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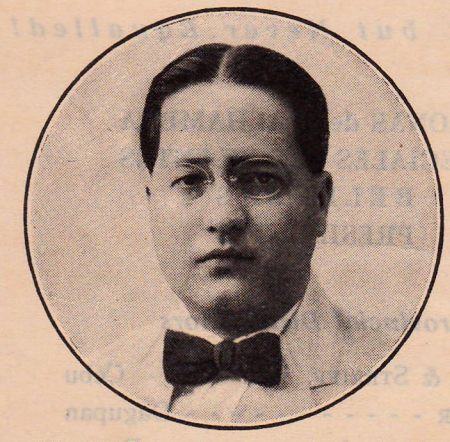
Vol. IX Manila, P. I., February 1, 1932 No. 9

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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



M. W. Bro. W. W. Larkin
1931



M. W. Bro. Antonio González
1932

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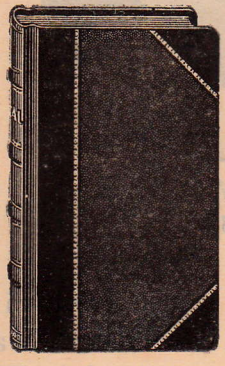
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THE CABLETOW

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. IX **February 1, 1932** **No. 9**

Editorial Section

George Washington

It is a source of legitimate pride to every member of our great Fraternity that George Washington, a man so universally admired and revered, was a wearer of the lambskin, and this month, when the world celebrates the two hundredth anniversary of the birth of our eminent Brother, we Masons should play a leading part in that celebration. The observance of that anniversary will not be confined to one day only; but will extend over more than nine months, from Washington's Birthday to Thanksgiving Day, 1932. The George Washington Bicentennial Commission, created by a joint resolution of the Congress of the United States, approved on December 2, 1924, is headed by President Hoover, and under its auspices it is hoped that the celebration will be a rousing and impressive one.

On the bank of the Potomac, near Washington, a splendid structure is nearing completion which the Freemasons of America are dedicating to the memory of Washington, the Man and the Mason. But the most magnificent monument to Washington that could be conceived is the great republic of which he was the master builder. That he and the majority of his compeers were Craftsmen lays upon us of the world-wide Fraternity of Free and Accepted Masons the duty to pay special homage to him, though we be not citizens of the country of which he is called the father. George Washington belongs to the whole world, and throughout the world, the members of our Order will join with enthusiasm in the bicentennial celebration.

We Masons of the Philippines will not be found lagging in this respect!—*L. F.*

Most Wor. Bro. W. W. Larkin

It is customary with us, at the close of the Masonic Year, to say something good of the man who has just turned the Grand Gavel over to his successor. This year this is not a difficult task; on the contrary, it would tax our imagination most severely to find something derogatory to say of our outgoing Grand Master, Most Worshipful Brother W. W. Larkin. Conscientiousness and efficiency have distinguished his official acts and his record is one of hard work and great sacrifices. Deeds of private benevolence and kindness there have been many; but these he has performed in strict accordance with the biblical injunction not to let the left hand know what the right is doing. M. W. Brother Larkin has acquitted himself of his duties in a manner that was to be expected of him after his splendid services to the Masonic Hospital for Crippled Children, the president of which he has been since it was first founded in 1924—a fortunate choice, indeed! The amount of personal sacrifice involved in the discharge of the duties of the Grand Mastership by M. W. Bro. Larkin is realized only by those who have worked with him. He has been taxing his physical endurance to the breaking point and his friends see him retire to a well-deserved rest with a sigh of relief, for his own sake.—*L. F.*

Our New Grand Master

The distinguished Brother upon whom the purple of our Fraternity has descended this year is too well known for us to indulge in an extensive eulogy. Being a most able lawyer, a brilliant orator, and a man endowed with social graces, M. W. Bro. Antonio Gonzalez is well equipped to represent any society with dignity and success. But we shall reserve our words of praise for the close of his term of office and shall only say at this time that we are convinced that our new Grand Master is determined to show to the Brethren who have so often supported him with their votes that their confidence has not been misplaced, and we trust that at the end of the Masonic year he will have to his credit a record of achievements difficult to surpass. May success crown his efforts for the good of Freemasonry in general and of our beloved Grand Lodge in particular!—*L.F.*

Two Contributions from Brother Brown

It being eminently fitting that in the issue for February 1932 we should publish articles relative to our eminent Brother George Washington the 200th anniversary of whose birth the American nation observes with such solemnity this year, we are glad to be able to submit to our readers two contributions from the never-tiring pen of a genealogist and historian whose name is well known to Masonic journalists—Professor Gilbert P. Brown, Litt. D. Professor Brown hails from New England and is life member of King Solomon's Lodge, under the jurisdiction of the Grand Lodge of Massachusetts. He descends from families of

Masons and patriots and has faithfully followed in the footsteps of his ancestors. We greatly appreciate the interest which he is taking in the Masonic press of these Isles of the Pacific and are sure that our readers will enjoy his articles.—*L. F.*

Spurious Masons

Whenever any organization achieves success and fame, spurious concerns will spring up and try to profit by the reputation and, more particularly, share in the advantages of the successful body without possessing any of its qualifications and assuming any of its burdens. Throughout the centuries, Freemasonry has had its imitators all the world over. Spurious and clandestine bodies of "Masons" exist in practically every country on earth. They are started and carried on by grafters and maintained by the unwary and foolish. Often the persons victimized are ashamed of having been taken in and keep silent about it. But occasionally, the victim is not so meek, and after a longer or shorter period of affluence, the promoters of the racket suddenly find themselves in court and after that in prison. A much advertised, almost complete set of "Masonic Bodies" in West Virginia recently had that experience. How utterly shameless some of these grafters are and what lies they make their dupes swallow is illustrated by what happened a few years ago in the State of New York. There a concern operated for some time under the name of "The Hiram Grand Lodge of Free and Accepted Masons" and reapt a good harvest of coin of the realm. They met in a small hall where empty soap boxes served as pedestals, and the admission fee of $75 was collected from the candidate on the sidewalk before he was permitted to enter, evidently because it would have been more difficult to collect once he had beheld the splendor of the hall. The Committee that investigated this graft reports that the victim of this swindle was informed that

> If haled into court, he should, when before the Judge, tap three times with the foot and then wipe the brow with the right hand forming the letter G, as if sweating, which would insure victory to his side of the litigation.

So long as there are fools, so long will there be grafters, and Masonry offers too tempting a field for the swindler not to try his hand at the spurious lodge racket.—*L. F.*

Looking for Good in Everything

> And this our life exempt from public haunt
> Finds tongues in trees, books in the running brooks,
> Sermons in stones and good in everything.
> —*Shakespeare.*

There is bad in everything. If you are looking for it, you will find it. But our advice is, don't. There is good in everything, Shakespeare tells us in "As you like it,' and we agree with the Bard of Avon in that as in most other things. The tendency of man is to look for the bad, the faulty, the erroneous, rather than for the good and praiseworthy. To find fault occurs to him before he thinks of bestowing praise. This tendency is noticeable in Masonic Lodges when a degree is exemplified. The man on the sidelines mentally checks every slip or blunder made and is so busy looking for errors that he fails to see the beauties of the work. The letter-perfect degree worker is not always the most impressive. The most elegant declamation often leaves us cold where the same words, uttered haltingly, perhaps, but pregnant with sincerity and warmth, reach the heart and communicate the glow of enthusiasm to the soul of the novice. But the fault-finder on the sidelines is too near-sighted to see and understand that. He has been keeping such close tab on the words that he has missed the spirit. The same thing occurs with an author or editor. Let him do remarkably well and one man may tell him. Let him make a mistake and ten will call his attention to it.

To look for good in everything requires a superior character. There is a legend of Jesus and his disciples once passing the carcass of a dead dog. Each member of the little company had some derogatory remark to make about the repulsiveness of the brute and express his disgust at the odor of the carrion, when Jesus, who had been listening in silence, spoke up: "But, did you observe the beautiful white and even teeth of the animal?"—*L. F.*

Editorial Comment and Correspondence

President of Philalethes Society Dies

Bro. Robert Ingham Clegg, President of the Philalethes Society, died at Cleveland, Ohio, on December 3, 1931, of valvular heart trouble of which he had been suffering for some time. He was well known as a Masonic author and publicist, being the editor and popularizer of Mackey's "Encyclopaedia of Freemasonry", "History of Freemasonry", "Jurisprudence of Freemasonry," and "Symbolism of Freemasonry," and was beloved by all who knew him because of his unfailing courtesy and thoughtful kindness. His loss is keenly felt by the Society which he helped financially and materially in the extension of its work at home and abroad. The presidency will probably pass on to Bro. Alfred H. Moorhouse, editor and owner of the *Masonic Craftsman* of Boston.

The Philalethes Society is an international body composed of the leading Masonic writers and editors of the world. Its forty Fellows, like the "Forty Immortals" of the French Academy, constitute the Royal Society of Freemasonry by virtue of achievement. When vacancies occur new Fellows are elected from the Corresponding Members who also have the benefit of the masterpieces contributed by these Fellows. The Secretary of the Society is Brother Cyrus Field Willard, 621 West Ivy St., San Diego, California. One of the Fellows of the Society and chairman for Asia is Bro. Leo Fischer, Editor of the CABLETOW, P. O. Box No. 990, Manila, P. I., from whom information regarding the Society may be obtained. Any Master Mason in good standing may become a corresponding member of the Society, the joining fee being $2.00, U. S. currency, and the annual dues $3.00, U. S. currency.

Old Man Depression

Bro. S. G. Chapman, of Pearl Harbor, T.H., one of the most active and enthusiastic Masons we have ever met, gives the following good advice in a letter to the Secretary of Cavite Lodge No. 2:

> From the way that 1932 dues must be rolling in to you, you will doubtless have recognized the fact that Old Man Depression is a thing of the past and that things are now on the up grade with a promise of a very much improved condition in 1932. Now that we have dispelled our "Depression Pains" it is a good idea to pass the word along for there are certainly enough good Craftsmen throughout the world to establish the feeling of confidence that is so necessary to speed up the good times that are already in sight. As good Craftsmen we should all try to lay an extra stone or two in the building of the foundation of confidence throughout our Nation.

Life Insurance Again

In a letter addressed to the Grand Master, Bro. Charles Schou, of San Carlos, Occ. Negros, referring to M. W. Bro. Larkin's address published by us under the heading "Indigent Applicants," says that there is no doubt that in this Grand Jurisdiction at least, Masonry is declining into a society for the maintenance and support of widows and orphans of deceased members of the Craft, without the

payment of such dues as a regular life insurance company would demand. He mentions that he has personally heard a man refusing to take out life insurance, saying that he was a Mason and that the Masons would look after his family when he died. Brother Schou proposes that each applicant be required to take out at least five thousand pesos worth of life insurance and that thereafter his membership should lapse automatically if he allowed his insurance to lapse without good and sufficient reason. Rather a radical remedy; but we can see the point. Some similar action will be necessary if the present practice of some of our Lodges, who take in any man not absolutely bad who can raise 115 pesos—perhaps borrowed money—continues.

Our Century Number

That the CABLETOW is appreciated on the other side of the Pacific appears from the following item which we clip from the December number of *The Masonic World* of San Francisco, Calif., one of the most important Masonic journals of the world, edited by a Masonic student and writer of note, Brother Joseph E. Morcombe. Here is the item:

We have pleasure noting that *The Cabletow* (Manila, P. I.) has reached its hundredth monthly issue, and is more vigorous and forceful than ever. Since June, 1924, this well-equipped spokesman for Philippine Masonry has made its influence felt, far beyond the insular jurisdiction. This publication is fortunate indeed in its editor, Brother Leo Fischer, who has been connected with its conduct from the beginning. He is peculiarly fitted for his work, having a first-hand knowledge of the Craft in Europe, America and the Far East. The MASONIC WORLD, counting *The Cabletow* among the most valuable of its exchanges, wishes for it and for its editor the fullest measure of success.

We thank Brother Morcombe for his kind comment. Praise from such a source is gratifying, indeed!

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Antonio González has appointed Wor. Bros. Rufino Martinez (4), J. R. McFie, Jr. (6), and Bartolome del Rosario (7), to act as Grand Lodge Committee for Visiting the Sick during the month of February, 1932

Addresses Wanted

The Secretary of Taga-Ilog Lodge No. 79 needs the addresses of two members of said Lodge, namely, Antonio C. Ranjo (formerly with the Secret Service) and Hassamal Bulchand (formerly in business in San Fernando, Pampanga). Please write or telephone to the Secretary, C. Bernabe, 1849 Sulo, Sta Cuz, Manila, P. I. (Tel. No. 27755).

Stated Meetings of Manila Lodges

February 10 (*Second Wednesday*).—Bagumbayan No. 4, Masonic Temple.

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

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

February 13 (*Second Saturday*).—Biak-Na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.

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

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

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

February 20 (*Third Saturday*).—Hagdang Bato No. 87, Plaridel Temple; High-Twelve No. 82, Masonic Temple.

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

March 2 (*First Wednesday*).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.

March 3 (*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.

March 4 (*First Friday*).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.

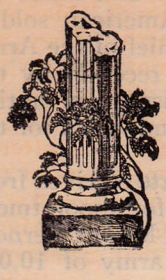
March 5 (*First Saturday*).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

March 7 (*First Monday*).—Luz Océanica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

March 8 (*Second Tuesday*).—Benjamin Franklin No. 94, Masonic Temple.

March 9 (*Second Wenesday*).—Bagumbayan No. 4, Masonic Temple.

March 10 (*Second Thursday*).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.



Our Dead

The prince, who kept the world in awe,
The judge, whose dictate fix'd the law,
The rich, the poor, the great, the small,
Are levell'd: death confounds 'em all.

—*Gay.*

Brother Clarence Benson.
Member of Cavite Lodge No. 2.
Drowned in Santiago, Calif., on November 24, 1931.
The body was not recovered.

Brother Leslie M. Wagner.
Member of Manila Lodge No. 1.
Died at the Sawtelle Soldiers Home, California, September 28, 1931.
Buried at Estacada, Oregon.

Brother Albert A. Powell.
Member of Mount Lebanon Lodge No. 80.
Died at Manila on November 30, 1931.
Buried under the auspices of his Lodge, on December 6, 1931.

Brother Dr. Andrés Baltazar.
Past Master and Member of Angalo Lodge No. 63, Vigan, Ilocos Sur.
Died on board the M. S. *Governor Taft*, November 19, 1931.
Masonic service held by Tupas Lodge No. 62, Cebu.

Brother Carlos Capisonda.
Charter Member of Balintawak Lodge No. 28.
Died on December 8, 1931.

Brother Fabian T. Rigodon.
Member of Maktan Lodge No. 30, Cebu, and P. M. of Solidaridad Lodge No. 23, Manila.
Died at San Juan de Dios Hospital, Manila, January 2, 1932.

Brother Guillermo Rubia.
Member of Maktan Lodge No. 30, Cebu.
Died at Cebu, on January 2, 1932.

Brother Brigido Calayan.
Member of Tamaraw Lodge No. 65, Calapan, Mindoro.
Died on December 28, 1931.
Buried on December 29, 1931, with Masonic services by his Lodge.

Brother Vicente Quintana.
Member of Pangasinan Lodge No. 56, Lingayen.
Died at Malasiqui, December 20, 1931.

George Washington in Peace and War

By Professor Gilbert Patten Brown, D.D., L.L.D.

The most all around American was George Washington. His Masonry was in the heart—the right place for it to be—, and his religion was as pure as the dew of Heaven. On February 22nd of this year, 1932, we celebrate the 200th anniversary of the birth of this immortal George who held the camp at Valley Forge in 1777-1778. February 22nd, a date sacred to all Masons and American patriots, is especially so to the present writer, six of whose forefathers were with the great chieftain in the war of 1775-1783, five of them being officers and two being Masons, besides.

George Washington was a born leader and made his compatriots see it. He was the only American soldier ever to hold the post of commander-in-chief of the Army for two separate terms, it was disclosed recently by the George Washington Bicentennial Commission, in noting the 133d anniversary of Washington's nomination for the second leadership.

On July 3, 1798, the United States Senate received from President John Adams a recommendation for appointment of Washington, then in rural retirement at Mount Vernon, as commander-in-chief of a provisional army of 10,000 men, to be raised for a possible war on France.

The Senate promptly confirmed the nomination and the President made the appointment the next day. Washington had not been consulted in advance, and the delicate task of handing him the commission by which he was commanded to reenter the profession of arms was intrusted to Secretary of War James McHenry, a Mason, and a firm friend of Gen. Washington.

Washington bowed to the wishes of his country and accepted the commission with two provisos—first, that he be allowed to select his own officers, and second, that he should not be called into the field until the Army was in condition to require his presence or until the urgency of the situation demanded action.

Trouble had been brewing with the French Republic ever since 1793, due to her resentment over Washington's policy of neutrality, and especially over the Jay treaty with Great Britain. The depredations committed by her privateers and public vessels on American commerce were as persistent, within their more limited opportunity, as those of Great Britain, and when Washington in 1796 recalled Minister Monroe and appointed Charles Cotesworth Pinckney, the French directorate not only refused to receive him officially, but ordered him out of its territory. President Adams, in a final effort for peace in 1797, sent a special mission of three, all Masons—Pinckney, John Marshall, and Elbridge Gerry—of whom a bribe was demanded as preliminary to their recognition. Pinckney's spirited "not a sixpence" was later transformed by some unknown author into the phrase "Millions for defence, but not a cent for tribute."

"The reasons and motives," wrote Mr. Adams in his instructions to the Secretary of War, "which prevailed with me to venture upon such a step as the nomination of this great and illustrious character, whose voluntary resignation alone occasioned my introduction to the office which I now hold, were too numerous to be detailed in this letter and are too obvious and important to escape the observance of any part of America or Europe. But as it is a movement of great delicacy, it will require all your address to communicate the subject in a manner that shall be inoffensive to his feelings and consistent with all the respect that is due from me to him.

"If the general should decline the appointment, all the world will be silent and respectfully acquiesce. If he should accept it, all the world, except the enemies of this country, will rejoice."

When Secretary McHenry delivered to the veteran commander his new commission as "lieutenant general and commander-in-chief," Washington said that so long as he was able he could never refuse to answer the call of duty. He immediately set about organizing his army and planning his campaign with all the zest and eagerness of the Washington of yore. He advised the appointment as major general of Alexander Hamilton, who was to be inspector general and second in command. He also selected as major generals Charles Cotesworth Pinckney and Henry Knox, both of whom had served with him in the Revolution, but Gen. Knox declined his commission.

