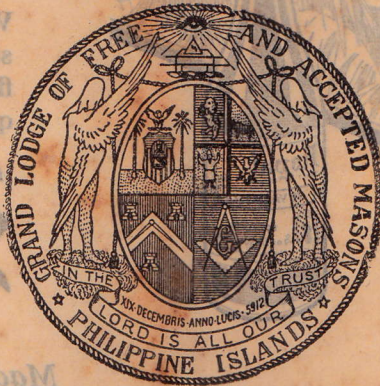


The Cable Tow

Vol. X Manila, P. I., September 1, 1932

No. 4



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

ATTENTION!

This Issue contains, on page 68, Edict
No. 20 and a Circular Letter of the M. W.
Grand Master. Both must be read in Open
Lodge.



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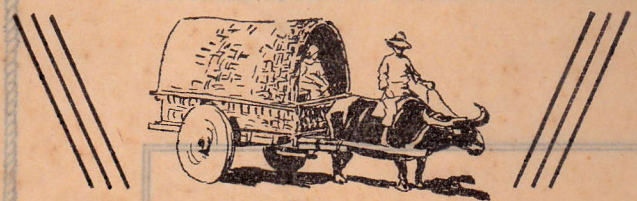
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THE CABLETOW

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

Managing Editor: LEO FISCHER, P. M.

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THE GRAND LODGE OF THE PHILIPPINE ISLANDS

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

Vol. X

September 1, 1932

No. 4

Editorial Section

Maintain High Standards!

"Our Lodges must not be mere bodies for the transaction of routine business; they must be centers of spiritual intercourse, of Masonic education and culture. From them must issue light to brighten the moral and spiritual life of the communities in which we live." These are inspired words uttered by our M. W. Grand Master in his message for the present month. They have set us to thinking. It has occurred to us, among other things, that every Lodge should be a light of the first order. You can not expect brilliant rays to issue from a cheap tallow candle. Our Lodge material should be composed of the brightest and most intelligent of the community, of men of culture and attainment. Masonry is not for the masses, at least not at this time. The standards of admission should be raised rather than lowered. It is not sufficient that a man be honest, trustworthy, and of good repute; he must also have the breeding and education necessary to enable him to hold his own anywhere. Let us place our educational requirements high, very high.—L. F.

Cultivating Friendship

The man who is too busy to attend Lodge is generally a man who gives all his time to the absorbing pursuit of business or pleasure but has none left for the cultivation of friendship. He finds out his mistake when, in the evening of his life, he is left without friends. True and tried friends are something money will not buy. We have known men embittered by the thought of thwarted ambitions and lost fortunes and poor indeed, because in their chase after the *fata morgana* of fame and fortune they lost their friends, the very men who would have helped them and been a prop and comfort to them in their misfortune. No amount of yearning for lost friends and the carefree, happy days of youth and vigorous manhood will do them any good: as the poet says, they die like the desert tree, stripped of its bark by the hot blasts and scouring sand of the waste around it. Attend your Lodge, strengthen the tie that binds you to your trusty friends and Brethren, and you will not regret it. Lose your friends in the chase after office, honors, or riches and you will find that nothing will ever fill the void in your life.—L. F.

The First Lodge Memorial

By a circular published elsewhere in this issue, M. W. Grand Master Antonio Gonzalez has appointed a Committee which is to ascertain the site of the building where the first Philippine Lodge held its meetings, and to propose ways and means for the erection of a suitable memorial in that place. We have no doubt that among the Masons in this Grand Jurisdiction there are some who could be of great assistance to this Committee in its work of research. Family traditions, old documents and records, letters, and even vague rumors may furnish a valuable clue to the Brethren engaged in this task. Children or grandchildren of those early Masons or of their contemporaries are no doubt still living in our midst, and musty old papers in public or private hands may be available to Masonic research workers. Every Mason in the Islands should deem it his duty to cooperate with the Committee and acquire merit by doing his bit in the work initiated by our M. W. Grand Master. Without such aid and assistance, the Brethren to whom this task has been entrusted would have a hard time of it. We are all interested in the work in hand and should do what is in our power to further it and make it successful.—L. F.

Economy

It seems to us that it behooves our Lodges to be particularly careful with their expenses now. Elaborate past master's jewels, costly regalia, and lavish entertainments should be avoided. The sooner we make up our mind that the fat years are drawing to a close and that lean years are approaching, the better. With business being so poor and with the government employees facing unemployment or great reductions of salary, it will be hard enough for our Lodges and the individual members thereof to make both ends meet, hence there should be no levying of assessments and no passing the hat for purposes other than charity. Relief cases will, we fear, multiply during the ensuing year, and our Lodges and Brethren should be careful with their expenditures in order that they may not be compelled to refuse to extend relief because they have spent their money for entertainment and refreshment. Let us have inexpensive jewels and regalia and let us cut down our expenses for inessentials and luxuries to the minimum. Let us

avoid everything involving avoidable disbursements. Let Masonic relief again occupy its rightful place after having been elbowed out of the way so persistently, in some cases at least, by the desire to shine as a splendid host. Thrift should and must be our watchword for some time to come! —L. F.

Great Expectations

Really, a good many Masons expect too much from the Fraternity. For a small sum they pay annually as dues, they believe the Lodge should perform the functions of an accident, unemployment, and life insurance company and protect them and their dependents against distress and suffering. Because they are Masons, they think preference should be given them in employment and promotion over others, regardless of merit. Some would even have the balance of justice tampered with for their benefit. That such mistaken ideas still prevail is the fault of those whose duty it is to guide and instruct the Craft. Care should be taken that no man enters a Lodge under wrong impressions and with sordid motives. Once in the Lodge, it should be made clear to the novice what he can expect and what he must not expect. What that is, his instructors should know; if they don't know it or fail to realize the importance of fully instructing the candidate in that respect, they are not fit men for the work entrusted to them. Let us have more *real* instruction instead of mere coaching in the letter of the catechism!—L. F.

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Antonio González has appointed Wor. Bros. Tomás Alfonso (81), Paul F. Whitacre (94), and José S. Y. Peng (85), to act as Grand Lodge Committee for Visiting the Sick during the month of September, 1932.

[Grand Master's Edict No. 20]

To the Masters, Wardens, and other Brethren of all Lodges under the Jurisdiction of the Grand Lodge of the Philippine Islands:

GREETINGS:—Pursuant to the authority conferred upon the Grand Master by resolution of the Grand Lodge adopted at its Annual Communication of 1927, each constituent Lodge of this Grand Jurisdiction is hereby required to contribute to the support of THE CABLETOW for the period from December 1, 1932, to November 30, 1933, at the rate of ONE PESO (₱1.00) for each Master Mason borne upon its roll at the date of its annual report for the year ending November 30, 1932.

This quota shall be remitted jointly with the Grand Lodge dues and subject to the conditions governing said dues.

Given under my hand and the seal of the Grand Lodge, this first day of September, A. L. 5932, A. D. 1932.

ANTONIO GONZALEZ, Grand Master.

Attest:—NEWTON C. COMFORT, Grand Secretary.

Grand Lodge of Free and Accepted Masons of the Philippine Islands

[A CIRCULAR LETTER BY THE GRAND MASTER]
Manila, P. I., August 10, 1932.

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

GREETINGS:

For the purpose of a perpetual commemoration of the founding of the first Masonic Lodge in the Philippine Islands,

a Committee is hereby appointed, to be composed of Right Wor. Brother Stanton Youngberg, Very Wor. Bro. Julián Balmaseda, and Wor. Bro. Austin Craig, with instructions to ascertain which was the first Masonic Lodge in this country and where it erected its first temple or held its first Masonic meeting, and to recommend a plan and ways and means for the erection of a memorial in the place so designated.

The Committee shall submit its report and recommendations upon completing its work.

All Brethren in possession of information that might be useful to this Committee are enjoined to cooperate with the same.

ANTONIO GONZALEZ,
Grand Master.

Clandestine Masonry in Ohio

M. W. Bro. Harvey F. Ake, Grand Master, Grand Lodge of F. & A. M. of Ohio, advises that a spurious body has incorporated in the State of Ohio under the name of "The National Grand Lodge of the Independent Order of Freemasons for the United States of America, Inc." The seat of this organization is Columbus, Ohio, and the trustees are John F. Furniss, Jacob C. Jennings, and John D. Hartman, all of Columbus, Ohio. Any activity of this spurious body coming to the attention of our Brethren should be reported to the Grand Secretary, P. O. Box No. 990, Manila, P. I.

Stated Meetings of Manila Lodges

- 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.
September 15 (Third Thursday).—Solidaridad No. 23, Plaridel Temple.
September 16 (Third Friday).—Modestia-Liwayway No. 81, Plaridel Temple.
September 17 (Third Saturday).—Hagdang Bato No. 87, 527 Alvarado; High Twelve No. 82, Masonic Temple.
September 21 (Third Wednesday).—Sinukuan No. 16, Plaridel Temple.
September 24 (Fourth Saturday).—Biak-Na-Bato No. 7, Masonic Temple; Dapitan No. 21, Plaridel Temple.
October 1 (First Saturday).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.
October 3 (First Monday).—Luz Océanica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.
October 4 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.
October 5 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.
October 6 (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.
October 7 (First Friday).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.
October 8 (Second Saturday).—Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.
October 10 (Second Monday).—Southern Cross No. 6, Masonic Temple.
October 11 (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.
October 12 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple.
October 13 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.

Editorial Comment and Correspondence

From Oregon

Among the numerous favorable comments on the CABLETOW we shall cite the following remarks made by M. W. Bro. D. R. Cheney, Grand Secretary of Oregon, in a letter dated July 9th:

I want to express to you at this time my appreciation upon receiving the CABLETOW regularly. We find it very interesting indeed, and after we have read it through, it is taken to the U. S. Veterans Hospital for use of the Masons confined there.

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

My Message

VIII

Masonry and Character

We hear much of the great conquests of modern times in the field of material progress, which are really astounding. The inventive genius of man knows no limits: one by one the hidden marvels of nature are revealed to us. Man shrinks at no obstacle: he overcomes all, and neither the bowels of the earth, nor the depths of the ocean, nor the ethereal regions have inscrutable mysteries for him. Life in its infinite variety discloses itself to his analytic eye and the elements of nature submit to being harnessed by him.

This may be due to the unquenchable thirst for material well-being felt everywhere. Man pursues his own happiness relentlessly, perhaps without remembering the spiritual part of life. And it is there that Masonry must make its influence felt.

There must be progress not only in the material aspect of life but also in the material and spiritual order. It is our duty as Masons to strive that progress in material things be based solidly upon those moral and spiritual values which are and always have been the essence of our teachings. The Masonic ideals are a curb to unbridled and fallacious materialism.

We contemplate with rejoicing the material conquests and achievements of humanity and have always encouraged its continued activity in this field. Human effort must not cease in this respect; but we do not want man to forget the spiritual part, otherwise material progress will merely cover a state of spiritual decay.

Masonry being a universal fraternity in which men learn to consider and tolerate each other as brothers, it is a potent force for maintaining an equilibrium between material and spiritual progress in life. Masonry is antagonistic to no one. It teaches respect for the opinions and beliefs of our fellow-men. The great religious and political questions which have divided humanity can not pass over the threshold of the Lodge. Differences of race and privileges of class can not disturb its work. No institution in the world can offer to humanity greater guaranties for the maintenance of that equilibrium.

The gauge of all individual or collective progress in the moral or spiritual order is character. To know the character of an individual or body of men is to know the degree of moral and spiritual development of that person or body. Therefore, if we desire to watch over that material and spiritual development we must, necessarily, first attend to the development and formation of character.

The operative Masons built temples, palaces and abbeys and left us monuments of architecture that are the admiration of the centuries. We speculative Masons are building the spiritual temple of character. The Masons of old wrought stones and other building material while the Masons of today work on the spiritual part of man. Each man is a spiritual temple and character gives him life as such.

Some one has said that by living we form an idea of ourselves. This assertion may not be altogether true. Imagination may translate us into a world of recollections of the past. Fanciful panoramas of our past life may fill our imagination. We may contemplate our life in the mirror of our own fancy. And all this would be a mere renaissance in us of confused sensations, a mere dream of ourselves. One author said on this subject: "The spring can never see itself in its entirety in the rays of the sun; it

can only see the wave of the moment."

In the temple of Apollo at Delphos there was an inscription which read: "Learn to know thyself." Socrates, the philosopher, gave that same secular lesson to the world. And it is there that character training must begin. It is not necessary for us to form an idea of ourselves by dint of living. It is necessary that we be conscious of what we are, of what we have been, and of what we can and should be. We must begin by studying ourselves. We must dissect our moral and spiritual life.

Nothing has contributed so much to the progress of human anatomy as the science of dissection. Nothing is so helpful in the formation and training of character as the dissection or reflexive examination of our own spiritual life.

But mere self-contemplation is not sufficient to develop character. The Great Artificer of the Universe has put us into this world in order that we may live in society, and as life in society is nothing more than a harmonious whole of duties and obligations, it is indispensable that our character be trained and developed in consonance with these duties and obligations.

The existence of a Supreme Cause is an incontrovertible truth, and so is the immortality of the human soul. These are principles without which Masonry could not exist. We also maintain other truths: those of tolerance, brotherly love, relief, and charity in all its manifestations. We desire mankind to live in a spiritual companionship of true friends and brothers, without distinctions of race, without caste privileges. We strive for the brotherhood of man. We will not consent to one man subjugating another, to one people subjugating another. We are sworn enemies of tyranny; we are sworn enemies of everything that resembles oppression. We believe in liberty of worship, in liberty of thought. We have never held that truth is in the exclusive keeping of any person or institution. Truth can not be monopolized by any one. These are some of our secular teachings which have resisted the attacks of their sworn enemies and which shine now with the same brilliancy as when they were first proclaimed to the world, centuries ago. The light that emanates from them is as bright as it was in the beginning. Let us form our character on these solid foundations.

An author has said very wisely: "One century inherits from the other; the truth discovered in one passes to the next and is confirmed in those that follow; error, enthroned by prejudice or special circumstances, finally weakens and falls into disrepute."

The Masonic ideals are the ideals of humanity. Let us regard humanity in the light of these ideals and strive to form and train its character in consonance with the same. Let us make of our Lodges schools for the formation and training of our character.

ANTONIO GONZALEZ,
Grand Master.

A Historical Sketch of Freemasonry

By LEO FISCHER, F. P. S.

(Conclusion)

INTER-JURISDICTIONAL ENTERPRISES

The Masonic Service Association of the United States.

While a number of other fraternal societies were able to do considerable work for the American soldiers, sailors, and marines in the theater of war during the years from 1917 to 1919, Masonry failed to receive recognition and had to take a back seat because of its lack of a central organization.

In view of the necessity of an adequate method by which American Freemasonry could function unitedly in national emergencies and general calamities, instead of as forty-nine separate units, a society of Grand Lodges known as the Masonic Service Association of the United States was

formed in Cedar Rapids, Iowa, in 1919. The ability of American Freemasonry to take care of the relief work in such emergencies has been tested by five disasters of national proportions since the birth of that Association, these being the Japanese earthquake of 1923, the Florida hurricane of 1926, the Mississippi flood of 1927, the Porto Rico hurricane of 1928, and the Florida hurricane of 1928. Thanks to the efforts of the Association, the relief extended to the victims of these disasters by American Freemasonry came much more promptly, economically and abundantly than if the association had not existed.

The Association has had its ups and downs since it was first organized. A number of the member Grand Lodges have dropped out. It has been criticized for going into educational work instead of sticking to relief activities. What its future will be is hard to predict; but some Moses may yet come, lead it out of the wilderness, and make it what its organizers fervently hoped and planned it to be.

The Grand Lodge of the Philippine Islands resolved at its Annual Communication in January, 1920, to become a member of the Masonic Service Association of the United States, but dropped out in 1925.

The George Washington Masonic National Memorial.

To perpetuate the memory of George Washington the Man and the Mason, an association was formed in 1921 for the purpose of erecting a temple to be known as the George Washington Masonic National Memorial, at Alexandria, Virginia. At the cornerstone-laying of this memorial, on November 1, 1923, the Grand Lodge of the Philippine Islands, being one of the subscribers, was represented by M. W. Bro. George R. Harvey, P.G.M., and very Wor. Bro. Eugene A. Perkins, then Junior Grand Lecturer.

The memorial is situated on Shooters Hill, an eminence on the road between the city of Washington and Mount Vernon. Its over-all depth east and west is 240 feet, its width, 168 feet, and its height, 333 feet. Its approximate cost is four million dollars. This magnificent building is to house the famous Washington relics. It contains a number of spacious halls; the largest, Memorial Hall, measures 100 feet long by 70 feet wide, and has eight columns of green granite, polished, each 39 feet high and 4½ feet in diameter. Surrounding Memorial Hall are rooms devoted to Masonic purposes, a replica of the old lodge room in which Washington presided, and offices of the association. The second colonnaded story is the State's memorial room, the third will house a large library, and the fourth will be for observation purposes. The structure is surmounted by an immense torch and airplane beacon visible for many miles.

Hospitals for Crippled Children, Etc.

In the United States and Canada, the "Ancient Arabic Order of the Mystic Shrine," an association organized for social and fraternal purposes which requires Masonic affiliation as a prerequisite for membership, is maintaining, at a great expense, a system of hospitals for the treatment of poor crippled children, regardless of race, nationality, creed, and parentage. These hospitals have done untold good, reclaiming thousands of poor little cripples for a useful life. Other beneficent institutions too numerous to mention have been created and are being operated by Masonry throughout the United States.

