thoracic, vertebrae.
146. Pablo Santos, 6 years old, from Manila was admitted on June 16, 1932, for harelip. Dismissed on July 6, 1932, after a successful repair of the lip.

On June 30, 1932, the following patients were in our ward: Eduviges Arguelles, Enea Bulala, Rizalina Manuel, Severino Tolentino, Apolinario Ijares, and José Obilla, and the following patients were in the General Ward of the Mary J. Johnston Hospital: Limwell Robles, Jorge Dreyfus, Ismael Javellana, Cesar Eva, Teodoro Candelaria, and Amador Morelos.

A more general support of the Masonic Hospital, the most splendid thing ever undertaken by Masonry in the Philippine Islands, is to be desired. At the present writing, the work is being carried on by a small but active and enthusiastic group of Masons, while the bulk of the Masonic population stands back, applauding the work but not participating in or contributing to it. More active coöperation is needed.

Lodge News

From Balintawak Lodge No. 28, Gumaca, Tayabas

On July 4, 1932, the hall of Balintawak Lodge No. 28 was the scene of a joint meeting of Rizal Lodge No. 20, Balintawak Lodge No. 28, and Plaridel Lodge No. 74, held for the purpose of receiving the official visitation of Most Wor. Grand Master Antonio Gonzalez and officers and members of the Grand Lodge of the Philippine Islands. With Wor. Bro. Romualdo Libranda (28), Wor. Bro. Marcos Malabanan (20), and Wor. Bro. Mamerto Epino (74) in the East, West, and South, respectively, Lodge was opened on the Third Degree at 8:30 a. m. and was called from labor to refreshment. After a few hours of waiting, the Grand Master's party arrived and all went to Wor. Bro. Principe's house for luncheon. The M. W. Grand Master's remarks after lunch were translated into Tagalog, for the benefit of the young ladies, relatives of local Masons, who had been doing the waiting on the table. Labor being resumed in the Lodge hall, the Manila guests were welcomed by Wor. Bro. Romualdo Libranda. The M. W. Grand Master then introduced his party, representing seventeen Lodges, and called for remarks on Wor. Bros. Vicente Poblete (29), Braulio Epino (77), and E. de la Cruz (82). Other speakers were Wor. Bro. Marcos Malabanan (20), Wor. Bro. Mamerto Epino (74), Wor. Bro. Alfredo Bautista (24), and M. W. Bro. Teodoro M. Kalaw (12). The most impressive and instructive address was then delivered by Most Wor. Bro. Antonio González, Grand Master. Lodge being closed, those present repaired to Wor. Bro. Marciano Principe's home for refreshing drinks, after which the Grand Master and party bade all good bye and continued their journey.

From Maktan Lodge No. 30 and Tupas Lodge No. 62

The two Lodges of the city of Cebu held a joint meeting on St. John's Day, June 24, 1932, in the Masonic Temple of Cebu, to pay tribute to the dead of the Lodge. Maktan Lodge No. 30 opened Lodge, after which non-Masons were admitted as visitors. The memorial services were conducted by Tupas Lodge No. 62. A quartette composed of Bros. A. Duran, A. H. Terry, B. Guysi, and A. A. Williamson sang and Bro. H. S. Najarro gave a cello solo. Bro. S. B. Winram was at the piano. The oration was delivered by Bro. S. M. Pronko. The roll of the dead read contained twenty names, namely: Felix Augillar, Vicente Griñen, Luis Briones Hinojales, Nicolas Leyva, John Moran, Manuel Perez Martinez, George Preston Neiman, Faustino Macazo, Rufino Edralon Nuñez, Dr. Arlington Pond, Pantaleon del Rosario, Fabian Rigodon, Guillermo Rubia, Cang Sunohin, Melquiades Sarmiento, Sixto Ventura Venturaza, Lawrence D. Wharton, Valentin Santos Juan, Martin Lorenzo, and J. H. Kipp.

From Lincoln Lodge No. 34, Olongapo

Lincoln Lodge No. 34, of Olongapo, raised Bro. T. C. Lusk, to the Degree of M. M. on June 3rd. After labor, a buffet dinner was served at the California Restaurant. In the same place, a *lechonada* was given, in the evening of June 14th, in honor of Wor. Bro. Foo Ying and family and Bro. T. C. Lusk and family, the former being due to leave for Hongkong for a 3-month vacation and the latter being about to leave for the United States. Bros. C. J. Buckley, A. W. Ostrom, and A. C. Donor were present as visitors. Addresses were made by Bros. A. C. Donar, F. J. Rojars, T. C. Lusk, Foo Ying, and Wenceslao de Aro, Wor. Bro. Miguel C. Rosete acting as toastmaster.

From Bulusan Lodge No. 38, Sorsogon

In the evening of Sunday, June 19, 1932, the members of Bulusan Lodge, with their wives and friends, gathered at Bro. Cleto Arnedo's home to enjoy the Rizal's Birthday program of the Grand Lodge on the radio. Every number was perfectly audible and was much enjoyed by those present. The addresses were most interesting and the audience could not help applauding the songs and declamations which were received with such enthusiasm by the audience in distant Manila.

From Makabugwas Lodge No. 47, Tacloban, Leyte

Makabugwas Lodge No. 47 honored its dead at a Lodge of Sorrow held in the evening of June 24th, last, the day of St. John the Baptist. Many friends and members of families of Masons attended, besides all the Brethren in town. Sacred songs were rendered by the choir of the Evangelical Church, and several musical selections by Miss Gertrudis Fuentes and Miss Alicia Obediente added to the solemnity of the occasion. Wor. Bro. Mauro Rodriguez' wife presided at the organ. The memorial address was delivered by Bro. Dominador Gallardo, and a short talk on St. John the Baptist was given by Wor. Bro. Fidel Fernandez. The audience gave evidence of being deeply impressed. Bro. Wayne Gray, the oldest Master Mason in the Valley of Tacloban, occupied the East during this meeting.

From Makawiwili Lodge No. 55, Capiz

In June, Makawiwili Lodge held two special communications, on the 24th and the 25th of the month, the former being a Lodge of Sorrow and the latter the George Washington Bicentenary celebration of the Lodge. Both were open meetings and were attended by practically every Mason in Aklan and by a good many profane. The speakers were Wor. Bro. José Altavas, Bro. Gabriel B. Hernandez, Wor. Bro. Ramon A. Arnaldo, Bro. Frederick W. Mayer, Bro. Vicente Salas Reyes, and Wor. Bro. Felix G. Martirez. A number of prominent young women and men of Kalibo took part in the programs.

On June 25th, last, the Masons then in Kalibo met in Bro. Teodoro Icamina's house and resolved that on August 13th a general assembly of Master Masons be held in the capital of Capiz. Wor. Bro. Felix G. Martirez appointed a committee to carry this idea into execution.

From Magat Lodge No. 68, Bayombong, N. V.

Wor. Bro. Domingo Maddela, District Inspector of Magat Lodge No. 68, made an official visit to Magat Lodge on June 24th, last. He delivered an inspiring address, to which Wor. Bro. Sisenando Silvestre, Master of the Lodge, made a suitable response. Mr. Mariano de Fiesta, municipal president of Solano, was then initiated. The meeting was followed by a substantial banquet. In the afternoon of the following day, June 25th, Wor. Bro. Maddela gave a banquet to the Masons of this town and vicinity, at which about sixty Craftsmen were present. Bro. Maddela is a member of the House of Representatives.