The military measures taken in America caused the French rulers to assume a more pacific temper. They indicated a willingness to cooperate in effecting a friendly and equitable adjustment of existing differences. Listening to these overtures, President Adams appointed three envoys extraordinary and invested them with full powers to negotiate with the French government. When they arrived in Paris they found Napoleon Bonaparte at the head of affairs, who having taken no part in the preceding disputes and perceiving no advantage in continuing them, readily assented to an accommodation.

No event was more desired by Washington, but he did not live to participate in the joy with which the intelligence was received by his countrymen.

George Washington's maternal ancestry in this country began with a young woman known to genealogists merely as "plain Jane," it was revealed by Dr. John Baer Stoudt, Allentown, Pa., in an address before the National Genealogical Society last week.

Dr. Stoudt, who is historian of the Federation of Huguenot Societies of America, asserted he had established the relation between Jane and the first President, although little is known about the lady except that she crossed the ocean on the *Seaflower* in 1621.

Jane, the scholar said, was one of five girls who embarked for America in answer to the Virginia colonists' pleas for feminine companionship.

Lieut. Edward Berkley, also known as Bartley, was the first person to whom Jane was companion. The lieutenant died. She then married Nicholas Martiau, a French Huguenot refugee, who is said to have led the first rebellion against British governmental policy in this country. Coincidentally, the first "indignation meeting" was held at Yorktown, where Washington later achieved the final victory of the insurrectionists.

Elizabeth Martiau, daughter of Jane and Nicholas, married George Reade. The daughter of Elizabeth and George Reade married Augustine Warner, and their daughter, in turn, married Lawrence Washington. The Lawrence Washingtons were George Washington's grandparents.

The genealogical substantiation of this sequence will be turned over to the Washington Bicentennial Commission, Dr. Stoudt announced. Meanwhile he will continue research on this subject in the effort to discover more about "plain Jane," he said.

As to the more direct ancestry of the "Father of his Country," I would say that his parents were Augustine and Mary (Ball) Washington, of the "best blood of England," and that his English ancestors were warriors and associates of Oliver Cromwell and his compatriots.

Washington was a doer of things and not a finished orator; but when he spoke it was to the subject and amounted to something

The only Fourth of July address ever made by George Washington was delivered at Lancaster, Pa., on Independence Day, 1791. That place then was the largest inland town in the United States. Washington, in his diary, thus describes the incident:

"Monday, July 4, 1791. This being the Anniversary of American Independence and being kindly requested to do it, I agreed to halt here

this day and partake of the entertainment which was preparing for the celebration of it.

"In the forenoon I walked about the town. At half past 2 o'clock I received, and answered an address from the corporation and the compliments of the Clergy of different denominations—dined between 3 and 4 o'clock—drank tea with Mrs. Hand."

Washington's reply to the corporation's address was as follows:

"To the Corporation and the Inhabitants of the Borough of Lancaster.

"Gentlemen: Your congratulations on my arrival in Lancaster are received with pleasure, and the flattering expressions of your esteem are replied to with sincere regard.

"While I confess my gratitude for the distinguished estimation in which you are pleased to hold my public service, a sense of justice to my fellow citizens ascribes to other causes the peace and prosperity of our highly favored country. Her freedom and happiness are founded in their patriotic exertions, and will, I trust, be transmitted to distant ages through the same medium of wisdom and virtue.

"With sincere wishes for your social, I offer an earnest prayer for your individual welfare."

At 3 o'clock the President and a very large number of citizens "sat down to an elegant entertainment, provided for the occasion, in the Court House."

Fifteen toasts were given, and finally President Washington gave the toast, "The Governor and State of Pennsylvania" and retired, when the company arose and volunteered a toast, "The Illustrious President of the United States."

Washington was a zealous Mason, and in most of the forty-eight American States there are Masonic bodies named in his honor. The places associated with his life have become national and Masonic shrines and many times have I visited the place of his birth and also the tomb where rest his revered ashes.

Englewood Cliffs, N. J., U. S. A., January 1, 1932.

How George Washington Treated Crime

A Rare Lesson in World Ethics

By Professor Gilbert Patton Brown, D.C., Ph.C., L.L.D.

The founders of the world's greatest Republic were far-seeing men. They were master statesmen as well as being Master Masons. They took on a "new order of things" and they taught the Old World that State and Church had two different functions and that kings and clergymen had no particular pull with God so that the populace should fear them. The tall, round-shouldered, freckle-faced poetry-writer George Washington wrote verses of love to maidens but finally married a widow. He was a man of thrifty character and lofty aims. Not a creed-monger, a race-despot or a political expert; but a statesman with an iron hand. He wore no Masonic emblems, nor did he boast of holding membership in any particular church, yet he had been reared as an Episcopalian. He had the happy faculty of gathering around him the good men of all creeds, sects and opinions. This was congenial to the teachings he had received during his steps upward to the degree of Master Mason. What a lesson in world ethics we here have from the life of the "Father of his Country".

During the two hundred years that have passed since the birth of our illustrious Brother on a Virginia plantation, fundamental problems in America have altered surprisingly little.

Washington would not have been dismayed by today's lawlessness. He encountered lawlessness in his own time. He met it vigorously, and dealt with it remorselessly.

We have his own words, which may be studied by the law-enforcement officials of the Government today with great profit, for believing that he would deal just as drastically with the criminal and the racketeer, if he were living in this age, as he grappled in his own with the problem presented by defiance of the law.

When Washington was living America was largely rural in character. There were no large cities. His own Alexandria was, in his time, little more than a village. Boston, New York, Baltimore and Philadelphia were all small when he knew them.

The outbreaks of law defiance with which Washington was called upon to cope occurred in rural communities, yet they were little different from the organized crime which today challenges the supremacy of quiet and order in our great cities.

It is in the relentless spirit of George Washington that the States and cities of America must now act—that the Federal Government must act—in asserting the supremacy of organized authority throughout the land. Let us see how Washington would have acted.

The following letter, from the correspondence in the Library of Congress, was written to his Brother Mason Anthony Whiting, the overseer at Mt. Vernon. It is dated March 3, 1793, the last day of Washington's first term as President of the United States. Here it is:

"I am very sorry to hear that so likely a young fellow as Matilda's Ben should addict himself to such courses as he is pursuing. If he should be guilty of any atrocious crime that would affect his life he might be given up to the civil authorities for trial; but for such offenses as most of his color are guilty of, you had better try further correction, accompanied with admonition and advice. The two latter sometimes succeed where the first has failed. He, his father and mother (who, I dare say, are his receivers) may be told in explicit language that if a stop is not put to his rogueries and other villainies by fair means and shortly that I will ship him off (as I did Wagoner Jack) for the West Indies, where he will have no opportunity of playing such pranks as he is at present engaged in."

This letter discloses that George Washington, as far back as 1793, had some very modern ideas concerning the proper way to deal with the criminal.

It is an interesting thing, as shown in this document, that Washington was the originator of the idea of deportation for undesirable criminal aliens.

Not only did he threaten to ship "Matilda's Ben" to the West Indies, but, as he makes clear, he had already deported "Wagoner Jack."

Deportation is now being used as a very "up-to-date" method of ridding the country of the alien criminal, but there really isn't anything novel about it. George Washington, from the depths of his sagacity, applied the identical remedy more than a century and a third ago.

When the celebrated Whiskey Rebellion occurred in Western Pennsylvania, President Washington himself took the field, and left Philadelphia for Fort Cumberland. At Carlisle he wrote a vigorous letter to Maj. Gen. Daniel Morgan, his Masonic brother. While it is impossible to quote the whole of this letter, the following extract sufficiently illustrates Washington's determination to stamp out lawlessness:

"Imperious circumstances alone can justify my absence from the seat of government, whilst Congress are in session; but if these, from the disposition of the people in the refractory counties, and the state of the information I expect to receive at the advanced posts, should appear to exist, the lesser must yield to the greater duties of my office, and I shall cross the mountains with the troops; if not, I shall place the command of the combined force under the orders of Governor Lee, of Virginia, and repair to the seat of government.

"I am perfectly in sentiment with you, that the business we are drawn out upon should be effectually executed, and that the daring and factious spirit, which has arisen (to overturn the laws and to subvert the Constitution), ought to be subdued. If this is not done, there is an end of, and we may bid adieu to, all government in this country, except mob and club government, from whence nothing but anarchy and confusion can ensue."

The manner in which Washington did put down the lawlessness of the Whiskey Rebellion is an inspiring example for the law-enforcement agencies of the United States Government today. How he treated crime is a lesson in world ethics worthy of study by the best minds of our day.

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

Grand Oration

Delivered in Spanish by Most Wor. Bro. Teodoro M. Kalaw, Past Grand Master, at the Annual Communication of the Grand Lodge of F. and A. M. of the Philippine Islands on January 26, 1932. (Translation by Bro. Leo Fischer.)

Most Worshipful Grand Master; dear Brethren:

There is a body of principles, teachings, and practices which Masons respect and obey as their law of laws, known as the Ancient Landmarks. Not all agree as to their number, because these precepts have been gathered from the oral and written traditions of our Institution, dating back to its infancy, and some authorities on the history of Freemasonry include in them provisions of a secondary nature which others consider improper to be embodied in a fundamental code. However, all agree with respect to the essential features, the strictly esoteric part, the pure and genuine tradition, which constitute the most characteristic portion of Freemasonry, being its spirit, its vital essence, its basic law.

If we cast a retrospective look over the years when the indigenous branch of our Fraternity was first established here, the resplendent, majestic figures of three eminent Filipinos present themselves to our view, those of the three local founders of our Institution. They not only introduced Masonic Lodges, which is merely the material and personal part of the work; but they gave us an interpretation of the Masonic doctrine and established the code of precepts of the Freemason in its most genuine purity and splendor.

Antonio Luna prepared the written code, something like the one still in use in many Grand Lodges and Grand Orients of America and Europe. It was concise, brief, dogmatic. José Rizal discussed our principles in a remarkable, eloquent lecture which he delivered in Solidaridad Lodge in Madrid. And Marcelo H. del Pilar, in his speeches, letters, and circulars, gave us a beautiful program of faith and action that could not be surpassed for putting our lofty principles into practice.

These writings of the founders of native Freemasonry constitute, in my opinion, our local supplementary law because they are the most authorized interpretations of our tenets in the light of our education and history. They form part of the tradition handed down to us by our forebears. They are the first ray of light which, filtering through the years, illuminates the path on which we are struggling onward, with the same brilliancy as it did in the last century.

I now have set for myself the task of compiling in synthetized form the precepts and thoughts which those three eminent Masons have bequeathed to us, as a contribution to the study and propagation of the teachings of Freemasonry and as a tribute of justice and veneration to three Brethren no longer of this earth.

MASONIC DOCTRINES OF LUNA

All men are brothers regardless of race, nationality or position. Liberty of conscience and thought are rights inherent in human beings. We recognize no distinction between free men and slaves. We strictly prohibit in our Lodges all debates relative to the conduct and aims of any political party that may disturb our brotherly relations.

Work is a necessity. We condemn the vagrant and idler. We scrutinize the life, conduct, and habits of those who apply for admission into our temples in order to make sure that they are prompted by good motives and not by bad, and that they are qualified at the time, or will be after a brief education, to live the life of a perfect Mason.

A Mason's life includes these habits and acts: to be temperent, be industrious and assiduous in his profession and loyal to his chief or master, to practise virtue, share his bread with the needy, not eat another man's bread without paying for it, show the right path to the traveler who has strayed from it, avoid gambling, drunkenness, usury, and all vice and immorality, and extend to his brothers such relief, aid, and protection as his situation and circumstances may permit.

Our secrets and obligations are not in the least contrary to religion, law, and morality.

We do not require our members to abjure their religious principles. We do not presume to enter into their peculiar creeds. It suffices for us to know that they profess some religion and that they believe in God and His great works.

We do not need the mighty, but, on the other hand, we will not admit persons without a science, art, profession or income enabling them to attend to the needs of their family and, without injury to that primary duty, to spend a small surplus for charity and philanthropy.

Our Masonic Code is as follows:

Adore the Great Architect of the Universe who is God.

Love thy neighbor as thyself.

Despise wrath, because it is fit only for the fool.

Flee avarice because it is vanity.

Esteem the righteous, have compassion with the weaknesses of thy neighbor, flee the wicked, hate no one.

Heed the voice of thy conscience if it is just.

Be a father to the poor: every sigh thy hardness of heart may wrest from them will be a curse and shall cover thee with shame.

Respect the traveler, stretch forth thy hand to the indigent, strengthen the weak, cover the naked, share thy bread with the hungry, and give shelter to the pilgrim.

Avoid quarrels, guard against insults, and be guided by right and reason in all thy actions.

Harbor not pride; but be humble without vileness.

Defend the oppressed and protect innocence.

Freemasonry worships at the shrine of wisdom and virtue.

Its dogmas are circumspection and valor; one for all and all for one.

Its mysteries: light and reason.

Its precepts: charity for and through humanity.

Aid and protection between Masons, even at the cost of life, is an unavoidable duty.

MASONIC DOCTRINES OF DEL PILAR

Our object is to diffuse the light of civilization and make known to all the need of worthy sentiments, cultured manners, affability, and untrammeled intelligence in all our actions.

Freemasonry is not a mutual aid society. Mutual protection forms part of its program: every Mason is obliged to protect his brethren. This, however, is not its main objective: its ideal is much loftier: it is to strive for the brotherhood of man. Hence it stands for democratic government and upholds the real and effective autonomy of human individuality against that boundless ambition which thrives by absorbing the rights of the people and waters its happiness with the tears of the needy.

The duties of man are twofold: duties towards his Creator and duties towards humanity. Religion takes care of the former and Freemasonry of the latter. We do not encroach upon the field of religion; our goal is different. The relation which we cultivate and strive to perfect is not that between man and God but that between man and humanity.

We admit in our ranks all men regardless of what their religious beliefs may be, because in each human intellect and in the manifestations of its religious consciousness, the Mason respects the sparks of divine light and does not discuss them or profane them by meddlesome interference.

We do not side with any religious sect. The wars, assassinations, and burnings at the stake in the name of religious principles, by which humanity has been shocked, the blood shed in the name of the divers deities, of their conflicting attributes, and of deified objects, have not stained the apron of the Mason but have shown its purity, making it a banner of peace in the midst of the cruel struggles of religious intolerance.

We respect the various religious creeds; we do not trouble the peace of honest consciences, and we treat with pity and tolerance those the intolerance of which renders them incompatible with the beliefs not only of the Masons but of the rest of the community. The God of Love must not be made a source of hatred between men.

The perfection of humanity is not possible unless man is free, hence social institutions, political bodies and political ties are justifiable and can exist only when their aim is the defence and protection of liberty.

Tyranny attempted to stifle freedom of thought and its manifestations, the right to assemble, and other aspirations of social life; but tyranny found itself face to face with Freemasonry which has become a personification of the universal protest against the designs of tyranny.

While enthroned tyranny has been scheming how best to strike off the head of all humanity at one blow, Freemasonry dedicates its efforts to the task of making all men brothers, wiping out all differences of nation, race, and color, abolish war, and replace the clash of arms and of chains by the joyous din of labor and industry.

In the Philippines, Freemasonry is the brain that must do the thinking for our people. We must strive to establish, if not in our laws, then at least in our popular customs, love of liberty, equality, and fraternity. Let our Lodges study problems of organization, be it economic, political, military, commercial, or what not. Let each member state his ideas or deliver lectures on his particular line of activity and training, the merchant on commerce, the farmer on agriculture, the soldier on the art of war, etc. What we need is habits of discipline, habits of collective life.

As regards the exercise of Masonic charity, our practice is to look for the needy who hide their poverty, bringing the succor of Masonry to their homes and giving them to understand that such aid comes from a body of men who do not wish their benefactions to be known because they do not ask for the gratitude of the beneficiary nor do they impose any conditions for the granting of such relief, so that, regardless of the religious beliefs professed by him, or whether or not he goes to confession, communion or mass, his distress will be relieved because he is entitled to relief.

RIZAL'S MASONIC DOCTRINES

The three words in which the great ideals of Freemasonry are embodied are Science, Virtue, and Work.

Freemasonry is a champion and supporter of Science. Just as in the beginning the liberal arts sought a refuge in the quiet and peaceful cloisters of the monasteries, so Science, during the barbarous ages, had recourse to Freemasonry and erected the sublime architectural monuments of the past. Science is free today because Freemasonry was its nurse and guarded it like a sacred flame while the tempest roared without. Now, that calm has been restored, it gives Science back to the world to light it up with its rays. What would have become of Science had it not been for the mysteries with which the priests of ancient Egypt and the magi of old surrounded it? It would have perished at the hands of ignorance and neglect like a seed abandoned to the fury of the elements with the perisperm barely broken.

Religion attempted to subjugate and tyrannize Science. Religion being powerful, Science suffered a long captivity. Who delivered it? It was Freemasonry, which proclaimed the liberty of human reason and worked to have it recognized. Hence it is our duty to watch over Science and again enter the lists for it whenever it is threatened.

Work is an element of progress which is accomplishing marvels in all the orders of life; but we must not forget that this is due to Masonic liberty and to the proper distribution of the craftsmen instituted by the Masons of ancient Egypt. When we see the vigorous, active youth by the side of his decrepit and feeble mother, let us remember that it was she who carried him in her bosom, who cared for him in his infancy, and who nourished him at her breasts. Human liberty took refuge in the Masonic Lodges of the Holy *Vehme* to work against the feudal lords of Germany. And it was in Masonic Lodges where the spirit of man labored day and night to tear down the sinister Bastille, to overthrow a throne, to make men equal, to complete the work of the Nazarene. Masons work but it is their duty to work harder. Let the Masons of free countries work for the upbuilding of their commerce and institutions of beneficence; but they must not rest so long as the earth holds a tyrant, so long as the plaints of the oppressed awaken the echoes of the night, so long as there are slaves, so long as there are oppressors.

What is Virtue? Each people has its own conception of Virtue. Virtue was practised differently by the Chinese, the Indian, the Persian, the Jew, the Greek. But the doctrines became adulterated; the faith was lost; the religious spirit was perverted into sectarianism; those who were preaching equality and poverty wanted to rule and be wealthy. Then virtue was confounded with intolerance and fanaticism and, when most inoffensive, it took forms that were against nature. Enforced celibacy was deemed virtue, although God said "Be fruitful and multiply." Horror for the beautiful and hatred for love were deemed virtue, although everything in nature is beautiful and although everything in creation, from the moon to the flower, speaks of love. Fasting and abstinence became a virtue although man has to develop and increase his strength in order to use it in the service of his fellow-beings. It was deemed virtue to scourge and bemean onself, although pain is the voice of nature raised in protest, and the reptile crawls in the mire while God abides in the highest. And, finally, ignorance itself was made into a virtue although knowledge is a gift and man only redeems himself by dint of profound study.