"HIGH DEGREE" MASONRY

This is an outline history of Symbolic or Ancient Craft Masonry. However, we cannot ignore the existence of the so-called "Higher Bodies." Masonry as we know it now was not very old before it was nearly overwhelmed by a multitude of rites and systems built up upon and around

the three Symbolic Degrees and pretending to confer added dignity, rank, and knowledge. France was the country where the so-called "high grade" or "high degree" Masonry developed and attained to the most luxuriant proportions. Shortly upon the introduction of Masonry into the kingdom in 1725, "high degrees" of all sorts were invented and propagated, largely to satisfy human curiosity and vanity, and frequently to fill the pockets of the promoters. Out of the chaos there came, after a while, the so-called "Rite of Perfection" of twenty-five degrees, which originated at the Clermont College of Jesuits in Paris in 1754. In 1759, the Council of Emperors of the East and West was created, and in 1761, the latter granted authority to Stephen Morin to establish "Perfect and Sublime Masonry" in all parts of the world. Morin carried this Rite into America, where it blossomed forth into the Ancient and Accepted Scottish Rite in 1801.

There was also the Order of the Knights Templar, claiming to descend in a direct line from Jacques de Molay, commander of the Order of the Temple who perished at the stake in Paris in 1314.

There was the Rite of Mizraim and Memphis, with 96 degrees, and various other elaborate systems, besides a number of rites of adoption and androgynous orders in which women were admitted to membership. Most of these bodies have disappeared; but some of them still exist side by side with Symbolic Masonry, membership in which latter is an indispensable condition for admission in nearly all of them. The situation brought about by the existence of these bodies in Freemasonry in the United States is as follows:

Two systems are practised, generally known as the *York Rite* and the *Scottish Rite*. Properly speaking, they should be termed the American Rite and the Scottish Rite, for the one commonly called York is peculiar in its organized proceedings only to the United States.

The American Rite embraces the *Symbolic*, the *Capitular*, the *Cryptic* and the *Templar* degrees.

The Symbolic degrees are conferred in a *lodge* and are the Entered Apprentice, the Fellow Craft and the Master Mason. They are called Symbolic because their prominent mode of instruction is by symbols.

The Capitular degrees are conferred in a *Chapter* and are the Mark Master, the Past Master, the Most Excellent Master and the Royal Arch. The supplemental and honorary degrees of High Priesthood is conferred in a *Council* of High Priests upon those who have been regularly elected to preside over a Chapter of Royal Arch Masons. They are called Capitular because they are conferred in a Chapter, the word "Capitular" meaning "done in a Chapter."

The Cryptic degrees are conferred in a *Council*. They are the Royal Master, the Select Master and the Super-Excellent Master. They are called Cryptic because the word "crypt" means a secret vault or underground passage.

The Templar degrees are conferred in a *Commandery* and are the Red Cross, the Temple and the Malta. The name Knight Templar comes from the efforts of the Christian Knights to take the temple at Jerusalem from the Mohammedans.

The Scottish Rite embraces the degrees from the 4th to the 33rd, inclusive. In the Southern Jurisdiction of the United States (which includes all territory south of the Ohio River and west of the Mississippi River) the organization of the different bodies, and the degrees conferred by them are: *Lodge of Perfection*, 4° to 14°, inclusive; *Chapter Rose Croix*, 15° to 18°; *Council of Kadosh*, 19° to 30°; *Consistory*, 31° to 32°; *Supreme Council*, 33°.

In the Northern Jurisdiction (which includes all States north of the Ohio River and east of the Mississippi River) the degrees conferred are: *Lodge of Perfection*, 4° to 14°,

inclusive; *Council Princes of Jerusalem*, 15° and 16°; *Chapter Rose Croix*, 17° and 18°; *Consistory*, 19° to 32°; *Supreme Council*, 33°.

In the Philippine Jurisdiction, it is held that when a man has been initiated, passed, and raised in a regular Lodge of Free and Accepted Masons, he is a full-fledged Mason, with all the rights and privileges of a member of the Craft. But bodies of both the Scottish and York Rites have been established in these Islands under United States authority, and while there is strict separation and independence between these and the Symbolic Lodges, there is, nevertheless, close coöperation between them in many respects and the so-called "Higher Bodies" are considered as valuable allies and auxiliaries of Symbolic Masonry and as part of the system of our great Fraternity.

MASONIC UNITY

It can hardly be said that Masonic unity exists. World Masonry is divided into two camps, the Anglo-Saxon and the Latin Freemasonry. The former, following the example of the Masonry of England, insists upon certain principles which are expressed in the standards adopted by the United Grand Lodge of England for the recognition of other Grand Lodges, as follows:

1. Regularity of origin, i. e., each Grand Lodge shall have been established by a duly recognized Grand Lodge or by three or more regularly constituted Lodges.
2. That a belief in the Great Architect of the Universe and His revealed will shall be an essential qualification for membership.
3. That all Initiates shall take their Obligation on or in full view of the open Volume of the Sacred Law, by which is meant the revelation from above which is binding on the conscience of the particular individual who is being initiated.
4. That the membership of the Grand Lodge and Individual Lodges shall be composed exclusively of men; and that each Grand Lodge shall have no Masonic intercourse of any kind with mixed Lodges or bodies which admit women to membership.
5. That the Grand Lodge shall have sovereign jurisdiction over the Lodges under its control; i. e., that it shall be a responsible, independent, self-governing organization, with sole and undisputed authority over the Craft or Symbolic Degrees (Entered Apprentice, Fellow Craft, and Master Mason) within its own jurisdiction; and shall not in any way be subject to or divide such authority with a Supreme Council or other Power claiming any control or supervision over those degrees.
6. That the three Great Lights of Freemasonry (namely, the Volume of the Sacred Law, the Square and the Compass) shall always be exhibited when the Grand Lodge or its subordinate Lodges are at work, the chief of these being the Volume of the Sacred Law.
7. That the discussion of religion and politics within the Lodge shall be strictly prohibited.
8. That the principles of the Ancient Landmarks, customs and usages of the Craft shall be strictly observed.

These basic principles were adopted also by the Grand Lodge of the Philippine Islands at its Annual Communication of 1932.

In a number of Latin countries, a belief in a Supreme Being is not insisted upon and the Volume of the Sacred Law is not kept on the altar; the Symbolic Grand Lodge is not sovereign and independent, but subordinate to Scottish Rite bodies; territorial jurisdiction is not respected religiously; politics and anti-clericalism are not kept out of the Lodges, and in some countries, even co-Masonry, that is, so-called Masonry admitting women as members, is tolerated. By refusing to recognize as Masons the members of Lodges in such countries, England and the Grand Lodges practising her class of Masonry and representing the vast majority of the Craft, have secured the conversion to their point of view of a number of Grand Lodges of the other persuasion; but a good many of these still refuse to be convinced. This is the great obstacle to the success of movements initiated for the purpose of uniting Masons all the world over. The International Masonic Association, an organization composed of Grand Lodges, and the Universal Masonic League, a body composed of individual Masons, are still struggling to bring about Masonic unity but have not been particularly successful.

The International Masonic Association allowed Latin influence to prevail and soon lost its most powerful members on that account.

The German Grand Lodges have developed a nationalistic tendency since the World War and most of them have broken away from the rest of Masonry.

Indeed, it looks as if Masonic unity were still a long way off, but it will come someday.

THE FUTURE OF FREEMASONRY

What will be the future of Freemasonry? There is no doubt that many fraternal organizations will have disappeared from the scene long before the present century ends. More than one of our leading Masons is concerned at what he believes to be signs of decay and disintegration in our Fraternity. Are we, then, really on a sinking ship? Are the decrease in membership, the clamor for innovations, the growth of appendant bodies which bid fair to smother and destroy the parent organization, the replacing of the "Lodge over Simpkins' Store" by costly and well equipped Temples, the introduction of methods of modern business where looseness in accounting and Lodge administration used to prevail, actually indications that Masonry is approaching its end?

We confidently believe that Masonry will endure. Its foundation is a glorious history, with every stone firmly united with its fellows by the blood of our martyrs. Its superstructure will stand only the longer if the perfect ashlar that form it are less in number but well chosen. Quality rather than quantity, that maxim so often preached and all too frequently disregarded, must be insisted upon. Masonry is and will be what we make it—nothing else.

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*

(Conclusion)

The Apostle of Equality.

Rizal taught the lesson of the Level, the masonic emblem of equality, when he said: "Some day we shall have to answer for our lives to a God whose religion has declared all men equal."

In the words of his Spanish biographer: "El color de la piel fué una de las mayores obsesiones de Rizal".⁸ His scholarly "Views upon Race Differences" had been translated from the German into English by R. L. Packard who published it in 1902.⁹ He demanded and fought for equal rights denied to Filipinos by the Spanish Government, which policy was voiced and championed by the Spanish newspapers, *El Pueblo Soberano* and *El Pueblo*. Rizal, taking sides with his countrymen in Spain in a journalistic controversy, concluded his reply to an article thus:

"Sentimos . . . el que un periódico perteneciente a un partido que tiene elevadas aspiraciones, que sueña en la realización de grandes ideas, que simboliza la igualdad en la forma gubernatorial y en la Legislación, tratándose de los Filipinos reniegue por completo de sus creencias para adoptar el lenguaje del despotismo más injusto y cruel, basado en el error, como para desesperar a los fieles habitantes del Archipiélago, como para decirles: ¡ja! No esperéis piedad; ¡nosotros no seremos nunca vuestros hermanos! Nosotros queremos, sí, la Libertad, la Justicia, la Igualdad, pero las queremos para nosotros solos; nosotros luchamos por los fueros de la humanidad, pero sólo de la humanidad europea; nuestra mirada no alcanza más allá; vosotros los que sois de la raza amarilla o morena, ¡arreglaos como podáis! Todos los partidos, hasta los más liberales, son despóticos para las colonias. Si queréis Justicia, conquistadla."¹⁰

Rizal with other Implemerts.

José Rizal, the Mason, was actually busy with the Trowel, spreading the cement of friendship and brotherly love,

as in London he gathered around him a number of young Filipinos and formed a club for the study of Philippine history and the discussion of Philippine politics; as in Talisay near Dapitan, Mindanao, he established an up-to-date, practical model school in his endeavor to make of the native children useful citizens; as in the same vicinity he put up a hospital for his patients; as he actually conducted a Sunday School; and as he founded the "Liga Filipina", the plan of which was suggested by a Spanish Masonic society. It is said that possibly all of the members of this organization were Freemasons of the better educated class and that most of them adhered to the doctrine that peaceably obtained reforms and progress by education are the surest and best. Once he said that any religion, whatever it be, should not make people enemies, but brothers, and true ones.¹¹ Let us listen to a piece of his oratory on the same theme:

"En la historia de los pueblos hay nombres que por sí solos significan un hecho, que recuerdan afectos y grandezas; nombres que, como las fórmulas mágicas, evocan ideas agradables y risueñas; nombres que vienen a ser como un pacto, un símbolo de paz, un lazo de amor entre las naciones. Los nombres de Luna e Hidalgo pertenecen a éstos; sus glorias iluminan dos extremos del globo: el Oriente y el Occidente: España y Filipinas. Al pronunciarlos, señores, creo ver dos arcos luminosos que, partiendo de ambas regiones, van a enlazarse allá en la altura, impulsados por la simpatía de un común origen, y desde esa altura unir dos pueblos con vínculos eternos, dos pueblos que en vano separan los mares y el espacio, dos pueblos en los cuales no germinan las simientes de desunión que ciegamente siembran los hombres y su despotismo. Luna e Hidalgo son glorias españolas como filipinas: así como nacieron en Filipinas pudieron haber nacido en España, porque el genio no tiene patria, el genio brota en todas partes, el genio es como la luz, el aire, patrimonio de todos: cosmopolita como el espacio, como la vida y como Dios."¹²

A little further on he continued:

"Por fortuna los hermanos son más: la generosidad y la nobleza son innatos bajo el cielo de la España: todos vosotros sois de ello patentes pruebas. Habéis respondido unánimes; habéis coadyuvado, y hubierais hecho más, si más se hubiera pedido. Sentados a participar de nuestro agape y honrando a los hijos ilustres de Filipinas, honráis también a la España; porque, lo sabéis muy bien, los límites de la España no son ni el Atlántico, ni el Cantábrico, ni el Mediterráneo. España está allí, donde deja sentir su influencia bienhechora, y aunque desapareciese su bandera, quedaría su recuerdo, eterno, imperecedero."¹³

Two incidents may be cited to show that Rizal did not forget to use the compasses of Freemasonry. One time he left London peremptorily after he had discovered a growing interest in the youngest of three daughters of his landlord, and after he had notified his countryman, Antonio Ma. Regidor, that it would be better for him to leave. He is reported to have said:

"Yo no puedo engañarla; no puedo casarme con ella, porque tengo otras afecciones que recordar de nuestra tierra y que no me lo permiten; yo no he de cometer la iniquidad de cambiar la seducción por un cariño puro y virginal, como es el que pueda ofrecerme."¹⁴

The other incident was when Rizal challenged Antonio Luna to a duel because the latter had made a slighting allusion to a lady at a public banquet. Luna, however, admitted his error, and the withdrawal of the offensive remark closed the affair which might otherwise have been unfortunate.

And here is Rizal's principle of square deal which is contained in one of his letters to Marcelo H. del Pilar, also a brother Mason:

"I am likewise disposed to meet anybody halfway on any proposition."¹⁵

Masonic tolerance doubtless urged him to write again to Del Pilar thus:

"I prefer to shut myself up in solitude and isolation rather than disturb the peace and harmony existing among its editorial staff" (the fortnightly *La Solidaridad*).¹⁶

Later Rizal endeavored to bring himself into a reconciliation with this very same Brother, and thus he wrote:

"I want to see you either in Manila or here that we may have an understanding and again be what we always before were. It is my hope that once you are out of that atmosphere and we are no longer so far apart that we shall have no further misunderstanding."¹⁷

It was very likely that Rizal, the Craftsman, had in mind either an allusion to that great Book of Nature and Revelation or that emblem of innocence and badge of a Mason, (because he had always been careful of his good name), when he said to his companions that in their country's cause whatever they offered on the altar of patriotism must be as spotless as the sacrificial lambs of Levitical law.¹⁸ "Pura y sin mancha ha de ser la víctima para que el holocausto sea aceptable."¹⁹

Spreading the Light.

Rizal's writings abound with statements which convey one of his aims in life—that the light which had been given him he desired to pass undimmed to others. A few may be quoted:

"I have never dreamed of eternal fame, nor of everlasting renown. . . . My sole desire is to do whatever is in my power of what is possible and most necessary. I have caught a little glimmer of light and I believe it my duty to enlighten my countrymen."²⁰

Of the Rev. Dr. José Burgos, who was a previous victim of Spanish tyranny, Rizal wrote:

"He awakened my intellect and made me understand goodness and justice. His farewell words I shall always remember: 'I have tried to pass on to you what I received from my teachers. Do you now do the same for those who come after you?'"²¹

Speaking through Isagani, Rizal would diffuse general enlightenment; if the Philippines were to be a country of farmers he would raise their inhabitants to a higher level in their occupation by giving them an education that would aid them in perfecting their work and in placing them in a condition to understand many things of which they were formerly ignorant.

In an address to some Filipinos, exactly the same idea was propounded:

"My countrymen, I have given proofs that I am one most anxious for liberties for our country, and I am still desirous of them. But I place as a prior condition the education of the people, that by means of instruction and industry our country may have an individuality of its own and make itself worthy of these liberties."²²

Charity.

He was gentle, merciful, kind, and tolerant; he was above petty resentments and was always ready to cover the faults of his fellow human being with the mantle of charity. In the words of Ibarra in "Noli Me Tangere", "I believe that carrying out my father's ideas will be more fitting than to weep for him, and far better than to revenge him. Sacred nature has become his grave, and his enemies were the people and a priest. The former I pardon on account of their ignorance, and the latter because I wish that Religion which elevated society should be respected."²³

Rizal, too, had the charity to be able to say: "May God pardon those who have worked in bad faith",²⁴ referring to those who had used his name as a war cry of rebellion against Spain. And whenever occasion offered he would recall his favorite proverb: "To understand all is to forgive all."²⁵ This man, therefore, who with his art had symbolized the triumph of science over death, and who, before dying had declared

"For I go where no slave before the oppressor bends,
Where faith can never kill, and God reigns e'er on high."

most assuredly possessed an abiding faith in the Deity, entertained a strong belief in immortality, and practiced charity.

Love of Truth.

The dedication of the "Noli Me Tangere" to the Fatherland contains this assertion which would serve to illustrate Rizal's love of truth:

"I will strive to reproduce thy condition faithfully, without discriminations; I will raise a part of the veil that covers the evil, sacrificing to truth everything."

Hear him again in his own Spanish on the same subject:

"Sin embargo en honor de la verdad diré que al corregir mi obra en Alemania la he retocado mucho y reducido más; pero también la he templado los ar. anques, suavizando muchas frases, y reduciendo muchas cosas a más justas proporciones a medida que adquiría más amplia visión de las cosas vistas desde lejos."²⁶

Later on he wrote once more about the truthfulness of the "Noli Me Tangere" in these words:

All the events I set forth are facts that have truly and actually occurred; I can prove them to any one. My book is not without fault, I admit; it is defective from the artistic and esthetic points of view. However, what is undeniable and incontrovertible about it is the impartiality of my narrative."²⁷

Rizal had ministered to the sick and afflicted and had gone as far as to establish a hospital in his exile. Throughout his life he had striven not only for reforms but also for the final redemption of his people. May it not be said that Rizal, characterized by purity of life and conduct—spotless white as the lambskin which he wore—maintained in their fullest splendor those truly Masonic ornaments of Brotherly Love, Relief and Truth?

Duty which is Virtue.