From Mount Lebanon Lodge No. 80

Mount Lebanon Lodge No. 80 celebrated the tenth anniversary of its constitution on Thursday, July 7, 1932, the date of its July Stated Meeting. After the business of the Lodge had been transacted, Most Wor. Bro. Antonio Gonzalez, accompanied by a large number of Grand Officers and other members of the Grand Lodge, was received with the Grand Honors. *Wor. Bro. Ricardo C. Santos*, after a brief address, introduced various speakers, the first being *Wor. Bro. Michael Goldenberg*, well known to have been largely instrumental in calling the Lodge into existence in 1922. Wor. Bro. Goldenberg gave a brief history of the organization of Mount Lebanon Lodge which was very interesting. The next speaker was *Wor. Bro. Robert Key*, another Past Master of the Lodge, who gave a good talk on his personal experiences with the 31st U. S. Infantry in Shanghai, during the "undeclared war" between China and Japan, Brother Key having returned to Manila on the U. S. A. T. *Republic* only the day before. The Lodge Medal of Mount Lebanon No. 80 was then presented to *Very Wor. Bro. Harvey A. Bordner*, Past Grand Lecturer and present Inspector of the Lodge. *Rt. Wor. Bro. Manuel Camus*, Senior Grand Warden, made the presentation, praising the eminent services rendered by Brother Bordner to Masonry and the Filipino people as a member of the Craft and an educator. An excellent talk in Spanish was then delivered by *Bro. José de los Reyes*, Colonel, Philippine Constabulary, retired, on the subject of the value of discipline in life. The address of the evening was then delivered by *Bro. Chaplain Walter B. Zimmerman*, of the United States Army, who spoke most instructively on the theme "The Sun, the Moon and the Master of the Lodge." *Wor. Bro. Leo Fischer*, of the Masonic Press, was then called upon and spoke of the outstanding service rendered to Mount Lebanon Lodge by Wor. Bro. Michael Goldenberg, and of the zeal and initiative shown by Wor. Bro. Ricardo C. Santos, whom Wor. Bro. Goldenberg had trained. *Bro. Eduardo Claudio*, winner of the Rizal Day Masonic Literary Contest, then read some extracts from his prize-winning essay. This was followed by the presentation of the Mount Lebanon Lodge Medal to M. W. Grand Master Antonio Gonzalez. *M. W. Bro. Teodoro M. Kalaw*, who made the presentation, was fascinating in his remarks, as usual. He related how, due to neglect on the part of his Lodge, many years elapsed after his initiation before he became active in Masonry, and he praised M. W. Bro. González for having brought life into Masonry in these Islands. In his response, *M. W. Grand Master González* was happy as usual. After relating a most amusing anecdote showing that lawyers have no souls, for which reason none can be found in heaven, hell or purgatory, he spoke on the

need of Masonic leadership and of the necessity of making Lodge meetings interesting. He emphasized that it was indispensable to educate Masons in the spirit and principles of Masonry, which some do not seem to have grasped as they should. Under remarks for the good of Masonry *Rt. Wor. Bro. Charles S. Banks*, Junior Grand Warden, said a few good words for "The Cornerstone," the official organ of Mount Lebanon Lodge, which had also been praised by other speakers. The clock marked the hour of 11:12 p. m. when Lodge was closed; but the large number of Brethren present remained until close to the hour of midnight to talk things over and enjoy the excellent refreshments provided by the Lodge.

From Dagohoy Lodge No. 84, Tagbilaran

We see from *The Compass*, the well-edited monthly bulletin of Dagohoy Lodge No. 84, that that Lodge has acquired one more lot adjacent to the land already purchased by it in the barrio of Dampas, Tagbilaran, for a Masonic cemetery. Also, that the Lodge has again granted to one class of the Tagbilaran Central School the free use of the ground floor of the Masonic Temple as a class room during the present school year. This certainly shows a progressive and truly Masonic spirit!

From Memorial No. 90, Muñoz, N. E.

Memorial Lodge No. 90, F. & A. M., had a very good attendance on the occasion of the Official Visitation of the Most Wor. Grand Master Antonio Gonzalez to the three Lodges in Nueva Ecija, held on July 16, 1932, at the Masonic Temple of Cabanatuan Lodge No. 53. Of the twenty-one members dispersed throughout the province, nineteen were present.

The Brethren of Memorial Lodge residing at Cabanatuan, including the Worshipful Master, Bro. Eugenio Ramos, entertained the visiting members with a fine dinner.

Personals

Manila No. 1.—Dues and greetings have been received from Bro. T. P. Moyer, 1838 So. Orange Drive, Los Angeles, Calif.; Bro. W. F. Myers, c/o Chase National Bank, 25 Broadway, New York City; Bro. Alfred Ballin, Fort Hayes, Columbus, Ohio; Bro. L. W. Fisher, 175 South High Street, Columbus, Ohio; Bro. C. B. Weltner, 56 Agua Way, Miraloma Park, San Francisco, Calif., and Bro. Irving Goldman, c/o I. Beck, Inc., 331 Fourth Ave., New York City. The Brother last named also incloses a card announcing the arrival of baby Lila.

Bro. Bertrand Harold Silen was passed to the degree of F. C. on June 21st; he had been initiated only a fortnight before.

Wor. Bro. Quincy S. Lockart is improving at St. Luke's Hospital. Mrs. Lockart is ill and is confined at the same hospital.

Brother Samuel Zwillich left Manila on the 18th of this month for an indefinite stay in the United States, where his address will be: 3572 De Kalb Ave., New York City.

Brother Myron E. Tielkemeier writes that his vacation is ended and that he has settled down and resumed his duties at the Quartermaster's office, Fort Slocum, New York.

Wor. Brother Walter W. Weber sends greetings to the Brethren of Manila Lodge No. 1. His address is: General Delivery, Washington, D. C.

Brother Bert Palmer sends greetings with his dues from Route No. 2, Lake Ballinger, Edmonds, Washington, and especially mentions his appreciation for receiving the CABLETOW regularly. In perusing its pages he is reminded of his friends of former days; days less filled with worry and distress.

Bro. Guy Stra*tan, of Jolo, was absent twenty days in British North Borneo helping to get nipa which the Red Cross was supplying to the storm sufferers of Sulu Province. Since his return, he has been busy salvaging the M.V. *N. S. de los Remedios* which was wrecked on a sand bar during the Jolo typhoon.

Cavite No. 2.—New California addresses reported to the Secretary are the following: L. A. Clapp, U. S. Marine Base, San Diego; James F. Wingert, U. S. S. *Lexington*, San Pedro; L. J. Link, 3732 Utah Street, San Diego, and James J. Huml, U.S.S. *Simpson* (221), c/o Postmaster, San Francisco.

Bro. C. P. Boquet is now at the Naval Station, Pite, Guam, M. I.

Bro. Marvin Wesley's new address is 501 Oglethorpe St., N. W., Washington, D.C.

Bro. M. H. Seay is at the U. S. Pay Office, Hampton Roads, Norfolk, Va.

Bro. Geo. H. Forrest gives his address as P. O. Box 1224, Submarine Base, Coco Solo, Canal Zone.

Bro. A. N. Miller is on the U. S. S. *Heron*, c/o P. M., Manila, P. I.

Bro. J. C. McAhan reports all well from U. S. S. *S-47*, Submarine Base, Pearl Harbor, T. H.

Corregidor No. 3.—Wor. Bro. H. A. Bordner was honored by Mt. Lebanon Lodge No. 80 last month, being presented with the official Lodge medal at the 10th anniversary celebration of Mt. Lebanon Lodge, on July 7th.

Bagumbayan No. 4.—Wor. Bro. Leo Fischer was made happy by the return to the Islands of his wife who had been spending two years in Southern California. Three of Bro. Fischer's daughters have remained in the United States. Mrs. Fischer arrived on the S. S. *Empress of Japan*, on June 27th.

Island No. 5.—Bros. General Stanley D. Embick, Lieut. Joe D. Moss, and Staff Sgt. Rafael Meyerson returned from the United States on the June transport, for duty at Fort Mills, Corregidor.

Southern Cross No. 6.—Bro. John Robb was unable to take his Third Degree in Masonry, owing to an operation which necessitated a voyage to the United States. Bro. Robb expects to be back in Manila in a few months.

Bro. E. Finley Johnson is spending the summer at the Cardinal Hotel in Palo Alto, California.

Bro. A. P. Drakeford has written, reporting all well. He and his family expect to spend most of their vacation in beautiful California.

Bro. Harry Hawkins, of Legaspi, Albay, was a recent visitor to Manila where he met his son who had just finished the year at Brent School.

Cosmos No. 8.—Bro. O. O. Hanson left on July 9th on the S. S. *Asama Maru* on a trip around the world. He expects to be back early in 1933. With Bro. Hanson left his son Robert, who is going to the United States to enter Pasadena Academy for a 4-year course of study.

Wor. Bro. A. Gabler-Gumbert has transferred his offices from Calle Juan Luna to Room 712, Insular Life Building, where his telephone number is 2-89-41.

Leo L. Campbell was initiated at the July Stated Meeting and Bro. Bersford O. Seale was inducted into membership by affiliation the same evening.

Bro. Robert C. Whiting sends greetings from California, and so does Bro. Paul A. Schwab. The Brother last named is hearing the East calling and will probably be back in Manila ere long.