Those were barbarous ages, indeed, when the emanations from the cloisters perverted human intellects in that fashion. But they were capable of falling still lower, and fall lower they did, indeed, and reason suffered another, much greater and more serious setback. It was then considered virtue to hate men professing another faith, and to destroy them and burn them alive. It was considered virtue to mumble empty words, nonsense, and, perhaps, even blasphemies before the images of sanctified and deified humans. It was deemed virtue to believe in the impossible and reject the conclusions of science and experience. It was virtue to believe absurdities, to give to the Pope, in order that he might live in pomp, the money that would have enabled the youth to develop his intellect. Madness, nonsense, ridiculous things, all became virtues, and even vices were called virtues so long as they were provided with a religious veneer.

How do we Masons understand Virtue? To us, Virtue is, doing our duty at all times. And in what does our duty consist? It consists in working for the redemption

of humanity, because once man is dignified there will be less unfortunates and more happy people, to the extent to which this is possible, considering our condition. Humanity will not be redeemed so long as there are men who are exploited, so long as there are oppressed races, so long as intellects are castrated and eyes blinded in order that others may live like sultans and may alone enjoy the contemplation of beauty. Humanity will not be redeemed and reason will not be free while faith is imposed upon man, while whims are laws, while there are subject nations. Humanity, in order to reach the high destiny toward which God is guiding it, must be free from dissension and from plagues devastating it, and there must be no complaints or maledictions heard in its onward march.

Such is the work of Freemasonry.

* * *

These words, uttered by our fathers over forty years ago, are the same that we now pronounce every day. The greatest thing about Freemasonry is the eternal nature of its principles, extolled and exalted in each generation by the genius of its greatest men.

I thank you.

Philippine Masonic News

The Grand Lodge Communication

The Twentieth Annual Communication of the M. W. Grand Lodge of F. & A. M. of the Philippine Islands was held in the riverside hall on the sixth floor of the Masonic Temple on the Escolta, Manila, on January 26th, 27th and 28th, last. Considerable business was transacted at this Communication and several knotty problems were disposed of that bade fair to clog the machinery for a while. Under the able guidance of M. W. Bro. W. W. Larkin, now the youngest Past Grand Master of our Grand Lodge, much was accomplished during the sessions held in the afternoons and evenings of the first two days. Grand Lodge was opened by Senior Grand Warden Stanton Youngberg, and first the Past Grand Masters and then the Grand Master were received with the Grand Honors. Most Wor. Bro. Rafael Palma welcomed the provincial Brethren and the M. W. Grand Master addressed the Grand Representatives of Sister Grand Jurisdictions after these had been called in front of the Grand East. Most Wor. Bro. Geo. R. Harvey replied to this address.

The Grand Master's Annual Address, a splendid document, was received with much applause. The recommendations contained in it were adopted by the Grand Lodge, and the edicts, dispensations, and other official acts of M. W. Bro. Larkin were all approved. The Grand Treasurer, Grand Secretary, and Grand Lecturer presented reports showing conscientious and efficient work during the year. The Committee on Correspondence submitted reviews of seventy volumes of proceedings. Other committees reported also. In accordance with the recommendations of the Grand Master and of various committees, the following action was taken:

Regulations governing the public appearance of Masons in this Grand Jurisdiction, submitted by a Committee of Past Grand Masters, were adopted.

Basic principles for the recognition of foreign Masonic Grand Bodies were adopted, these being the same standards as used by the United Grand Lodge of England.

Petitions for fraternal recognition of the Symbolic Grand Lodge of Germany and the Gran Oriente d'Italia (London) were rejected and action on similar requests from the Grand Lodge of Bolivia and several Brazilian Grand Lodges was postponed.

A charter was granted to Camarines Norte Lodge No. 107, of Daet, Camarines Norte.

A resolution was passed prohibiting Lodges from requesting or permitting candidates to provide refreshments during the period of receiving the degrees.

The Committee on Necrology submitted a beautiful poem by Wor. Bro. J. F. Boomer.

A balanced budget, practically the same as last year's, was adopted.

A resolution was passed providing that henceforth there will be no fee for dispensations permitting Lodges other than those at Cavite to accept petitions from Navy personnel on ships the home yard of which is Cavite, nor will a waiver of jurisdiction be required in such cases.

The Grand Master's recommendation that books on Masonry be placed on the shelves of public libraries was adopted by the Grand Lodge.

It was resolved that in cases of consolidation of Lodges, the Master compelled to relinquish the chair because of the consolidation be considered as having served the term for which elected and being entitled to the rank of past master.

A splendid oration (published in this number in both Spanish and English) was delivered, in the Spanish language, by M. W. Bro. Teodoro M. Kalaw.

The Committee on Grievances, through Wor. Bro. Lockwood, reported on six cases, and its recommendations were adopted.

The election of officers, which lasted four hours, was held in the evening of the 27th. The tableau of officers of the Grand Lodge for 1932 is as follows:

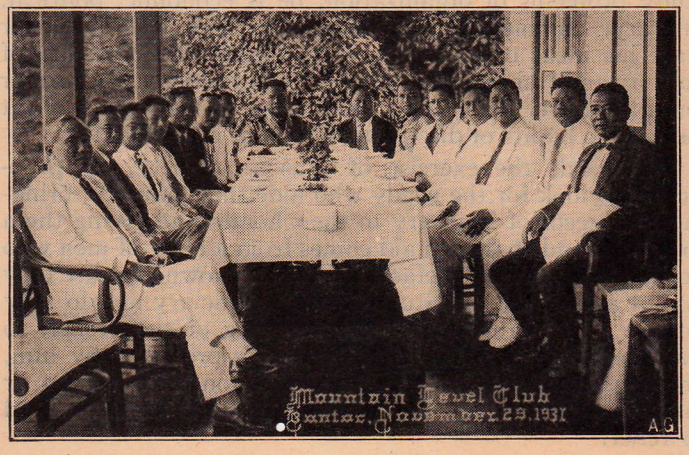
Antonio González (85)	*Grand Master*
Stanton Youngberg (9)	*Deputy Grand Master*
Manuel Camus (8)	*Senior Grand Warden*
Charles S. Banks (1)	*Junior Grand Warden*
E. del Rosario Tan Kiang (27)	*Grand Treasurer*
Newton C. Comfort (3)	*Grand Secretary*
Julian C. Balmaseda (51)	*Senior Grand Lecturer*
Edward M. Masterson (95)	*Junior Grand Lecturer*
Aurelio D. Rosario (88)	*Grand Chaplain*
Joseph H. Schmidt (8)	*Grand Orator*
Ramon Mendoza (57)	*Assistant Grand Secretary*
Iñigo Ed. Regalado (14)	*Grand Marshal*
Clark James (56)	*Grand Standard Bearer*
Bonifacio S. Araullo (88)	*Grand Sword Bearer*
Irineo de Vega (59)	*Grand Bible Bearer*
Teodorico A. Jimenez (31)	*Senior Grand Deacon*
John M. Aaron (3)	*Junior Grand Deacon*
Adriano Rivera (82)	*Senior Grand Steward*
Delfín C. Medel (77)	*Junior Grand Steward*
Clemente Bernabe (79)	*Grand Pursuivant*
José Arpal (7)	*Grand Organist*
Joseph Ramos (97)	*Grand Tiler*

After the election, the Grand Lodge gave an ovation to M. W. Bro. Newton C. Comfort, its veteran Grand Secretary, and increased his monthly compensation to five hundred pesos.

On the 28th, from 5 to 7 p. m., the outgoing Grand Master, Most Wor. Bro. W. W. Larkin, gave a reception to the members of the Grand Lodge in his palatial residence at Marikina.

On the same day, at 8:30 p. m., the Grand Lodge again met at the Temple for the purpose of installing its officers for the Masonic year. Most Wor. Bro. Teodoro M. Kalaw acted as Installing Officer and M. W. Bro. S. W. O'Brien as Master of Ceremonies. The badge of a Past Grand Master was pinned on the breast of M. W. Bro. W. W. Larkin by M. W. Bro. Joseph H. Schmidt, with appropriate words.

The newly installed Grand Master, M. W. Bro. Antonio Gonzalez, pronounced a most eloquent inaugural address in Spanish; other speakers were M. W. Bros. C. W. Rosenstock and S. W. O'Brien.



The Mountain Level Club

On November 29, 1931, a number of active members of the Masonic Fraternity at Bontoc, Mountain Province, organized The Mountain Level Club, with Bro. Nicolas S. Vergara (provincial treasurer of Bontoc) as president, Bro. Pio P. Rosas (provincial commander, P.C.) as vice-president, and Bro. Dionisio Gil (supervising teacher) as secretary-treasurer. The organization meeting was presided over by Bro. Filomeno Galang and took place after a fraternal banquet held on the porch of the residence of Bro. Pio P. Rosas and attended, besides the Brethren whose names have been mentioned, by Bros. Nicasio Balinag, Anacleto Galo, E. H. Dolojan, Alfredo Sese, A. Vallejo, A. N. Ringor, Eulogio C. Dario, Florentino R. Flores, Mateo Borja, Valentin T. Garcia, and Bernardo Diaz. The election of officers was by ballot and was followed by the installation of the officers elect, each of whom delivered a good speech. The purposes of the club are fraternal and social and we wish it much success.

The picture above represents the convivial company of Masons who organized the Mountain Level Club, at table on the porch of Commander Rosas' quarters in Bontoc.

Lodge News

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

From Bagumbayan Lodge No. 4, F. & A. M.

On Wednesday, January 13, 1932, Bagumbayan Lodge No. 4 held its January Stated Meeting in the Riverside Hall of the Masonic Temple on the Escolta, and on the same occasion the officers elect and appointed for 1932 were installed by Wor. Bro. Daniel Limbo, assisted by Wor. Bro. José C. Velo as master of ceremonies. The new officers of Bagumbayan Lodge are: Rufino Martinez, W. M.; Antonio S. Fernando, S. W.; Floro A. Santos, J. W.; Lino Chaves, Treas.; José A. de Kastro, P. M., Sec.; Wenceslao Pascual, Marshal; Enrique C. Sobrepeña, Chaplain; José I. Abuel, S. D.; Florentino Cayco, J. D.; Mamerto Buenafé, S. S.; José G. Mendoza, J. S.; José L. Ochoa, Tyler.

From Biak-na-Bato Lodge No. 7

The installation of officers of Biak-na-Bato Lodge No. 7 took place on the last Saturday in December, as usual, that is, on December 26, 1931. The ceremony was public and was followed by a buffet lunch. Wor. Bro. Felipe Tempongko acted as installing officer and Wor. Bro. Gregorio José as master of ceremonies. Speeches were made by Wor. Bros. Bartolomé del Rosario and Aurelio Leynes Corcuera. Wor. Bro. Salvador Barrios, on behalf of the Lodge, presented a P.M. jewel to Wor. Bro. José Salumbides, the outgoing Master, with fitting words, to which Wor. Bro. Barrios made a grateful reply. The newly installed officers of the Lodge are Bartolomé del Rosario, W.M.; Pedro Hervas Sebastia, S.W.; Santiago de Dios, J.W.; Lino Gutierrez (P.M.), Treas.; Wenceslao Fajardo, Sec.; José Arpal (P.M.), Chaplain; Fabian O. Bugarin, Marshal; Plácido de Jesus, S.D.; Remigio del Rosario, J.D.; Miguel Espina Webb, S.S.; Juan Mallari, J.S.; Melecio de Leon, Organist, and Alejandro Fuentes, Tiler.

From St. John's Lodge No. 9

The installation of officers of St. John's Lodge No. 9 took place at a Special Meeting which was held on December 18, 1931. M. W. Bro. Seldon W. O'Brien was the Installing Officer and Wor. Bro. Charles W. Salmon, Master of Ceremonies. Wor. Bro. Joseph F. Boomer presented Wor. Bro. Eugene A. Rodier, the outgoing Master, with a P.M. jewel. Short speeches were made by the newly installed Master, Wor. Bro. John George, and by M. W. Bro. O'Brien, Wor. Bro. Rodier, Bro. Rothenhoefer, and Bro. Innis. The new officers of the Lodge are: John George, W.M.; Louis Frohman Rothenhoefer, S.W.; David Innis, J.W.; Stanton Youngberg, P.M., S.G.W., Treas.; Burton Floyd Jinks, P.M., Sec.; Joseph Francis Boomer, P.M., Chaplain; Thomas De Roy Worthen, P.M., Marshal; Martin Rasch, S.D.; Gerard E. C. v. Pelikan, J.D.; Charles Plaskett Jarman, S.S.; Glenn Perry Leonard, J.S.; Samuel H. Deebel, Tiler.

From Walana No. 13, Manila

On Saturday, January 9th, the officers elect and appointed for the year 1932, were duly installed by Walana Lodge No. 13 in the Masonic Temple on the Escolta, Wor. Bro. Orestes Hermosura, P. M. of this Lodge, acting as installing officer and Wor. Bro. Ramon F. Samaniego, P. M. also of this Lodge, as master of ceremonies. The following is a complete list of the new officers of the Lodge: Canuto S. Nadurata, Master; Eulogio Manlapit, Senior Warden; Geronimo Genilo, Junior Warden; Rafael Araujo, P. M., Treasurer; Dionisio F. Alejandro, Secretary; Adolfo Castro, Chaplain; Eustaquio Vallecer, Marshal; Casiano C. Lim, Senior Deacon; Alejandro Chaves, Junior Deacon; Cayetano de Borja, Senior Steward; Geronimo Gatmaitan, Junior Steward; Nemesio Fernando, Tiler.

The presentation of the Past Master's jewel and diploma was made by Wor. Bro. Andres Filoteo, P. M. and Secretary of Luz Oceánica Lodge No. 85, and Wor. Bro. Ciriaco Gaspar, P. M. of this Lodge, respectively. After the ceremonies, refreshments were served on the roof-garden of the Masonic Temple.

From Pilar Lodge No. 15, Imus, Cavite

Pilar Lodge No. 15 held a private installation of officers on Friday, January 1, 1932, in its hall at Imus, Cavite, with Wor. Bro. Zosimo Topacio acting as installing officer and Wor. Bro. Lorenzo B. Paredes as master of ceremonies. The officers of the Lodge for 1932 are: Marciano Sayoc, P. M., W. M.; Manuel de Leon, S. W.; Tiburcio Gayo, J. W; Mariano Dominguez, Treasurer; Meliton Darvin, P. M., Sec.; Wilfred R. Barnes, Chap.; Jacinto Papa, Marshal; Alfredo Saqui, S. D.; Bernardo Samson, J. D.; Guillermo Tullao, S. S.; José Sauler, J. S.; Esteban Dominguez, Organist; Domingo Reyes, Tyler. After labor refreshments were served in the beautiful home of Bro. Manuel de Leon.

From Silañganan Lodge No. 19, Pasig

Silañganan Lodge No. 19 was honored by the visit of Most Wor. Bro. William W. Larkin, Grand Master, accompanied by the Officers of the Grand Lodge, on the occasion of the public installation of officers for the present Masonic year which took place at the provincial capitol at Pasig, Rizal, on January 18, 1932. The new officers are: W.M., Castor P. Cruz; S.W., Elpidio L. Cruz; J.W., David S. Santos; Treas., Pedro C. Jabson; Sec., José M. Santos; Chaplain, Vicente Victorio; Marshal, Martin Pekowski; Senior Deacon, Juan Frisnedy; Junior Deacon, Gregorio Gatchalian; Senior Steward, Leon Quiogue; Junior Steward, Francisco Kintos; Tiler, Máximo Espíritu.

Among the speakers of the evening were Most Wor. Bro. Quintin Paredes, Rt. Wor. Bro. Antonio Gonzales, Wor. Bro. José S. Velasquez, and Wor. Bro. Castor P. Cruz.

From Batong Buhay Lodge No. 27, Manila

Batong Buhay Lodge No. 27, was honored by the official visitation of Right Wor. Bro. Manuel Camus, Junior Grand Warden, accompanied by other members of the Grand Lodge, on the occasion of the installation of the new elected officers on December 26, 1931. Right Wor. Bro. Antonio Gonzales (Honorary Member) and Very Wor. Bro. Eduardo del Rosario Tan Kiang, (P. M.), acted as Installing Officer and Master of Ceremonies, respectively. The officers installed were the following: Mariano Sia, W. M.; Gregorio S. Narvasa, S. W.; Nicanor C. Mendoza, J. W.; Eugenio Dizon, Treasurer; Enrique Ant. Gaerlan, Secretary; Pedro G. Almazan, Chaplain; Pedro P. Servillas, Master of Ceremonies; Cirilo Lim, S. D.; Pedro Reyes, J. D.; Francisco Hernandez, S. S.; A. Y. Chip, J. S.; Angel Montes Sousa, Organist; Severino Mateo, Tyler. The Past Master's jewel was presented by Wor Bro. Irineo C. Vega, (Honorary Member of this Lodge) to Wor. Bro. Arturo G. Cayetano. Wor. Master Mariano Sia, incoming master, delivered a stirring address. Coincident with the installation of officers, Most Wor. Bro. Vicente Carmona, (P. G. M.), received a diploma as honorary member of Batong Buhay Lodge No. 27. Also, Bro. Pedro P. Servillas, member of this Lodge, received a diploma as an official and permanent acknowledgment of his untiring efforts in behalf of the Lodge. Right Wor. Bro. Manuel Camus closed the program with an eloquent address.

From Balintawak Lodge No. 28, Gumaca, Tayabas

Balintawak Lodge No. 28, of Gumaca, Tayabas, conferred the E. A. Degree on Lieutenant Pacifico Diva on December 12th, last, in the presence of the district inspector, Wor. Bro. Alfredo Bautista, who made his official visitation on that occasion. Refreshments were served after labor.

On January 9th, last, the officers for 1932 were installed by Wor. Bro. Arsenio Natividad, assisted by Wor. Bro. J. Herrera (54) as master of ceremonies. The newly installed officers provided a banquet after the installation which was private. The tableau of officers of the Lodge for 1932 is as follows: Wor. Bro. Romualdo Libranda, Master; Bro. Felipe de Leon, S. W.; Bro. Hugo Cancio, J. W.; Wor. Bro. E. Villafuerte, Treas.; Wor. Bro. V. Tañafranca, Secretary; Bro. Rufo Reyes, Chap.; Bro. M. Tañada, Mar.; Bro. P. Sartin, S.D.; Bro. P. Luna, J.D.; Bro. Lim Hap, S.S.; Bro. Ramon Matriano, J.S., and Bro. G. Valenerina, Tiler.