According to Rizal, virtue consists, among Masons, in doing one's duty at all times, and doing one's duty means working for the redemption of humanity. And he lived and died consecrating himself always to the faithful performance of that duty. His utterances to the very end of his days are inimitable:

If I had to begin over again, still I should do the same, for it has been only duty. Gladly do I go to expose myself to peril, not as my expiation of misdeed (for in this matter I believe myself guiltless of any), but to complete my work and myself offer the example of which I have always preached."²⁸

Dr. Rizal was a born champion of the ideals and principles of Freemasonry. He proved to be its faithful follower and devotee. He had a keen appreciation of the services of Freemasonry to science which proclaimed the liberty of human reason, because he well knew that the Institution effected its deliverance after this had been subjugated, tyrannized and placed under a prolonged captivity by Religion. In an outburst of feeling which was itself masonic, pure and simple, devoid, he said, of the slightest intention to criticize, he addressed the Rev. Dr. Vicente García, the first to defend the "Noli Me Tangere," the greatest Filipino theologian, and the most learned man in all Batangas Province, a letter containing the following exhortation:

"What shall you say to your God, venerable priest, of a religion which has declared all men equal? What shall you say to the God who hates tyranny and has made intelligence free, when he shall ask, 'What hast thou done for the unhappy and oppressed? How hast thou employed thy extraordinary intellect and education? Why hast thou not followed the impulse of thy heart which has almost stopped at the sight of injustice, ignorance, objection, and suffering on every hand?' What shall you answer to that God when He shall say to you, 'I suffered bitter death to save mankind; what hast thou done for thy brethren?'"²⁹

In recognition of, and as testimony to Rizal's masonic labors there is to be found in one of the Lodge rooms in the temple of the fraternity in Madrid, Spain, a marble tablet dedicated and unveiled just after his execution, containing this inscription:

"The Grand Orient of Spain
To the Memory of the Never-to-be-Forgotten Brother
JOSÉ RIZAL
Victim of His Love for Liberty and Justice
Shot in Manila on
December 30, 1896."

His was a truly masonic life which had imbibed and exemplified the masonic teachings of Temperance, Fortitude, Prudence and Justice. His was also a truly masonic life with three stages. In youth he industriously occupied his mind with the attainment of useful knowledge; in manhood he applied his knowledge to the discharge of his duties to God, to his fellowmen and to himself; and before death he enjoyed the reflection of a well-spent life, ending his days in the hope of a glorious immortality. Every Mason will agree that Rizal faithfully imitated the celebrated artist who is said to have been raised by the strong grip of the Lion of the Tribe of Judah, "in his truly exalted and exemplary character, in his unfeigned piety to God, and in his inflexible fidelity to his trust". And every Mason will agree that upon passing away he was only translated "from this imperfect to that perfect, glorious and celestial lodge above where the Supreme Grand Master of the Universe forever presides."

⁷In Rizal's letter to Dr. Vicente García in Craig, "Minor Writings of Rizal", p. 112.
⁸Retana, "Vida y Escritos de Rizal", p. 92.
⁹Popular Science Monthly, Vol. 61 (July), p. 222.
¹⁰Retana, "Vida y Escritos de Rizal", p. 183.
¹¹Retana, "Vida y Escritos de Rizal", p. 106.
¹²Retana, "Vida y Escritos de Rizal", p. 95.
¹³Retana, "Vida y Escritos de Rizal", p. 97.
¹⁴Retana, "Vida y Escritos de Rizal", p. 172.
¹⁵Craig, "Rizal's Minor Writings", p. 122.
¹⁶Craig, "Rizal's Minor Writings", p. 118.
¹⁷Craig, "Rizal's Minor Writings", p. 122.
¹⁸Craig, "Lineage, Life and Labors of Rizal", p. 246.
¹⁹"El Filibusterismo", last pages.
²⁰From a letter to Father Pastells, 1892. Craig, "Rizal's Own Story", p. 102.
²¹Craig, "Rizal's Own Story", p. 58.
²²Craig, "Lineage, Life and Labors of Rizal", p. 235.
²³"Social Cancer", p. 126.
²⁴Craig, "Lineage, Life and Labors of Rizal", p. 236.
²⁵Craig, "Rizal's Minor Writings", p. 102.
²⁶Retana, "Vida y Escritos de Rizal", p. 105.
²⁷Rizal's "Clínica Médica" in MSS., p. 195.
²⁸Craig, "Rizal's Minor Writings", p. 133.
²⁹Dated at Madrid, January 17, 1891. Writer has a copy.

Goethe, The World Scholar

(A Most Unique Philosopher)

By PROFESSOR GILBERT PATTEN BROWN, PH.D., L.L.D.

Freemasonry has upon its pages of record the name of many a great poet, actor, patriot, scientist, and philosopher. So it is that we class the name of John Wolfgang von Goethe beside those of Burns, Steele, Byron, Dante, Jefferson,

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Pope, Paine, Mozart, Payne, Scott, Ramsay, O'Connell, Carroll, Swift, Franklin, Monroe, Johnson, Witherspoon, Voltaire, Wallace, Carleton, Kipling, and Washington. He was a member of Amalia Lodge in the German city of Weimar, receiving his first degree on June 23, 1780, the second, in 1781, and the Master's degree on March 3, 1782. Goethe was born in Frankfurt on the Main on August 28, 1749, and died on March 22, 1832.

This being the centenary of Goethe's death, let us consider his life's activities in connection with the stage.

Have you ever longed to possess a theater of your own and the power to throw out any noisy pests who might creep in? Goethe possessed both. Karl August, reigning Duke of Saxe-Weimar, invited him to visit that tiny realm. What was intended to be a visit grew into a life-long residence, and in 1791 Goethe was appointed director of the ducal theater, a post which he occupied for twenty-two years.

For some time an active theater had existed in Weimar, but after the building burned down the court confined itself to amateur theatricals. These were given in a wing of the chateau in winter and at nearby estates in summer. The production of ballets, operas, pastorals and masquerades provided an elegant diversion for titled actors and actresses. When they gave "Iphigenia" in its original prose text Goethe played the rôle of Orestes, and the ornamental actress, Corona Schroeter, one of his numerous flames, was brought from Leipzig to give professional support. Basically, however, the theater remained amateur till 1790. Then it was reconstructed, endowed with a permanent troupe and handed over to Goethe's control.

Undoubtedly he had a gorgeous time with it. For one thing it gave him an opportunity to test the theories he had expounded in "Wilhelm Meister." A lesser man might have kept it a plaything, but the princely Goethe made it into a national theater of high rank. He pressed Schiller into its service and encouraged him to write "Wallenstein" for it; "and not only encouraged him," as J. M. Carre graphically expresses it, "but worked with him, hounded him to get it done, installed himself at Jena and tore the trilogy from him piece by piece; and then, when he had enough of it to begin on, watched the rehearsals himself, struggled with the actors and spurred the author on to finish it."

Goethe was a real dictator in the Weimar theater. When a group of Jena students made a disturbance he rose majestically from his place in the hall and threatened to have them thrown out by the sentinels on duty. With the actors he was equally strict, posting soldiers before the dressing rooms of the actresses to keep too persistent admirers away during performances. He even had one recalcitrant actor arrested. There was no Equity to reckon with then.

As to Goethe's own dramatic writings, he took the anomalous attitude of not caring whether they could be performed or not. Why then did he hobble himself with the conventions of the dramatic form and relinquish the right to use direct narrative and description? The answer is that he considered this form the most effective way of endowing his hero with life. "My son never dreamed," wrote his mother in a letter to Grossman, the actor, "of writing his 'Goetz' for the stage." Nevertheless this drama was staged at Weimar in September, 1804. The production serves to remind us that plays of abnormal length existed before Shaw and O'Neill. In fact, Goethe outdid O'Neill. "Mourning Becomes Electra" occupies four hours and forty minutes playing time; "Goetz" required almost six hours! He was too busy considering the momentous question: "What was the color of Goethe's eyes?"

(To be concluded in next issue)

Questions and Answers

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

523. Some of our members want the Lodge to which I belong to send letters to the other Lodges of this Grand Jurisdiction concerning a resolution of rather radical character which they intend to introduce at the Grand Lodge Communication. The more conservative members are against it and some say that any such action would be against Masonic law. Can you tell me if there is any provision of our Constitution prohibiting such action?

Answer.—In paragraph 182 of our Constitution you will find a very clear and absolute prohibition of circulars of the nature contemplated. The paragraph quoted contains the following sentence:

... Nor shall any Lodge send out any circular or other communication to Lodges or Masons concerning legislation to be brought before the Grand Lodge or the election of officers therein ...

524. Where may I find the resolution of the Grand Lodge concerning the additional fee of \$5.00 to be collected from the candidate for each degree and to be paid over to the Grand Lodge? I have been unable to find it in our Constitution. Is the Lodge held liable if it does not collect these fees?

Answer.—This Resolution is to be found in the Proceedings of our Grand Lodge for the year 1923 and also in the first number of the CABLETOW (June, 1923; Vol. I, p. 4). The Grand Master's Circular publishing the Resolution mentioned (see number and page of *Cabletow* above cited) states explicitly: "Non-payment of the extra fee by the candidate will not exempt the Lodge from the payment of this assessment."

525. A Mason is suspended for nonpayment of dues at the May meeting of the Lodge, his arrearages amounting to two years dues, \$48.00. He appears before the December meeting, desirous to put himself into good standing and vote. How must he proceed? Must he file a petition for restoration? How much must he pay?

Answer.—Within the first two years after suspension for nonpayment of the dues, no petition for restoration is required; the payment of the arrearages at the time of the suspension of the member automatically restores him to good standing. However, in order to vote at the election of officers, his dues must be paid up to the end of the quarter, as paragraph 202 of the Constitution provides that—

None but members in good standing, whose dues are paid, shall be entitled to vote at an election. ...

and under our uniform Code of By-Laws, dues are payable quarterly in advance. The Brother restored should be required to pay, in addition to his arrearages, dues for the month of December, or a total sum of \$50.00.

526. May a member suspended for nonpayment of dues restore himself to good standing by paying part of his arrearages?

Answer.—A member suspended for nonpayment of dues may, within two years after his suspension, restore himself to good standing by paying "the arrearages due at the time of his suspension", as provided in paragraph 172 of the Constitution. This means *all* arrearages—not a part of the same; but the Lodge may, if it see fit, remit said arrearages entirely or remit a portion thereof. There is nothing in the Constitution prohibiting a Lodge from raising the suspension of a Brother for nonpayment of dues on the condition that he pay his arrearages later.

527. If a member suspended for nonpayment of dues desires to pay part of his arrearages, should the Secretary accept such payment? If so, what kind of receipt should he issue? Does such acceptance restore the suspended member to good standing?

Answer.—Part payments of arrearages tendered by a member suspended for nonpayment of dues should be accepted by the Secretary of the Lodge. The receipt issued should not be on the regular form, which is to be used only for members in good standing. The acceptance of part of the arrearages by the Secretary does not restore the suspended member to good standing.

From Near and Far

Brother Osias Speaks on Washington

Speaking at a dinner given in commemoration of the 200th Anniversary of Washington's Birthday, on February 22, 1932, by the Maryland Society Sons of the American Revolution, at Baltimore, Brother Camilo Osias, Resident Commissioner from the Philippine Islands to the United States and a member of Bagumbayan Lodge No. 4, F. & A. M., of Manila, paid a glowing tribute to our great Brother George Washington which was printed in the Congressional Record of February 23, 1932. Brother Osias is especially interested in this subject because of his appointment by the Governor-General, with the consent of the Philippine Senate, as special commissioner to represent the government of the Philippine Islands on the United States Commission for the Celebration of the Two Hundredth Anniversary of the Birth of George Washington, created by joint resolution of Congress approved December 2, 1924. Concerning his work with this Commission, Brother Osias said:

In fulfillment of my duties as a representative of my country in the commission, I recommended that Philippine organizations and institutions, especially the schools, colleges, and universities, take part in the bi-centennial celebration, holding appropriate exercises and studying the life and character of the great American liberator. February 22 is observed in every city and town of the Philippines. The enthusiastic participation of Filipinos in its observance proves that as a people we are identified with the fundamental ideas and the enduring principles of the Father of this Republic, whom Americans rightly look upon as 'first in war, first in peace, and first in the hearts of his countrymen.'

Speaking of Brother José Rizal's opinion of Washington, Bro. Osias said:

José Rizal, the greatest not only of the Filipinos, but of the whole Malayan race, the hero and martyr, who was made to pay the supreme price of freedom in 1896, recognized Washington's greatness and referred to him as "that great man who has not his equal in this century."

Selecting a few of Washington's outstanding principles, Bro. Osias then pointed out their application to contempo-

rary problems affecting particularly the relations between the people of the United States and the people of the Philippine Islands. That he did this in a most masterly and impressive manner, no one who has been reading our distinguished Brother's speeches will doubt. His oration before the gathering of the Maryland Society Sons of the American Revolution will go down in history as one of Brother Osias' masterpieces.

Sixth Monthly Assembly of Master Masons

The Sixth Monthly Assembly of Master Masons of Manila and vicinity was held at the Plaridel Masonic Temple on Wednesday, July 27, 1932, under the auspices of the personnel of the Grand Secretary's Office. Tables were set in the big banquet hall for a hundred guests; but only some thirty appeared. The second typhoon signal had been hoisted the day before and the storm was working great havoc in North Luzon, and in Manila frequent violent rain squalls and flooded streets kept numerous Masons from attending. At 7:15 p. m., the Brethren present sat down to dinner which was very good, and after the "work of mastication," as our Latin Brethren call it, Wor. Bro. Leo Fischer rose and delivered the opening address. He conveyed to the gathering a message from Most Wor. Bro. N. C. Comfort, whose state of health had prevented his coming. Wor. Bro. Ramon Mendoza, Assistant Grand Secretary, then made a few pertinent remarks in Spanish on the relations between the Lodges and the Grand Secretary's Office, mentioning the neglect of duty that characterized some of the Lodge secretaries, and asking for the co-operation of all present with the Grand Secretary's Office. Wor. Bro. Honorio R. Cuevas, clerk in the Grand Secretary's Office, also made a few remarks. Wor. Bro. Fischer then explained that this meeting had been designated as "Stewards' Night" and asked all stewards present to rise. Only one Brother rose. Wor. Bro. Joseph Ramos was then asked to read a paper on the office and duties of Lodge stewards prepared by Bro. Fischer. The next number on the program, an address by Very Wor. Bro. Harvey A. Borner, had to be omitted, a cold having prevented our esteemed Past Grand Lecturer from attending. Most Wor. Bro. Rafael Palma then delivered an address in English on the theme "What is Masonry?" His speech contained much food for thought and was much applauded. The floor was then declared open for the discussion of any subject of interest. Considerable time was consumed in a debate about whether matter in the vernacular languages should be inserted in the *Cabletow*. The pros and cons were pretty evenly divided, and finally the M. W. Grand Master announced that special authority by the Grand Lodge was needed before any such innovation could be put through. In his closing remarks, Most Wor. Bro. Antonio Gonzalez displayed that eloquence for which he is famous.

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He emphasized the necessity for Masonic culture and education and made announcements concerning coming events. He then summoned to his side Wor. Bro. Amado V. Aldaba, P. M. of Malolos Lodge No. 46, and handed him his diploma as Grand Representative near the Grand Lodge of the Philippines of the M. W. Grand Lodge of Quebec, which latter had conferred this honor upon Wor. Bro. Aldaba on recommendation of M. W. Bro. Gonzalez. The gathering dispersed at about 9:45 p. m.

Grand Master's Visit to Nueva Ecija

(Reported by Wor. Bro. Miguel Bonifacio, P. M., Zapote No. 29)

On Saturday afternoon, July 16th, the Grand Master with a party of Officers and Members of the Grand Lodge, left Manila bound for Nueva Ecija to visit the three Lodges working in those Valleys, Cabanatuan No. 53, Nueva Ecija No. 73 and Memorial No. 90. Three cars started at 3:30 p. m. from Plaza Moraga—one Wor. Bro. Munarriz's car (himself at the wheel), the leaders and incidentally, the "heavy weights" of the party; and those of Brothers Patricio del Rosario and Luis Pasakdal. Shortly after, four other cars left—those of R. W. Bro. Youngberg, Wor. Brother Hawthorne, Wor. Bro. Bonifacio, and Bro. Tenmatay. All arrived safely in Cabanatuan three hours later, with the exception of the car of Bro. Tenmatay (driven by himself), which for breakdown had returned to Manila from Marilaó. The passengers in this car, Wor. Bro. Ambrosio Pablo and Brothers Santiago Salvador and D. B. Ambrosio continued their trip on the railroad and arrived in Cabanatuan about eight thirty that night. After a bit of sightseeing the Grand Master's party was conducted to the Nueva Ecija Hotel, where a fine dinner was offered the visitors. When the Brethren were about to sit down, a car with a delegation from Makiling Lodge No. 72 arrived, composed of Wor. Bro. Juan O. Chioco, Brothers Dalmacio, Valmonte, Jacinto and Abad. The Brethren of Nueva Ecija who entertained the party in the hotel were Wor. Bro. Lopez, and Ocampo, Brothers Mendoza (J. B.), and Susara. The rest of the Brethren of Nueva Ecija were at the Temple where they opened Cabanatuan Lodge No. 53 on the Third Degree of Masonry.

Shortly afterwards, the M. W. Grand Master, Officers and Members of the Grand Lodge were received by Cabanatuan Lodge No. 53, with Brethren from Nueva Ecija No. 73 and Memorial No. 90 assisting, with the Grand Honors.