Bro. John Fitzgerald is with the Municipal Water and Power Dept. of Los Angeles, from where he and Mrs. Fitzgerald send greetings.

Bro. Amund P. Solberg writes from Port Lamon, Surigao, where he is in the lumber business.

Brother Francis Seeckts was a visitor to Manila last month. He has completed the dismantling of the sawmill at Limay, Bataan, and is taking a short vacation before starting on another project.

The Masonic colony at Sipaco, Camarines Sur, has dwindled down to one member, according to latest information. Brother August Jacobson expects to remain in Manila indefinitely, and Bro. Jesse W. Palmer is now located in Los Baños, Laguna. Brother William F. Daland is still at Sipaco.

Brother Bernard H. Berkenkotter made a hurry-up trip to Manila the first of last month, returning to Rio Guinobatan the following day.

Brother Edward E. Christensen also came to Manila to put his daughter in school. He stayed but a few days, returning to Padada, Davao, on the next steamer.

Bros. Sam Olson and Leo L. Fischback send greetings from the hills of Benguet.

St. John's No. 9.—Henry Baron von Buchwaldt-Elsner was initiated on July 1st.

On July 15th, Bro. Andrew B. Wauchope was passed to the Degree of F. C.

Bro. Otto Wyss, of Iloilo, was a visitor in Manila in June.

Bro. Ed. Seeley passed through Manila in June on the S. S. *President Coolidge* of which he is purser.

Bro. Ray H. Whitfield has left Catabangan, Camarines Sur, and is now with the E. J. Nell Co. in Manila.

Wor. Bro. Joseph F. Boomer's splendid articles on Masonic subjects are to be collected and published by the Lodge in book form, together with a comprehensive history of St. John's Lodge No. 9.

Wor. Bro. Joseph F. Boomer and family and Bro. David Innis and family have removed to No. 217 Calle Sandejas.

Silañganan No. 19.—Wor. Bro. Castor P. Cruz is busy preparing for a gathering of all Masons in Rizal Province, to be held on August 13th.

Bro. José M. Santos is convalescing from typhoid fever.

Bro. David S. Santos has been reassigned to the Mandaluyong district as supervising teacher. Mrs. Santos presented him with a daughter born on July 1st, at the Philippine General Hospital.

Batong-Buhay No. 27.—Wor. Bro. Arturo G. Cayetano recently lost his youngest daughter.

Bro. Emeterio R. Balboa reports an increase in his family.

Bro. Pedro G. Almazan has lost his mother through a calesa accident.

Bro. Santiago G. Angtico's daughter is very ill.

Bros. Justo Balete, Exequiel Caponpon, Go Hoc, Yu Eng Luan, and Lim Tiaopo have left for China, for a short vacation.

Batangas No. 35.—Bro. L. M. Arellano, postmaster of Bauan, Batangas, announces the birth of a son on May 9th, last, and reports all well.

Mabini No. 39.—Bro. Nicomedes Garcia has recently been assigned to duty in Cebu as inspector of the Bureau of Lands.

Bro. Juan Daproza, who was forest supervisor in the Cagayan Valley, has been transferred to Los Baños on special duty.

Bro. Hermogenes Florentino has severed his connection with the Singer Company and is now with La Granja, Inc., of Aparri.

Makabugwas No. 47.—Wor. Bro. Tantuico is spending his accrued leave with his family in Tacloban. He brings greetings from the Cagayan Masons.

Wor. Bro. W. S. Price left for Manila to enrol his daughter in one of the schools of the city. The wife of Wor. Bro. Federico Larraga left for the capital on a similar errand.

Bro. Pelagio Perez has lost one of his children, after a lingering illness.

Bro. Donato Pesado has returned to the Calubian District, to resume his work as supervising teacher there. He delivered a lecture on Washington as a leader of education at the May stated meeting of the Lodge.

Sarangani No. 50.—Wor. Bro. Juan M. Ramos is back at work as agent of Fernandez Hermanos, after a year's absence due to illness.

Wor. Bro. Benito Natividad is holding court in Baganga.

Bro. Alfredo Zamora is inspecting on the East coast, Bro. José Elayda being in charge of the provincial treasurer's office during his absence.

Bro. José Viacrucis is in charge of the district engineer's office during the absence of the regular incumbent.

Bro. Hilarion Cabrera is on accrued leave.

Makawiwili No. 55.—Bro. Luis S. Sirilan writes from Dumaguete where he is now stationed as assistant district engineer.

Bro. Serafin S. Ramos sends dues and greetings from Silay, Occ. Negros.

Kanlaon No. 64.—Bro. Nicolas J. Salas, former mill superintendent of the Insular Lumber Company and lately with the Philippine Lumber Manufacturing Company, has been called back by the former and has resumed his old position in its big sawmill.

Magat No. 68.—Bro. Hipolito Lazam's home was made happy by the birth of a daughter.

Bro. Domingo Baluyan has recently lost his daughter who died from diphtheria.

Bro. L. C. Danguilan has been away from his station on telegraph construction work; his district extends from San José, N. E., to Echague, Isabela. On July 14th, Bro. Danguilan lost his daughter, 29 years and 9 months old, from diphtheria.

Wor. Bro. Domingo Maddela has started for Manila to attend the opening session of the House of Representatives, of which he is a member, on July 16th.

About 100 persons were present at a gathering of Masons and their ladies held at the house of Mrs. Juanita L. Dangilan in Solano on May 22nd. A dance and refreshments were offered on this occasion by the Solano Brethren. Similar gatherings will be held in other towns in the future, as planned by Wor. Bro. Sisenando Silvestre, Master of Magat Lodge.

Bro. Fernando Asunción was passed to the degree of F. C. on July 16th.

Laoag No. 71.—Bro. Alfredo Sese was quietly married in April at Bontoc to Miss Luz Belen, a daughter of our late Brother Felipe S. Belen.

Bro. Arcadio de la Cruz has sent dues and greetings from Fort Sam Houston, Texas.

Bro. Mauricio Datoc and wife have left for Nueva Ecija, after spending a few days vacation at Laoag, Bro. Datoc having been transferred from Cotabato to Nueva Ecija, as principal of the provincial high school.

Agno No. 75.—Bro. Lt. Ambrosio Arce, P. C., is now junior officer in Dagupan.

Bro. Narciso N. Jaramillo is practising law in Agusan with great success.

Wor. Bro. Emilio Naraval is back at his post as supervising teacher after undergoing treatment at the Philippine General Hospital. His right hand seems to be permanently disabled.

Bro. Pedro Romasoc's room was burglarized lately and ₱250.00 in cash, belonging to the Natividad elementary central school fund, was stolen.

Bro. Juan N. Kagaoan recently visited Manila, calling at the Grand Lodge Office.

Bro. Delfin Ramirez is mourning the death of his sister, Sinforosa, a student at Santo Tomás University in Manila, who died on July 9th and was buried at San Quintin, Pangasinan, on July 17th. A delegation from Agno Lodge attended the funeral.

Kasilawan No. 77.—Wor. Bro. José J. Vergara, physician of the Office of the Public Welfare Commisioner, has been transferred to Welfareville, Mandaluyong, Rizal.

Wor. Bro. Braulio M. Epino was ill with kidney trouble during the latter part of May, but has fully recovered.

Mrs. José J. de Guzman and child are confined at home in San Juan, Rizal.

Bro. Lucio B. Angeles is now employed as salesman of the P. C. C. He will handle drugs and is assigned to the provinces.

Wor. Bro. José J. de Guzman has resigned from Rosenstock & Co. to accept a position with the San Juan Heights Company.

Bro. Ricardo H. Guzman came down from Bongabong, N. E., to attend the wedding of his brother Leogardo, on July 3rd.

Bro. Francisco Ancheta's wife presented him with a daughter on June 19th, at the Philippine General Hospital.

Bro. Lorenzo Reyes was ill in June and July, but has recovered.

Wor. Bro. José S. Velasquez speaks highly of the hospitality he received from Bro. Hermenegildo Pascual (46) while in Malolos on business, in June.

Mt. Levanon No. 80.—Bro. Ponyman, now residing at 484 Warwick St., Brooklyn, N. Y., writes that he had a pleasant trip from Manila to New York and sends greetings to all.

Letters with greetings have been received from Bros. Huddleston and Silliman.

On July 19th, Bro. Nageeb Tannus Hashim completed his 65th year of life. Bro. Hashim was made a Mason in the Philippines in 1894, and his early years in Masonry coincided with a period when being a Mason was being a marked man liable to be imprisoned, tortured, and executed at any time.