From Ibarra Lodge No. 31, Kawit

On December 30, 1931, the officers, elect and appointed to serve *Ibarra Lodge* No. 31 for the year 1932, were installed with tiled doors in due and ancient form. Wor. Bro. Ramon Mendoza, Assistant Grand Secretary, acted as Installing Officer, assisted by Wor. Bro. Joseph Ramos, Inspector for the Second Masonic District, as Master of Ceremonies. The new corps of officers is as follows: Juan Cabuco, Master; Roberto J. Cipriaso, Senior Warden; Laureano D. Alvarez, Junior Warden; Anselmo O. Diaz, Treasurer; Wenceslao S. Villanueva, Secretary; Ricardo Sta. Elena, Chaplain; Benjamin M. Diaz, Marshal; Antonio R. Rieta, Senior Deacon; Simeon Villaluna, Junior Deacon; Edilberto Napalan, Senior Steward; Valentin Balanza, Junior Steward, and Felicisimo V. Ravelo, Tyler.

From Maguindanaw Lodge No. 40, Cagayan, Misamis

A special communication was held by Maguindanaw Lodge No. 40, of Cagayan, Or. Misamis, on Monday, January 11th, last, for the purpose of installing officers. Wor. Bro. Maximino Suniel acted as installing officer and Wor. Bro. Antonio A. Pabayo as master of ceremonies. The following-named officers were installed: Manuel C. Fernandez, W.M.; Timoteo Quimpo, S.W.; Primo Santiago, J.W.; Go Ana, Treas.; Alfredo P. Shapit, Sec.; Clementino Chaves, Marshal; Modesto Reyes, J.D.; Cipriano Queppet, S.S.; Peter Elias, J.S.; Nicolas Caballero, Tiler.

From Makabugwas Lodge No. 47, Tacloban

From the *Bulletin* of Makabugwas Lodge No. 47, of Tacloban, Leyte, we copy an extract of the account of the installation of officers of that Lodge, as follows:

The best ever attended communication of our Lodge was that called for the installation of officers for the ensuing Masonic year. With Wor. Bro. Eulalio Causing, P. M. of Maktan Lodge No. 30, as Installing Officer, and Wor. Bro. Adolfo Aldaba, our Inspector, and P. M. of Dagohoy Lodge No. 84, as Master of Ceremonies, the following brethren were duly installed according to ritual: Master, Fidel Fernandez; Senior Warden, Wayne Gray; Junior Warden, Jose Mendoza; Treasurer, Benedicto Cunanan; Secretary, Pio V. Advincula; Chaplain, Mauro G. Rodriguez, P. M.; Marshal, Federico V. Larraga, P. M.; Senior Deacon, Tan Tiah Suya; Junior Deacon, Francisco Tomas; Senior Steward, Romualdo Añover; Junior Steward, Patricio Cabonce; Tyler, Alberto Santa Cruz.

After the ceremonies, Wor. Bro. Fidel Fernandez delivered a masterly allocution. Short speeches then followed, by the retiring Master, Wor. Bro. Mauro Rodriguez, and by the installing officer, Worshipful Brother Eulalio Causing.

Refreshments were served after closing the Lodge.

We see from the *Bulletin* that the year was started right. The Lodge appropriated twenty pesos for the Masonic Hospital for Crippled Children.

On January 16th, the Lodge will observe the thirteenth anniversary of the granting of its charter.

At the Grand Lodge Annual Communication, Makabugwas Lodge will be represented by Wor. Bro. José F. Nano.

From Sarangani Lodge No. 50, Davao

The Officers of Sarangani Lodge No. 50 for the Masonic Year 1932 were installed on December 26, 1931, in the Lodge hall. Immediate members of the family of the Brethren attended. Worshipful Brothers Celestino Chaves and Victoriano de Guzman, P.M., acted as Installing Officer and Master of Ceremonies, respectively. The following Brethren were installed: Felipe F. Caburian, Master; Bartolomé J. Cuadra, Senior Warden; Vicente Mitra, Junior Warden; Hilarion Cabrera, Treasurer; T. I. Alfelor, Secretary; José Elayda, Marshal; Emilio Gillera, Senior Deacon; Constancio S. Sasedor, Junior Deacon; Te Chioco, Junior Steward; Vicente Guinoo, Tyler.

Brothers Eugenio Durante and Roman Joaquin, appointed as Chaplain and Senior Steward, respectively, have not yet been installed, due to sickness.

Speeches were delivered by Brothers Nicomedes García, Felix Ronquillo, Bartolomé J. Cuadra, and the newly installed Master.

After the installation refreshments were served.

Through the efforts of Wor. Bro. Victoriano de Guzman, a lot has been purchased for ₱1,200.00 for the erection of the projected temple building of Sarangani Lodge No. 50 in the town of Davao.

From Pinatubo Lodge No. 52, San Antonio, Zambales

On January 9th, last, the new officers of Pinatubo Lodge No. 52, of San Antonio, Zambales, were installed by Wor. Bro. José Amon, of Taga Ilog Lodge No. 79, with Bro. Ignacio Acierto assisting him as master of ceremonies. Wives, sisters, and children of members of the Lodge were present as invited guests. Wor. Bro. Afenir delivered an eloquent inaugural speech in Ilocano, and Miss Dolores Magsaysay, in a neat address, expressed the thanks and appreciation of the invited guests. Ice cream was served at the home of Bro. Melanio Buenaventura, and a social time was enjoyed. The elective officers installed on this occasion are Leon Afenir, W. M.; Melanio Buenaventura, S. W.; Reymundo Valente, J. W.; Manuel Arkoncel, Treas., and Pedro Madarang, Sec.

From Makawiwili Lodge No. 55, Capiz

On December 19, 1931, Makawiwili Lodge No. 55 held its annual meeting at which officers for the ensuing year were elected who were installed on January 9, 1932. The Lodge has now the following-named officers: Felix G. Martirez, W.M.; Frederick W. Meyer, S.W.; Rufo Arcenas, J.W.; Gregorio Orosco, Treas.; Carlos Quimpo, Sec.; Gabriel K. Hernandez, Chaplain; Restituto Santillana, Marshal; Gregorio Yotoko, Organist; Melecio Palma, S.D.; Diosdado Delfin, J.D.; Yu Tek Tiong, S.S.; Manuel Datiles, J.S.; Kiong Chong Eng, Tiler.

From Labong Lodge No. 59, Malabon

The private installation of the officers of Labong Lodge No. 59 for the masonic year 1932 took place at the house of Wor. Bro. Angel C. Lázaro on December 31, 1931. The Installing Officer was Wor. Bro. Adriano Rivera (82) and the Master of Ceremonies Wor. Bro. Mariano Gonzalez (12). The P.M. jewel was presented by Wor. Bro. Clemente Bernabé (79) to Wor. Bro. Angel C. Lázaro, the retiring Master. Wor. Bro. Ramon Mendoza and the Master elect made instructive speeches. Refreshments were served.

The new officers of the Lodge are: Ramón Jabaluyas, W.M.; Vicente Quijano, S.W.; Generoso Jiongco, J.W.; Rufino Policarpio, Treas.; Angel C. Lázaro, Sec.; Irineo C. de Vega, Chaplain; Julian Sogueco, Marshal; Cándido Perez, S.D.; Amado Jacinto, J.D.; Ismael Lapus, S.S.; Victoriano Reyes, J.S. and Genaro Tan Torres, Tiler.

From Tamaraw Lodge No. 65, Calapan

Tamaraw Lodge No. 65 installed officers on December 28th, last, with Wor. Bro. Antonio L. Luna acting as installing officer and Bro. Canuto Jamias, of Cabanatuan Lodge No. 53, assisting him as Master of Ceremonies. The new officers of the Lodge are: Sisenando Bugarin, W.M.; Leoncio Casañas, S.W.; José Medina, J.W.; Bruno Gundran, Sec.; Pedro Rabulan, Treas.; Alejandro Malabanan, Marshal; Pedro Malubag, Chaplain; Eduardo Medina, S.D.; Marcelo Velasco, J.D.; Agaton Yap Tongko, S.S.; Ignacio Tria, J.S., and See Hoo, Tiler. The Master, Wardens, and Treasurer were re-elected this year.

From Magat Lodge No. 68, Bayombong, Nueva Vizcaya

Most Worshipful Grand Master W. W. Larkin, accompanied by Bros. S. Youngberg, Verne E. Miller, Ramón Mendoza, C. S. Salmon, John R. H. Mason, Edwin W. Lawson, Bernard H. Brown, S. R. Hawthorne, and two others whose names we do not remember made a visitation in Bayombong, Nueva Vizcaya, on December 26, 1931, the occasion being the dedication of the Temple of Magat Lodge No. 68, F. & A. M., and the installation of the officers for the ensuing masonic year of said Lodge.

The program for the day was as follows:

The party of the M. W. Grand Master was met at Baliti Pass by a committee composed of Wor. Bro. Sisenando Silvestre, Master of Magat Lodge No. 68, F. & A. M.; Bro. Carlos Y. Salcedo, of Iloilo Lodge No. 11, and Bro. Juan Suva, provincial auditor and Member of Cabanatuan Lodge No. 53. The party arrived at the Bayombong Ferry at about 4:30 p. m. that afternoon. They then proceeded to the Lodge Hall where the members of Magat Lodge offered them a merienda. Immediately after, the Grand Lodge was opened in due form for the purpose of dedicating the Magat Lodge Temple. The dedication ceremonies were accomplished at about 7:45 p. m., the Grand Lodge officers officiating. Wor. Bro. Domingo Maddela, inspector of the Lodge, and Wor. Bro. Vicente Lumicao, P.M., participated.

The next order of the day was a banquet offered by Wor. Bro. Domingo Maddela at his residence. The Grand Lodge officers returned to the Lodge at about 8:30 p. m. for the purpose of installing the officers of the Lodge for the ensuing masonic year. M. W. Bro. W. W. Larkin installed the officers, assisted by Rt. Worshipful Bro. Stanton Youngberg as Master of Ceremonies.

Immediately after the public had left the hall, Bro. Demetrio Quirino, a Fellow Craft of this Lodge, was raised to the sublime degree of Masonry. The team was composed of all the visiting members of the Grand Lodge. M. W. Bro. Larkin explained the Working Tools to the candidate, while Wor. Bros. C. S. Salmon and Edwin W. Lawson gave the Lecture and Charge, respectively.

The Lodge was closed in due form at about 11:45 p. m.

The members and the visitors immediately went to the dance awaiting them in the house of Wor. Bro. Domingo Maddela which lasted until about 2:00 o'clock in the morning.

From Plaridel Lodge No. 74, Calauag, Tayabas

On January 9th, last, this Lodge installed its officers for 1932 with Past Master Venancio C. Nueza as installing officer and Past Master Arcadio Veracruz as master of ceremonies.

The new officers of the Lodge are: Mamerto P. Epino, Master; Esperidion Arguelles, Senior Warden; Gregorio Orlanda, Junior Warden; Fortunato Alcantara, Treasurer; Victorio L. Jorvina, Secretary; Gonzalo Leonor, Chaplain; Sofio Villanueva, Marshal; Jesus M. Folloso, Senior Deacon; Julian Cantellana, Junior Deacon; Protacio Rabelas, Senior Steward; Simplicio Estrada, Junior Steward; and Cirilo Ongente, Tiler.

The installation was held publicly in the municipal building. The affair was well attended. Most of the ladies who attended were wives of Masons. Worshipful Master Mamerto P. Epino, the newly installed Master, delivered a fine address. Dancing and refreshments followed.

From Agno Lodge No. 75, Tayug, Pangasinan

On January 2nd, last, the officers of Agno Lodge No. 75 were duly installed, Wor. Bros. Andrés Filoteo and José Sy Peng, both of Luz Océanica Lodge No. 85, acting as installing officer and master of ceremonies, respectively. Past Grand Master Quintin Paredes and Deputy Grand Master Isidro Paredes were among the visitors present, besides three past masters and eighteen members of Agno Lodge. A banquet was served in the Lodge Building, and a dance was given in the public market, where a buffet lunch was served. The new officers of Agno Lodge are: Gaudencio Tesoro, W.M.; Tomás D. Morfi, S.W.; Felix I. Zamora, J.W.; Gregorio Sigua, Treas.; Eusebio Medina, Sec.; Antero Soriano, Chaplain; Felipe D. Querimit, Marshal; Delfin Ramirez, S.D.; Juan N. Kagaoan, J.D.; Patricio P. Cabrera, S.S.; Pedro Romasoc, J.S.; Feliciano Itliong, Organist; Benito Zamudio, Orator, and Liborio G. Bernarte, Tiler.

From Taga-Ilog Lodge No. 79, Manila

With Rt. Wor. Bro. Antonio Gonzales, P. D. G. M., as installing officer and Wor. Bro. Joaquin Garcia as master of ceremonies, Taga-Ilog Lodge No. 79 installed officers on January 2, 1932, in the Masonic Temple on the Escolta. Addresses were delivered by the newly installed Master of the Lodge and by Wor. Bros. F. Santiago, E. José, A. Gonzalez, J. Atayde, and C. Bernabe. Refreshments were served on the roof garden after the meeting. The new officers of the Lodge are: José Timbol, Wor. Master; Restituto Carpio, Senior Warden; Julian Gimenez, P. M., Treasurer; Clemente Bernabe, P. M., Secretary; Ambrocio Perlado, Junior Warden; Guillermo Valido, Chaplain; Mauricio Mercado, Marshal; Romualdo Sater, Senior Deacon; Agripino Aguilar, Junior Deacon; Anselmo Masiglat, Senior Steward; Chua Ketai, Junior Steward; Florentino de Guzman, Tiler.

From High Twelve Lodge No. 82, Manila

For the first time in its ten years of existence, High Twelve Lodge No. 82 held its installation of officers privately, at the Masonic Temple, Escolta, Manila, on January 16, 1932. Most Wor. Bro. W. W. Larkin, Grand Master of Masons in the Philippine Islands, accompanied by officers and members of the Grand Lodge, visited the Lodge. Wor. Bro. Adriano R. Rivera and Wor. Bro. Manuel M. Dario, both Past Masters of High Twelve Lodge, acted as installing officer and master of ceremonies, respectively. After a speech by the newly installed Master, Wor. Bro. Roberto Villatuya, a Past Master's jewel was presented by V. Wor. Bro. Eduardo del Rosario Tan Kiang to the retiring Master, Wor. Bro. Fidel T. Manalo. The members of High Twelve surprised Wor. Bro. Manalo with another gift, a beautiful Past Master's Apron which was presented by Wor. Bro. Filomeno Galang. There was a 100% attendance of the members of Manila and neighboring provinces. The Most Wor. Grand Master made an address touching mainly on the significance of Masonry and its symbolisms. As a concluding part of the program, refreshments were served.

The Officers for 1932 are: Roberto Villatuya, W. M.; Jesus Alvarez, S. W.; Donato Valenzuela, J. W.; Eugenio Tadle, Treas,; Eugenio de la Cruz, P. M., Sec.,; Casiano Karganilla, Chaplain, Dominador R. Escosa, Marshal; Prisco Evangelista, S. D.; Rafael Cabiling, J. D.; Celerino Espiritu, S. S.; Marcelo M. Melgar,J. S;. Jose Alegre, Almoner; Ysabelo Umila, Organist; G. W. Lewis de Silva, Tiler.

From Dagohoy Lodge No. 84, Tagbilaran, Bohol

Causes beyond his control prevented Wor. Bro. Valeriano Segura, District Inspector, from coming over from Cebu to Tagbilaran to act as installing officer at the installation of officers of Dagohoy Lodge No. 84, F. & A. M., on January 9, 1932. In his place Bro. Saturnino David of Pampanga Lodge No. 48 kindly performed the work with the assistance of Wor. Bro. Juan P. Lumain as master of ceremonies. Following are the officers installed: Master, Emilio Buenaventura, Jr.; Senior Warden, Vicente Tan Hockan; Junior Warden, Vicente G. Largo; Treasurer, Yap Son Leon; Secretary, Bernardo Palma; Chaplain, Claudio Butalid; Marshal, Luciano Borja; Senior Deacon, Bernardo O. Salazar; Junior Deacon, Felix N. Maceda; Senior Steward, Ceferino Villanueva; Junior Steward, Arturo Fortich; Tyler, Vicente Alferez.

Addresses were delivered by both the outgoing master, Wor. Bro. Frank Lombardo, and the incoming master, Wor. Bro. Emilio Buenaventura, Jr. Bro. Lombardo expressed his appreciation of and thanks for the loyal support he received from the officers and brethren of this Lodge during his term of office as Master and pledged his full coöperation with his successor. Bro. Buenaventura expressed in glowing terms his gratitude for the trust placed in him by his brethren and bespoke that measure of coöperation from every member necessary to enable him not only to promote the aims of Masonry but also to accomplish certain material improvements, such as the enlargement of the Lodge Building and so forth, which he has in mind for the good of the Lodge. To this end, he urged the prompt payment of annual dues by every member.

From Hagdang-Bato Lodge No. 87, Manila

The public installation of officers of Hagdang-Bato Lodge No. 87 was held at the Plaridel Temple on Saturday, January 9, 1932. M.W. Past Grand Master F. A. Delgado acted as installing officer and Wor. Bro. Adriano Rivera, P.M. of High-Twelve Lodge No. 82, as Master of Ceremonies. M. W. Grand Master W. W. Larkin, accompanied by members of the Grand Lodge, made an official visitation and distributed the Past Master's diplomas that had been provided; he also pinned the Past Master's jewel on the breast of Wor. Bro. Natalio M. Balboa, the outgoing Master. Remarks were made by the newly installed Master and by M. W. Bro. W. W. Larkin. The ceremonies were followed by a very enjoyable ball and buffet lunch.

Hagdang-Bato Lodge has transferred its meeting place from the Temple on Calle Alvarado to the Plaridel Temple. Its new corps of officers is composed of the following Brethren: Jacinto Policarpio, W.M.; José L. Domingo, S.W.; Ramon Bernal, J.W.; Lo Guiok Chit, Treas.; Natalio M. Balboa, Sec.; A. R. Santos, P.M., Chaplain; Tomas Molina, P.M.; Marshal; José Carmona, S.D.; Ramon F. Dumlao, J.D.; Song Fo, S.S.; Quintin Go Teng, J.S.; Lim Kiu, Tiler.

From Mount Kaladias Lodge No. 91, Dumaguete, Or. Negros

The installation of the officers of Mount Kaladias Lodge No. 91 for the year 1932 was held in the Provincial Capitol on the evening of December 18, 1931. Wor. Bro. Gregorio Almazan, P. M., was the Installing Officer and Bro. Felipe Pastor, Master of Ceremonies. Wor. Bro. C. V. Powers, District Inspector, was present at the ceremonies. Wor. Bro. Juan G. Paraiso, the Master installed, gave a talk on What Masonry Stands For. Wor. Conrado Benitez who happened to be at Dumaguete on the above date also gave a talk. A reception and dance followed the ceremonies. Many prominent people of the province attended.