The party of the Grand Master, was composed of M. W. Bro. Antonio Gonzalez, Grand Master (85); M. W. Bro. Seldon W. O'Brien, Past Grand Master (9); R. W. Bro. Stanton Youngberg, Deputy Grand Master (9); V. W. Bro. Edward M. Masterson, Junior Grand Lecturer (95); V. R. Bro. Aurelio D. Rosario, Grand Chaplain (88); Wor. Bros. Ramon Mendoza (57), Assistant Grand Secretary, Mariano Gonzalez (12), Joaquin Garcia (12), Gregorio Garcia (12), Patricio del Rosario (12), Esteban Munarriz (14), Arturo Cayetano (27), Juan O. Chioco (72), Pablo Ilagan (29), Jacinto N. Beltran (29), Miguel Bonifacio (29), Vicente Poblete (29), Manuel A. Guieb (21), Dionisio San Agustin (42), Bonifacio S. Araullo (88), Ricardo C. Santos (80), Ambrosio Pablo (12), J. Elviña (21), and Sam Hawthorne (1), and Bros. Luis Pasakdal, E. A. Tatton (8), D. B. Ambrosio (82), Santiago Salvador (77), Stanley Crum (1), Cesario Dalmacio (72), Engracio Valmonte (72), Cayetano Jacinto (72), and Macario Abad (72).

There were present that night 132 Master Masons by actual count from 25 Lodges.

An address of welcome was delivered by Wor. Bro. Antero Gempesaw, Master of Cabanatuan Lodge No. 53. He was followed by Wor. Bro. Marceliano Hidalgo as representative

of Memorial Lodge No. 90. Wor. Bro. Felino Villasan, as a representative of Nueva Ecija Lodge No. 73 recommended the most careful selection of candidates for admission to our ancient order. Several other Brethren spoke, among them Wor. Bro. Vicente Lopez (53), G. S. Castelo (53), M. W. Bro. O'Brien, Wor. Bro. Gocioco, Bro. Ambrosio, Rev. Bro. Rosario, Bro. A. E. Tatton, Wor. Bros. San Agustin, Hawthorne, Masterson, R. W. Bro. Youngberg, and Wor. Bro. Ocampo. The last speaker was M. W. Grand Master Bro. Antonio Gonzalez, who in a most eloquent manner stated that the Grand Master's party came there to hear their grievances, if any, and to listen to any recommendation they wanted to make to the Grand Lodge.

After the Lodge was closed, refreshments were served, then the Brethren returned to Manila, arriving here at 2:00 o'clock on Sunday morning.

Bro. Lee, of Amity Lodge, Guest of Honor on August 16th

Bro. William Yinson Lee, Junior Warden of Amity Lodge No. 106, of Shanghai, China, was the guest of our Grand Lodge at a banquet given in his honor at the Plaridel Masonic Temple of Manila on the evening of Tuesday, August 16, 1932. The spacious banquet hall of the Temple was crowded with Brethren anxious to do honor to the distinguished guest. *Most Worshipful Grand Master Antonio Gonzalez* acted as toastmaster and accompanied each introduction by some anecdote that never failed to raise a storm of laughter. The first speaker whom he thus introduced, after dinner was over, was *Wor. Bro. John R. McFie, Jr.*, P. M. of Southern Cross Lodge No. 6, who spoke interestingly of the universality of Freemasonry and of the duty to think of their Brethren in business and the professions which Masons must remember in these critical times. After him, *Wor. Bro. Leonardo Garduño*, P. M. of Sinukuan Lodge No. 16, extolled the ties of affection that unite the Masons of the Philippines with those of Shanghai. *Deputy Grand Master Stanton Youngberg* next commented upon Bro. Lee's having been impressed by the spirit of good fellowship between all races during his brief sojourn in Manila, a spirit of which Philippine Masons are particularly proud, and emphasized the important part which Amity Lodge would be sure to play in creating a similar spirit in China. *Most Wor. Bro. C. W. Rosenstock*, P. G. M., urged that as many Brethren as possible accompany the M. W. Grand Master on his trip to Shanghai and regretted his inability to go himself. *Rt. Wor. Senior Grand Warden Manuel Camus* spoke of his visit to Australia, where Bro. Lee had spent many years of his life, and of the many things we Philippine Masons can learn from the Masons in that part of the world. He said that Masonry has done much for the Filipinos and will do much for the Chinese also. *M. W. Past Grand Master Teodoro M. Kalaw*, whom the toastmaster had introduced as his muse and inspiration, showed his delicacy of feeling by first offering a toast to an absent person, Bro. Lee's charming and accomplished daughter, who is visiting Manila with her father. He then dwelt upon the harmonious relations between Filipinos and Chinese which antedate the advent of Spain in these Islands. He paid a glowing tribute to our late Brother Sun Yat Sen and referred to his own message as Grand Master in which he had devoted a chapter to the important part that Masonry was called upon to play in the Orient. *Brother William Yinson Lee*, the guest of honor, was the last orator of the evening. Speaking in splendid, fluent English, he gave an interesting account of the difficulties encountered in the formation of Amity Lodge and of the success which it has attained since it was first organized under dispensation, two years ago. With a membership of fifty-five and a long waiting list, the Lodge is composed half of Chinese and half of other nationals. It insists upon quality and pro-

poses to go slowly. The Amity Brethren strive hard to make their Lodge the best in Shanghai. They are building a bridge of friendship between the cities of Shanghai and Manila and have not only sent Bro. Lee, the speaker, as a special envoy but intend to have a delegation attend the twentieth anniversary of the constitution of the Grand Lodge of the Philippines. Bro. Lee mentioned that Amoy would be a good field for the Grand Lodge of the Philippines, as most of the Chinese Brethren in the Islands are from there and there is much demand for a Lodge for Chinese in Amoy. As regards a Grand Lodge of China, he said it is, of course, much too early now to think of it; but such a Grand Lodge would be proud to be a daughter of the Grand Lodge of the Philippine Islands. Bro. Lee's speech was received with great satisfaction and enthusiasm and the speaker received numerous congratulations. The gathering of August 16th will be remembered by those present as a most interesting and pleasant event.

The Asiatic Square Club

A desire to mingle from time to time with their Fellow Craftsmen in the service and to renew friendships strengthened, if not formed, on the floor of the Lodge, resulted last June in the third revival at Tsingtao, China, of the Asiatic Square Club, an association of Master Masons from the U. S. S. *Houston* and the vessels of the Submarine Division stationed in that part of the world. The former German port of Tsingtao is in many respects a pleasant place and most of the boys seem to enjoy their stay there. When the Club was reorganized in June, Brother J. L. Palmer, of Cavite Lodge No. 2, was re-elected as its president; the same premises were engaged that the Club used in 1931, and the first and third Saturdays of each month and the hours from 5 to 7 p. m. were fixed for the regular meetings of the Club. According to the last reports, the Club had enrolled 31 members. A cordial invitation was issued to Master Masons on visiting ships. Good fellowship and clean, wholesome entertainment are the outstanding features of the club meetings. Of course, the Club will break up again shortly because towards the end of September the boys will be getting ready for their return to Philippine waters. We are sure that the welcome they will find in the Lodges of the Islands will be so warm and spontaneous that they will not miss the attractions of Tsingtao overmuch.

Lodge News

From Manila Lodge No. 1

One hundred and four Brethren signed the Tyler's Register on the evening of July 19th when a special meeting was held by Manila Lodge for the purpose of raising Bro. Bertrand Harold Silen, the manager of Radio Manila (KZRM) to the sublime degree of M. M. And there was a typhoon blowing at the time! The first section was conferred by the regular officers and the second by a team composed largely of friends of the candidate and headed by Most Wor. Bro. S. W. O'Brien. A very interesting talk was made by Wor. Bro. Selph, of Southern California Lodge No. 278, and Rev. Bro. Aurelio D. Rosario, Grand Chaplain, also made a few remarks. All pronounced the work faultless. Lodge closed at 10 p. m., after which refreshments were served.

From Corregidor Lodge No. 3, Manila

Simple, brief, but most impressive was the celebration by Corregidor Lodge No. 3 of its 25th anniversary, which took place in the Riverside Hall of the Masonic Temple on the Escolta, Manila, on Thursday, August 11, 1932. When, shortly after 8 p. m., Worshipful Master Columbus E. Piatt opened the Lodge, he faced a well-filled hall. We are informed that the Tyler's Register was signed by 104 Brethren, including 43 members of Corregidor Lodge, out of the 55 residing in this city, of whom 2 happened to be out of town. The business meeting was cut short, and at 8:37 p. m. Wor. Bro. Piatt stated briefly that the 25th anniversary of the birth of Corregidor Lodge would be observed by a few speeches and by the presentation of past master's aprons to the past masters of the Lodge present. Wor. Bro. John M. Aaron, the Secretary, read messages received from members in the United States, including one from Wor. Bro. Homer W. Newman, now over eighty

years of age and a resident of Los Angeles, one from Wor. Bro. Edward Ford Hickman, at present in Indiana, and one from "Dad" Richmond, in Berkeley, Calif.

The first speaker of the evening was M. W. Bro. Newton C. Comfort, P. M., P. G. M., and Grand Secretary. His presence was hailed with special rejoicing because this was the first time that distinguished Brother has been out in the evening since January, his physicians having insisted upon absolute rest. In his modest but impressive manner, M. W. Bro. Comfort recalled the disheartening struggle of many months that preceded the organization of Corregidor Lodge, and its subsequent rise to power and prosperity. After the prolonged applause following his address had died down, Wor. Bro. Piatt called on Bro. James M. Ross, the second charter member of the Lodge present, and this Brother also made an interesting speech, full of reminiscences of the early days of the Lodge. The next speaker was Bro. H. de Vallee, of Knickerbocker Lodge No. 642, New York, and member of a Lodge in Buenos Aires. Bro. de Vallee made a few interesting remarks on Masonry in the Argentine Republic and brought greetings from the Lodges to which he belongs.

The Past Masters of Corregidor Lodge present, seven in number, were then asked to line up in front of the East for the presentation of Past Master's aprons which was made by Rt. Wor. Deputy Grand Master Stanton Youngberg. The seven so decorated were Most Wor. Bros. Newton C. Comfort and Edwin E. Elser, and Wor. Bros. Harvey A. Bordner, Charles A. Massell, John M. Aaron, Verne E. Miller, and John R. H. Mason. Past Master's aprons are being held for the other Brethren entitled to the same, viz., Wor. Bros. Homer W. Newman, William H. Taylor, George R. Harvey, Louis C. O'Donnell, Joseph F. Bromfield, Ernest J. Westerhouse, Wade C. West, Walter J. Grodsk, Jackson W. Archer, Edwin LeRoy Driggs, John B. Findley, Jr., Hugh M. Johnston, and George B. Bradford. In girding on the aprons, Rt. Wor. Bro. Youngberg emphasized that the apron symbolizes service. Most Wor. Bro. Edwin E. Elser, speaking for the other Past Masters, said a few words of thanks.

Bro. Wm. Yinson Lee, Junior Warden of Amity Lodge No. 106, of Shanghai, China, was called upon to speak and brought greetings from his Lodge and from Sinim Lodge, Massachusetts Constitution, of Shanghai.

Lodge was closed at about 9:45 p. m. and the members and visitors enjoyed the splendid refreshments served under the supervision of Mrs. Hedrick in the hall outside.

Since it was first chartered as Corregidor Lodge No. 386, of the Jurisdiction of the Grand Lodge of California, Corregidor Lodge has flourished like the proverbial green bay tree, producing an abundant crop of Past Grand Masters and leaders in Masonry and maintaining high standards. May the second quarter century of its existence be equally fruitful of results!

From Charleston Lodge No. 44, Agaña, Guam, M. I.

We copy from the *Guam Recorder* for July, 1932, the following description of a ceremony which shows that our Brethren in Guam are wide awake and doing good work:

"Saturday, 25 June, 1932, was the scene of patriotic and impressive ceremonies at Fort Santa Cruz. The occasion was the unveiling of a bronze plaque under the auspices of Charleston Lodge No. 44, F. & A. M., commemorating the thirty-fourth anniversary of the raising of the American flag on this fort and its receiving the national salute when the capture of Guam was assured on June 20th, 1898.

Fort Santa Cruz is located on a small island in the inner harbor of San Luis de Apra. It was erected in the year 1801, and no doubt was considered at that time, an important fortification. The Charleston as she steamed into the harbor opened fire on this fort which it was understood was the principal defensive work of the harbor. As a matter of fact, the fort had been abandoned, and no shots were returned.

"It was appropriate that Charleston Lodge should commemorate this event of the first raising of the American flag on this fort, thereby proclaiming a new American possession in the Pacific which has brought light, education, and prosperity to the inhabitants. It is further deemed appropriate that the members of this lodge of masons should sponsor the erection of the monument and placing of this metal plaque which will resist the inclemencies of time and weather for indefinite years and be a source of historical information for future generations, for it was after this warship that Charleston Lodge No. 44, F. & A. M., received its name.

"Among those who assisted at the ceremony were: Chaplain Francis Lee Albert, U. S. Navy, of Osage Lodge No. 102, at Osage, Iowa, who offered the prayer of the occasion, and Chief Gunner Fredrick Clifford, U. S. Navy, of St. Paul's Lodge No. 14, at Newport, R. I., who delivered an appropriate and interesting oration.

"Governor Root in granting permission for the erection of the monument and placing of the plaque stated: 'The Governor takes pleasure in granting the permission which you have requested; and it is desired further to thank Charleston Lodge No. 44, Free and Accepted Masons, for this indication of the fine interest it is taking in thus marking, for future generations of Guam, a spot so full of historical interest as Fort Santa Cruz.'

From Makabugwas Lodge No. 47, Tacloban, Leyte.

The activities of the GOAT CLUB, (an association of all the Masons residing in and near Tacloban) revived on occasion of the fraternal

banquet tendered in honor of Bro. and Mrs. Dominador Gallardo (née Adelaida Fonacier) who were recently married in Vigan, Ilocos Sur. The affair was held Aug. 1, 1932, at Bay Sau San's Restaurant, with the presence of practically all the Masons of this valley. The usual speeches were made. Wor. Bros. Fidel Fernandez and Federico V. Larraga gave good and timely advice to the newly weds, special emphasis being laid upon "harmony" in the home. Bro. Capt. Alberto Ramos, P. C., spoke on the bliss of married life. Bro. Dominador Gallardo, responding dwelt on his recent journey to the far North, where he met good and tried Brother Masons who extended to him aid and assistance in his venture.

Preparations are now being made for the next Goat Club affair. Lectures on general topics will be heard and discussed. Non-masons will be also invited to speak, on their special lines.

From Kasilawan Lodge No. 77

Kasilawan Lodge No. 77, of Manila, received the official visitation of M. W. Grand Master Antonio González and other officers and members of the Grand Lodge on Tuesday evening, August 2, 1932, after the business of the Lodge had been transacted. After the usual ceremonies, M. W. Bro. González declared the floor open for the discussion of any Masonic topic. Wor. Bro. Valeriano Segura (30) inquired with reference to suspension for N.P.D. and restoration and was enlightened on the subject by Wor. Bro. Delfin C. Medel (77) and Very Wor. Bro. E. M. Masterson (95). Wor. Bros. A. D. Rosario (88), Eugenio de la Cruz (82), Clemente Bernabe (79), Ramón Mendoza (57), Arturo C. Cayetano (27), Samuel Hawthorne (1), Andrés Filoteo (85), and Edward M. Masterson (95) were successively introduced by the M. W. Grand Master and made brief remarks. M. W. Bro. González then returned the gavel to Wor. Bro. Braulio M. Epino, Master of Kasilawan Lodge, and the latter called upon Wor. Bro. A. D. Rosario to present to the M. W. Grand Master a diploma of honorary membership in Kasilawan Lodge, as a testimony of the affection and esteem of the Lodge for its Grand Master. After a few words of thanks, M. W. Bro. Antonio González made a very instructive address, and when the applause had died down, Wor. Bro. Epino thanked all present for attending and proceeded to close the Lodge. The clock marked 11:05 p. m. After Lodge, the Brethren repaired to the fifth floor of the Temple to enjoy the refreshments awaiting them there and exchange impressions.

From Taga-Ilog Lodge No. 79

Saturday, August 6, 1932, will always be remembered as a red-letter day in the history of Taga-Ilog Lodge No. 79, as on that evening it received the official visit of M. W. Bro. Antonio González, Grand Master, accompanied by other officers and members of the Grand Lodge. This being the Stated Meeting night, the Lodge first dispatched its current business, after which the Master, Wor. Bro. José Timbol, with fitting remarks in Spanish, tendered the gavel to the M. W. Grand Master. The latter, upon thanking for this courtesy, expressed his satisfaction with the evening's business, but particularly with the action of the Lodge relieving the family of a Brother in distress. He then explained the chief purpose of his visit, which was to receive suggestions, and extolled the importance of the office of Lodge Secretary and the value of the services which that officer could render to his Lodge and to the Grand Lodge. Addresses were then made by Wor. Bros. Ramon Mendoza (57), an honorary member of Taga-Ilog Lodge, Braulio M. Espino (57), Edward M. Masterson (95), Fidel Manalo (82), Carlos Maglaya (79), Julian Gimenez (79), and Clemente Bernabe (79). The Brother last named, who is Secretary of the Lodge, having mentioned the fact that nearly 85% of the members of the Lodge were present that evening and having explained the reason, the M. W. Grand Master asked Wor. Bro. Bernabe to introduce the members individually, which was done, each Brother introduced receiving an ovation. The M. W. Grand Master praised the loyalty of the members to their Master and the peace and harmony prevailing in the Lodge, and then returned the gavel to Wor. Bro. Timbol, who closed the Lodge.