Wor. Bro. Ricardo C. Santos attended the meeting of the Masonic Hospital for Crippled Children, Inc., on July 18th, last.

High-Twelve No. 82.—Wor. Bro. Roberto Villatuya was in bed with the influenza for four days in June.

Bro. Eduardo Co Seteng left for Nanking, China, on June 27th, to discuss with the Government there certain important questions relating to the welfare of the Chinese community here which he represents on this occasion. He expects to be gone about three weeks.

Dagohoy No. 84.—Bro. Casimiro B. de Sagun was passed on June 11th and raised on June 25th.

Bro. Juan G. Pagsolingan was passed to the degree of F. C. on June 11th.

Bros. Isabelo V. Binamira, of Cebu, and Valentin A. Jorolan, of Dumaguete, attended the special meeting of May 28th.

Bro. Ygnacio Molina mourns the death of his mother which occurred in Amoy, China, on March 30th.

Bro. Vicente G. Largo has lost his oldest brother, Felipe, who died in Tagbilaran on May 11th.

Abra No. 86.—Bro. Manuel G. Castro was raised to the sublime degree of Master Mason on June 4th, last.

Muog No. 89.—Wor. Bro. Dr. Teodorico Santos' wife has presented her husband with a daughter. The event took place at the Mercy Hospital on June 19th.

Service No. 95.—Bro. Francis F. Walden, of the U. S. S. *Avocet*, was honored by his Brethren of Service Lodge and other friends prior to his departure for Pearl Harbor. Secretary Carl H. Heilmann, in an irresistible letter, invited Bro. Walden and other Brethren about to depart to a blowout to be given at the Hole-in-the-Wall, and on this occasion, Bro. Walden was presented with a fine fountain pen and pen knife in recognition of the splendid services rendered by him to Service Lodge. The affair, which took place on July 16th, was most enjoyable.

Among the Brethren who left Manila during July for ports in the United States and other parts of the world were the following: Bros. F. F. Walden, George Strelow, Virgil Higgins, and Tennison sailed for Pearl Harbor, T. H., on the U. S. S. *Avocet*, on July 18th. Bros. William J. Bell, Thomas Conway, Albert H. Holtzman, and George H. Roundy left for the United States on the U. S. A. T. *Republic*, sailing on July 8th.

The U. S. A. T. *Republic*, on her arrival in Manila with the 31st U. S. Infantry, had on board some fifteen members of Service Lodge who were full of stories about Shanghai and the Sino-Chinese "war that was no war."

Bro. V. Walter Smith, 1st Lt., 7th U. S. Infantry, sends greetings from Vancouver Barracks, Wash.

Other Brethren who have been heard from or have changed their address are: Chester B. Holmes (U. S. Naval Hospital, Mare Island, Calif.), Oscar Urquhart (U. S. S. *Black Hawk*, Chefoo, China), William W. Ferguson (Immigration Service, Andrade, Calif.), L. E. Crenshaw (U. S. S. *Whippoorwill*, Pearl Harbor, T. H.), Lloyd Trammell (53rd School Sqdn., Randolph Field, Texas), Robert J. Welch (C. & B. School, Fort Slocum, N. Y.).

Keystone No. 100.—Bro. Aurelio Santos is now enjoying a vacation with his family at Camp John Hay, Baguio.

Wor. Bro. Pacifico C. Sevilla writes that he is not returning to the Philippines by the August transport as announced. He has been ordered to take the course of engineering for another year at Fort Monroe, Virginia. He sends best regards to all.

The wife of Bro. Nicolas J. Padilla, S. S., presented her husband with a daughter on July 2nd.

The two children of Bro. Luis del Rosario have fully recovered from their recent illness.

Bro. Victor Cabacab is on two months furlough with his family in Manila.

Bro. Juan Banaga, S. W., has been ordered for temporary duty to Fort Hughes, Caballo Islands.

Bud Daho No. 102.—Wor. Bro. F. R. Escudero was injured in June when a falling shutter struck his back; but his hurts were not serious.

Bros. Emilio Escudero and Antonio Bana were on the sick list in June.

Bro. Luciano Abia is now deputy governor of Cagayan Sulu.

Bro. Felix Casimiro was raised at a special communication held on July 9th.

Wor. Bro. W. J. Real nearly had a serious accident while installing an electric light which he had donated to the Lodge. He was picked up unconscious but recovered quickly.

Greetings and dues have been received from Bro. Liberato E. Littaua, of Labañgan, Zamboanga.

Leonard Wood No. 105.—Additions to the family were reported by Bro. Benigno Calantuan, whose wife presented him with a daughter born at Dagupan on June 7th, and Bro. Ruperto Monte, who rejoices over the addition to his squad of a recruit weighing 7 lbs. 7 oz., born at the Fort Stotsenburg Hospital.

Amity No. 106.—Wor. Bro. Hua-Chuen Mei, W. M., being absent on a vacation, Bro. Rawlinson, S. W., having sailed for the United States, and Bro. Yinson Lee, J. W., having been absent in South China since March, the affairs of Amity Lodge have been left by the Master in the hands of the Treasurer, Bro. Luther Jee, a Mason of nearly twenty years' standing.

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.

Página Editorial

Mi Mensaje

VII

La poesía de los simbolismos masónicos.

La masonería no es tan solo ciencia. Es también arte. En sus comienzos u orígenes fué un arte operativo. Hoy día es ciencia especulativa; pero es al mismo tiempo arte.

La masonería habla al hombre con el lenguaje del simbolismo. La palabra humana puede ser muy elocuente. Oradores y escritores habrá que nos pinten sus lecciones con la elocuencia de la palabra o de la letra. Pero éstas no podrán aventajar nunca a la elocuencia de los símbolos.

En masonería el símbolo es su lenguaje. El símbolo habla al masón lo mismo en las regiones tórridas que en las tierras glaciales. El símbolo es lo mismo en las zonas del Ártico que en las de Antártico, lo mismo en Oriente que en Occidente.

Por sus símbolos, la masonería brilla con el mismo resplandor de ascua en todas las cinco partes del globo, no importa la diferencia de idiomas, o de idiosincracia, de los hombres o de los pueblos.

El símbolo apela al corazón del masón con la misma intensidad ahora que generaciones atrás; el símbolo apela también a la mente y a los sentimientos de los hombres con la plasticidad de sus imágenes, dándonos a los masones la misma vívida impresión ahora que antes.

Por el símbolo la luz de la Idea Masónica conserva el mismo fulgor ahora que tuviera cuando salió de su crisol de fuego.

La concepción de la idea es más diáfana, más subjetiva, por el símbolo, y el calor de los sentimientos se hace por él más íntimo, más personal, más perceptible.

Tal vez los accidentes de tiempo y de lugar puedan influir de algún modo en la impresión de los símbolos sobre nosotros, o tal vez la imaginación, más o menos activa de los hombres, aumente o disminuya su intensidad; pero es lo cierto, que la idea que de ellos derivamos, en su esencia, substancialmente considerada, la asimilamos ahora en toda su variada comprensión lo mismo que los primeros masones en los primeros días de nuestra institución.

Y así sus significados simbólicos no se tuercen, no se tergiversan, con el correr de los años o de los siglos. El vocabulario humano, por ser corto y abstracto, podría dar lugar a interpretaciones impropias o no ajustadas a la idea. No ocurre lo mismo con el símbolo, pues, éste es más permanente por lo mismo que su acción es más concreta y más directa.

Conocer masónicamente la Idea por sus símbolos es poseer la poesía del arte masónico. El masón que se adentre en este terreno habrá necesariamente de gustar de su poesía, o sea, de la poesía de los simbolismos masónicos.

Y es que el arte de los simbolismos está tan compenetrado con la misma ciencia masónica que forma con ella un *todo*. Y es por esto porque el conferencista Harold W. Morisset dice lo siguiente a este propósito: "Quitad a la Masonería su simbolismo y quitáis al cuerpo su alma, dejando únicamente una masa inerte de materia fétida, pronta para una corrupción rápida."

Esto nos explica porqué debemos urgir a todos los hermanos, como lo hacemos en este mensaje, el conocimiento íntimo de los simbolismos masónicos.

No nos olvidemos que una vez insuflada en nuestro espíritu la luz de los simbolismos masónicos y la poesía que les da vida nos ponemos en contacto espiritual con los hermanos de todos los países y de todos los tiempos, una cadena invisible se forja uniéndonos a todos en un *internacionalismo o cosmopolitismo* espiritual.