From Isagani Lodge No. 96, Moncada, Tarlac

On January 2, 1932, the following officers of Isagani Lodge No. 96 for the Masonic year 1932 were installed by Wor. Bro. Rafael Llorente, District Inspector and honorary member of the Lodge: W.M., Sixto Guiang; J.W., Eugenio G. Villanos; Treas., Clemente Terso; Sec., Arcadio Evangelista; S.D., Julian Esteban; S.S., Daniel Santos; Tyler, Anacleto Obillo; Reporter, Teodoro M. Lising.

The following were absent and were therefore not installed that evening: S.W., Alfonso A. Pablo; J.D., Quirino Antonio; Chaplain, Juan Obillo; Marshal, Severino G. Arellano; J.S., Timoteo D. Agustin.

After the installation, speeches were made by Rafael Llorente, District Inspector; Silvino Isla, P.M.; Clemente Terso, P.M.; Eugenio G. Villanos, J.W.; Teodoro M. Lising, Reporter; Sixto Guiang, W.M.

From Bagong-Ilaw Lodge 97, Noveleta, Cavite

On December 26, 1931, Bagong-Ilaw Lodge No. 97, held its first Christmas fête, in connection with the installation of its officers for 1932, at the Lodge hall in Noveleta, Cavite. The party was a lively one and was attended by almost all the wives and children of Master Masons composing this Lodge. After supper, the installation of officers was held, with Wor. Bro. Miguel G. Luna as Installing Officer and Wor. Bro. Vicente M. Vallido as Master of Ceremonies. The following Brethren were installed: Ramón Zapanta, W.M.; Marcelo G. Alvarez, S.W.; Juan Valero, J.W.; Miguel G. Luna, Treas.; Bonifacio Bernal, Sec.; Vicente M. Vallido, Chaplain; Enrique Reyes, Marshal; José A. Alvarez, S.D.; Faustino Gerónimo, J.D.; Nazario Revillosa, S.S.; Emiliano A. Baja, J.S.; Antonio Reyes, Tyler.

After the ceremonies, speeches were delivered by Wor. Bro. Zapanta, and by Wor. Bro. Alvarez, who explained the significance of the gathering. The distribution of gifts to the children then followed. About 65 children, all of them sons and daughters of Master Masons, received gifts consisting of toys and useful articles. A big pine tree glittering with tinsel decorations gave the occasion a Christmas atmosphere. Due to the success of this first family reunion of the members of this Lodge, which was enjoyed by all who attended, it is expected that a similar fête will be given next year instead of the costly public installation.

From Mount Huraw Lodge No. 98, Catbalogan

On December 29, 1931, Bros. Caburian and Pastrana were raised to the Degree of M. M. Work began at 5 p. m. and was over at about 9 p. m. Wor. Bro. Gabler-Gumbert, of Cosmos Lodge No. 8, assisted. After the meeting, the candidates gave a big ball in the Constabulary Barracks which was well attended.

The officers for 1932 were installed on January 9th, last, by Judge Mariano de la Rosa, a P. M. of Isarog Lodge No. 33, the English ritual being used for the first time in the history of the Lodge. Wor. Bro. S. D. Gonzales acted as master of ceremonies. Refreshments were served after the installation which took place behind tiled doors. The new officers are: Master, Vicente C. Santos; Senior Warden, Serafín Macasaet; Junior Warden, Cayetano Froilan; Treasurer, Ignacio Tan Tay In; Secretary, Candido Fornillos; Chaplain, Lao Hoo; Marshal, Francisco Mendiola; Senior Deacon, Marciano Lim; Junior Deacon, I. Tan Sima; Senior Steward, Tan Leong Kee; Junior Steward, Felix Caburian; Auditor, Vicente Oreo; Lecturer, Teodorico Noble; Tiler, Eufracio Salazar.

From Palawan Lodge No. 99, Puerto Princesa

Palawan Lodge No. 99, of Puerto Princesa, held its installation of officers publicly on December 17, 1931. The Acting District Inspector for Palawan, Wor. Bro. Gaudencio E. Abordo, installed the following named elective officers: Gregorio Solis, W.M.; Valentin Macasaet, S.W.; Ramón Ruffy, J.W.; Tan Geok Poey, Treas., and Z. B. Gatchalian, Sec. The installation was followed by a dance, and at 11:30 p. m. refreshments were served. The affair was attended by many members of prominent families of the town of Puerto Princesa.

From Camarines Norte Lodge, U. D., Daet

The news of the granting of a charter to this Lodge by the M. W. Grand Lodge was received with rejoicing by the members.

Our Treasurer, Bro. Gam Bok, has left for China for a brief vacation. Before leaving, he was offered a farewell dinner by Bro. José Munian, attended by all Masons in this valley and their ladies.

Personals

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

Manila No. 1.—Greetings and dues have been received from the following Brethren: Herbert J. Bertram, Harry R. Chadwick, Earl F. Green, Herbert T. Heath (Cuba), John C. Howe, George N. Hurd, John J. Kellogg, Zuldie C. Mitchell, Eustace M. Peixotto, F. W. Spoor, and W. C. A. Palmer.

Cavite No. 2.—C/o Postmaster, Manila, P. I., is the address of the following-named Brethren: B. H. Grubbs, U.S.S. *S-34;* J. J. Huml, U.S.S. *Pillsbury;* D. M. Jones, U.S.S. *Pecos;* E. C. Vlna, U.S.S. *Helena;* D. E. Eaves, U.S.S. *S-39*, and M. Aljain, U.S.S. *Canopus.*

Other new addresses reported by the Secretary are: J. W. Bryant, U.S. Submarine Division-4, c/o P.M., San Francisco, Calif.; J. G. Weikert, 939 Kirkham St., Oakland, Cal.; E. A. Robson, 3976 Delta St., San Diego, Cal.; I. M. Gilbertson, U.S.S. *S-20*, Pearl Harbor, T.H.; F. H. McLemore, U. S. Naval Medical School, Washington, D.C.; M. L. Dodd, P. O. Box No. 287, Williams, Arizona; W.W. Love, U.S.S. *Badger No. 126*, c/o P.M., New York, N.Y.; J. L. Gracey, 7316 Whitaker Ave., Philadelphia, Pa.; Arve Lee, 524 So Ave., Waukegan, Ill.; R. A. Welsh, 54 Race St., Emsworth, Pa.; P. J. Manning, Q.M. Sgt. Fifth Regt., 2nd Marine Brigade, Corinto, Nicaragua.

Bros. S. L. Lucas and Geo. R. D. Chrouser have been granted dimits.

Corregidor No. 3.—Bro. John Fritz Brucher announces his marriage to Mrs. Harriet Sophia Henderson.

Another wedding, which took place during December, was that of Bro. Carl Orton, who married Mrs. Brown.

Bro. I. F. Wiltse and wife announce the birth of a daughter. Both are still in Porto Rico.

Bro. Carson Taylor has left for Los Angeles but is expected to return to Manila.

Bro. L. E. Nantz has recovered from an attack of pneumonia which kept him confined to the hospital for some time.

Among letters recently received by the Secretary were those of Wor. Bro. H. W. Newman, Bro. James S. Kugler, Bro. Samuel H. Edwards, Bro. Robert F. Olds, and Bro. Herman Helland.

Bros. Alexander Macaskill and Ed. Leslie Dayton are awaiting the Second Degree.

Bagumbayan No. 4.—Bro. Eduardo Montenegro is now located at Cebu where he has established a law office.

Wor. Bro. Leo Fischer has had to abandon his projected voyage to the United States.

Island No. 5.—Wor. Bro. J. M. Covington has sent the Editor a very nice Christmas card, receipt of which is gratefully acknowledged. He has also forwarded a copy of a "chain letter" received by him. It goes without saying that he broke the chain.

Southern Cross No. 6.—At the December meeting, the Second Degree of Masonry was conferred on Bros. M. A. Hayes and L. J. McKesson. These Brethren were raised on January 11th.

At the same meeting, Bro. James R. Herdman was elected as Master and Bros. A. J. Balls and R. E. Holmes as Wardens. Most Wor. Bro. W. W. Larkin and Wor. Bro. John R. McFie, Jr., were re-elected as Treasurer and Secretary, respectively.

The wife of Bro. E. Finley Johnson has recovered from an operation for appendicitis performed on December 14th, last.

The wife of Bro. Bernard Treiture, who has been seriously ill, is recovering slowly.

Interesting letters have been received from Wor. Bros. Truman S. Holt and Irving B. Brown.

Biak-na-Bato No. 7.—Wor. Bro. José Arpal is running an interesting story in the Spanish section of the *Far Eastern Freemason*, entitled "Regeneración." Bro. Arpal has a most facile pen and a fertile imagination and his stories are well worth reading.

Cosmos No. 8.—Bro. Bernard H. Berkenkotter sends Christmas wishes and a check for the Christmas Charity Fund from Omaha, Nebraska, where he is experiencing honest winter weather for the first time in many years.

Bro. Francis Seeckts has been suffering from malaria in Bataan and wrote he intended to come to Manila soon for an overhauling.

Bro. and Mrs. Adolf H. Langenheim returned to Manila on December 19th, last, after a pleasant vacation in Europe.

Bro. Arturo Soler has been transferred from Zamboanga to Naga, C. S., with appointment as stenographer for the judicial district.

Bro. John Sinn, master sergeant, has been placed on the retired list and will continue to make his home in Honolulu, where he has been stationed for the past nine years.

Visitors to Manila in December were Bro. William F. Daland, of Sipaco, C. S.; Bro. Amund P. Solberg, of Port Lamon, Mindanao, and Bro. Edward F. Jones, of Cabibihan, Aloneros, Tayabas.

Bro. Alfred F. Kelly has gone to Baguio to join the firm of Marsman & Company there.

Most Wor. Bro. Joseph H. Schmidt and fourteen other members of Cosmos Lodge attended the installation of officers of Lodge Perla del Oriente No. 1034, S. C., on December 19th, M. W. Bro. Schmidt being asked to present the jewel to the outgoing Master and making the principal address of the evening.

St. John's No. 9.—Wor. Bro. Salmon spent the holidays at his hacienda in Cabanatuan.

Bro. W. M. Hughes writes from San Pedro that he has been transferred to the airplane carrier *Lexington.*

Bro. E. D. Hester, U. S. Trade Commissioner, made a trip to the Cagayan Valley to gather data for his office.

Bro. and Mrs. Ruppell report the birth of a daughter.

Bro. Louis F. Rothenhoefer has fully recovered from his operation for appendicitis.

Wor. Bro. Worthen was very successful as "Larry" in the play "These Tourists" staged by the Community Players on December 12th.

Bro. E. S. Turner and family returned to Manila on the *President Hoover.*

Bro. C. W. Squier has left the U. S. Navy and has resumed civilian life at his old home.

Walana No. 13.—A son was born to Bro. and Mrs. D. F. Alejandro at the Misericordia Maternity Hospital, Sta. Cruz.

Wor. Bro. Ramon F. Samaniego's mother died on December 1st and was buried on the 3rd of the same month. The Master, Secretary, and other members of the Lodge accompanied the remains to the Cementerio del Norte.

Wor. Bro. Rafael Araujo was sick in bed with influenza in December.

Bro. Narciso Navarro was seriously ill at his home at 2258 O'Donnell, Sta. Cruz, in December.

Bros. Apolonia Bamba and Segundo David were raised on Saturday, November 28th, together with Bro. Leocadio Hizon, a F. C. of Minerva Lodge No. 41.

Pilar No. 15.—Bro. Gregorio Tiburcio is now with the band on the U.S.S. *Houston* (c/o P. M., Manila, P. I.).

Wor. Bro. Marciano Sayoc reports the death of his child on Jan. 9th.

Wor. Bro. Lorenzo B. Paredes has been transferred from the Cebu Normal School to the Academic Division of the Bureau of Education.

Bro. Dr. Pastor R. Sapinoso has been appointed surgeon with the Philippine Scouts, with station at Fort Stotsenburg, Pampanga.

Bro. Teofilo Monzon was initiated on Dec. 26, 1931.

Letters with dues and greetings have been received from Bro. Julian Olaes, Gen. Land Registration Office, Manila; Bro. Eleuterio Nave, Balanga, Bataan; Bro. Romualdo S. Samano, U.S.S. *Maryland*, San Pedro, California; Bro. José L. Dumlao, San Narciso, Zambales.

Batong Buhay No. 27.—Bro. Emeterio R. Balboa had the misfortune of losing his mother recently, while Bro. Chua Han Tic mourns the death of his son.

A baby weighing 7 pounds was born to Bro. and Mrs. Arturo G. Cayetano at their home at No. 292 Doroteo José, Sta. Cruz.

Wor. Bro. Conrado Tanting has left for China for a short vacation.

New addresses reported by the Secretary are those of Bros. Pedro G. Almazan, 425 Algeciras, Sampaloc, and Yu Eng Luan, 219 Gandara, Manila.

Balintawak No. 28.—Bro. Hugo Cancio took the oath as a member of the bar of the Philippine Islands on December 5th, last.

On January 2nd, last, a daughter of Wor. Bro. Arsenio Natividad was baptized at Gumaca, and on the same day, Wor. Bro. Victoriano A. Tañafranca's son was likewise baptized.

The first degree was conferred on Lt. Pacifico Diva, P. C., on December 12, 1931.

Maktan No. 30.—On November 29th, the Lodge held a special meet-

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ing for the purpose of raising Bro. G. Ornopia.

On December 1st, R. Regis was initiated.

Bros. Guillermo Rubia and León R. Llenos were reported ill in December. The former was seriously ill, fears being entertained for his life, and the latter was suffering from a wound in the head which he received in an automobile accident.

Bros. Fuentebella and Vic. Reynes are in mourning, having lost their wives. Bro. José Sevilla also has had a death in his family, his younger brother having passed away.

At the Annual Meeting, the following-named Brethren were elected to hold office during the year 1932: Sofronio Savellón, W.M.; Vicente S. Isidro, S.W.; Lim Yuk So, J.W.; Go Chan, Treas., and R. Ponce, Sec.

Isarog No. 33.—Bro. Policarpo C. Calma received a Christmas gift in the form of a girl baby presented to him by Mrs. Calma on December 23rd, at the provincial hospital.

Maguindanaw No. 40.—Bro. Pedro M. Lim has been transferred from Dansalan, Mindanao, to a position with the Penal Colony of Iwahig, Palawan.

Bro. M. E. Calinawan has removed from Cebu to Tacloban, his new address being c/o Tacloban Branch, P. C. C., Tacloban, Leyte.

Letters with dues and greetings have been received from Bro. Pablo V. Dulanas, Cabadbaran, Agusan, and Bro. Marcelo Galimpin, Impasugon, Bukidnon.

Bro. Primo Santiago has left for Manila to attend the convention of field men of the Bureau of Plant Industry and visit his home town, Morong.

Wor. Bro. Antonio Pabayo has left for Cebu on business of the firm he represents.

Bro. Julio V. Pacana has been very busy during the last few weeks helping the municipal treasurer with the construction of barrio markets.

Charleston No. 44.—Bro. A. R. Donaghu is now with the Marine Detachment on the U.S.S. *New York* (c/o Postmaster, San Francisco, Calif.).

Bro. Capt. James E. Snow, U. S. M. C., formerly at Tientsin, China, is stationed at the Marine Barracks, San Diego, Calif.

Makabugwas No. 47.—Wor. Bro. Mauro Rodriguez had the visit of his brother Juan, who is a member of Bozeman Lodge No. 18, of Montana, during the Christmas holidays.

Bro. Charles R. Andersor has written a letter from Lucena, Tayabas, where he likes it.

Bros. Pedro Alviola and Donato Pesado have sent their dues and regards.

Sarangani No. 50.—Bros. Duy Su and Lim Sui are back in Davao after a year's vacation in Amoy, China. Bro. Duy Su had the misfortune of falling into the hands of bandits while in China and was not released until after payment of a ransom amounting to over 3,000 pesos.

Bro. Victor C. Bustamante, of Mati, came to Davao in December on official business.

Bro. S. Salvaleon has lost his infant daughter and Bro. Vicente Mitra his mother-in-law, Mrs. Gertrudes Ortiz.

Bro. E. A. Cabrera is sick in the Davao Public Hospital.

Makawiwili No. 55.—Bros. Julio Orillos and Manuel Datiles, supervising teachers of Mambusao and Pontevedra, respectively, attended the Western Visayan Meet in Capiz on December 17, 18, and 19, 1931.

Wor. Bro. Ceferino Sevilla is back in Capiz after an official tour of Occidental Negros.

Pangasinan No. 56.—Wor. Bro. Vicente de Leon proved the value of a notice in the CABLETOW when, upon seeing an item entitled "Los Certificados del Templo Plaridel" in the January number, he forthwith hunted up his certificate and donated it to the Masonic Hospital for Crippled Children, as suggested in the article mentioned.

Isla de Luzon No. 57.—Bro. Pacifico A. Ruiz of Cebu spent Xmas and New Year in his home town, Cavite. He returned to Cebu on Jan. 2nd.

Bro. Nicanor Abelardo sent Xmas and New Year's greetings from Chicago, Ill.

Bros. Bruno P. Baguio, Simon Burdeos, Juan G. Cortes, Primitivo Dalman, V. Frias, Bernabe Ejidang, Max Ed. Heane, and José A. Varcas, are scheduled to arrive from the States early next February.

Bro. Honorio Fajardo is now back home after spending many months in provinces of Northern Luzon, fixing "talkies."

Bro. Maximo M. de Ocampo has left Kansas City, Mo., in a westerly direction. He does not say where his next settling point will be.

Bro. J. M. E. Leon, Jr. has been promoted to the managership of a division of the Luzon Investment Company. Most Wor. Bro. Wenceslao Trinidad is president of this Company.

Labong No. 59.—Bro. Teodorico Bayas has been granted a dimit.

Wor. Bro. José M. Raymundo is on an inspection trip in the Visayas as medical inspector of the Philippine Health Service.

A letter with dues has been received from Bro. Macario Sevalla.

Wor. Bro. Ismael Lapus is in Cabanatuan on business.

Wor. Bro. Genaro Tan Torres has removed his law office from the Filipinas Building to the Heacock Building in Manila.

Wor. Bro. Amado Jacinto, chief of the composing division of the Bureau of Printing, has been promoted to superintendent of works of the same bureau.

Bro. Pio Ignacio has been promoted to cashier of the Malabon Sugar Co.

Wor. Bro. Julian Sogueco, formerly stationed in Nueva Ecija, as district land officer, is now chief of the cadastral plan section of the Bureau of Land in Manila.