From Service Lodge No. 95

On August 15, 1932, Service Lodge No. 95, meeting at the Plaridel Temple, Manila, was honored by the presence of M. W. Bro. Antonio González, Grand Master, Rt. Wor. Bro. Stanton Youngberg, Deputy Grand Master, and other officers and members of the Grand Lodge of the Philippine Islands. Another distinguished visitor present that evening was Bro. Wm. Yinson Lee, Junior Warden of Amity Lodge No. 106, of Shanghai, China. The chief work of the evening consisted in the conferring of the First Degree on Mr. A. Schmitz by the newly organized Grand Lodge team, which was composed as follows:

Worshipful Master, Edward M. Masterson (95); Junior Grand Lecturer: Senior Warden, Mariano Gonzalez, P. M. (12); Junior Warden, Columbus E. Piatt, W. M. (3); Treasurer, Herminio Talusan, P. M. (4); Secretary, Charles D. Boone, W. M. (8); Chaplain, Cirilo Asperilla, P. M. (12); Marshal, John R. McFie, Jr., P. M. (6); Senior Deacon, José A. de Castro, P. M. (4); Junior Deacon, George Milne, W. M. (94); Senior Steward, José F. Fetalvero, P. M. (77); Junior Steward, William J. Walls, W. M. (89); Organist, Perfecto Feliciano, P. M. (16); Tyler, Karl D. Krebs, P. M. (41); Perambulation, By Eugenio de la Cruz, P. M. (82); Apron, By John George, W. M. (9); Working Tools, By Julian

C. Balmaceda (51), Grand Lecturer; Lecture, By Albert E. Spielberger, Jr. W. (1); Operator of Slides, Conrad Krogstad, Jr. W. (95); Charge, By Delfin C. Medel, P. M. (77).

Clad in white, with black shoes and black bow tie, this team made a splendid showing upon thus going into action for the first time, and did excellent work.

The Most Wor. Grand Master, through his representative, Wor. Bro. José P. Guido, presented to Very Wor. Bro. Masterson a beautiful Masonic tie pin in appreciation of the untiring support he had been giving to the Grand Master and Grand Lodge during the year.

Brief addresses were made by Very Wor. Bro. J. C. Balmaceda (51), Wor. Bro. M. Gonzalez (12), Wor. Bro. S. W. Hawthorne (1), Very Wor. Bro. E. M. Masterson (95), and Most Wor. Grand Master Antonio Gonzalez. 104 visitors and 20 members of the Lodge attended this memorable meeting. Refreshments were served after labor and everybody went home happy and contented.

From Leonard Wood Lodge No. 105, Fort Stotsenburg

The Brethren of this Lodge were greatly distressed when, on July 25th, Bro. Julian Quiambao died at the Station Hospital of Fort Stotsenburg after an automobile accident which occurred at kilometer 81 as Bro. Quiambao was returning from work in Pampanga Lodge No. 48 on July 23rd.

At the August Stated Meeting, held on the 15th of the month, the Brethren present collected a substantial sum for the relief of Bro. Quiambao's family, and a check was received from Pampanga Lodge No. 48, for the same purpose. On the same evening, Wor. Bro. Andreas visited the Lodge and made a very instructive address on Lodge work and attendance.

Personals

Manila No. 1.—The youngest E.A. of this Lodge is Bro. Ernest August Heise who was initiated on July 5th, with Wor. Bro. J. A. Murphy in the East.

Bro. Burton W. Guysi's house in Cebu was "burgled" some time ago and the invader got away with some of our Brother's belongings, including his dues receipt.

Bro. Richard B. Patterson is now permanently located at Tagbilaran, Bohol.

Wor. Bro. O. S. Lockart has at last been discharged from the hospital where an accident he had at Cabanatuan had kept him since May 27th; but it will be some time before he will be able to go about.

Bro. Hugo H. Miller, now on a globe-trotting tour, sends his best wishes to all the Brethren. He also sent a program and invitation cards for himself and Mrs. Miller to the 1932 Ladies' Festival of Anglo-Colonial Lodge No. 3175, at Romford, Essex, England, held on April 23rd. He expresses himself in terms of highest praise for the courtesy extended to him and Mrs. Miller by the Brethren of Anglo-Colonial Lodge and their ladies.

Bro. Frank F. Becker sends dues and greetings from Fort Moultrie, South Carolina. He is still in hopes of being assigned to a station in Manila once more.

Bro. Benj. H. Graves has his address still at 2 Pine Street, San Francisco, with the Red Salmon Canning Co., but spends most of his time at the Canneries in Alaska. He sends his fraternal greetings with dues.

Bro. Joseph A. Manning, with the U. S. Narcotic Service, Treasury Dept., sends his dues with special greetings to the Wor. Master and the Brethren. He will be pleased if any of the Brethren traveling through New York City give him a call at 641 Washington Street.

Dues and greetings have also been received from: Bro. J. M. Barclay, 2008 3rd Ave., Richmond, Va.; Bro. C. A. Leuthold, 1819 W. Pershir, Road, Chicago, Ill.; Bro. J. F. McCullough, c/o Black Diamond S. S. Co., 39 Broadway, New York; Bro. Frank Pittman, 617 Western Mutual Life Bldg., Los Angeles, Cal.; Bro. G. T. Wuertz, c/o Los Angeles Ry. Corp., 7th and Central Streets, Los Angeles, Cal.; and L. H. Golucke, Manila.

Bro. Otis L. Vanderford, chief of the Manila Fire Department, is being praised for the efficient and heroic work he and his men did during the fire which destroyed the Sta. Isabel Dormitory, Bureau of Public Works, Ateneo de Manila, and General Land Registration Office, and seriously damaged the St. Augustin Convent and other buildings in the Walled City on the evening of August 13th.

Wor. Bro. A. Schipull suffered painful injuries in a traffic accident on Plaza Goiti early in August; but he took it philosophically, expressing his satisfaction that it was not worse.

Bro. Frank Brezina has returned from Shanghai after an absence of half a year. The major is now on duty as executive officer of the Q. M. Department and is glad to be back in old Manila.

Wor. Bro. S. R. Hawthorne contemplates going to Shanghai this month with the Grand Master's party and has been slated to deliver one of the principal addresses before Amity Lodge No. 106.

Cavite No. 2.—Lt. Commander L. C. Leonard, retired, is residing at 3619 Myrtle Avenue, Long Beach, Calif.

Bro. A. V. Pieler is on the U. S. S. *Stewart* (c/o P.M., Manila).

Bro. J. Hamester is with the U. S. Navy Recruiting Station at Springfield, Md.

Bro. J. J. Alexander writes from the U. S. Naval Station, Tutuila,

Samoa.

Bro. H. D. Johnson is at the American Legation, Peking, China.

The latest addition to the Hawaiian contingent of Cavite Lodge is Bro. C. E. Logsdon, whose address is Fleet Air Base, Pearl Harbor, T. H.

Bro. V. D. Hull is at Jacumba, Calif.

Bro. T. H. Boyle's new address is Naval Air Station, Hampton Roads, Va.

Corregidor No. 3.—The wife of Wor. Bro. Hugh M. Johnston being seriously ill, our Brother had to miss the 25th Lodge Anniversary Meeting of the Lodge on August 11th.

The wife of Most Wor. Bro. George R. Harvey is still seriously ill in California.

Bro. Robert Miller was married to Miss Louise Larkin, the only daughter of Most Wor. Bro. W. W. Larkin, P.G.M., at the latter's residence, Chateau Marieli, on August 13th. The wedding was a brilliant affair and was well attended by members of the Masonic Order and the Eastern Star. The happy young couple left for Baguio for a brief honeymoon.

Bagumbayan No. 4.—Wor. Bro. José A. de Castro was under the weather during the first part of August and was unable to attend the Stated Meeting on the 10th of that month.

Bro. Julian S. Roxas had the misfortune to lose his father who died at Marilao, Bulacan, late in July.

Bro. José V. Hernandez sailed for Europe on the *President Adams* on July 13th.

Bro. Enrique Sobrepeña returned in August from Europe where he went to attend an evangelical conference at Herrnhut (Saxony).

Wor. Bro. Leo Fischer removed from the Oriente Hotel to the Delmonico Hotel on August 15th.

Southern Cross No. 6.—Most Wor. Bro. Frederic H. Stevens expects to return in November from his trip to the United States. His son, Bro. Lee Stevens, may either return with his father or ahead of him.

Bro. A. T. Hashim, who has been seriously ill, has improved sufficiently to leave for New York where he is to undergo an operation.

Bro. R. E. Holmes, S.W. of this Lodge, has again been called to Davao for an indefinite time.

Bro. Harry Dean has returned to the Philippines after a short absence.

Bro. Leo Cotterman's daughter Elizabeth has recently recovered from an operation for appendicitis.

Bro. Joseph Miclo, one of the old members of Southern Cross Lodge, has mysteriously disappeared from the Yangtze River steamer of which he was the master and grave fears are entertained that he was drowned.

Bro. Arthur F. Fischer, Director of Forestry, left in August for a business and recreation trip to the United States from which he expects to return early in January.

Biak-na-Bato No. 7.—Bro. Lino Gutierrez' eldest son was sick in bed in July, having been hurt by an unknown person. The wife of Bro. Plácido de Jesus was also confined to her bed by illness.

Bro. David Acriche writes that he is convalescent after many days' illness.

Cosmos No. 8.—Bro. John C. Ruymann is ill at St. Luke's Hospital.

Bro. Paul A. Schwab returned to Manila in July, after an absence in the United States, and went down to Masbate to look after his interests there.

Bro. Frederic A. Kunkel has been admitted to the Federal Hospital at Sawtelle (Los Angeles); his address is c/o Veterans Administration, 812 Mission Street, San Francisco, Calif.

Bro. Gilbert S. Perez has received the honorary degree of Doctor of Philosophy from Bucknell University, Pennsylvania.

Among Manila visitors were Bro. Dr. Sixto Y. Orosa, of Bacolod, Occ. Negros (in June), and Bro. Amund P. Solberg, of Port Lamon, Mindanao (in July and August).

Bro. Morris Finkelstein writes from Chefoo that he will return to Shanghai about September.

Bro. John Sinn writes from Honolulu that he is enjoying his retirement, and Bro. Alfred F. Kelly sends regards from Baguio where he is with Marsman & Co., Inc.

The wife of Bro. Martin Lauritzen sailed on the S. S. *Empress of Canada* on July 25th, for a business trip to the United States.

Bro. John R. Kuykendall writes from Genoa, Italy, stating that he and his family are well and are enjoying their trip through Europe. They are bound for Texas where they intend to make their home.

Bro. John Nevins was an incoming passenger on the S. S. *President Hoover*, on July 14th, having been in Hongkong on business.

Bro. Albert E. Tatton's daughter, Miss Marie C. Tatton, has graduated from the University of North Dakota with the degree of Bachelor of Science in Education and holds now the Bachelor's diploma in teaching. Miss Tatton expects to return to Manila in March next year, after four months of post graduate work at the University of Minnesota.

Wor. Bro. Thomas G. Henderson has been appointed Grand Representative of the Grand Lodge of Arizona near the Grand Lodge of the Philippine Islands. His commission was presented to him by M. W. Bro. Joseph H. Schmidt, on behalf of the Grand Master.

St. John's No. 9.—Letters with greetings have been received from Bros. Elmer Jeen (Orlando, Florida), and Norman Costello (Bradford, Pennsylvania).

A number of Brethren and wives of members have recently left Manila for the United States. Bro. Howard M. Cavender sailed early in July,

Mrs. Henry Belden on July 25th, and Mrs. C. P. Jarman on July 15th.

Bros. Blaisdell and Ecker are expected back in Manila on the S. S. *President Coolidge*, in September, and Wor. Bro. Rodier will be back in August.

Bro. and Mrs. Alexander Bachrach returned on July 24th, on the S. S. *Empress of Canada*, from a pleasant vacation in the United States and Europe.

Bro. Paul Gulick has gone to Davao to inspect his plantation there.

Sequoia Lodge No. 349, of Oakland, Calif., advises that they have conferred the Second and Third Degrees on Bro. William Kenneth Mowatt, of St. John's. Bros. Merton V. Best, Daniel S. Hewitt, Iram P. Short, and Francis J. Trevillian were present on each of these occasions.

Iloilo No. 11.—Wor. Bro. Melecio Domingo has been assigned to Tacloban as chief of the internal revenue office there.

Pilar No. 15.—Bro. Sia King has gone to China for an indefinite stay.

Bro. Oh Ma Lim reports Bro. Toe Hio to have fully recovered from his illness.

Bros. W. R. Barnes, P. Tungol, S. Torres, P. R. Sapinoso, and F. Montoya attended the Masonic gathering at San Roque, Cavite, on August 7th.

Sinukuan No. 16.—Wor. Bro. Leonardo Garduño was a visitor to Manila in August and attended a number of Masonic functions in the city. He has been ill but has recovered completely and may soon leave for Zamboanga for temporary duty there.

Bro. Heraclio T. Mangay is still ill at his home at 901 Velasquez, Tondo, and Bro. Ramón Farolan is also ill and unable to work.

Wor. Bro. Potenciano Herrera's wife and daughter have been confined at the General Hospital for operations on the throat and are both doing nicely.

Batong-Buhay No. 27.—Wor. Bro. Conrado Tanting, who is vacationing in China, writes that he had a narrow escape from the Communists who looted his house while our Brother succeeded in hiding in the mountains.

Bro. Emeterio R. Balboa is in charge of the second-hand department of the Manila Trading Company since last July. Bro. Balboa had the misfortune of losing his sister by death.

Bro. Ildefonso Makapugay's wife has died of heart failure, leaving three orphaned children.

Bro. Antonio H. Pagsibigan's son, 15 years of age, is missing from his father's residence at Cabanatuan, Nueva Ecija. News regarding the boy's whereabouts will be gratefully received by the father or by the Lodge Secretary, Enrique Ant. Gaerlan, 1413 Azcarraga (Tel. 4-75-85), Manila.

Maktan No. 30.—Bro. Pedro Licuanan has had his appendix removed at the Philippine General Hospital.

Letters have been received from Bro. Yap Kaitong (Iloilo), Wor. Bro. José J. Mirasol (chemist at the Manapla Central), Bro. Alfonso P. Villa (with the P.N.B. at Davao) and Bro. Victoriano Arriola (Dagupan, Pangasinan).

The youngest E.A. of this Lodge, Bro. Eriberto Seno, was initiated on July 22nd.

Makabugwas No. 47.—Bro. Benedicto Cunanan is back from a long vacation in his home town in Pampanga Province.

While up north, Bro. Dominador Gallardo visited Union Lodge No. 70, at San Fernando, La Union, where he saw three Brethren passed to the degree of F.C. and received many courtesies from the Brethren.

Mt. Mainam No. 49.—Bro. Leonard Heberle, radioman with the 31st U. S. Infantry, is back after having been absent in Shanghai for five months.

Wor. Master J. Hernandez, Wor. Bro. Guevara, Bros. C. B. Mangahas and Mauricio Poblete, and a few others went to Maragondon on July 17th to visit Bro. Florencio Elizaga, who has been sick for some time but is recovering.

Letters with greetings have come from Bros. Exequiel M. Achacoso (Iba, Zambales) and Alfredo Javier (San Diego, Calif.).

Pintong-Bato No. 51.—Bro. Teopisto Batungbakal visited Tacloban on personal business in July.

Makawiwili No. 55.—Bro. Vicente Salas Reyes has been appointed interpreter of the Court of First Instance of Capiz.

Bro. Jovito V. Engoyo's daughter was in the hospital with enteritis in July.

Labong No. 59.—Wor. Bro. José M. Raymundo is now stationed at the Culion Leper Colony, as chief medical inspector.

Wor. Bro. Ramón Jabaluyas is still absent in Jaen, N. E., and Bro. Vicente Quijano is acting Master of the Lodge.

Wor. Bro. Angel Lazaro is mourning the death of his father-in-law, Melecio Roxas, a captain during the Philippine Revolution.

Bro. Eusebio Lopez has retired as sanitary inspector of the Bureau of Health under the Osmeña Act.

Tupas No. 62.—Bro. Pinzke was sick in bed in July, as a result of a very strenuous trip through the provinces. Bro. York was also ill at home about the same time.

Bros. Binamira and W. R. Martin delivered lectures at the Stated Meetings in June and July, respectively.

Kanlaon No. 64.—Wor. Bro. Ricardo Nolan visited Maktan Lodge No. 30, of Cebu, on July 24th. Other sojourners in Cebu belonging to this Lodge are Bros. Pedro Sengson and Teofilo Santiago.

Baguio No. 67.—Bro. Irvin O. Montgomery, formerly of Camp John

Hay, gives his new address as Holabird, Q. M. Depot, Holabird, Md. Bro. Dionisio Nocete, who used to be stationed at Trinidad, is now at Dumaguete, Oriental Negros.

Bro. Manning Dawkins has taken out his dimit.

Wor. Bro. Edilberto Madrid has been at the School of Forestry at Los Baños since June 2nd, last. On July 23rd, our Brother had the misfortune of losing his daughter, two years of age, who died of septemia. The Brethren at Los Baños, mostly members of High Twelve Lodge No. 82, were of great help to Bro. Madrid's family on that occasion.

Magat No. 68.—Bro. Catalino Valbuena is now at Pinappagan, Nueva Vizcaya, his ad interim appointment as justice of the peace of that place having been confirmed by the Senate on August 1st.

According to a (corrected) report received lately, Bro. L. C. Danguilan lost in July one of his children, a daughter two years and nine months of age, who died of pneumonia.

Makiling No. 72.—Wor. Bros. Juan P. Chioco and C. Dalmacio and Bros. E. L. Valmonte, C. R. Jacinto, and Macario Abad attended the general assembly of Master Masons held in Cabanatuan, N. E., last July.