¿Quién es el masón de los presentes días como de los pasados siglos que al ceñirse el mandil no comprenda enseguida la sublime lección que de él derivamos? A su pronta contemplación surge en nuestra mente la idea del TRABAJO y la mera consideración de que constantemente nos decoramos con él nos advierte que es parte de los designios de Dios el *trabajar*, el *laborar* constantemente. Es por esto porque un ilustre masón, el Hermano Mackey, entona este himno al trabajo: "La tierra trabaja cada primavera, dibujando en la plancha de trazar de su prolífico seno germinadas semillas, tiernas plantas y acabados árboles. El viejo océano trabaja eternamente, inquieto y murmurador, describiendo sobre su plancha de trazar tormentas y tempestades, que purifican la estancada naturaleza. Y hasta el mismo Dios, el Gran Arquitecto, el Maestro Constructor del Universo, ha laborado desde la eternidad; y trabajando con su omnipotente voluntad, inscribe sus planes en el espacio ilimitado, porque el universo es plancha de trazar."

Entramos en nuestros Templos y hieren nuestra vista las herramientas del trabajo. La pulgadera, el mazo, la escuadra, la plomada, el nivel, la trulla o llana del albañil, todos hablan a nuestra alma de masón de que estamos en un verdadero taller de trabajo.

De las canteras tomamos la piedra en su forma tosca y basta; con la pulgadera la medimos para ajustarla a la obra; con el mazo desbastamos sus partes superfluas e innecesarias; con la escuadra obtenemos la armonía de los ángulos; con la plomada y nivel comprobamos su horizontalidad y su verticalidad; y levantado el muro en esta forma, le aplicamos el cemento con la llana o trulla del albañil y así unimos y solidificamos la construcción en una masa compacta y fija.

Por una concatenación de ideas, al fijarnos en estos implementos del trabajo, nos percatamos enseguida que estamos levantando una edificación espiritual para la

cual necesitamos también herramientas, cuya significación simbólica es para todo masón conocida.

La logia misma que nos cobija nos da la idea de que estamos empeñados en la edificación de un templo espiritual, del cual es su mejor alegoría.

En esta edificación espiritual somos piedras vivientes, pequeñas partículas, entre el conglomerado heterogéneo de su variada composición.

Y esto nos recuerda inmediatamente que tenemos deberes y obligaciones que no podemos eludir para con los otros elementos que integran la común estructura. Y es por esto porque aparece en sitio conspicuo de la logia el compás, que es su mejor simbolismo. El compás apela a nuestro sentido de justicia recordándonos que si bien tenemos derechos que exigir, también tenemos correlativas obligaciones que no podemos desatender.

Y así los otros instrumentos emblemáticos en nuestros talleres. Especificarlos uno a uno y conocer su propio simbolismo debe ser la tarea de todo masón. Debemos tener impreso en nuestra mente, en nuestros corazones, el mundo de ideas que encierran nuestros símbolos.

Dicen que los materiales con que se levantó el simbólico Templo de Salomón vinieron de diferentes lugares y de diferentes pueblos. De su harmonioso conjunto surgió aquel grandioso edificio. La grandiosa estructura de la masonería depende también de la harmoniosa disposición de sus diferentes elementos, de los variados materiales, que integran su conjunto. En este respecto el Templo de Salomón simboliza la hermandad de todos los hombres, esto es, la fraternidad humana. ¿Puede haber lenguaje humano que supere en poesía a este simbolismo?

Es el propósito de este mensaje invitar a los hermanos a que dediquen parte de su tiempo al estudio de los simbolismos masónicos, pues, necesariamente habrán de gustar de su poesía.

ANTONIO GONZÁLEZ,
Gran Maestre.

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.")

(*Continuación*)

13. *Filipinos Masones en España*

De las Logias existentes entonces en España merecen mencionarse la *Acacia*, de Madrid, en que se iniciaron distinguidos filipinos, entre ellos Tomás G. del Rosario, Graciano Lopez Jaena y tal vez el mismo Rizal, según algunos afirman, y la *Revolución*, de Barcelona, también con muchos miembros filipinos, habiendo obtenido carta constitutiva del Gran Oriente Español el 1.o de Abril de 1889 actuando de Venerable Maestro, Graciano Lopez Jaena y de Secretario, Mariano Ponce. Miembros de esta Logia eran, entre otros, Marcelo H. del Pilar, Galicano Apacible, Aristón Bautista, José Alejandrino, José María Panganiban. Los masones filipinos de estas dos Logias fundaron luego la Logia *Solidaridad* No. 53, de Madrid, para filipinos solos, bajo el Gran Oriente Español, con Marcelo H. del Pilar como Venerable Maestro, Galicano Apacible como Primer Vigilante, Elauterio Ruiz de León como Segundo Vigilante, José Rizal, a veces, y a veces Eduardo de Lete, como Orador, y Mariano Ponce como Secretario. Esta Logia inmediatamente se convirtió en núcleo central e intelectual de campaña y propaganda masónicas por las libertades filipinas. Todos los filipinos prominentes en la Península se iniciaron o se afiliaron a esta Logia.

14. *El Gran Oriente Español*

La organización del Gran Oriente Español en 1889 bajo las leyes de España, y la jefatura masónica de este Oriente a favor de D. Miguel Morayta, Presidente de la Asociación Hispano-Filipina, republicano y gran amigo de los filipinos, fueron circunstancias propicias para la organización de la Masonería indígena y su campaña decisiva por Filipinas. El preámbulo de la Constitución del Gran Oriente decía lo siguiente:

"Vamos a ocuparnos de las provincias de Ultramar, tan necesitadas de justicia, tan hambrientas de legalidad, tan deseosas de igualdad. Si en alguna parte hemos de convenir que son necesarias e indispensables nuestras doctrinas de paz y caridad, es indudablemente en esos territorios. Allí es donde hay que organizar fuertemente la institución masónica; allí es donde hay que darle un carácter expansivo, liberal y democrático; allí es donde hemos de hacer resaltar nuestras ideas de fraternidad, y donde hemos de demostrar que, si desgraciadamente en España existen hombres que quieren hacer de aquellos territorios feudos inalienables por el despotismo y la tiranía, esos son hijos espúreos de la noble España, que ama por igual a todos sus hijos, lo mismo a los de aquende que allende el mar. En Filipinas, donde el clericalismo ha hecho su presa embruteciendo a sus habitantes, debemos organizar un Consejo de la Orden, que les libre del yugo que quiere imponérseles, y que a la par sea la vanguardia de la civilización y el progreso que ha de reñir fieras batallas con esos que no son más que el espectro del pasado y llevan consigo la ignorancia, el fanatismo y la superstición."

15. *Inicio de la Campaña*

El 10 de Octubre de 1890, el Gran Oriente Español, consecuente con este Preámbulo, dirigió una Circular a todas sus Logias ordenando a los masones que influyeran cerca de sus respectivos senadores y diputados para que éstos trabajasen y votasen en las Cortes por que se concediera representación parlamentaria a Filipinas. Hacia los meses Junio y Julio del año siguiente, la Logia *Solidaridad* presentó una exposición razonada ante las Cortes Españolas demandando la restauración para Filipinas de su representación parlamentaria. La exposición fué enviada a las otras Logias para que éstas se adhiriesen al movimiento. Un año más tarde, en 5 de Abril de 1892, la Logia publicó otra Circular más específica llamando la atención del mundo masónico sobre la triste situación de un país oriental que yacía bajo las garras de la intolerancia y la tiranía.

"Sin prensa,—decía la Circular,—sin comicios, sin órgano para dar a conocer sus más legítimas aspiraciones, (Filipinas) ahoga sus quejas bajo el despotismo del sable, y careciendo de voz en el Parlamento, no es dado a España fiscalizar nada de lo que en su daño o provecho ocurre en tan lejano Archipiélago."

"Dedicad, queridos hermanos, una parte de vuestro tiempo al estudio de los problemas filipinos, que vuestra propaganda será el mejor elemento de combate contra todo género de opresión y tiranía; procurad con vuestro esfuerzo y con vuestras luces llevar al Archipiélago Filipino los frutos de la civilización en todos los órdenes de la vida, y habréis contribuido a la ventura de un pueblo hermano que demanda vuestro auxilio, habréis coronado vuestra obra con el más honroso y humanitario de los lauros."