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Isabela No. 60.—Bro. Francisco Beltran's mother, Mrs. Sadoca Garcia, died on December 31, last, at the age of 70 years and was buried on the following day.

Union No. 70.—On the convalescent list are a daughter of Wor. Bro. Francisco Nisce, and Manoling, son of Wor. Bro. Leon C. Flor. Among our sick who have fully recovered are the wife of Bro. Guillermo Fideldia, Bro. Basilio Dumo, and Bro. Anselmo Flores and his two children. Still sick in the hospital were at the time of our last report, on January 15th, the wife and two children of Bro. Luis Fe and the wife of Bro. Juan Baltazar Chan Kaosay.

A number of Brethren from Pangasinan Lodge No. 56 and Union Lodge No. 70 attended a baptismal party given by Bro. Manuel Peña at Bauang, and many Brethren were present at a similar party given by Bro. Eleno Orallo.

Bro. Esteban David's son and daughter have returned from the United States.

Makiling No. 72.—Wor. Bro. Juan O. Chioco called at the CABLETOW office on January 3rd to have three volumes of the CABLETOW bound.

Bro. Mariano M. Dia was ill in the Philippine General Hospital during the month of January; he was suffering from stomach trouble.

Kasilawan No. 77.—Bro. Zacarias de Guzman's new address is U.S.S. *Pennsylvania*, P. O. Box 18, San Pedro, California.

Acacia No. 78.—Bro. Ralph Pauli was raised to the degree of M. M. by Elisha Ward Wilbur Lodge No. 101, of Victorias, Occ. Negros, on December 12th, last, as a courtesy to Acacia Lodge No. 78. Wor. Bro. William Campbell and other officers and members of Acacia Lodge, and Wor. Bro. Manuel Garcia, Grand Lodge inspector, were present.

Wor. Bro. Thomas N. Powell made a short business trip to Manila in December.

Taga-Ilog No. 79.—The eldest daughter of Bro. Pedro Tango is convalescing at home, after several weeks at the hospital.

Bros. Gregorio Sanchez, Abasolo, Santos, and Go Kawe were on the sick list in December.

Bro. Modesto Fernandez, back from the United States, is now living at 1125 Trabajo, Sampaloc.

A radiogram with Christmas wishes has been received from Bro. Pio C. C. Velasco, from China.

Bro. Ong Sihan has removed from Marikina Street to his new house on Calle Piedad, Sta. Cruz.

Mt. Lebanon No. 80.—New addresses reported by the Secretary are those of Willard Triska, 3418 Burt St., Omaha, Nebr., and Samuel D. Charlop, 175 Plant St., New London, Conn.

An eight-pound boy was born to Bro. and Mrs. Henry Schober at the St. Paul's Hospital on January 3, 1932.

Bro. George Orfaley has removed his business from the Escolta to 9-11 Banquero (Roxas Building).

The cable has brought Wor. Bro. Samuel N. Schechter the sad news of the death of his father which occurred in New York City.

High Twelve No. 82.—Bro. George W. Chan writes from Shanghai, en route to his home in San Francisco.

Bro. Ong Siong Ya is back from China.

Abra No. 86.—The officers of this Lodge for the year 1932 are: Wor. Bro. Vivencio G. Casia, W.M.; Bro. Cayetano Barros, S.W.; Bro. Fidel Soliven, J.W.; Bro. Esteban Buenavista, Treas. (Re-elected), and Bro. Emilio Jurado, Sec.

Bro. Frederick G. Roth was granted a dimit; he will join Transportation Lodge No. 842, F. & A. M., of Buffalo, N. Y.

Hagdang Bato No. 87.—Bro. Zoilo Galang's novel "Nadia" has met with a ready acceptance and our Brother is now busy getting out a second edition of it. The book is very entertainingly written. Dealing with travel and life in Europe as seen through Filipino eyes, it seems to fill a popular demand, judging by the quick sale of the first edition. Bro. Galang is being congratulated upon his success in the literary field.

Mt. Kaladias No. 91.—Bro. Ramon Ponce de Leon was married to Miss Francisca Arnaiz on December 19, 1931. The marriage ceremony took place at Bais, the home town of the bride, who is a sister of Bro. Luis Arnaiz.

Ma-Bu-Ti No. 92.—Bro. Estanislao R. Lopez writes and sends dues from Romblon where he is now stationed as division superintendent of schools.

Bros. Juan Sibulo and Emeterio Y. Domingo were at the provincial capital recently for the purpose of closing their accounts as municipal treasurers of San Jacinto and Dimasalang, respectively.

Benjamin Franklin No. 94.—The widow of Wor. Bro. James M. Bury was confined for three weeks in the Santiago Hospital with a fractured arm.

A Christmas card has been received from Bro. Preston B. Moyer, now stationed at Fort Lewis, Wash.

The wife of Wor. Bro. P. F. Whitacre has received the sad news of the death of her father.

Service No. 95.—Bro. Robert J. M. Wheeler was married to Miss Esperanza Lebron at the Union Church on January 9th, last.

Isagani No. 96.—On November 21st, last, Bro. Severino G. Arellano was married to Miss Luz Reyes, of the Camiling elementary school. The wedding took place at Camiling.

On January 4th, the Secretary received a telegram to the effect that Bro. Alfonso A. Pablo, S.W., had been down with the grippe since December 13th.

Bro. Eugenio G. Villanos will attend the Carnival in Manila as deputy of the provincial treasurer in the Tarlac booth.

Bro. Zoilo Caragay's truck collided with another at Barrio Mabini, Moncada, and was totally wrecked. Bro. Caragay escaped with a few bruises.

Bagong-Ilaw No. 97.—Bro. Pedro V. Calo sends greetings from barrio Bugas, Borongan, Samar, also a box of shells for the little patients at the Masonic Ward for Crippled Children.

Mount Huraw No. 98.—Bro. Villarin spent a few days' vacation in Catbalogan in December.

Bro. Tan has returned from Manila where he underwent a period of training as reserve officer of the U. S. Army.

Bro. Nario has been appointed deputy sheriff of Samar Province.

Bro. Tizon, of San Antonio, and Bro. Montejo, of Calbayog, were in Catbalogan at the beginning of the year, on official business. Bro. Cevallos also passed through the city on his way to Catarman where he went to inspect the agricultural high school.

Bro. Zamar went with the provincial athletic delegation to Dumaguete, as coach of the baseball team.

Wor. Bros. Santos, Lucero, Orgiles, and Borja were out of town during part of January, having business to attend to in various towns of the province.

Palawan No. 99.—Bro. Eduardo V. Valencia, initiated recently, is getting ready to receive the Degree of Fellow Craft.

Bros. Gregorio Solis, P. K. Seng, and Z. B. Gatchalian will soon leave for Manila. Wor. Bro. Solis will have a conference with the Chief of the Executive Bureau; Bro. Seng intends to visit his family in China, and Bro. Gatchalian has been transferred to the Manila office of the Bureau of Lands where he will work awaiting assignment as district land officer.

Keystone No. 100.—Bro. Rosendo Baron's mother passed away last month.

Bro. L. J. Gomez has lost his father who died at Lemery, Batangas, on December 28th, last.

Wor. Bro. Carreon is confined at Saint Joseph's Hospital, Manila, suffering from intestinal trouble, and Bros. Vicente Bahia and Jacinto Marquez are sick at the Post Hospital.

Elisha Ward Wilbur No. 101.—Bro. Geofrey James was elected to membership by affiliation on December 19th.

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Sección Castellana

THE CABLETOW

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

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

Página Editorial

El Nuevo Gran Maestre

Ya tiene nuevo amigo el CABLETOW. Uno de los primeros actos del Muy Ilustre Hermano Antonio González ha sido contribuir a nuestras columnas un magnífico mensaje que, además de ser de pluma hábil y elegante, no podría ser más oportuno por tratar del insigne Masón cuyo aniversario se celebra con tanto entusiasmo por Masones y profanos en todo el mundo, Jorge Washington. Es más, nuestro M. I. Gran Maestre nos ha prometido un mensaje para cada mes de su incumbencia. Al reunir nuestros votos de éxito a los de todos los Masones de Filipinas, le damos al mismo tiempo las gracias por las muestras de buena voluntad dadas por él a la revista oficial de la Gran Logia que hoy tan dignamente preside.—*L. F.*

La Gran Oración

El Muy Ilustre Hmno. Teodoro M. Kalaw pronunció en la reciente Reunión Anual de la Gran Logia un notable discurso que no solamente es una pieza de arquitectura magníficamente trazada pero tiene un gran valor histórico porque presenta al lector las ideas masónicas de tres de los personajes más luminosos de la Revolución: Rizal, Marcelo H. del Pilar y Antonio Luna. Hemos demorado la publicación del presente número para poder dar cabida en el mismo no solamente al texto original de dicho documento notable sino también a su versión inglesa.

Pieza Arquitectónica del Ven. Hmno. Fidel Fernández

También publicamos en el presente número una pieza arquitectónica que hace honor a su autor, el Ven. Hmno. Fidel Fernández, quien acaba de ascender a la silla oriental en la Logia Makabugwas No. 47. Presidente activo y erudito de una Logia que siempre se ha distinguido por su espíritu progresivo, el Ven. Hmno. Fernández merece nuestros plácemes por su artículo que se titula "El Templo Espiritual."

Cuando Se Ha de Evitar la Suspensión

El suspender a un Masón por morosidad en el pago de las cuotas cuando se halla en situación económica apurada, cuando no puede pagar sus deudas, constituye un acto egoista y cruel en una Logia y es tan contrario a las máximas y al espíritu de la Masonería, que resulta extraño que esto continúe sucediendo. Una vez suspendido, viene otro acto, no menos cruel y egoista, otro paso que aleja de dichas enseñanzas, del mismo corazón y alma de nuestra institución, es a saber: el infeliz Hermano, o su familia, solicita auxilio fraternal y es recibido con un encogimiento de hombros y haciéndose referencia al hecho de que no está en el pleno goce de sus derechos masónicos.

La ley que regula el pago de las cuotas y que prescribe la suspensión por incumplimiento de sus disposiciones se promulgó con el fin de asegurar un ingreso regular de fondos en la tesorería de la Logia y prevenir la morosidad y negligencia de parte de los miembros en este respecto. Pero de más está decir que el legislador no pensó en proveer un método conveniente para aumentar el peso de la carga insoportable de un Hermano que está en situación apurada y para empujarle más adentro hacia la desesperación precisamente cuando más necesita que alguien le socorra.

El hecho de que el Hermano de que se trata ha sido debidamente notificado de su morosidad y no ha solicitado la condonación de sus cuotas o una nueva prórroga para el pago de sus obligaciones no constituye motivo para una suspensión de la clase que se ha mencionado. El contacto entre el Venerable Maestro y el Secretario, por una parte, y los Hermanos, por otra, debe seguir y continuar siendo de tal suerte, que la cláusula que se refiere a la suspensión *ipso facto* por morosidad en el pago de las cuotas nunca puede ser aplicada a un Hermano digno que se halle en situación apurada.

No debe ser suspendido por morosidad en el pago de las cuotas ningún miembro de una Logia sino mediante una concienzuda investigación y sin que se haya dado a la Logia una oportunidad para ejercitar sus sentimientos caritativos.—*L. F.*

¿Tenéis Diploma de Maestro Masón?

Desde tiempo inmemorial, los Masones del Simbolismo han considerado su diploma de Maestro Masón como uno de sus tesoros más preciados.

Como distintivo honroso y prueba de afiliación con una Institución que ha existido muchos siglos y existirá hasta el fin del mundo, el diploma ha descendido del padre al hijo y constituye un legado precioso que se conserva cuidadosamente y se muestra con orgullo.

No cabe comparación entre un mero recibo de cotizaciones, el cual a lo mejor sólo tiene un valor temporal, y el diploma primorosamente grabado que proclama el derecho que ostenta su dueño de participar en las reuniones de una Fraternidad poderosísima compuesta de reyes, potentados, príncipes, nobles y Hermanos de todas las clases de la sociedad, Institución que existe en todo el mundo.

Además de su valor sentimental, el diploma tiene otro muy material. En muchas jurisdicciones masónicas, el recibo de cotizaciones no basta y el visitador tiene que probar su derecho mediante la exhibición del diploma de Maestro Masón con la firma *ne varietur* en el margen.

Ningún Maestro Masón debía de carecer de este importante certificado masónico demostrativo de su condición de Maestro Masón regular.

Mi Mensaje

I

Washington, el Masón.

No es tan solo el deseo de colaborar en las columnas de nuestra revista el que me mueve a escribir, sino también el deseo de tener en las páginas de la misma un rato de comunión espiritual con todos los hermanos de esta Gran Jurisdicción durante los doce meses del presente año masónico.

Considero que es mi deber para con los miembros de esta jurisdicción decirles algo todos los meses a modo de atento y breve mensaje ya que debo a sus sufragios la representación que ostento en las filas de nuestra fraternidad.

En el inicio de mi incumbencia como Gran Maestre de la Gran Logia de las Islas Filipinas debo empezar enviando mis saludos fraternales a todos los masones de esta Gran Jurisdicción, recordándoles que tanto en su Gran Maestre como en los demás oficiales de su Gran Logia tendrán siempre al hermano dispuesto a prestar pronto aquel servicio a que todos nosotros nos hemos obligado en el sacro altar de nuestras promesas.

Un año masónico acaba de finar y otro se inicia y que podrá ser de grandes realizaciones si nosotros no lo habremos de malograr. En las manos de todos está el que no se frustren. ¿Cómo? Procurando ser menos especulativos, menos teóricos y más prácticos. La Masonería es empresa fundamentalmente práctica, aunque se le apellida de especulativa. No se ha formado para formular sistemas abstractos de filosofía, ni de moral, ni de religión. La reciedumbre de su fábrica se hace maleable para adaptarse a las diferentes condiciones y necesidades del hombre. Ha surgido cuando se sintió la necesidad de reunir a toda la familia humana en una asociación en donde todos, aprendiendo a tolerarse y respetarse mutuamente, se presten aquella ayuda necesaria para su constante perfección y felicidad.

Para esta labor necesitamos que nuestras concepciones teóricas pasen del terreno de la especulación al terreno de las prácticas realizaciones. Bueno es que nuestro ideario masónico se vaya enriqueciendo conforme se descubran nuevos valores metafísicos; pero recordemos que la Masonería no termina ahí, sino que su misión es llevar al terreno de los hechos sus filosóficas elucubraciones.

Tal vez hayamos pecado de ser poco prácticos en el ejercicio de aquello que se nos enseña en nuestros templos. Ahora es tiempo de que nos corrijamos.

No ha de terminar nuestra labor al cierre de nuestros talleres. En nuestro hogar, en nuestras reuniones profanas, en nuestros lugares de trabajo, en nuestros centros de recreo, en una palabra, allí donde nos encontremos allí se pondrán en práctica las lecciones que hemos aprendido en nuestra carrera y vida de masones.

Que no se diga que nos mantenemos ajenos a nuestros problemas sociales o domésticos. Que no se diga que no nos hacemos oir en aquellos asuntos que afectan a los intereses públicos y que están ligados a nuestra labor masónica. Que no se diga que nos interesamos poco por la cosa pública cuando la razón de ser de nuestra institución es el bienestar y el mejor servicio de la comunidad.

Alguien ha dado la voz de alarma tratando de sacudir cierta aparente indiferencia que se dice corre en nuestras filas en lo que atañe a asuntos de la colectividad. Tal vez esto no fuera cierto; pero ya es hora de que demos pruebas inequívocas de que nos estamos empeñando en una labor altamente masónica que tiene por objetivo el cooperar con todos en la mejor y más acertada solución de aquellos problemas o asuntos públicos que afectan fundamentalmente a la vida de la colectividad.

No seríamos dignos de aquel hermoso ejemplo de espíritu cívico y de laborantismo práctico que nos legaron nuestros ilustres antepasados si nos limitáramos a una mera labor de rutina dentro de las cuatro paredes de nuestros templos. Nos destruiríamos a nosotros mismos como masones si nos encerráramos en el reducido espacio de nuestras logias. Nuestro campo de acción está más bien fuera que no dentro.

En este mes conmemoramos el segundo centenario del nacimiento de un ilustre masón: JORGE WASHINGTON. Su gran obra libertadora es un verdadero ejemplo de masonería práctica. Estudiarle a la luz de nuestras fundamentales predicaciones es de necesidad en estos días.

El que fué Gran Comendador ALBERT PIKE, en sus disertaciones sobre el grado de MAESTRO, trae el siguiente pasaje que, traducido más o menos literalmente de su obra intitulada MORALS AND DOGMA, dice así a la página 74:

"Parece ser que la más grande ambición humana es la de subyugar la voluntad de su prójimo y cautivar su alma porque así se ejerce sobre él el más completo dominio. Eso informa la obra de todo proselitismo y de toda propaganda, tanto la de Mesmer como la de la Iglesia de Roma o de la República francesa. Ese es el apostolado tanto de Josué como de Mahoma. Solamente la Masonería es la que predica la TOLERANCIA, el derecho del hombre a guiarse por su propia fé, el derecho de los Estados (mejor pueblos) a gobernarse por sí mismos."

Hemos dicho antes de ahora que la gran obra de la Masonería ha sido y será la liberación del hombre de todo yugo que le domine. La sujeción del hombre por el hombre, la sujeción de los pueblos por otros pueblos, ha sido siempre el mal que ha tratado de corregir la Masonería. Extirpar este mal, ha sido su magna labor; más bien, su razón de ser. Es por esto porque la Masonería inculca en sus disertaciones esta sublime lección. Y decimos sublime porque responde a las naturales ansias del espíritu.

Pues bien, Washington, como masón, no podía olvidarse de esta lección. Y como él, todos aquellos masones que dieron vida a la naciente República del Norte. Y si en este número conmemoramos el segundo centenario del nacimiento de Washington lo hacemos porque como masones nuestras ansias toman carne de realidad en su gran obra redentora.

Las dos figuras que en el período de la historia de dos siglos atrás se levantan formidables como pirámides imperecederas en la vida de los pueblos son las de Washington y Napoleón. Pero la historia los juzga y su veredicto es de inmarcesible gloria para el primero y de terrible anatema para el último.

Los dos se hicieron grandes al calor de ideas diametralmente opuestas. Washington fué el apóstol de la Libertad. Napoleón fué la encarnación de la Tiranía. Washington fué el LIBERTADOR. Napoleón sojuzgó pueblos. El genio de Washington se pone al servicio de la causa de los oprimidos. El genio de Napoleón aparece como un monumento de Opresión. Washington proclamó con su obra el derecho de los hombres y de los pueblos a su completa libertad. Napoleón trató de arrancar a los hombres y a los pueblos sus inalienables derechos a la vida y a la libertad.