On August 6th, last, Mr. José V. García was initiated in this Lodge, with his Brother, Wor. Bro. Vicente García, occupying the East.

Bro. Juan Zamora was passed to the Second Degree in July.

Xasilawan No. 77.—Wor. Bro. José J. de Guzman has joined the office staff of E. E. Elser.

Bro. Leopoldo Boquiren sends dues from Davao and states that he is attending the meetings of Sarangani Lodge No. 50 in that city.

Bro. Ignacio V. del Rosario has recovered from his recent illness.

The father-in-law of Bro. Alejandro E. Sison died on August 16th of cerebral hemorrhage.

Taga-Ilog No. 79.—Wor. Bro. José Timbol has invested his savings in a dwelling house which he is building on Calle Vergara, Quiapo, and the completion of which will be marked by a big social affair to which his Masonic Brethren will be invited.

Illness prevented Bros. Abasolo, Peralta, and Matias from being present at the Grand Lodge visitation on August 6th.

Bros. Vicente Santos and José Macaraig have also been ill but are on the way to recovery.

Bro. Go Kawe has an exchange office on Calle Nueva, Binondo, where his daily operations run into hundreds of thousands of pesos.

Mt. Lebanon No. 80.—Bro. Hyman M. Levine was on the sick list and so was Bro. Charles Brunner. With the former it was a minor operation and with the latter an appendectomy. Both these Brethren have fully recovered.

Letters with greetings have been received from various Brethren, including Bros. Ben Peterson of New York City and Arthur L. Eddy of Mariveles.

Mrs. Albert Cohen gave a very successful linen shower for Miss Betty Rose Massell, daughter of Wor. Bro. C. A. Massell of Corregidor Lodge, on August 24th.

Dagohoy No. 84.—Bros. Eugenio B. de Jesus and Ricardo P. Ricafrente were passed to the degree of Fellow Craft at a special meeting of this Lodge held on July 2nd, last.

At the Stated Meeting of the Lodge, on July 9th, the Degree of Master Mason was conferred upon Bro. Ignacio Molina, with Wor. Bro. Juan P. Lumain occupying the East in both sections.

On July 30th, a special meeting was held for the purpose of raising Bro. Eugenio P. de Jesus, with Bro. Bernardo Palma in the East in the first section and Wor. Bro. Emilio Buenaventura, Jr., in the second.

Bro. Ceferino Villanueva has been transferred from the Bilar Rural High School to the Curriculum Department of the Bureau of Education in Manila.

Bro. Casimiro B. de Sagun is planning to visit Mindanao and other islands during the accrued leave of absence granted him. Bro. German G. Yap will teach in Bro. de Sagun's stead at the Bilar Rural High School in the meantime.

Bro. Juan G. Pagsolangan, principal of the high school mentioned, was ill in July and had to go to Manila for treatment but is now back at his post, much improved.

Bro. Anacleto Sevilla spent a few days' vacation in Manila in July.

Bro. Ciriaco Ramirez is ill at the Bohol Provincial Hospital; he is believed to be suffering from typhoid fever.

Muog No. 89.—A letter with greetings has been received from Bro. Leonardo W. Witt, who gives his address as R. No. 4, Euington, Va.

Bros. Eligio G. Santa Ana and Cecil L. Watkins were passed to the degree of F.C. on July 23rd, last.

Benjamin Franklin No. 94.—Bro. James Walter Lucas is attending a university at San Diego perfecting himself for an instructorship at one of the Gulf Port training stations.

Bro. O. E. Dannegger has been transferred from the U. S. Naval Observatory, Washington, D.C., to San Pedro, Calif., where his present address is 1427 Alma Street.

Bro. Richard Fitzsimmons is expected back in Manila in September.

Wor. Bro. Paul Whitacre has been presented with a Past Master's apron by the Lodge; the presentation was made at the May Stated Meeting by Bro. Birsh.

Service No. 95.—On July 7th, just before leaving for the United States on the army transport *Republic*, Bro. George H. Roundy was presented with a beautiful M.M. apron, in appreciation of the fine work he has done for the Lodge while in the Philippine Islands. Bro. Hei-

mann made the presentation, with a few well-chosen words.

A letter has been received from Bro. J. P. Gruber who sends greetings and dues for 1933 from 1728 Rascher Avenue, Chicago.

Bagong-Tlaw No. 97.—Wor. Bro. Joseph Ramos left on August 3rd for Bacolod, Occidental Negros, to represent the Associated Gas and Electric Systems. He expects to remain in Negros for several months.

Keystone No. 100.—Wor. Bros. Cornelio M. Aguirre, Felix Ca.reon, Federico E. Palma and Amado Esleta, and Bros. Cecilio Munar and Luis del Rosario attended the Annual Convention of Cavite Lodges held on August 7, 1932, at the Temple of Bagong-Buhay Lodge No. 17, F. & A. M., San Roque, Cavite, P. I.

Bros. Eustaquio Dalde, Manuel Vales and José Crisóstomo, Bro. and Mrs. Leoncio G. Sigua and Bro. and Mrs. José Landas have been down with influenza, but have recovered and returned to their usual occupations.

The child of Bro. Lorenzo Almario is recovering from recent illness.

Bro. Saturnino Fajardo reports an addition to his family, a baby boy born on August 13th.

Bro. Felipe N. Padilla was passed to the degree of Fellow Craft on August 18th, with Bro. Porfirio Tijing in the East and Bro. Inocencio G. Sigua delivering the lecture.

Elisha Ward Wilbur No. 101.—Wor. Bro. Luis R. Yangco, wife, and daughter are expected to return from a visit to Manila on August 11th.

Bro. Francis J. Cooper and family are expected to return on August 12th, also from a visit to the capital of the Islands.

Bro. Harry P. Warren, of Damortis, Union, is expecting his Second Degree, and Bro. Wallace M. Cooper, of Manapla, Occ. Negros, his Third.

Bud Daho No. 102.—Wor. Bro. Luciano Abia was confined in the Sulu Public Hospital for some time in July on account of an operation for appendicitis.

Bataan No. 104.—Bros. Lázaro J. Dizon, an E.A. of this Lodge and Joaquin Banzon, an E.A. of Sinukuan Lodge No. 16, were passed to the Degree of F.C. on July 16, 1932.

Bros. Leo. San Pedro and Lázaro J. Dizon are mourning the death of their mothers who died in August, 1932.

Bro. Aniceto Reyes' wife presented him with a son in July, 1932.

Bros. David, Paguio, and Purisima, the latter a sojourner in this province, visited schools in the western part of Bataan on August 16, 1932.

Bro. Pedro Paulino, an agronomist of the Bureau of Plant Industry, has been transferred from Isabela to Leyte.

Bro. Silvestre R. Ganson is back at Limay after undergoing a serious operation at the Philippine General Hospital. He is reported to be recuperating fast.

Bro. Soriano will soon be leaving for Palestine to meet his wife.

Bro. Stanley Tongko has sent dues and greetings from Los Angeles, California.

Bro. Amando Banzon, our treasurer, is again under treatment in one of the private clinics in Manila.

Bros. García and Purisima, outgoing and incoming division superintendents of schools, were tendered banquets in June, 1932. Bro. García has been transferred to Masbate to take place of Bro. Purisima who is now in Bataan.

Bro. Joaquin Banzon's daughter has fully recovered from her long illness and is back from Manila.

Leonard Wood No. 105.—Bro. Stanley Karpovich gives his address as 2061 1/2 Marengo St., Los Angeles, California.

Bro. Richard T. Willson, 1st Lt., 26th Cavalry, joined the Lodge by affiliation on July 18th.

Amity No. 106.—Bro. Frank J. Rawlinson, S.W., left Shanghai on June 24th with his family, for a six month's furlough in America.

Bro. Elam J. Anderson, Chaplain, left with his family on June 28th; he has accepted the presidency of the Linfield College at McMinnville, Oregon.

Wor. Bro. J. L. E. Chow, P.M., is fast regaining his health at Kuning.

Bro. W. P. Cheung's father, who was also Bro. Clarence K. Chan's father-in-law, died in Hongkong on July 19th.

Bro. Paul Y. Sieux has been appointed as university physician at St. John's but will continue his private practice at 50 Peking Road, Shanghai.

Bro. Z. P. Tang has established his own office as realty operator under the style of Tseng, Tang & Partners, in the Continental Emporium, Nanking Road.

Bro. Ylay Young has been appointed manager of the Trust Department of the Manufacturers' Bank of China, Ltd.

Bro. Victor H. Yu has returned from a seven months' business trip in Europe.

Bro. Geo. A. Fitch, S.D., spent his vacation at Tsingtao.

Wor. Bro. H. C. Mei and Wor. Bro. L. C. Hylbert spent July with their families on the lovely old hills of Mokanshan.

Bro. Julean Arnold celebrated the 30th anniversary of his appointment in the American Foreign Service and of his arrival in China, and his 56th birthday, with a buffet dinner at his residence on July 19th.

Bro. C. T. Wang attended the Tsingtao Municipal Conference.

Having returned to Shanghai after an absence of four months, Bro. Wm. Yinson Lee, J.W., had the misfortune of losing his wife who died on July 9th. Shortly after this sad event, Bro. Lee left Shanghai again and has since then been a most welcome visitor to Manila where he has been hospitably received by the Masons of the Philippine Islands.

Sección Castellana

THE CABLETOW

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

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

Mensaje Mensual del Muy Il. Gran Maestro

Mi Mensaje

VIII

Masonería y Carácter

Mucho se habla de las grandes conquistas que en el orden material de las cosas ha conseguido el hombre en la presente era. En el orden de los valores materiales el progreso de la humanidad es realmente sorprendente. El genio inventivo no conoce límites y las maravillas secretas de la naturaleza se van revelando continuamente ante nosotros. El hombre no se detiene ante los obstáculos. Se sobrepone a ellos, y ni las profundidades de la tierra, ni los abismos de los océanos, ni las regiones etéreas guardan para él misterios inescrutables. La vida en su infinita variedad se somete a su ojo analítico y los elementos de la naturaleza se sujetan a su dominio conquistador.

Tal vez se deba esto a esa devoradora sed de bienestar material que se siente por todas partes. El hombre va corriendo frenéticamente tras su propio bienestar y, tal vez, sin acordarse de la parte espiritual de la vida. Y es aquí donde la masonería debe hacerse sentir.

No debe haber progreso tan solo en el orden material de las cosas; debe haberlo también en el orden moral y espiritual. Es nuestro deber, como masones, procurar que el progreso en los valores materiales tenga por sólida base aquellos valores morales y espirituales que son y siempre han sido la esencia de nuestras seculares predicaciones. Los ideales masónicos constituyen un verdadero freno para un materialismo desenfadado y engañoso.

Nos regocijamos al contemplar la marcha progresiva de la humanidad en el orden de sus conquistas materiales y siempre hemos dado alientos para que ella no ceje en esta labor. El esfuerzo humano no debe cesar; pero también queremos que el hombre no se olvide de los valores espirituales, pues, de lo contrario, el progreso material no haría otra cosa que encubrir un *estado pútrido* en el orden espiritual.

La masonería, como fraternidad universal, en cuyo seno todos los hombres aprenden a mirarse como hermanos y a tolerarse como tales, es una poderosa fuerza para mantener en equilibrio este progreso en el orden material y espiritual de la vida. La masonería no antagoniza a nadie. Enseña el respeto a las opiniones y creencias de sus semejantes. Los grandes problemas de carácter religioso y político que han dividido tanto a los hombres no pueden pasar por los umbrales de sus logias. Las diferencias de razas, los privilegios de clase, no pueden estorbar su labor. La institución masónica, pues, mejor que ninguna otra institución puede ofrecer al mundo mejores garantías para mantener este equilibrio.

La norma de todo progreso individual o colectivo en el orden moral o espiritual es el carácter. Conocer el carácter

de un individuo o de una colectividad es conocer su grado de desarrollo moral y espiritual. Si hemos de velar, pues, por este desarrollo moral y espiritual necesariamente habremos de mirar primero por el desarrollo y educación del carácter.

Los masones operativos edificaban y construían templos, palacios, abadías, habiéndonos dejado monumentos arquitectónicos que son la admiración de las edades. Los masones especulativos edificamos y construimos el templo espiritual del carácter. Antaño los masones operaban sobre piedras y otros materiales de construcción; hoy día los masones laboran por la parte espiritual del hombre. Cada hombre es un templo espiritual y la forma que le da la vida como tal es su carácter.

Alguien ha dicho que a fuerza de vivir nos formamos una idea de nosotros mismos. Esta afirmación pudiera ser no muy exacta. La imaginación podrá llevarnos a un mundo de recuerdos pasados. Panoramas fantasmagóricos de nuestra vida pasada podrán llenar nuestra imaginación. Podremos asomarnos al espejo de nuestra propia fantasía para contemplar nuestra propia vida. Y todo esto no sería más que un renacimiento en nosotros de sensaciones confusas, un mero ensueño de nosotros mismos. Un autor dijo a este propósito: "El manantial no puede jamás verse a sí mismo todo entero a los rayos del sol; no puede ver más que la onda del momento que corre."

En el templo de Apolo en Delfos existía una inscripción que decía: CONÓCETE A TÍ MISMO. Sócrates, el filósofo, dió al mundo esta misma lección de siglos. Y es por aquí por donde creemos debe empezar la educación del carácter. No es que necesariamente a fuerza de vivir habremos de formarnos una idea de nosotros mismos. Es necesario que tengamos conciencia de lo que somos, de lo que hemos sido y de lo que podemos y debemos ser. Debemos empezar estudiando a nosotros mismos. Habremos de hacer una disección, una *autopsia* de nuestra vida moral y espiritual.

Nada ayudó tanto al progreso de la anatomía humana como la ciencia de la autopsia. Nada puede ayudar tanto a la formación y educación del carácter como la *autopsia* o examen reflexivo de nuestra propia vida espiritual.

Pero no basta la mera contemplación de nosotros mismos para el desarrollo del carácter. El Gran Arquitecto del Universo nos ha puesto aquí, en esta vida, para vivir en sociedad, y la vida en sociedad no es más que un armonioso conjunto de deberes y obligaciones. Es, por tanto, indispensable que el carácter se eduque y se desarrolle al vaivén de estos deberes y obligaciones.

Es una verdad inconcusa la existencia de una Causa Suprema. También lo es la de la inmortalidad del alma humana. Estos son principios sin los cuales la masonería

no podría existir. También predicamos otras verdades: la de la tolerancia, el amor fraternal, el socorro, la caridad en todas sus manifestaciones. Anhelamos que los hombres vivan en una república espiritual de verdaderos amigos y hermanos, sin distinciones de razas, sin privilegios de clase. Luchamos por una verdadera fraternidad universal. No podemos consentir que un hombre sojuzgue a otro hombre, que un pueblo sojuzgue a otro pueblo. Somos enemigos declarados de la tiranía; somos enemigos declarados de todo aquello que huele a opresión. Creemos en la libertad de las conciencias, en la libertad del pensamiento humano, y nunca hemos creído que ninguna persona, ni institución, sea la *única* poseedora de la *verdad*. La *Verdad* no puede ser monopolizada por nadie. Estas son algunas de nuestras seculares predicaciones. Ellas han resistido los embates de sus enemigos declarados. Lo mismo brillan ahora después de varios siglos que antes cuando se dieron a conocer al mundo. Su fulgor de ascua conserva su misma prístina intensidad. Eduquemos el carácter sobre estos sólidos cimientos.

Sabiamente dijo un autor: "Los siglos son herederos de los siglos; la verdad descubierta en uno se propaga al siguiente y se afirma en los sucesivos; el error, acreditado por preocupaciones o circunstancias especiales, se debilita al fin y cae en el descrédito."

Los ideales masónicos son los ideales de humanidad. Miremos a la humanidad a través de estos ideales y procuremos que al calor de los mismos se forme, se eduque, su carácter. Convirtamos nuestras logias en verdaderos centros en donde se forme y se eduque nuestro carácter.

ANTONIO GONZÁLEZ,
Gran Maestro.

[Edicto del Gran Maestro No. 20]

A los Venerables Maestros, Vigilantes y demás
Hermanos de todas las Logias de la Obediencia de la Gran Logia de las Islas Filipinas.

SALUD:—De acuerdo con la autoridad conferida al Gran Maestro por la Gran Logia en su Reunión Anual de 1927, por la presente ordeno que toda Logia constituyente de esta Obediencia contribuya al sostenimiento del CABLETOW para el período desde 1.º de Diciembre de 1932 al 30 de Noviembre de 1933, al tipo de UN PESO (₱1.00) por cada Maestro Masón cuyo nombre figure en su report anual correspondiente al ejercicio que termina el 30 de Noviembre de 1932.

Esta cuota se remitirá juntamente con las cotizaciones anuales a la Gran Logia y con sujeción a las mismas disposiciones que rigen respecto a dichas cotizaciones.

En testimonio de lo cual, la firmo de mi puño y letra y hago estampar el sello de la Gran Logia, en la ciudad de Manila, hoy primero de Septiembre, A. L. 5932, o sea, 1932 (E. V.).

ANTONIO GONZÁLEZ, Gran Maestro.

Doy fé:—NEWTON C. COMFORT, Gran Secretario.

El Monumento en Proyecto

Con la idea de conmemorar a perpetuidad el establecimiento de la primera Logia Masónica en Filipinas, el Muy Ilustre Gran Maestro ha nombrado un comité que se encargará de averiguar cuál fué la primera Logia masónica en Filipinas y dónde celebró sus tenidas, y de proponer un plan y medios adecuados para erigir en dicho sitio un monumento conmemorativo. No es fácil la tarea que se encomienda a dicho comité, y a fin de que los esfuerzos del mismo sean coronados de éxito es preciso que todo Hermano Masón que tenga algún dato que pueda ser útil al referido comité se lo comunique sin demora. No cabe duda de que existen cartas o documentos en archivos públicos o en manos

de particulares que podrían facilitar la labor del comité y es de desear que todo Masón que pueda ser útil a éste no deje de contribuir con su grano de arena a obra tan meritoria.—L. F.