Por otra parte, en el seno de la Logia se dieron conferencias cívicas por Rizal, Marcelo H. del Pilar, Ponce, Serrano y otros para ilustrar al público sobre la situación de Filipinas y el estado en que se encontraban sus millones de habitantes.

16. *¡Llevémosla a Filipinas!*

En uno de sus discursos masónicos, Del Pilar, respondiendo a la sugestión del Gran Oriente Español en su Preámbulo, presentó muy claro la necesidad de llevar la Masonería a Filipinas. "Ya que son insuficientes los actuales medios de gobierno,—dijo,—ya que el despotismo vigente oprime sin elaborar el progreso filipino, deber es nuestro llevar allende los mares los esfuerzos de la Masonería. Trabajemos por que nuestra Augusta Orden se extienda a todos los confines de Filipinas y, ya que no en las leyes, establezcamos en las costumbres el amor a la libertad, igualdad y fraternidad."

En efecto, Rizal y Del Pilar deliberaron largamente, en una noche de tenida histórica, en unión con los otros

miembros de la Logia, y, después de aprobada por el Cuadro, sometieron la idea al Gran Maestre Morayta, quien la acogió entusiasmadísimo. No había momento que perder. Había que establecer en Filipinas la liga contra la opresión. Había que formar Logias en todas partes, que fueran como centros donde los filipinos aprendieran a hacer uso de la libertad de pensar y discutir y a salir de su acostumbrado aislamiento individual para entrar en un período que Del Pilar llamó de "colectivismo activo y militante."

Antonio Luna y Pedro Serrano Laktaw fueron designados para organizar la Masonería en Filipinas. Luna, que ya tenía redactados el Reglamento y el Código Masónicos, no pudo emprender el viaje a última hora por haber tenido que ir a Paris. Pedro Serrano fué.

17. *La Logia Madre*

Con José A. Ramos, antiguo masón iniciado en 1882 en una Logia de Inglaterra, Moisés Salvador, iniciado en España, que acababa de regresar al país, y Timoteo Paez, iniciado por Graciano Lopez Jaena en Manila bajo bóveda celeste, se constituyó el primer triángulo *NILAD* en Octubre de 1890. El triángulo se convirtió en Logia en instancia en Enero de 1891 con el siguiente personal:

José A. Ramos, Simb. *Socorro*, gr. 9.o Venerable Maestro
Moisés Salvador, Simb. *Araw* gr. 3.o Primer Vigilante
Lorenzo Tuason, Simb. *Kamuning*, gr. 2.o Segundo Vigilante
Timoteo Paez, Simb. *Raxa Matanda*, gr. 3.o Orador
Pedro Serrano, Simb. *Panday Pira*, gr. 9.o Secretario G. S.
Tomás Tuason, Simb. *Gunting*, gr. 1.o Miembro.
José Kaknio, Simb. *Tumawa*, gr. 1.o Miembro.

Por ser la primera de la cual arrancaron las demás, la *Nilad* se llamó Logia *Madre* y por los poderes especiales otorgados a ella por el Gran Oriente Español se la llamó, además, Logia *Central y Delegada*.

El número de iniciados creció en seguida. El elemento intelectual, el agricultor, el profesional y el comercial nutrieron las filas de la institución. Estos nuevos masones se esparcieron por provincias para la propaganda con tan gran éxito que al año y cuatro meses pudieron constituir más de ochenta triángulos distribuidos en arrabales o municipios de Manila y de las provincias de Batangas, Mindoro, Pampanga, Bulakan, Negros, Capiz, Nueva Ecija, Tarlak, Ambos Camarines, Mindanaw, Tayabas, Laguna, Cebú y otras.

18. *Nuevas Logias*

En Marzo de 1892, la Logia Madre autorizó a Moisés Salvador, Arcadio del Rosario, Numeriano Adriano y otros, todos prominentes, a formar la *Balagtas*—la primera hija—en los valles de Sampalok, Manila. En esta Logia se iniciaron Apolinario Mabini, caudillo intelectual naciente, y Doroteo Cortés, patriota, alma de la manifestación antifrailuna del año 1888. Sucesivamente se constituyeron otras Logias bien alrededor de los primeros triángulos, o sin pasar por esta inferior organización, en esta forma:

Resp. Log. *Labong*, No. 153, en Malabón, Manila, fundada por Pedro Camus;
Resp. Log. *Masala*, No. 154, en San Fernando, Pampanga, fundada por Cecilio Hilario;
Resp. Log. *Majestad*, No. 155, en Bacolor, Pampanga, fundada por Francisco Joven;
Resp. Log. *Dampulan*, No. 156, en Jaen, Nueva Ecija, fundada por Arturo Dancel;
Resp. Log. *Bathala*, No. 157, en Ermita, Manila, fundada por Ambrosio Flores;
Resp. Log. *Walana*, No. 158, en Binondo, Manila, fundada por Faustino Villarruel;
Resp. Log. *Taliba*, No. 165, en Trozo, Manila, fundada por José Dizon;
Resp. Log. *Dalisay*, No. 177, en Santa Cruz, Manila, fundada por Sixto Celis y
Resp. Log. *Lusong*, No. 185, en Tondo, Manila, fundada por Timoteo Paez y Paulino Zamora.

19. *Logia de Adopción*

Entre estas Logias merece especial mención la *Walana*, fundada por el activísimo Faustino Villarruel, que organizó el triángulo, y después Logia, *Vanguardia* en Hongkong, (en que se inició el patriota Basa, llegando algunos de sus miembros a formar todavía un triángulo sucursal en Shanghai) y fundó, además, la Masonería de adopción por medio de la Logia *Semilla* para mujeres. En la *Walana* se inició en medio de la mayor animación, la primera masona filipina, la hermosa y entusiasta Rosario Villarruel, hija de Faustino. El cuadro de la Logia *Semilla* era el siguiente:

Purificación Leyva *Ley* Venerable Gran Maestra
Rosario Villarruel *Minerva* Hermana Inspectora
Valeriana Legaspi *Diana* Hermana Elocuencia
Trinidad Rizal *Sumibul* Hermana Secretaria
Romualda Lanuza *Aurora* Hermana Introductora
Sixta Fajardo *Ester* Hermana Depositaria.

Miembros de esta Logia fueron Josefa Rizal, (ésta y la Trinidad eran hermanas del mártir,) Rosalía Quintos, Angélica Lopez, Marina Dizon, Guadalupe Reyes y Perfecta Mendoza.

20. *Primeros Disgustos*

El Gran Oriente Español,—Morayta especialmente—y los caudillos filipinos en España, estaban satisfechísimos del progreso de la Masonería en Filipinas.—"Ha resultado más de lo que era de esperar", decía Rizal.—"¡Cuánto podremos adelantar si ustedes siguen así!"—agregaba Morayta.

Pero como sucede siempre con los grandes triunfos, pronto vinieron desaveniencias. Se acusó a la Logia *Madre* de ser demasiado absorbente de la autonomía de las Logias subordinadas y se acusó al Secretario Serrano de conducta antimasónica. Varios eran los cargos contra Serrano: que era despótico, que no era limpio en la administración de fondos encomendados a su cuidado y quería explotar, y que estaba haciendo insinuaciones nada favorables a la reputación del delegado y caudillo de los masones filipinos en Madrid, Del Pilar.

Todo esto condujo a un movimiento de protesta de las Logias subordinadas que dió mucho que hacer a Del Pilar en Madrid, pues a él se le encomendó la gestión de todos estos conflictos cerca de Morayta y del Gran Consejo de la Orden.

21. *Del Pilar y Serrano*

Enterado de las insinuaciones de Serrano contra su persona, su reputación y su popularidad en las Logias, Del Pilar, noble, lleno de delicadeza y pundonor, escribió a las Logias pidiendo se le relevase del deber de representarlas en el Consejo de la Orden y dimitiendo hasta como delegado y representante de la causa de los filipinos en la Metrópoli. Para esto, preparó un documento concienzudo que iba a enviar a las Logias relatando la campaña, sus penalidades, sus disgustos, los obstáculos con que había tropezado y cómo supo vencerlos para concluir mencionando las malévolas insinuaciones lanzadas contra su reputación. Del Pilar pedía que las Logias juzgasen su conducta y le hiciesen completa justicia.

