The Cable Tow

Vol. XI Manila, P. I., June 1, 1933 No. 1

OFFICIAL ORGAN OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION

Cares

The little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what may happen,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay;
Among the husking of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God.

—*Elizabeth Browning.*

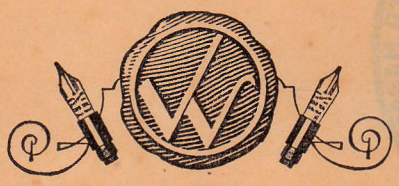
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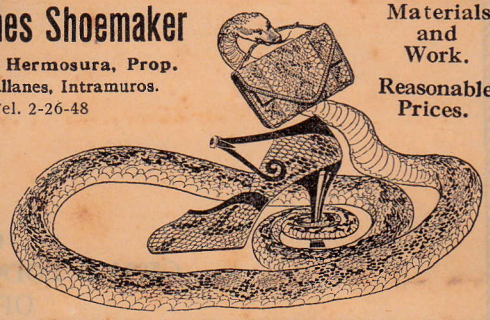
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THE CABLETOW

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 106 Lodges (29 in City of Manila), with approximately 6,000 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: Stanton Youngberg, Grand Master; Manuel Camus, Deputy Grand Master; Samuel R. Hawthorne, Senior Grand Warden; Conrado Benitez, Junior Grand Warden; Vicente Carmona, Grand Treasurer; Newton C. Comfort, Grand Secretary, and Edward M. Masterson, Grand Lecturer. Grand Lodge meets on the fourth Tuesday of January each year and transacts business in both English and Spanish.

Vol. XI **June 1, 1933** **No. 1**

Editorial Section

Our Eleventh Volume

With the present number, the Cabletow enters upon its eleventh year of existence. Ten years ago, when the issue of June, 1923, was published, our paper consisted of thirty-six pages and carried more advertisements than it does at present; but there is no doubt that it has since then improved enormously in arrangement and contents. The unknown sheet of ten years ago has conquered for itself a position of prominence in the Masonic press and is now much read and quoted all the world over. It has received high praise from each and every one of the eminent Masons who have occupied the Grand East in the Philippine Islands since Worshipful Bro. Frederic H. Stevens gave orders for the publication of this journal, and its usefulness to the Craft in this Grand Jurisdiction is constantly growing. Throughout its existence, our review has had the hearty coöperation of the Craft, for which we again express our profound gratitude. We hope that during its eleventh year of life, and ever after, the Cabletow will continue to enjoy the good will and assistance of our Brethren in Freemasonry and will succeed in its efforts to serve them faithfully and well.—*L. F.*

Pearl River Lodge, U.D.

In Pearl River Lodge of Canton, China, a dispensation for which was granted by Most Worshipful Brother Stanton Youngberg, Grand Master of the Philippine Islands, on May 15th, the day of his return from China, our Grand Lodge adds to its rolls a small band of enthusiastic Masons regarding whose fitness and culture there can not be any doubt. This is another international Lodge, made up of American, European, and Chinese Brethren, like Amity Lodge No. 106, of Shanghai, and Nanking Lodge No. 108, of Nanking. Our Grand Lodge, although it is not at all anxious to extend its activities beyond the limits of the Philippine Islands, could not afford to lose those opportunities of doing constructive work and following in the footsteps of the splendid Masons who, undismayed by the obstacles they encountered and the prophesies of failure and disaster they heard, founded in 1912 the Grand Lodge of which we are all so proud. The success that has attended our work in Shanghai and is already assured as far as our recently chartered Lodge in Nanking is concerned, will certainly not fail us in Canton. The three new stars that have been added to the constellation of our Grand Lodge bid fair to be among the most brilliant and beautiful we have.

We wish the new Lodge an active and prosperous period under dispensation and many years of usefulness to the Craft and humanity after a charter shall have been granted to it.—*L. F.*

The Grand Lodge of Massachusetts

During the month of June, the Grand Lodge of Massachusetts will celebrate the 200th Anniversary of its constitution. It was born when Massachusetts was still a British colony and the United States of America was still in the womb of time. It worked for a while under England, then the banner of revolution was unfurled and a Grand Master of Massachusetts, Joseph Warren, made the supreme sacrifice at Bunker Hill. The Commonwealth of Massachusetts grew and prospered under the Stars and Stripes, and with it the Grand Lodge, until now it has Lodges not only within the Bay State itself, but in the Canal Zone and in distant China, with a total membership of considerably over 100,000.