Piezas de Arquitectura

Compendio Histórico de la Masonería Filipina

POR TEODORO M. KALAW, P. G. M.

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

(Continuación)

27. ¡En Marcha!

El Gran Consejo Regional ya reconocido continuó su marcha progresiva asumiendo la dirección de la Masonería simbólica. El número de Logias y de masones fué aumentando considerablemente. Se constituyeron la *Modestia*, núm. 199, en Manila, fundada por Antonio Salazar; la *Pilar*, núm. 203, en Cavite, fundada por el presbítero y patriota P. Severo Buenaventura; la *Luz de Oriente*, núm. 204, en Manila, fundada por Abelardo Cuesta y Pedro Duarte; la *Integridad Española*, núm. 212, en Manila, fundada por Estanislao Legaspi y Agustín de la Roca; la *Binhá*, núm. 216, en Manila, fundada por Venancio Reyes y Justo Guido; la *Minerva*, núm. 217, en Aparri, Cagayan, (en honor de Rosario Villarruel, simb. *Minerva*, la primera mujer filipina que se afilió a la Institución), fundada por Gracio Gonzaga y Pastor Makanaya ayudados por Enrique Escurdia y Faustino Villarruel; la *Villarruel*, (antes Triángulo *Aguso*), núm. 223, en Tárlac, en honor de Faustino Villarruel, fundada por Procopio Hilario; la *Parwaw*, núm. 224, en Concepción, Tarlac, fundada por Celestino Aragón, la *Kupang* en Malolos, Bulacan, fundada por Vicente Gatmaitan; la *Bicol*, en Camarines, fundada por Juan Miguel y Vicente Lukban, y la *Lucena* en los valles de este nombre, fundada por Honorio Lanuza. Los papeles de estas últimas tres Logias no pudieron tramitarse porque les alcanzó la persecución del gobierno.

Se pensó en seguida en dar el paso inmediato, o sea, la formación de la Gran Cámara Consultiva, y a este efecto, se enviaron propuestas de prominentes masones filipinos para ser exaltados al grado 33; pero estas propuestas no pudieron tomarse en cuenta, fracasando, consiguientemente, la gran idea que ello envolvía, por la misma razón mencionada arriba: la campaña del enemigo.

En todo este tiempo, el Gran Oriente Nacional de España, presidido por José Ma. Pantoja, también fundó Logias de peninsulares y filipinos, por medio de sus delegados, el teniente auditor de guerra José de la Casa Tejeiro y el sargento de infantería, José Martín. Así en Manila tuvieron la *Crisálida* presidida por el mismo José Martín, y la *Patria* fundada y presidida por Faustino Villarruel que venía de la *Walana*, y en Kabite tuvieron la inolvidable *España en Filipinas*, de la cual eran miembros algunos que fueron fusilados en provincias sospechosos de filibusterismo.

28. Rizal y Su Deportación

El enemigo se apercibió en seguida del incremento de la Masonería por algunas delaciones y sospechas, como queda indicado. Al comienzo, sin embargo, no ponía toda su atención en las Logias sino en Rizal, en Rizal que retornaba a Filipinas precedido de una aureola popular. Rizal ya había hecho campaña en la prensa de Europa, publicado folletos contra las corporaciones religiosas y lanzado más recientemente a la luz pública su *Noli me tangere*, la Biblia de los patriotas. A su llegada procedente de Hongkong, a mediados de 1892, empezaron los registros do-

miciliarios especialmente de amigos de Rizal, muchos de los cuales eran masones. Las casas de Ambrosio Salvador, Pedro Serrano, José A. Ramos, Doroteo Cortés, Pascual H. Poblete, Tomás G. del Rosario, el Dr. Justo Lukban y otros muchos, fueron registradas, encontrándose números de *La Solidaridad*, folletos de Del Pilar y publicaciones de la Asociación Filipina. También hubo registros en provincias como Pampanga y Bulacan. En Pampanga, el gobernador de la provincia denunció a los masones Mariano Alejandrino, Ceferino Joven y Pedro Teopaco y pidió su deportación. En casa de Alejandrino se encontraron documentos masónicos.

Rizal era recibido como un ídolo en todas partes a donde iba, en Manila como en provincias. La *Balagtas* le ofreció un banquete con asistencia de los venerables maestros de las Logias hermanas. La *Bathala*, una recepción entre sus miembros. Masones individuales le dedicaron comidas y fiestas. Tampoco faltaron las reuniones políticas encabezadas por el caudillo. El gobierno (Despujols) no pudiendo tolerar todo esto, adoptó una medida radical: decretó la deportación de Rizal y prohibió la introducción y circulación de sus libros y de todo escrito en que se atacase a la religión católica y la unidad nacional.

29. Persecución de la Masonería

La campaña de persecución gubernamental, insinuada y avivada por los enemigos de la Masonería, continuó su curso en todo el año. Llovieron destituciones de empleados sospechosos. Los registros domiciliarios continuaron. Doroteo Cortés y Ambrosio Salvador, de Manila; Mariano Alejandrino, de Pampanga; Antonio Rojas, de Bulacan; León Apacible, de Batangas; José Basa, de Kabite; Vicente Reyes, de Laguna, y otros más, todos masones, fueron deportados a lejanas tierras.

Las logias lo pasaron muy mal. Los templos, desiertos. En carta de 22 de Septiembre, la *Nilad* comunicó oficialmente al Gran Oriente Español las persecuciones contra los talleres. En 14 de Noviembre, Moisés Salvador escribía a Del Pilar: "Respecto a la Masonería, ninguna logia trabaja hoy porque estamos sumamente perseguidos. Gracias que la *Balagtas* ha conseguido una tenida sin obstáculo!" En 15 de Noviembre, otro miembro de la *Balagtas*, Segundo Javier (*Manipulador*), decía exactamente lo mismo a Del Pilar, añadiendo que las persecuciones se hacían por una simple carta anónima.

30. ¡Tened Fe!, dice del Pilar

Desde entonces, el gobierno y la iglesia ya no cejaron en la campaña. El Arzobispo Nozaleda, en carta pastoral de 1.º de Octubre de 1893, llamó la atención de sus fieles al incremento de la Masonería, "el nuevo enemigo de nuestra fe." Recomendaba al celo de los sacerdotes y en especial de los párrocos que previniesen al pueblo contra la "secta odiada", pues los que "a ella se afilian quedan excluidos del gremio de la Santa Madre Iglesia por la excomunión en que incurren." El órgano de la frailocracia en Madrid también dió la voz de alarma diciendo que con la Masonería peligraba la integridad nacional y las Filipinas se perdían. . .

Las cartas de los masones de Manila enviadas a Madrid auguraban, en efecto, algo muy sombrío. Ambrosio Flores anunciaba que "en la Secretaría del Gobierno General hay una extensa lista de masones con denuncia de que se ocupan en filibusterismo," que el General Blanco "trata de tomar cartas en el asunto" y que "los espíritus están abatidos." "En algunos había ya entrado el miedo", decía por su parte Domingo Franco. El periódico *La Solidaridad* de Madrid, órgano de los masones, dejó de entrar libremente en el país por el Decreto de Despujols, lo cual, con la disminución consiguiente de los ingresos por suscripción, aumentó a su vez la obligación pecuniaria de los masones obligados a sostener la campaña.

Del Pilar lamentaba profundamente estos hechos pero aconsejaba a todos que tuviesen fe.—"Ya que es preciso

tomar las cosas como vienen—dijo—lo principal es tener fe, mucha fe, en la causa de nuestra redención."

31. El Caso de Malolos

Uno de los casos de prueba que las corporaciones religiosas sometieron al gobierno fué el del municipio de Malolos. El cura escribió al Arzobispo denunciando a los individuos del tribunal y a otros principales del pueblo por actos cometidos "contra la Iglesia y sus ministros," y atribuyendo este hecho a la logia masónica de la localidad, la *Kupang*. El Arzobispo envió la denuncia al General Blanco pidiendo el cierre de la Logia como "centro perturbador." En la carta, el jefe eclesiástico daba a entender que los gobernantes de Malolos estaban influidos por las asociaciones masónicas "cuyo fin principal es atropellar toda disciplina religiosa y política difundiendo por doquier el espíritu de revuelta." El General Blanco envió a Malolos un comisionado especial para una investigación reservada. Efectivamente, el investigador encontró culpables a los acusados "porque se les suponía afiliados a la Masonería en activa aunque disimulada y secreta propaganda" y porque se propusieron que el párroco no tuviera influencia en el pueblo ni intervención alguna en el gobierno municipal, ya que, según ellos, "el pueblo se bastaba para gobernarse a sí mismo sin necesidad de ninguna tutela eclesiástica." Blanco, aprobando el informe, decretó la deportación a lejanas tierras de Manuel Crisóstomo, capitán municipal, y tesorero de la logia; Vicente Gatmaitan, venerable maestro de la logia; Ceferino Aldaba, teniente mayor del municipio, y secretario adjunto de la logia; Justo Teodoro, miembro de la logia; Anastacio de León, juez de ganados, y miembro de la logia; Juan del Pilar, secretario del tribunal, y miembro de la logia; Prudencio Hernandez, secretario de la logia, y otros más.

32. Reinado del Terror

Desde el año 1895 empezó el verdadero reinado del terror para la Masonería y para el pueblo filipino en general. Como estaba ya extendido en las masas de Manila y provincias limítrofes el *Katipunan*, sociedad fundada por descontentos del régimen español, con fines francamente separatistas, el gobierno cometió el error de confundir el *Katipunan* con la Masonería, y la sublevación con el espíritu masónico. La persecución, pues, contra los masones se hizo en toda regla y a toda costa.

Mabini comunicó en seguida a Del Pilar que "el gobierno ha ordenado que se prenda toda reunión de masones" y "que los talleres han suspendido otra vez sus trabajos."—"Aquí no solo se predica por nuestros eternos enemigos la persecución más horrible,—dijo a su vez la *Modestia*—sino nuestro exterminio, sin reparar en los medios. . . No se respeta el sagrado del hogar si se trata de masones: son arrancados de sus casas y deportados a sitios lejanos e insanos. . ."

Naturalmente, el órgano de los masones, en España, el que expresaba la voz de los filipinos oprimidos, *La Solidaridad*, tuvo que suspenderse también y morir, siguiendo la suerte de las logias que lo animaban. Cuando Del Pilar recibió este aviso, lloró de amargura.

33. La Obsesión del Gobierno

La preocupación oficial era la Masonería, y nada más que la Masonería. Las autoridades civiles y religiosas, en campaña abierta o solapada, creían ver masones y signos masónicos a cada momento y en todas partes. Bastaba que alguien sobresaliera para que se le supusiera afiliado a alguna Logia. Y bastaba cualquiera denuncia o la noticia vaga de un motín o levantamiento, (muchas veces preparado por los mismos enemigos según Mabini) para que la Masonería jugase papel principal en las comunicaciones oficiales. Tan fuerte era la convicción, o por lo menos la sospecha, del gobierno en esta materia, que en abril de aquel año el Ministro de Ultramar, en Madrid, dirigió un telegrama al

Gobernador General en Manila, participando que existía una alarma fuerte en la Metrópoli por los trabajos separatistas de los *masones* de Filipinas y rogando se le informase minuciosamente sobre los hechos y se redoblase la vigilancia. La contestación del gobierno de Manila vino a confirmar las sospechas de Madrid, y así en parte telegráfica de 15 de abril habló en especial de ciertos trabajos masónicos descubiertos en Cavite que se tuvieron que destruir, y de las órdenes terminantes dadas a las provincias para que practicasen mayor vigilancia.

34. Los Informes Reservados

Los gobernadores de provincias, los obispos y curas párrocos, la guardia civil, y otras autoridades peninsulares subordinadas, fueron redactando y remitiendo a Manila *informes reservados*,—un expediente confidencial formado a sus espaldas contra masones o personas tildadas de masones. La vida del filipino inteligente resultó así muy difícil. Muchas veces venganzas personales o resentimientos de otro origen, daban pie a un informe reservado, luego a un registro domiciliario, para terminar con la detención e incomunicación y sus martirios consiguientes, o bien con la triste deportación a lugares lejanos e insanos, que entonces se llamaba “cambio de residencia”.

Véanse estos ejemplos. El día 7, el cura párroco de Taal, Batangas, en *informe reservado* dijo que en la provincia había muchos masones con títulos procedentes del extranjero y de Manila, especialmente en los pueblos de Lipa, Taal y Bawan; que el médico titular de Lipa era el más temible; que el secretario de la junta provincial y quizás el subsecretario de farmacia de la cabecera eran también masones. El día 8, el gobernador provincial de Bataan dió cuenta de la existencia de masones en la provincia, sobre todo en Pilar y Samal; que eran simpatizadores de la Masonería todos los que tenían título profesional; que el registrador de la propiedad y el ayudante de montes, ambos hijos del país, también eran masones, y pedía su traslado a otro lugar. El día 15, el gobernador de la Laguna participó otros trabajos masónicos especialmente en Pagsanhan; que, por ello, ya hubo unos 140 expedientes de deportación; que en Pagsanhan existía una logia; que el Notario Higinio Benitez fué destituido y sometido a proceso de deportación por masón; que también en Santa Cruz figuraba el anti-español Vicente Reyes, que ya había sido deportado, pero que no se le corregía; que también era filibustero y masón el maestro Gervasio Unson

Había *informes* curiosos como el del gobernador político militar de Mindoro que primeramente despotricó contra los clérigos que por venir de la universidad eran tenidos como *ilustres filósofos* y luego aseguró que no había en Mindoro autoridad local de prestigio que no ostentase signo masónico; o como el del obispo de Nueva Cáceres que denunció a dos funcionarios filipinos del gobierno por ser masones y pidió su separación “en nombre de Dios, de España y de la pública moral”. También había informes inspirados en la rectitud de miras como el del gobernador de Iloilo que contenía un juicio contradictorio para los frailes, pues en vez de denunciar a la Masonería, como se le exigía, denunció a “esos ministros del Señor que, no sabiendo contener sus apetitos, desatienden su sagrada misión y labran un peligro más o menos lejano para los intereses que, como buenos españoles, deben serles tan queridos como respetados.” También denunció la conducta de algunos españoles de Iloilo que publicaban artículos en la prensa “que envuelven todos los caracteres de un cartel de desafío al país, toda vez que los insultos en ellos contenidos son apropiados para excitar la ira popular; ya que los pueblos todos, cualquiera que sea su raza y condición, respetan y aman al que les reprende, al que les corrige y enseña; pero en rara circunstancia perdonan el que les insulta.”

35. El Terror en Manila

Si los informes reservados se hacían en provincias con inusitada actividad, en Manila constituían un furor oficial. Todos los masones eminentes y hasta los que no lo eran figuraron en la lista negra. Las mujeres no salieron bien libradas, pues en la lista estaban en lugar prominente los nombres de Rosario Villarruel, Paquita del Rosario, la Viuda de Martí, la hermana del Padre Burgos, la esposa de Antonio Salazar . . . Desde el 17 de abril de 1896 hasta los días en que empezó a concertarse la paz de Biak-na-Bató, el gobierno no hizo más que documentarse y la prensa diaria dió cuenta de registros domiciliarios, detenciones, consejos de guerra, fusilamientos, descubrimiento de logias masónicas, de folletos y libros masónicos, etc. Excusado es decir que las comunicaciones oficiales eran exageradas, como que se aseguró públicamente y en documento oficial que eran masones “casi todos los habitantes del Archipiélago desde el rico hasta el más pobre” y que “solamente en la cuenca del Pasig había 17,000 indios masones.”

El General Blanco cuya *cordura y energía* eran en los comienzos alabadas por los masones, tuvo necesariamente que ceder. El ambiente de que estaba rodeado, la presión de las corporaciones religiosas, los informes fantásticos, la responsabilidad en momentos que se creían gravísimos para la integridad de la patria española, todo, todo, conjuró para llegar a un mismo fin; la resolución extrema, la medida radical.

El Gran Consejo Regional apenas daba señales de vida. Las actividades masónicas, nulas. Los templos, desiertos otra vez. El General Blanco fué felicitado por el Gobierno de Madrid por sus últimas medidas tomadas, dictándose la Real Orden de 2 de Julio en que se imponían medidas más rigurosas contra los afiliados a la Masonería. “Las sociedades secretas y entre ellas, principalmente la Masonería—decía la comunicación de Madrid—han influido en gran manera y por modo desgraciadamente eficacísimo en nuestras contiendas y reveses coloniales. . . . Esas sociedades que, en cuanto son secretas, son ilícitas e ilegales y dañosas en todo Estado, reportan mayores males en un territorio como Filipinas . . . Es, pues, de imperiosa necesidad y suprema conveniencia proseguir con diligencia y constancia la campaña con acierto y saludable efecto por V. E. emprendida, hasta arrancar de raíz el mal o reducir a la impotencia, cuando menos, a los que, no obstante las disposiciones hasta ahora adoptadas y que debieran servir de escarmiento o de aviso, perseveran en tan funesta empresa.”

36. Descubrimiento del Katipunan

El 13 de Agosto de 1896, el cura de San Pedro Macati remitió a Manila a algunos *masones* promovedores de reuniones separatistas, y el día 19 el cura de Tondo descubrió la existencia de una formidable sociedad secreta con fines revolucionarios. La alarma cundió en Manila, especialmente entre el elemento peninsular. El gobierno tembló en sus cimientos. Al día siguiente, fueron arrestadas veintidós personas, encontrándose en su poder papeles masónicos. Al darse cuenta del hecho a Madrid se habló de haberse detenido al *Gran Oriente* de Filipinas con muchos interesantes documentos y pases de conjura.