Probablemente por consejos de hermanos y amigos, este documento no llegó a enviarse. No hubo necesidad de ello tampoco. El honor del jefe fué reivindicado por las Logias y masones mismos, sin excitación de nadie, por propia y espontánea determinación, como lo testificaban muchas cartas y resoluciones recibidas por el caudillo.

22. *Caída de la Logia Madre*

La situación se hizo insostenible para la Logia *Nilad* y para Serrano el año 1893, en que las Logias subordinadas, ya ofendidas, se coaligaron contra ellos. La *Dalisay* acusó a Serrano de corregir las actas de sus tres tenidas preparatorias insertando entre las obligaciones de los miembros una especie de juramento de obediencia ciega a la *Nilad*. La *Lusong* decía que Serrano retenía indebidamente su Carta Constitutiva. Cada Logia, en fin, alimentaba quejas parecidas, o de otra índole

Las Logias acordaron reunirse en Malabon, en la casa de Pedro Camus, Venerable Maestro de la Logia *Labong*, para una acción conjunta. Hubo mucha concurrencia de hermanos. Apolinario Mabini, Orador de la *Balagtas*, Ambrosio Flores, Venerable Maestro de la *Bathala* y Abelardo Cuesta, masón peninsular, eran los directores del movimiento. La asamblea resolvió que había llegado el movimiento de acabar con la *funesta madrería* fundando, en su lugar una entidad local superior a base electiva, que se llamaría Gran Consejo Regional, o Gran Logia Regional.

La Logia Madre intentó, por su parte, reunir a los representantes de los talleres para un contra-movimiento, pero fracasó por completo. Había perdido la confianza de las Logias.

23. *El Gran Consejo Regional*

Las Logias se reunieron otra vez, para adoptar acuerdos definitivos, el 16 de Abril de 1893, en la casa de Faustino Villarruel, fundador de la *Walana*, a invitación de esta Logia. Los puntos a resolver eran los siguientes:

1. Constituir con arreglo a los Estatutos Generales y las Constituciones del Gran Oriente Español, una Gran Logia Regional en estos Valles.
2. Discutir la conveniencia o inconveniencia de continuar el Hno. *Panday Pira* trabajando en nuestras filas, y
3. Deliberar sobre las facultades, si las hay, de la Logia *Nilad* con respecto a los otros talleres.

La *Nilad*, haciendo uso de su poder, que creía todavía conservaba, prohibió que se llevase a cabo la reunión por anticonstitucional y porque "llevaba en sí el germen de una rebelión" y declaró a los firmantes de la convocatoria suspendidos en sus derechos masónicos e "*ipso facto* sometidos a proceso". Pero ya las hijas coaligadas no hacían caso a la madre, y la asamblea se siguió con la presencia de representantes de las Logias *Walana*, *Balagtas*, *Bathala*, *Taliba*, *Dalisay* y *Lusong*, y de un público numeroso de hermanos visitadores. Después de un largo debate, se resolvió solicitar del Gran Consejo de la Orden, por conducto del representante, el hermano Marcelo H. del Pilar, "la constitución de un Gran Consejo Regional y, de no ser esto posible, de una Gran Logia Regional." La elección para Grandes Dignatarios, dió el siguiente resultado:

Gran Maestre, Venerable Hermano *Muza* (Ambrosio Flores)
Gran 1.er Vicep. Venerable Hermano *Ipil* (Numeriano Adriano)
Gran 2.o Vic. Venerable Hermano *Ilaw* (Faustino Villarruel)
Gran 3.er Vic. Venerable Hermano *Terror* (Paulino Zamora)
Gran 4.o Vic. Venerable Hermano *Mongomerri* (José Dizon)
Gran Orador, Hermano *Katabay* (Apolinario Mabini)
Gran Orador Adjunto, Venerable Hermano *Algiabarat* (Cipriano Castillo)
Gran Secretario, Venerable Hermano *Sostén* (Arcadio Flores)
Gran Secr. Adj. Venerable Hermano *Tagadagat* (José Barbaza)
Gran Tesor. Venerable Hermano *Harem* (Bonifacio Arévalo)
Gran Contad. Venerable Hermano *Liwayway* (Sixto Celis)
Gran Lims. Venerable Hermano *Galeno* (Isidro Villarruel)
Gran M. de Cerm. Venerable Hermano *Raxa Matanda* (Timoteo Páez)
Gran Guar. Temp. Venerable Hermano *Raxa Bata* (Marciano Ramirez)

24. *La Protesta de la Logia Madre*

La Logia Madre, que quedaba desautorizada, formuló protesta ante el Gran Consejo de la Orden impugnando la legalidad de la Constitución del Gran Consejo Regional. Apoyó enérgicamente esta protesta Alejandro Rojí, coronel de Ingenieros y masón peninsular. Rojí alegaba contar con amistades en el seno del Gran Consejo.—¿Cómo resolverían ahora las autoridades el conflicto?—He ahí la pregunta que inquietaba a todos. Y cuando se hacían estas cábalas, de pronto, con sorpresa general, se recibió una carta de Joaquín Ruiz, Gran Secretario del Gran Consejo de la Orden en Madrid, dirigida a Faustino Villarruel, declarando que la constitución del Gran Consejo Regional era una ilegalidad, que dicho Consejo Regional era una entidad *irrita*, amenazando a los *rebeldes* y *malos* con la expulsión masónica y anunciando que el Consejo de la Orden había otorgado plenos poderes al mencionado Rojí y a Manuel G. Caballos de Castillas, otro peninsular, para proceder a una investigación inmediata.

El conflicto se hacía más intenso porque suponiendo que fuera verdad el tenor de la carta,—era una carta semipersonal, no como del Gran Secretario—¿cómo quedaría la Masonería con el triunfo de la Logia Madre? Las Logias protestantes se negaban a someterse a ella.

25. *Grave Conflicto*

Era indudable que la Masonería Filipina atravesaba una crisis muy seria en que jugaban papel importante la Logia Madre, apoyada por algunos peninsulares, y las Logias "rebeldes", en Manila, y Del Pilar y Morayta, en Madrid. Del Pilar especialmente se colocaba en una situación apuradísima porque ya había prometido a las Logias la aprobación de la Constitución del Regional.

Las cartas procedentes de los "rebeldes" de Manila eran algún tanto amenazadoras: anunciaban a Del Pilar la separación del Gran Oriente Español, si éste no les hacía justicia. El Gran Consejo Regional se reunió aprobando una protesta enérgica contra los "insultos y las injurias inferidas a la Masonería" por el Hermano J. Ruiz y reiterando la petición de la aprobación de la Carta Constitutiva, o de otro modo "que se nos manifieste una desaprobación categórica.... para que podamos desde luego determinar *nuestra conducta futura.*"

Por su parte, Rojí, que ya se titulaba Gran Delegado del Gran Oriente Español, exhibió ciertas instrucciones que él y su compañero Gonzalez de Caballos decían haber recibido del Gran Consejo de la Orden en Madrid autorizándoles para organizar otro Consejo Regional en Filipinas inmediatamente y sin interrupción. Acto seguido, al objeto de cumplimentar con dichas instrucciones, el mismo Rojí lanzó un decreto preliminar "anulando todos los trabajos que hayan podido hacerse para la constitución, instalación y promulgación del Gran Consejo Regional en estos Valles" y ordenando a todos los talleres que, en adelante, se dirigiesen a "*esta Delegación*" en todos los asuntos que se refiriesen a la Orden.

26. *Decisión de Madrid*

Esto acabó por convencer a los sostenedores del Gran Consejo Regional ya constituido de que para ellos estaba perdida la batalla. El desaliento cundió en los ánimos. La *Dalisay* anunció a Del Pilar que el Regional había suspendido sus trabajos, que la situación era desesperada y necesitaban consejos. Timoteo Paez comunicó que las Logias, con excepción de la *Nilad*, se habían cerrado, que la cuestión era de dignidad y que los talleres estaban dispuestos a separarse del Oriente. Ambrosio Flores, el Gran Maestre, dijo que los masones filipinos preferían adherirse al Gran Oriente Nacional de España, a menos que Del Pilar opinase de otro modo, y con esta idea comulgaba hasta la *Luz de Oriente*, Logia de peninsulares.

Al tiempo en que estas cartas se escribían en Manila, Del Pilar ya había hecho cambiar en Madrid la opinión de Morayta que parecía no haber estado al principio suficientemente informado de todos los hechos. Así es que en el correo que llegó a Manila a principios de Diciembre, llegaron también los papeles de aprobación juntamente con la ansiada carta constitutiva. El Gran Consejo Regional se instaló definitivamente el 10 de Diciembre en medio de la alegría general. Del Pilar había triunfado. La democracia, también.