Es por esto porque decimos que la obra de Washington es un ejemplo de Masonería práctica. La Masonería ha estado siempre luchando contra la Opresión, contra la Tiranía. La Masonería ha sido siempre la abogada de hombres y pueblos oprimidos. La Masonería ha proclamado siempre que la libertad es un derecho inalienable en la vida de los hombres y de los pueblos. Washington no ha hecho otra cossa que poner en práctica estas predicaciones masónicas. Su obra es la encarnación de nuestras seculares enseñanzas. Él mismo es la encarnación de nuestro ideario.

Hemos de terminar este mensaje, pues, convidando a todos a honrar reverentes la memoria de este ilustre patricio y masón recordando constantemente que una Masonería práctica y vigilante, como la de él, es la mejor salvaguardia de los intereses colectivos, la mejor garantía de la felicidad de los pueblos y de los individuos.

ANTONIO GONZÁLEZ, *Gran Maestre.*

Gran Oración

Pronunciada por el Muy Ilustre Hmno. Teodoro M. Kalaw, Gran Maestre Pasado de la Gran Logia de M. L. y A. de las Islas Filipinas, en la Reunión Anual, el 26 de Enero de 1932.

Muy Ilustre Gran Maestre:
Venerables Hermanos:

Hay un cuerpo de principios, enseñanzas y prácticas que los masones respetan y obedecen como su Ley de las leyes. Se les ha dado el nombre de Antiguos Límites de la Francmasonería en castellano, y *Ancient Landmarks* en inglés. No todos coinciden en el número de sus articulados porque, recogidos de las antiguas tradiciones orales o escritas desde la infancia de la institución, algunas autoridades históricas incluyeron preceptos de carácter secundario que otras autoridades consideraron impropios para un Código Fundamental. Todos, sin embargo, coinciden en lo esencial, en lo estrictamente esotérico, en la tradición pura y genuina, y eso es lo que constituye lo más característico de la Francmasonería, porque es su espíritu, su esencia vital, su ley básica.

Si dirigimos una mirada retrospectiva a los años aquellos en que se estableció aquí por primera vez la rama local indígena de la Fraternidad, la memoria de tres eminentes filipinos resurge ante nosotros radiante y majestuosa. Son los tres fundadores locales de nuestra Institución. Ellos no solamente instituyeron aquí logias masónicas, que esto era lo meramente material y personal, sino que dejaron interpretada la doctrina masónica y establecido el cuerpo de preceptos del francmasón, en su más genuina pureza y esplendor.

Antonio Luna preparó el Código escrito, al estilo del que entonces y aún ahora se observa en muchas Grandes Logias y Grandes Orientes de América y Europa. Conciso, breve, dogmático. José Rizal discurrió sobre nuestros principios en una notable y elocuente conferencia dada en la Logia Solidaridad de Madrid. Y Marcelo H. del Pilar, a su vez, nos proporcionó en discursos, cartas y circulares, un hermoso programa de fe y acción como nunca se hizo mejor para poner en práctica nuestros elevados principios.

Estos escritos de los fundadores de la Masonería Indígena constituyen, a mi modo de ver, nuestra ley complementaria local, porque son la interpretación más autorizada de nuestras doctrinas a la luz de nuestra educación e historia. Forman parte de nuestra tradición heredada. Son los primeros rayos que, filtrándose al través de los años, nos iluminan en el camino de nuestras luchas hoy tan brillantemente como ayer.

Mi propósito ahora es compilar en forma sintetizada los preceptos y pensamientos que los tres masones eminentes nos dejaron, como una contribución al estudio y propagación de nuestras enseñanzas y como un homenaje de justicia y veneración a los tres hermanos ya muertos.

DOCTRINAS MASÓNICAS DE LUNA

Todos los hombres son hermanos cualesquiera que sean su raza, nacionalidad o posición. La libertad de conciencia y la de pensamiento son derechos inherentes a la personalidad humana. No reconocemos distinción entre libres y esclavos. Prohibimos terminantemente en el seno de nuestras Logias toda discusión acerca de la conducta y fines de cualquier partido político que pudiese alterar nuestra fraternidad.

El trabajo es una necesidad. Condenamos al vago y al holgazán. Examinamos la vida, la conducta y las costumbres de los que piden entrada en nuestros templos para ver si persiguen un objetivo sano y no mezquino, y para asegurarnos de que están capacitados, ahora mismo o después de una corta educación, a practicar la vida del perfecto masón.

La vida del masón incluye los siguientes hábitos y conducta: ejecutar la temperancia, ser industrioso y aplicado en su profesión, fiel a su jefe o maestro, practicar la virtud, partir su pan con el necesitado, no comer el de otro sin pagarlo, enseñar el verdadero camino al viajero extraviado, huir del juego, la embriaguez, la usura y todos los vicios que condena la moral, y prestar a sus hermanos cuantos socorros, auxilios y protección le permitan su estado y circunstancias.

Nuestros secretos y juramentos no se oponen en lo más mínimo a la religión, a las leyes y a la moral.

No exigimos de nuestros miembros la abjuración de sus principios religiosos. No osamos penetrar en sus dogmas peculiares. Nos basta saber que profesan una religión y que creen en Dios y en sus grandes obras.

No necesitamos poderosos, pero tampoco admitimos personas que no tengan una ciencia, arte, oficio o renta con que poder atender a las necesidades de su familia y, sin menoscabar esos primeros deberes, ofrecer un pequeño sobrante a la caridad y la filantropía.

Nuestro Código masónico es el siguiente:
Adora al Gran Arquitecto del Universo que es Dios.
Ama a tu prójimo como a tí mismo.
Detesta la ira, porque ésta sólo cabe en el pecho del necio.
Arroja lejos de tí la avaricia porque es vanidad.
Estima a los buenos, compadece las flaquezas del prójimo, huye de los malos. No odies a nadie.
Escucha la voz de tu conciencia, si es justa.
Sé el padre de los pobres: cada suspiro que tu dureza les arranque será un anatema que te cubrirá de oprobio.
Respeta al viajero, tiende tu mano al indigente, fortalece al débil, cubre al desnudo, parte tu pan con el hambriento y dale albergue al peregrino.
Evita las querellas, precave los insultos y procura que la razón te acompañe en tus actos.
No abrigues el orgullo y sé humilde sin bajeza.
Defiende al oprimido y protege la inocencia.
El culto de la Masonería es la ciencia y la virtud.
Sus dogmas, la prudencia y el valor; uno para todos y todos para uno.
Sus misterios: la luz y la razón.
Sus preceptos: la caridad por la humanidad y para la humanidad.
El socorro y protección entre los masones hasta perder la vida, si preciso fuera, es irremisiblemente obligatorio y de ley.

DOCTRINAS MASÓNICAS DE DEL PILAR

Nuestro objeto es difundir la luz de la civilización y propagar la necesidad de que se tome por norma de las acciones humanas la dignidad en los sentimientos, la cultura en los modales, la benevolencia en el trato social, y la libertad en la inteligencia.

La Masonería no es una sociedad de socorros mútuos; entra en su programa la mútua protección; cada masón está obligado a proteger a sus hermanos, pero no es éste su principal objetivo: su ideal es mucho más elevado: es sostener el imperio de la fraternidad universal para todos los hombres del universo, y consiguientemente sostener el imperio de la democracia, la autonomía real y efectiva de la individualidad humana, frente a frente con las pretensiones avasalladoras de la ambición que nutre su vida con la absorción de los derechos del pueblo y riega su felicidad con las lágrimas del menesteroso.

Los deberes del hombre son dos: deberes para con su Criador y deberes para con la Humanidad. De los primeros

se ocupa la Religión; de los segundos, la Masonería. No invadimos la jurisdicción de las religiones. Nuestro objeto es distinto. La relación que cultivamos y aspiramos perfeccionar no es precisamente la del hombre para con Dios, sino la del hombre para con la humanidad.

Admitimos en nuestro seno a todos los hombres sea cual fuere su creencia religiosa, porque en cada inteligencia humana, en las manifestaciones de su conciencia religiosa, el masón respeta los destellos de la luz divina, y no las discute, no las profana, con ingerencias de suyo perturbadoras.

No nos hacemos solidarios de ninguna secta religiosa. Y las guerras, los asesinatos, las hogueras que perturbaron a la humanidad en nombre de los principios religiosos, la sangre vertida en nombre de las diversas divinidades, de sus encontrados atributos, de la deificación de los diferentes objetos, lejos de mancillar el mandíl del obrero masón, aquilataron su pureza, constituyéndolo en bandera de paz que tranquilizó la encarnizada lucha de los exclusivismos religiosos.

Respetamos las diferentes creencias religiosas, no turbamos la paz de las conciencias honradas, y en lo que respecta a esos que, apegados al rigorismo de la intolerancia, se hacen incompatibles, no solo con los masones sino con el resto de la comunidad, los miramos con piedad, con tolerancia. El Dios de amor no debe ser origen de mútuas odiosidades.

Es imposible el perfeccionamiento de la humanidad sin la libertad del hombre; y así las instituciones sociales, las congregaciones políticas, los lazos políticos, sólo tienen razón de ser, sólo pueden subsistir, en cuanto llevan por objeto la defensa y protectión de la libertad.

La tiranía pretendió ahogar la libertad del pensamiento y sus manifestaciones, la de asociarse y otras aspiraciones de la vida social; pero en frente de la tiranía surgió la Masonería, que ha venido personificando la protesta universal contra las aspiraciones de la tiranía.

Si desde el trono la tiranía ha soñado en la manera de facilitar la decapitación de todo el género humano, la Masonería consagra sus afanes a la tarea de fraternizar a todos los hombres, borrar las diferencias de patria, de raza y de color, anular las guerras, sofocar el ruido de las armas y de las cadenas con el ruido del trabajo y de la industria.

Con respecto a Filipinas, la Masonería es el cerebro llamado a pensar por nuestros pueblos. Hagamos que, si no en nuestras leyes, podamos establecer en nuestras costumbres populares el amor a la libertad, a la igualdad y a la fraternidad. Hagamos que en nuestros talleres se estudien problemas de organización, sea económica, política, militar, comercial, etc.; y que cada cual emita sus ideas, celebre conferencias en materias que domine, el comerciante sobre comercio, el agricultor sobre agricultura, el militar sobre milicia, etc. Lo que necesitamos son hábitos de dirigibilidad, hábitos de vida colectiva.

En cuanto al ejercicio de la caridad masónica, nuestra práctica es buscar la pobreza vergonzante, hacer llegar a su domicilio el socorro de la Masonería y darle a entender que ese socorro procede de un grupo de hombres que oculta su obra benéfica porque no pide la gratitud del beneficiado, ni le impone condiciones para obtener dicho socorro, de modo que profese las creencias religiosas que profese, se confiese o deje de confesarse, comulgue o no comulgue, oiga misa o no oiga misa, se le ha de socorrer, porque al socorro tiene derecho.

DOCTRINAS MASÓNICAS DE RIZAL

Las tres palabras que encarnan grandes ideales de la Masonería son: Ciencia, Virtud y Trabajo.

La Masonería es defensora y sostén de la Ciencia. Del mismo modo que las bellas letras se refugiaron en un principio en los tranquilos y sosegados claustros de los monasterios, así también la Ciencia se refugió en la Masonería, durante las épocas bárbaras, para levantar los sublimes monumentos arquitectónicos de las pasadas centurias. Si la Ciencia está libre hoy, es por la Masonería que fué su nodriza, que la guardó como una llama sagrada mientras rugía la tempestad. Y ahora, vuelta la calma, la entrega de nuevo al mundo para que le alumbre con sus rayos. ¿Qué hubiera sido de la ciencia sin los misterios de que la rodearan los sacerdotes egipcios y los antiguos magos? Como semilla, apenas roto el perispermo, entregada a las furias de los elementos, habría perecido en manos de la ignorancia y del abandono.

La Religión quiso sujetar y tiranizar a la Ciencia. Como la Religión era poderosa, la Ciencia sufrió largo cautiverio. Y ¿quién la libro? La Masonería, que proclamó la libertad de la razón humana y trabajó para que se la reconociese. Es nuestro deber, pues, velar por la Ciencia y volver a luchar por ella siempre que se encuentre en peligro.

El trabajo es un elemento de progreso que está realizando maravillas en todos los órdenes de la vida; pero no olvidemos que ello ha sido gracias a la libertad masónica y a la buena distribución de los obreros instituida desde antiguo por los masones egipcios. Cuando veamos el joven robusto y activo al lado de la madre decrépita y débil, pensemos en que ella la ha llevado en su seno, le ha cuidado tierno niño, y le ha dado la savia de sus pechos. Fué en el seno de talleres masónicos de la Santa Vehme donde se refugió la libertad humana para trabajar contra los castillos feudales de Alemania. Y fué en talleres masónicos donde el espíritu del hombre trabajó noche y día para derribar la siniestra Bastilla, hundir un trono, igualizar a los hombres y completar la gran obra del Nazareno. El masón trabaja, pero es su deber trabajar más. Que los masones de los pueblos libres se ocupen del engrandecimiento del comercio y de las obras de beneficiencia; pero no deben descansar jamás mientras la tierra alimente un tirano, mientras la noche recoja en sus ecos las quejas de los oprimidos, mientras haya esclavos, mientras haya opresores.

¿Qué es la Virtud? Cada pueblo conoce la Virtud a su modo. La Virtud fue practicada diferentemente por el Chino, el Indio, el Persa, el Judío, el Griego. Mas luego las doctrinas se adulteraron, faltó la fe, el espíritu religioso fermentó en espíritu de secta, los que predicaban igualdad y pobreza quisieron ser señores y ricos, y entonces la virtud se confundió con la intolerancia y el fanatismo y, cuando más inofensiva, adoptó las formas de la antinaturaleza. Fué virtud el celibato forzado cuando Dios dijo "creced y multiplicaos"; fué virtud el horror a lo bello, el odio al amor, cuando toda la naturaleza es hermosa, cuando desde la luna a la flor, toda la creación predica amores; fué virtud el ayuno y la abstinencia cuando el hombre necesita desplegar y multiplicar sus fuerzas para emplearlas en el servicio de sus semejantes; fué virtud el azotarse y rebajarse cuando el dolor es la protesta de la naturaleza y cuando el reptil mora en el fango y Dios en las alturas; y en fin, fué virtud la ignorancia misma cuando la sabiduría es atributo divino, cuando la inteligencia es un don y cuando el hombre sólo se redime merced a sus profundos estudios.

Siglos bárbaros aquellos en que las emanaciones de los claustros trastornaron de esa manera las inteligencias humanas. Pero aún podía descender más, y descendió, en efecto, y la caida de la razón fué más grande y más profunda, y entonces se llamó virtud el odiar a los hombres que no profesen la misma fe, el destruirlos y el quemarlos; llamóse Virtud, el recitar palabras sobre palabras, disparates sobre disparates, y quizás blasfemias sobre blasfemias, delante de imágenes de hombres santificados y deificados; llamóse virtud el creer en imposibles y el rechazar las conclusiones de la ciencia y de la experiencia; virtud, la fe en el absurdo, el dar al Papa, para que sostenga su boato, el dinero que se niega al joven para que ilustre su inteligencia; virtud la locura, la insensatez, lo ridículo; y se llamaron virtudes hasta los mismos vicios con tal de darles cierta capa de religión.

¿Cómo entendemos la Virtud los Masones? Para noso-

tros, la Virtud es el constante cumplimiento del deber. Y ¿en qué consiste el deber? Consiste en trabajar para la redención de la humanidad, porque una vez dignificado el hombre habrá menos desgraciados y más felices en lo que cabe, dada nuestra condición. La humanidad no estará redimida mientras haya hombres explotados, mientras haya razas oprimidas, mientras haya inteligencias castradas y mientras haya ojos cegados, para que otros vivan como sultanes y sólo ellos se recreen ante la contemplación de la hermosura. La humanidad no estará redimida mientras la razón no sea libre, mientras la fe quiera imponerse a los hombres, mientras los caprichos sean leyes y mientras haya naciones que sojuzguen a las otras. La humanidad, para que conquiste el alto destino a que Dios le guía, necesita que en su seno no haya disensiones, que las plagas no la diezmen y que no resuenen en su marcha ayes y maldiciones.

He ahí la labor de la Masonería

* * *

Estas palabras, enunciadas por nuestros padres hace más de cuarenta años, son las mismas que pronunciamos hoy, cada día. Lo más grande que tiene la Francmasonería es la eternidad de sus principios enaltecidos y magnificados en cada generación por el genio de sus más grandes hombres.

Gracias a todos.

El Templo Espiritual

Por el Ven. Hmno. Fidel Fernandez, Ven. Maestro de la Logia Makabugwas No. 47, M. L. y A., Tacloban, Leyte

Masones somos y como tales fácil es afirmar que nos diferenciamos de los demás que no lo son y, porque lo somos, esta distinción nos obliga a obrar de un modo característico que haga fácil distinguir un masón del que no lo es.

El menos perspicaz habrá notado que acabo de soltar un juego de palabras, o un círculo vicioso, si queréis, cosa que hago adrede para dar énfasis, para esculpir en la mente de cada uno que ser masón no es ser un cualquiera, porque la Masonería vino al mundo no para reir ni gozar, sino para padecer y llorar, pues es el sino de los redentores, y esta Institución, si no hubiera miserias y males en el mundo y una humanidad que redimirse de estos males y miserias, no hubiese nacido.

El Senado romano envió desde Roma a un senador para conocer de cerca a Jesus, de quien hizo después la siguiente descripción: "de estatura regular; el color blanco como la leche; nariz recta; el cabello de color castaño claro, peinado a la usanza de los antiguos nazarenos, cayendo en bucles sobre las orejas y las espaldas; su mirar indescriptible y de un conjunto sublimemente harmonioso. Nadie le ha visto reir, muchos le han visto llorar".

Rizal era triste y taciturno por naturaleza, le gustaba estar con sus amigos; pero jamás compartió con ellos en sus risas y algazaras.

No quiero decir que, como masones, seamos adustos en nuestro semblante y comportamiento en la sociedad, nó; porque las buenas y peculiares cualidades con que el G. A. plugo adornar a cada uno de nosotros son las más propias. Lo que quiero significar es que, como masones, sintamos alma adentro los males que estamos llamados a combatir, ya que esta acción que estamos determinados a proseguir es un deber ineludible que hemos contraido al lograr ver la luz.

Que la Masonería tiene que cumplir con estos deberes, para nosotros es claro; porque sabemos que su objeto y fín desde su nacimiento, que se puede fijar desde los albores de la humanidad, ha sido defender al opreso, y consolar a la humanidad doliente; porque el hombre vino al mundo rodeado de miserias y dolores, mecido en brazos de las pasiones; si es fuerte opresor y si débil oprimido, y por lo mismo que nada hay nuevo debajo del sol, lo que ahora contemplamos, contempló la humanidad prehistórica y contemplarán todos los que después de nosotros vendrán; pues tanto el hombre de entonces, como el de hoy y el de mañana es tabernáculo o cuchitril, esto es, o virtuoso o malvado.