Naturalmente, Madrid se alarmó igualmente, y una de sus medidas inmediatas fué el arresto de los jefes de los Grandes Orientes masónicos existentes en España iniciándose seguidamente un movimiento contra la masonería española por ser, así decían, la causante de la insurrección filipina. Morayta protestó enérgicamente diciendo que los masones eran fieles a España, que no tenían nada que ver con la sublevación y que el juramento masónico era una prueba de su lealtad. No se le hizo caso a Morayta.

37. Fusilamiento de Masones

Descubierto el Katipunan, sus huestes, viendo el peligro

de sus vidas, se lanzaron al combate antes de tiempo para librar batalla "en campo abierto" contra sus perseguidores, quedándose los verdaderos elementos masónicos en sus casas dispuestos a sufrir la suerte que les cupiera. Se instituyó un "gran proceso" en el cual, como siempre, los principales acusados fueron jefes de las Logias y otros masones distinguidos. Los arrestos se verificaron al día. Se prodigaron torturas y martirios. La sed de venganza se sació en los inocentes. Timoteo Paez nos dice que estuvo por espacio de 32 días con grilletes, incomunicado por espacio de 55 días, y sin comer por cuatro días más que bacalao crudo y sin agua. A Vicente Lukban, se le sangró todo el cuerpo habiendo sufrido magulladuras y dislocaciones. Parecidos suplicios sufrieron otros masones.

En el proceso se arrancaron toda clase de declaraciones a los acusados. Se mezcló la Masonería con el *Katipunán* y con la *Liga Filipina*. Como uno de los objetos masónicos ocupados era un mandil del grado 9.º, se dijo que la cabeza cortada era "la cabeza de un español suspendida por los cabellos por la mano criminal de un indio mientras la otra mano le hunde un puñal en la garganta." Las corporaciones religiosas se aprovecharon de la situación de los desgraciados para arrancarles documentos de abjuración de la Masonería, su enemiga capital, y para fusilarles después, no obstante esa abjuración. Se complicó a Rizal, como se sabe, y hasta se recibió un telegrama de Madrid, para que se le complicase a Del Pilar, ¡que había muerto en Barcelona semanas antes!

Con todo, los frailes no estaban contentos de Blanco porque no fusilaba. La opinión peninsular, envenenada ya, pedía sangre y exterminio. Se envió un telegrama a Madrid acusando a Blanco de apatía, y se trabajó por que Blanco dejara el poder. Y el gobierno de Madrid cedió. Y vino Polavieja, el Mesías esperado, y Polavieja fusiló, como se quería.

No es posible formar una lista completa de los masones fusilados en aquel tiempo. He aquí algunos de ellos: en Manila, José Rizal, Domingo Franco, Numeriano Adriano, Moisés Salvador, Luis E. Villarreal, Faustino Villarruel, Ramón Padilla, José Dizon y Antonio Salazar; y en provincias, Rosalío Silos, en Mindanao; Lauro Dimayuga, en Batangas; Domingo Cecilio, Ciriaco Sarile, Teodorico Lagonera, Pantaleón Belmonte, Quintín Tinio, Mamerto Natividad y Marcos Ventus, en Nueva Ecija; Francisco Pañedo y Procopio Hilario en Tarlak; Leon Hernandez, Cornelio Mercado, Mariano Melgarejo y Macario Valentin en Camarines; y Victoriano Luciano, Máximo Inocencio, Feliciano Cabuco, Eugenio Cabezas, Hugo Pérez, Máximo Gregorio, José Lallana, Severino Lapidario y Alfonso Ocampo, en Kabite.

(Continuará)

Materialismo

Por J. VICENTE SALAZAR, *Ex-Venerable, Logia Cabanatuan No. 53.*

Por sus frutos se conoce el árbol.

Expresión siempre oportuna, mientras existe la humanidad.

La institución masónica, a la manera de un árbol, ha sido plantado desde hace siglos, y ha ido desarrollándose a medida que los pueblos evolucionan y progresan. Se puede afirmar que no hay rincón del mundo a donde la luz de la civilización alcanza, en que no se encuentra un retoño de la institución.

En algunos puntos, la institución goza de una vida lozana, exuberante, y en otros, lánguida y raquítica que apenas da sus frutos; es que el suelo es árido y desprovisto de savia para dar vitalidad al árbol, y el ambiente que aspira está saturado de materialismo.

¿Qué esperaremos de una organización cuyos componentes, o la mayoría de ellos, padecen de la enfermedad

rampante del siglo, el materialismo?

Verdad es, que este lunar se encuentra en todas las organizaciones humanas, y no se puede menos, toda vez que vivimos en un mundo material; pero en una organización como la masonería, este lunar debe reducirse a su mínima expresión, lo cual se consigue no perdiendo de vista que lo moral es la base—y debe serlo siempre—de todos los actos del hombre.

Analizando bien las enseñanzas simbólicas de la masonería, se verá que todas están fundadas sobre lo ideal, y todas, absolutamente todas, tienden a refrenar a la humanidad en su precipitada trayectoria hacia el lado material.

Uno de los consejos de la masonería a sus miembros es mejorarse a sí mismos, con el laudable objeto de verse libres e independientes, y por consiguiente, en disposición de ayudar a sí mismos y a sus semejantes, constituyéndose así en un soporte más para la estabilidad de la institución, y un factor progresivo para la sociedad en que viven; pero debe tenerse en cuenta que no es suficiente que uno se haya mejorado material y socialmente, porque entonces se habrán frustrado lamentablemente los fines de la masonería, porque, ¿qué vale ser rico y con extensas relaciones sociales, si su riqueza y sociabilidad están fundadas sobre bases condenadas por una moralidad sana y honrada? En último análisis, es el peor enemigo encubierto de la sociedad, y si es masón, el "anay" que mina la institución.

A propósito de esto, es oportuno acotar a Ernesto Renán, que dice: "... ahora hay una tendencia impuesta a todo el que quiera abrirse lugar en la vida exterior. Las facultades que ha de cultivar son las que sirven para enriquecerse, el ingenio industrial, la inteligencia práctica. Pues esas facultades valen poco; no hacen a nadie ni mejor, ni más elevado..."

La mirada escrutadora del hombre despierta su curiosidad analítica, y no se contenta ni se satisface con lo exterior de sus semejantes, sino que procura ir más allá de lo que ve, y luego forma su juicio. Ahora bien, ¿qué juicio se formará el profano de un masón que procede de la manera supuesta? ¿Y de la institución de que forma parte? Más bien errónea que correcta, la contestación sería: por sus frutos se conoce el árbol.

Y esto se debe, como la experiencia ha demostrado repetidas veces, a que algunos, si no muchos, aspiran pertenecer a la masonería atraídos por la palabra "fraternidad", palabra tan sublime, pero que es interpretada de una manera tergiversada, dándole el significado de "protección" ilimitada, inclusive irrazonable. Estos son los que, una vez dentro de la institución, y no encontrando plenamente confirmado el concepto erróneo que tenían de la fraternidad, les sobreviene el desengaño que degenera después en indiferentismo, para convertirse más tarde en pasividad, acabando por aislarse completamente de la institución, bajo cuyo amparo no encuentra apoyo su materialismo, y sin embargo continúan blasonando de ser masón.

Protección, en el sentido más sincero y desinteresado de la palabra, siempre lo ha dispensado la masonería indistintamente, no sólo a sus miembros, sino también a todos los que lo merecen individual o colectivamente, siempre que haya podido; pero dispensándola, como equivocadamente conceptúan algunos, de una manera sin límite y sin tasa, sería lo mismo que fomentar el parasitismo, la inmoralidad, el vicio y hasta el crimen, y no es ésta la misión de la masonería.

Los masones, fieles a las enseñanzas de la masonería, saben esto perfectamente; pero los profanos, entre quienes forzosamente tenemos que vivir y a quienes alcanza la acción de la institución, no tienen oportunidad de informarse, más que por lo que se ve en los masones; de aquí nace el ineludible deber de un buen masón de conducirse como tal, para defender a sí mismo, y el nombre digno y merecidamente conquistado por la masonería.

Es utópico creer, y nadie creerá tampoco, que todos los

que se aflian a la masonería, destellos tienen siquiera de estos defectos; precisamente para eso se ha instituido esta fraternidad, y es satisfactorio consignar que ha conseguido sus fines, pues, se han visto hombres regenerados en el seno de ella. No se diga que éstos se hayan divorciado por completo del materialismo, porque también sería utópico pensarlo; pero sí, supieron subordinarlo a la moralidad sana y guiarse por un objetivo más elevado.

Dejemos que la virtud siga su curso, pero sin perderla de vista, y vigilemos el interés desmedido, el inveterado egoísmo y los vicios desenfrenados, constituyentes del trípode que sostiene el trono de la maldad, cuyos tentáculos con frecuencia cruzan obstruyendo el camino de la virtud, único escudo del hombre contra los embates del materialismo rampante.

Noticias

La Visita del Gran Maestro a la Logia Biak-na-Bato No. 7

Por G. E. José, P. M.

Entre las muchas y complejas actividades del Muy Illtre. Hno. Antonio González, nuestro actual Gran Maestro, figura la visita a las logias de su jurisdicción, sin excluir las establecidas en lugares remotos del Archipiélago, y el 23 de julio último, correspondió a la Logia Biak-na-Bato, No. 7, el honor de recibir tan grata visita. Hacía unos dos años que esta Logia, aunque permanecía identificada espiritualmente con sus hermanas, vivía al parecer retirada. Cuál no sería la emoción de sus miembros al ver en su casa al supremo representante de la orden masónica en Filipinas, acompañado de varios miembros de la Gran Logia que formaban, a la vez, una espléndida representación de las logias subordinadas.

El Ven. Maestro de la Biak-na-Bato, Hno. Bartolomé del Rosario, les saludó reiterando la adhesión de ésta a la Gran Logia. Ya en Oriente, el Gran Maestro manifestó que el objeto de su visita era oír las proposiciones que tuviesen a bien formular los de la Logia Biak-na-Bato; presenciar sus trabajos; conocer de cerca sus deseos, sus problemas, así como sus necesidades, y buscar con ellos mismos el remedio adecuado. En su brillante peroración hizo hincapié en la necesidad de difundir las enseñanzas masónicas y de estudiar la historia de la Orden; encareció la constante práctica de nuestras doctrinas, exaltando la sublimidad de los valores espirituales. Citó y presentó por modelos a varios masones cuyos actos de abnegación, heroísmo y sacrificio relata con orgullo la historia de la humanidad, y cuyos preclaros nombres son una inspiración para los hombres del presente y del porvenir. Dijo que es grato observar que los sanos principios de la Orden se han infiltrado de tal modo en la sociedad que los ha consagrado en principios de derecho internacional. Alentó a los masones que ven mermadas sus filas, recordándoles que la Masonería no necesita muchos hombres, pero requiere sí, mucha Masonería en los hombres.

Evacuados los asuntos ordinarios de la Logia, bajo la presidencia de su Ven. Maestro, éste entregó el malleto al Gran Maestro quien fué presentado sucesivamente a los siguientes oradores: V. H. Charles Dreyfus, de Kanlaon, 64; V. H. Braulio Epino, de Kasilawan, 77; V. H. Mariano González, de Nilad, 12; V. H. Joaquin García, de id.; V. H. Gregorio García, de id.; V. H. Andrés Filoteo, de Luz Oceánica, 85; V. H. Ramón Mendoza, de Isla de Luzón, 57; V. H. Felix Catipon, de Malinao, 25; V. H. Reyes, de High Twelve, 82; V. H. Aurelio D. Rosario y V. H. Masterson, Capellán y Junior Grand Lecturer, respectivamente de la Gran Logia; V. H. Tatton, de Cosmos, 8; V. H. Leoncio L. Espino, de Sinukuan, 16, y V. H. José Ramos, de Bagong-Ilaw, 97.

El V. H. Dreyfus dijo que vería con agrado la visita a su Logia madre, de los de la Biak-na-Bato. El V. H. Mendoza, que no recordaba haber visto una actividad parecida a la que hoy está desplegando el Gran Maestro actual, en los muchos años que lleva trabajando como Gran Secretario auxiliar, y espera que tal cúmulo de actividades se verá coronado por el éxito más lisonjero.

En cuanto a los demás oradores, unos abordaron temas masónicos y otros se limitaron a transmitir los saludos de sus respectivas logias a la Biak-na-Bato, y a invitar a los miembros de ésta a hacerles una visita. El discurso que más apeló a los sentimientos de los visitados, fué el del V. H. Filoteo. Este hermano habló con cariño de la Logia Biak-na-Bato donde vió la luz masónica; rememoró los días que pasó en su seno, y la comparó al tronco de un gran árbol que si bien ha disminuido en volumen, no perdió más que la corteza y la albura, quedando su parte más dura y compacta; el corazón de la madera.

El V. H. Lino Gutierrez, P. M. de la Biak-na-Bato, cerró la serie de discursos, agradeciendo en nombre de la logia, a todos los visitantes, especialmente al Gran Maestro, tan agradable visita.

Terminado el trabajo, el Ven. Maestro de la Biak-na-Bato sirvió a los visitantes un modesto refrigerio y tabacos.

Damos fin a estas notas, expresando nuestros más fervientes votos por que nuestro Gran Maestro logre sus laudables propósitos, y, en el entretanto, para que sus actividades, que nos parecen muy simpáticas y a las que nos vamos acostumbrando, no se vean interrumpidas.

De Fuentes Extranjeras

Fraternidad Práctica

En la vida social se habla mucho de fraternidad; pero generalmente se proclama bajo una forma de sentimentalismo vago, como diluido en teóricas especulaciones, que no lleva a ningún fin.

Las democracias, en política, enarbolan el blanco estandarte de la fraternidad, pero los intereses de partido y los antagonismos personales oponen valladares y obstáculos a su cumplida realización.

Los credos religiosos se impregnan de fraternidad, destilan fraternidad, pero cada iglesia se juzga poseedora de la verdad absoluta, y excluye de su seno, con menoscabo de toda aspiración fraternal, a los hombres que no aceptan los mandatos de su fe.

En vista de esto, ¿podríamos desesperar de descubrir un medio práctico que hiciera no sólo posible sino viable la fraternidad, que la cristalizase en las ideas, que la concretase en las costumbres, para mayor dicha y progreso de las sociedades humanas? En manera alguna. Lo que parece irrealizable, utópico, desde el prisma de los convencionalismos sociales y los prejuicios religiosos y políticos, nos lo muestran como factible antiguas instituciones fraternales, formadas por espíritus emancipados, que se esfuerzan por mantener ardiente y viva siempre, como una llama espiritual, la comprensión y la simpatía mutuas entre todos los hombres.

Una de esas instituciones es la Masonería, la más vieja de todas. La edad de sus tradiciones es tan venerable como la elevación de sus principios. Pero lo que realmente la caracteriza, lo que la imprime un sello original y genuino entre todas las organizaciones existentes de su mismo carácter, es que ella ha hecho de la interpretación y la aplicación de la fraternidad una ciencia y un arte; si lo primero, exposición racional y metódica de los fundamentos internos sobre que descanca; si lo segundo, su aplicación práctica, así en lo colectivo como en lo individual.

Para esto son necesarios una filosofía y un tecnicismo; la Masonería los tiene. La filosofía masónica no se esfuma en abstracciones, porque es eminentemente activa y constructiva; considera el universo a modo de un inmerso templo donde los creyentes deben agruparse, no para dirigirse a los poderes divinos con peticiones teñidas de un colorido egoísta y personal, sino para ofrendarle plegarias que se traduzcan en acciones fecundas para el bien de todos, y el trabajo que se realiza en esas reuniones se halla ante todo orientado hacia el sentimiento fraterno; así, cada masón es un constructor de templos para todos sus hermanos, sin distinción de fronteras y banderas, porque la patria masónica es el mundo y su gran familia, la humanidad. En cuanto al tecnicismo masónico, esta estructura, por sus claves simbólicas, sus signos y sus palabras secretas, es como una vasta red de simpáticos vínculos que se extienden sobre el haz de la tierra, y en virtud de la cual ningún masón se siente extranjero donde quiera que el destino le lleve fuera del país de su cuna, porque es poseedor del mismo lenguaje esotérico u oculto que hablan simbólicamente todos los miembros de su fraternidad; lenguaje que se cierce sobre todos los idiomas, y borra las diferencias raciales y pasa por alto las divisiones fronterizas.

De este modo un masón, por el solo hecho de serlo, es un obrero consciente y práctico de la verdadera fraternidad, la que se engendra en los arcanos del espíritu y no es impuesta por ninguna presión externa, y se siente arcilla viva para formar la argamasa espiritual de concordia, simpatía y amor, que algún día habrá de unir a todos los pueblos del mundo.—Acacia, San Juan, Puerto Rico.



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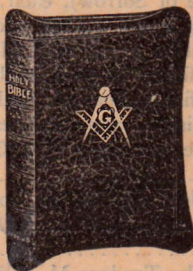
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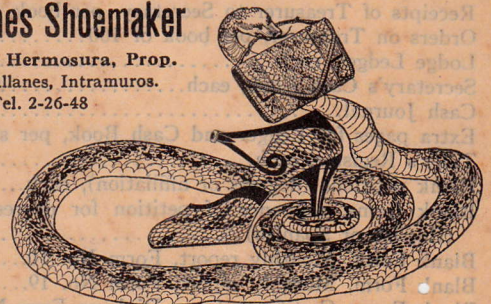
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