(*Continuará*)

Aumentemos La Asistencia

El éxito de los trabajos masónicos tiene un enemigo formal: la inasistencia de los hermanos a las Tenidas de su Logia.—(*Turn to page 66*).

Missing Heir Found!

Search of 13 Years Rewarded by Finding Lost Beneficiary of Insular Life Policy. Coöperation of Constabulary Enables Youth to Receive Money Unexpectedly

In these days of hard times, it sounds like a fairy story to think that any one would be sought continuously for the sole purpose of having delivered to him a substantial sum of money. It has happened, tho, and here is a true story of how a young student was greatly surprised to receive a sum of money to which he was entitled, all unknown to him.

The Circumstances

Back in December, 1914, a foreman of a logging camp in Cadiz, Negros Occidental, applied for a life insurance policy. He named his wife as the beneficiary of the policy, which was duly issued, and for five years the husband faithfully paid the premiums on the policy. In March, 1919, he was killed in an accident. His death was reported by telegram, by a person not known to the Insurance Company. Immediately the necessary papers were sent to the signer of the telegram.

No answer was received. For several months the Insurance Company waited for the necessary papers. Then began a series of attempts to locate the proper person to whom the money could be paid, a search which culminated only a few days ago.

Various clues were followed up, and letters were addressed to Cadiz, Negros Occidental, to Sara, Iloilo, and to Iloilo, Iloilo, without result.

In 1923, an American of Pulupandan wrote in asking about the policy claim and was answered that the Insurance Company was trying to get in touch with the proper persons that the claim could be paid. He was asked to help in the search.

About this time it appeared that the wife, who had been named beneficiary, had died before the husband, and that they had left a son, whose whereabouts were unknown.

The Constabulary Appealed to

In 1924, the Constabulary of Negros Occidental was appealed to for help and the Provincial Commander obligingly sent out circulars to all station commanders, asking for their aid in locating the missing son.

This brought results, and it was found that the son, Salvador Raymundo, only child of the deceased couple, was staying with certain people in Negros. Steps were taken without delay to allow the Insurance Company to legally pay the money to the missing heir.

The Insular Life representative in Bacolod, Mr. Enrique Fuentebella, was asked to see Salvador Raymundo and deliver to him, the check for the insurance claim. The actual delivery of the check can be seen in the picture on this page.

This is only a brief sketch of the multitudinuous correspondence caused by this search. The Company takes pleasure in being able to locate this young man and place in his hands, funds which will permit him to complete his education.

When the money was given to him, Salvador wrote the Company, in gratitude, as follows:

"This is to thank you, thru Mr. Enrique Fuentebella, for the efforts you exerted in delivering to me the insurance of my father, of whom I am the Beneficiary.

"This amount is a God-sent blessing to my young life. I am an orphan, with no source of income and this insurance of my father of ₱1,000 will help me until I can take care of myself."

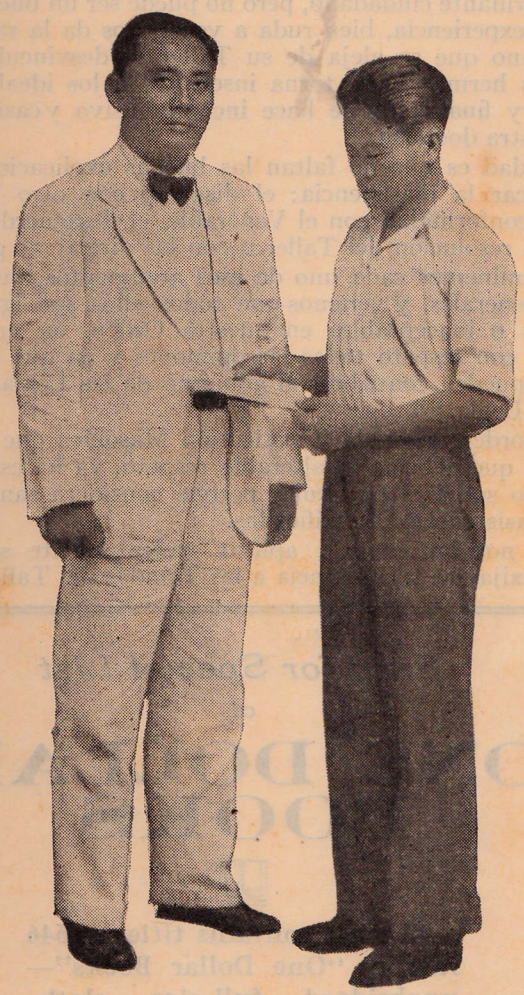
Insurance Money is Paid Without Red Tape

This incident of the claim being paid to the missing heir is related in full as an answer to any rumor that may exist that insurance companies delay payment of claims. The opposite is true. Every effort is made to see that the proper people receive their money without any delay.

It is not necessary to employ any attorney or official, or pay any fees, to collect your insurance money.

Emergency Fund Service

As a further help to Insular Life policyholders in the provinces, they may receive an Emergency Folder, on request, free, which will entitle their family to receive a certain percentage of their policy by telegraphic transfer, without furnishing any documents, should it become a claim. The remainder of the money will be sent when the documents are completed. Ask your local representative, or send in the coupon below, for further information.



Long sought Salvador Raymundo receiving check from Insular Life Representative Fuentebella at Bacolod, Occidental Negros.

The Insular Life Assurance Co., Ltd.

Insular Life Bldg. **Manila, P. I.**

TO C. S. SALMON
BOX 734, MANILA

General Agent,
Insular Life

Tell me about your Emergency Fund Service.
I am (am not) a Policyholder.

Name _____

Address _____

Age _____ *Occupation* _____ C.T. 8-1-32

Nuestra excesiva benevolencia viene admitiendo desde hace varios años la curiosa teoría de que se es tan buen masón concurriendo a Logia, como "cooperando" desde su oficina o su casa. Y, fundados en esta teoría, nos hemos negado reiteradamente a exigir a los inasistentes el cumplimiento de su deber o a rogarles que se retiren si no desean cumplirlo.

Pues bien, es preciso declarar categóricamente, de una vez para siempre, que el trabajo masónico se realiza en Logia, mediante los Rituales y Ceremonias de la Orden y que, sin concurrir al Taller, no hay verdadera vinculación a las labores y anhelos que animan a los hermanos.

El hermano que, sin causa justificada, deja de asistir regularmente a su Logia, puede ser el mejor hombre, el más brillante ciudadano, pero no puede ser un buen masón.

La experiencia, bien ruda a veces, nos da la razón. El hermano que se aleja de su Taller se desvincula de sus demás hermanos, se torna insensible a los ideales masónicos y finalmente se hace incomprensivo y casi adverso a nuestra doctrina.

Verdad es que no faltan las buenas explicaciones para justificar la inasistencia: el disgusto con otro hermano, la disconformidad con el Venerable, el desacuerdo con tal o cual resolución del Taller o con las directivas generales.

Examinemos cada uno de esos argumentos, que son los más generales, y veremos que todos ellos son igualmente fútiles o inaceptables en nuestra Orden, en que se escucha con respeto todas las opiniones y en que todas las ideas pueden contribuir al gobierno de las Logias y de la Gran Logia.

Recordemos que la Constitutión Masónica que nos rige, y a la que debemos inalterable respeto, ya ha establecido criterio sobre el particular porque considera sancionables las inasistencias injustificadas.

No nos lancemos a aplicar violentamente sanciones, pero exijamos la asistencia a las Tenidas del Taller. Hay que organizar y sostener una campaña sistemática de propaganda y de invitaciones y, sobre todo, es necesario que los Vigilantes visiten a los recalcitrantes y les den a conocer los trabajos internos y externos en que están empeñadas las Logias de la Obediencia y las directivas que animan a la Gran Logia de Chile.

Que no haya excusa posible para el inasistente, a quien se informa y se invita fraternalmente.

Hay que hacer un formidable esfuerzo para estrechar vinculaciones con los rehacios y hacerlos participar en nuestra intensa labor de perfeccionamiento individual y de mejoramiento de la sociedad profana. Y después, habría que resignarse a separarnos de aquellos que han dejado invadir su corazón por el hielo de la indiferencia.—*Revista Masónica de Chile.*

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