La legendaria historia de la Masonería comienza desde que el Creador Infinito en la aurora de los tiempos dijo: "Hágase la luz" y la luz fué. Pero con arreglo a una cronología que muchos aceptan, nosotros estamos en el año 5931 de la Era Masónica, así como estamos en el año 1931 de la Era Cristiana.

La Masonería es la institución que más ha resistido a todos los embates. Reyes, hombres poderosos, religiones, etc., se suceden turnándose para atacarla, para retirarse vencidos y amañar después otros inútiles ataques. Su inexpugnabilidad siendo a toda prueba, ya no os hablaré de los ataques de fuera. Trataré de los males de dentro que deben intrigar a todo buen masón; porque pueden enseñorearse en nuestros corazones y por ello no podamos cumplir el santo fin para el cual nos hemos empeñado, con nuestra hombría de bien, con nuestra palabra de caballeros, en ser miembros u obreros activos y diligentes.

Hay oradores que cuando hablan de los ideales sacrosantos de la Masonería se vuelven tan inspirados y elocuentes que ante ellos Cicerón y Demóstenes se callarían de vergüenza. Pero el verdadero masón es el que oye con fruición y practica con devoción los principios masónicos.

Nuestro grande y sabio maestro Salomón dijo: "Siete cosas detesta el Señor:

1.a—Un semblante airado.
2.a—Una lengua mentirosa.
3.a—Manos que vierten sangre inocente.
4.a—Un corazón perverso.
5.a—Aquel cuyos pasos dirigen hacia la perdición.
6.a—Un testigo falso.
7.a—El que siembra discordias entre hermanos."

San Pedro habló también de estas siete cosas como muy abominables, particularmente entre nosotros; porque somos una sociedad de amigos verdaderos, ligados fuertemente por la fidelidad y el amor fraternal y hasta por una misma ley, una misma patria y una misma religión.

Cuando más reflexionamos sobre el estado actual de la sociedad más nos convencemos de que los principios que hemos prometido y jurado practicar y defender son necesarios en toda sociedad de hombres que viven en este falso mundo de discordias, hipocresías, y traiciones y en donde muchos, débiles de entendimiento y espíritu, confían más en vanas ostentaciones de poder y riqueza y en que casi todos tienen aún mucho que aprender que la Religión, ese algo espiritual que une al hombre con su Dios, es la única que puede conducirnos a la suma perfección, mediante el santo amor y temor de Dios y que ella debe residir en lo más íntimo del alma, donde Cristo quebranta la cabeza de la serpiente que reside en nosotros, destruyendo nuestras malas inclinaciones y en donde el Señor levanta su trono, consagrándonos como templos donde habita su santo espíritu.

En este sentido solamente podemos considerarnos como verdaderas piedras vivas que forman el conjunto de un Edificio espiritual y en este solo sentido podemos alegrarnos de gozar de la verdadera libertad como servidores de Dios, sin malicia ni corrupción y ayudados de la gracia del cielo podemos hacer el propósito firme de desterrar nuestras malas pasiones, aquellas pasiones mencionadas por nuestro grande y sabio maestro Salomón y por San Pedro como condenadas por el G. A. D. U.

Entonces si conseguimos estos deseos tan santos, nuestra Logia podrá llamarse verdadera casa espiritual y todos sus miembros, piedras vivas, sacadas de la Roca de las Edades, y ataviados de adornos del más alto valor espiritual, libres serán, jamás esclavos de nada ni de nadie; porque el G. A. D. U. los libertará de las turbulentas pasiones que envilecen, de los remordimientos del crimen y de las garras del egoismo.

Sabiduría, belleza y fortaleza nos acompañarán siempre. Aquella sabiduría que desciende de lo alto, emanación pura de la gloria del Altísimo, destello de la luz inmortal, espejo sin mancha del poder de Dios e imagen de su infinita bondad, más hermosa que el sol y que está por encima de toda órden estelar, pura, tranquila, bella, fácil, la cual quienquiera la encuentre ha encontrado la vida. Aquella belleza que brilla en todo lo santo, cual es, el tesoro de la caridad, el manto de la humildad y la prudencia y la práctica constante de los deberes religiosos, morales y sociales. Aquella fortaleza que no es efecto de la fuerza muscular ni que se goza en la opresión, sino refugio para el desgraciado, lazo de unión entre hermanos y fuente de consuelo para nuestros propios corazones.

En todas nuestras mútuas relaciones debemos recordar que somos hermanos, quienes, a pesar de ser libres, están en el mismo Nivel, unidos todos dentro del Compás del amor mútuo, ajustando la conducta al Cuadrante de hacer a otros lo que quieren que otros hagan a ellos.

Estas cosas no son nuevas, son fundamentales principios y prácticas de inmutable obligación en nuestra sociedad. Fluyendo de la fuente original desde tiempos remotísimos, llegaron hasta nosotros en corriente pura e incorruptible por conducto de los tiempos y seguirán su curso con más fuerza e ímpetu hasta que el admirable concierto que se observa en esta fábrica terrestre sea extinto en el orden infinito de la eternidad.

Sólo bebiendo en tan sagradas fuentes como obrando con arreglo a tan sacrosantos principios, los verdaderos masones del pasado como del presente y de los tiempos por venir y de todos los climas y edades, han podido, pueden y podrán hacer callar a esa casta de eternos detractores y convencerlos que las únicas cualidades que honramos son aquellas que hacen de uno hombre probo y ciudadano íntegro y que los únicos edificios que pretendemos levantar son templos para la virtud y cárceles para el vicio.

¿Qué ha sido de un sin número de instituciones en el mundo y aún invencibles imperios, reinos y repúblicas? Sus hombres más poderosos y sabios en laudable emulación han dedicado lo mejor que tenían para su perpetuación, engrandecimiento y bienestar; mas todos sus esfuerzos han sido vanos y ¿por qué? Porque no han escogido, admitieron en la estructura del edificio que construían malos, desemejantes y heterogeneos materiales, como el orgullo, la ambición, el egoismo, la malicia, la traición, la hipocresía, la envidia y la maledicencia, vicios o materiales que nosotros desechamos en nuestra Institución. Por esta causa la fábrica, incapaz de soportar la carga, vacila en sus cimientos, o arrasada por un alud o venida a tierra por intestinas discordías. ¡Oh son los meteoros de las edades, espectáculos del mundo para lección de la humanidad! Nacen, se levantan para caer y sumergirse debajo del horizonte, no quedando de ellos sino la pálida fantasma de su pasada grandeza y la triste lamentación por sus marchitadas glorias.

Tales son los cambios y las revoluciones que esta Fraternidad ha llegado a presenciar en su marcha a través de las edades. Enclavada en una eminencia con los cimientos hasta lo más profundo de la tierra y lá cúspide tocando los cielos, como en un turbulento océano debajo de sus piés, ha visto aparecer y sumergirse estados e instituciones en el mundo y sólo ella, reforzada por los santos principios antes mencionados, la sublime fábrica de nuestra Constitución ha permanecido incólume a través de los tiempos y así permanecerá esplendente y bella mientras el sol alumbre el día y la luna en su plateado carro presida en la majestad de la noche.

En verdad, si todos nosotros supieramos como vencer las pasiones malas e incongruentes en nuestros corazones y dieramos lugar a que hábitos buenos y nobles las sustituyan, todos, individuos y Estados, ya que éstos son un agregado o compuesto de aquéllos, serían felices, las instituciones duraderas, libres de intestinas convulsiones y ninguna nación iría contra otra para conquistarla y oprimirla. Entonces el mundo sería una inmensa Logia de hermanos, unidos todos por la armonía y el amor fraternal, obedientes todos a la voluntad suprema del G. A., del Supremo Dador de todo bien, de toda felicidad.

No creáis que esto es una pura ilusión, una utopía, una idea halagüeña irrealizable, nó. Esta gloriosa era nos ha sido prometida y a ella tienden o se dirigen todos nuestros esfuerzos, es decir, a su pronta realización; porque los principios que sustenta la Fraternidad sólo conducen a la realización de esta esperanza y a ningún otro fin más. Y ¿con qué medios? Con la práctica de la justicia, la verdad, la libertad, procurando que los otros sean felices, tanto como procuramos nuestra propia felicidad y haciendo de esto un hábito, infaliblemente luego seremos buenos por naturaleza.

Todo aquel que es fanático, parcial, de estrecho criterio, egoista y de corazón insensible, debe ser desechado de entre nosotros en gracia a nuestros puros y sanos propósitos. Mirando desde un punto de vista superior a ciertas minucias y pequeñeces de partido y religión, debemos imitar al Supremo Hacedor que no repara en nación, religión ni lenguaje, sino en la pureza de la intención, en aquel que más le teme y en el que obra justicia.

En el día final, cuando Dios recompensará a sus fieles servidores ¿preguntará por ventura si nosotros pertenecemos al Protestantismo, a la Iglesia Nacional Filipina o a la Romana? ¿si oramos en este o en otra lenguaje o cuando lo hacemos vamos vestidos de blanco o de negro, de un traje costoso o de harapos?

Ciertamente no será así; porque Él no está hecho según el padrón humano de miserias y concupiscencias, como pretenden ciertas religiones en boga, sino de justicia y misericordia, de sabiduría y poder, de pureza y bondad inefables.

Lo que con toda certidumbre preguntará es: ¿Has amado a tu Dios en tu prójimo y no a tu prójimo en tu Dios? ¿Has abierto tu corazón a los quejidos de los pobres desamparados? ¿Has dado de comer al que tenía hambre? ¿Has dado de beber al que tenía sed? ¿Has dado albergue al que lo necesitaba? Cuando enfermos ¿los has visitado? y, encerrados en las cárceles, sin temor al que dirán las gentes ¿los has visitado y derramado en su corazón el bálsamo del consuelo para su regeneración y conformidad?

Estas serán y no otras las preguntas finales cuando ante el G. A. rendiremos las últimas cuentas. Estas serán y no otras las preguntas que nos dirigirá el Supremo Juez, más brillante que el sol en su trono de justicia, en aquel terrible momento.

Ninguna Institución social, política ni religiosa puede igualar a la Masonería en la gloriosa posición que ocupa en el mundo, a pesar de contar con tan poderosos enemigos afuera y tantas apatías, deserciones y aún traiciones adentro. ¿No sería ella más gloriosa si nosotros sus hijos fuesemos todos fieles a sus mandatos?

¡Sublime misión es la de la Masonería en la tierra! ¡Que altísima honra, distinción y gloria pertenecer a ella!

Si todos los masones observaran en su vida cuotidiana los principios y prácticas que todos reconocen y a que todos están conformes dentro de las Logias, la Masonería podría hacer más que todas las fuerzas e influencias combinadas para convertir una patria en una ideal república, donde la justicia, la equidad y la fraternidad sustituirán al egoismo, a la injusticia, a la pobreza, al vicio, a la opresión y a las contiendas.

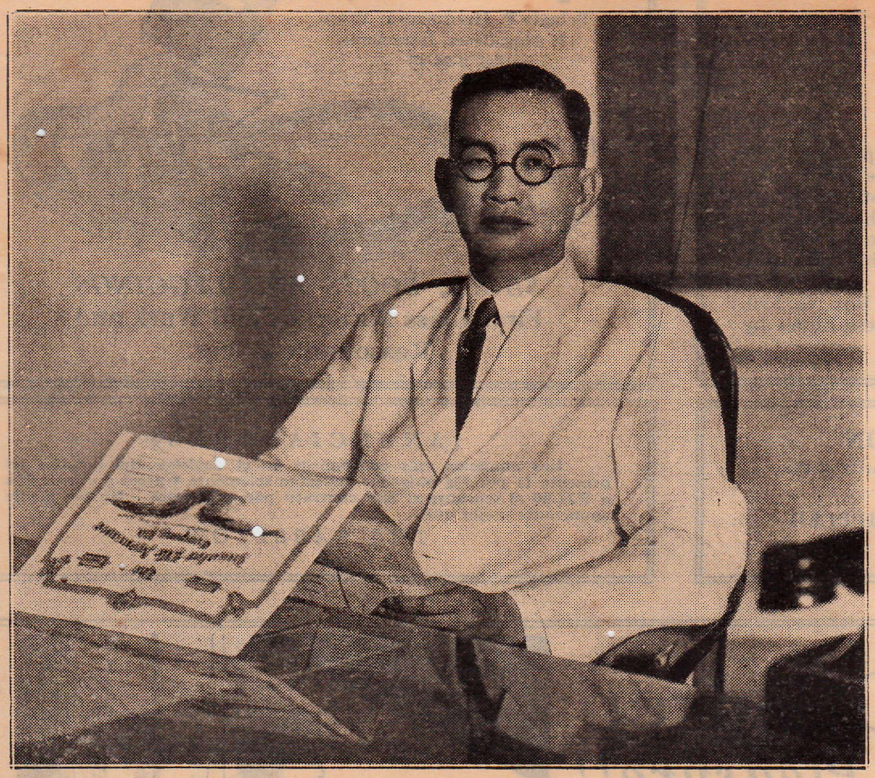
Empero, la Masonería no consiste en afiliarse a una Logia Masónica, llevarse a la memoria el Ritual, leer con asiduidad la historia masónica ni admirar y solazarse en sus simbolismos y bellezas. ¡La Masonería consiste en practicar las enseñanzas masónicas!

Your New Year Resolution—

"I Want To See The New Insular Life Blue Seal Policy"

No. 1

This is No. 1 of a series of advertisements of the new Insular Life Blue Seal Policy. Each of the series will carry a picture of an Insular Life Executive with a brief biographical sketch.



President Singson Encarnacion inspecting the Official Copy of the Blue Seal Policy. This copy is stamped with the approval of the Insurance Commissioner of the P. I., and is filed in the archives of the Company.

The book, "Men of the Philippines", says of Insular Life President Singson Encarnacion—"He is President of the Philippine Guaranty Company and of the Balintawak Estates. Was Provincial Fiscal of Ilocos Sur, 1901-1907; member of the Philippine Commission to the World Exposition in St. Louis in 1904; Member, Philippine Assembly, 1907-1909; re-elected, 1911. 1913, Member, Philippine Civil Commission; 1916, Member of Philippine Senate for 6 years."

Well—Your Blue Seal Policy will do this and more—there will even be a dividend payable to you at the end of the first five years—and a cash surplus at the end of the 20th year, if you survive.

For Women—Too!

Women may also own a Blue Seal policy, on practically the same basis as men.

Self-supporting minor children, 18 years and above, may apply. Children below this age may have a Blue Seal policy with the consent of their guardian.

Ready for you after many months of preparation

The time to make your resolutions for the New Year is here, and the purpose of this announcement is to tell you of an event that calls for one more resolution.

The event is the inauguration of the new Insular Life Blue Seal Endowment policies.

The additional resolution is: "I want to see one of those new Blue Seal Policies"!

It has taken many months of labor and preparation to have ready for your inspection this new assortment of life insurance contracts. They have been prepared along the modern lines, with the idea in mind of giving each Insular Life Policyholder, all the advantages that the insurance profession offers to its clients.

Higher Loan Values

The Blue Seal Policy has several improvements which combine to make it a superior policy. The amount that the policyholder can borrow from the policy, has been increased. This will appeal to the thousands of people who use their life insurance reserves in their business.

Likewise, the "Paid-Up Value" of the policies has been increased. Should you ask for a "Paid-Up" Blue Seal Policy—it will be for a larger amount.

The Automatic Premium Loan Clause, whereby the Company keeps your policy in force if you forget to send in your premium, remains an important clause in the policy.

Extended Term Insurance Available

Did you ever hear of a life insurance policy which would fully insure the holder for 20 years, with only 5 annual premiums paid?

Send for Personal Information

Blue stands for Loyalty.

Be Loyal to your Family and to your Future. Own a Blue Seal Contract.

Let us tell you personally what this fine new contract with the blue border, and the Blue Seal, will do for you.

Mail in the coupon—it is for your convenience.

The Insular Life Assurance Company, Limited

Insular Life Bldg., Manila, P. I.

TO C. S. SALMON
BOX 734, MANILA

General Agent
Insular Life

Tell me about the new "Blue Seal" Policy. No obligation, of course.

Name .....

Address .....

Age ..... Monthly Savings .....

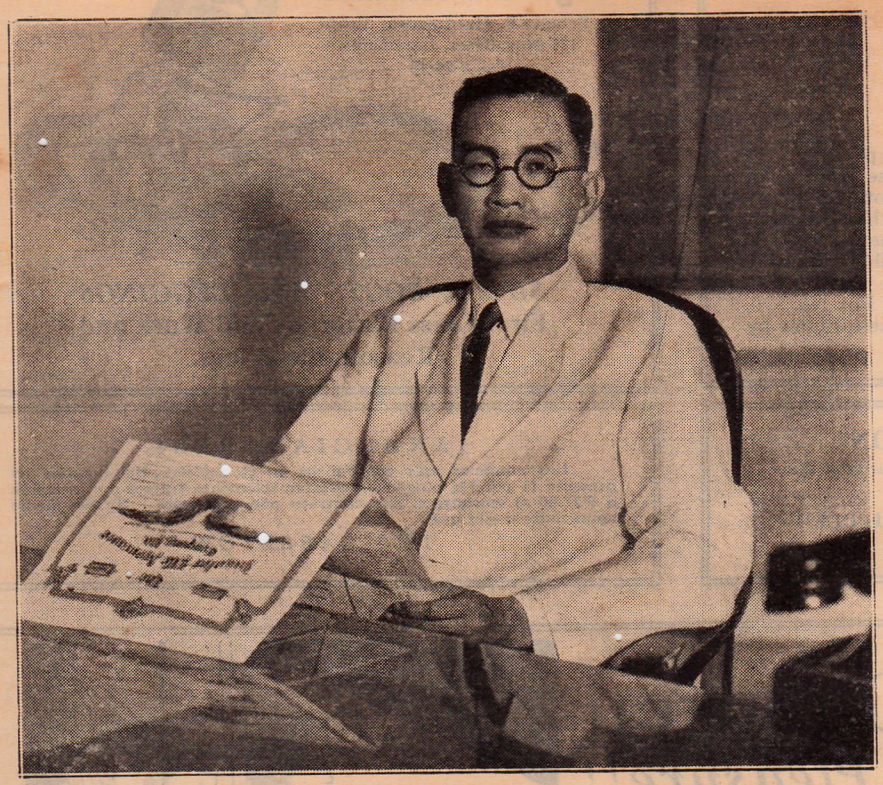
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