The Grand Lodge of the Philippine Islands, the youngest Grand Lodge under the American Flag and the only sovereign Grand Lodge in Asia, has already conveyed to the Grand Lodge of Massachusetts its message of good will and its cordial felicitations, but we take this occasion to assure our Massachusetts Brethren that the Craft under the jurisdiction of our Grand Lodge rejoices with them on his glorious occasion and wishes their Grand Lodge continued prosperity and success.—*L. F.*

Our Grand Master's Visit to China

Our Grand Master, Most Worshipful Bro. Stanton Youngberg, returned to Manila on May 15th, after an absence of almost seven weeks in China. He made this voyage on government business, in his capacity as technical adviser to the Governor-General of the Philippine Islands; but he managed to do a great deal of work for Masonry the scope and usefulness of which but few of our Brethren may realize. In Hongkong, in Canton, in Shanghai, in Nanking,

everywhere his efforts helped to iron out difficulties and misunderstandings and promote harmony and confidence. "This—Very Wor. Bro. Hua-Chuen Mei, our District Deputy Grand Master for China, says in a letter to the Editor—is a splendid tribute of facts to the accomplishment of the Grand Master, and I hope you can impress this upon all the Grand Lodge officials, for this cannot be emphasized too strongly, as I feel that Dr. Youngberg's own modesty and preoccupation with his government business may possibly lead him to underestimate the permanent contribution he has made to the cause of Masonic amity and friendship, good will and mutual understanding. We value it at a priceless figure, and only the years will bring out in stronger relief the impression his personality has created upon the minds and hearts of all Masons in China who have come within the purview of his presence and the reach of his voice."

It is gratifying, indeed, to learn that so much has been accomplished by our Grand Master during his visit to China, and that his personality and his efforts have found such appreciation there.—*L. F.*

The Masonic Radio Talks

We learn with pleasure that the Manila Scottish Rite Bodies have resolved to continue for a time the weekly lectures on Masonic subjects delivered over the radio by leading Masons. These brief talks are not intended for proselyting purposes but are to give the public a correct idea of the nature and aims of the Masonic Institution which has been and is being persistently misrepresented and slandered by its enemies, and we are glad to say that they have attracted much attention. In our last issue we published the introductory remarks by Bro. Wm. Huse Chapman, and a lecture on Masonry and Charity delivered by M. W. Bro. Joseph H. Schmidt, P. G. M. In the English section of the present issue, we take pleasure in inserting a translation of the splendid address of M. W. Bro. Teodoro M. Kalaw, P. G. M., the most prominent historian of Freemasonry in the Philippine Islands, far famed for his eloquence and well known for his zeal for our Institution. In the Spanish section, our readers will find another of these radio talks, in which M. W. Bro. Rafael Palma, P. G. M., likewise an outstanding author of the Craft, tells us what he learned in Masonry. We hope to publish further radio lectures in future issues of our paper.—*L. F.*

Most Wor. Bro. Wenceslao Trinidad, P. G. M.

We bid a warm welcome to M. W. Bro. Wenceslao Trinidad, P. G. M., who will soon return to the Islands after undergoing a serious surgical operation in Vienna. Concerning this distinguished Brother, Very Wor. Bro. Misar, Grand Secretary of the M. W. Grand Lodge of Vienna, whom the Editor had written about Bro. Trinidad's presence in the Austrian capital, says in a letter just received, among other things:

> To my great gratification, I found Bro. Trinidad doing very well. He was well satisfied with the result of his operation and is on the road to complete recovery. We chatted for quite a while on masonic and political conditions in our country and I was very glad to make the acquaintance of a man of such intelligence, knowledge of the world, and noble way of thinking. I offered Bro. Trinidad my services for the week that he still intends to remain here; but he seems to be well looked after. I also gave him a program of the work of our Lodges for the current month and invited him to attend some degree work next Sunday, May 7th. If his health, which is constantly improving, allows it, I hope to have the pleasure of seeing him. At all events I asked him to give my best regards to the dear Brethren in the Philippines and especially to you, dear Brother, and begged him to tell you that I read your excellent paper, *The Cabletow*, regularly and with great interest.

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Stanton Youngberg has appointed Wor. Bros. James B. Screen (95), Florentino Bautista (51), and Hilario M. Soriano (57), to act as Grand Lodge Committee for Visiting the Sick during the month of June, 1933.

Condonation of Home Fund Quota

With reference to the condonation of Home Fund Quotas unpaid by the Lodges, M. W. Grand Master Stanton Youngberg has addressed to several Lodges who have applied for condonation of their indebtedness a letter in which he sets forth his policy in passing upon such requests. In view of the proximity of the date when the first instalment of the indebtedness of delinquent Lodges is due, June 30, 1933, by which time 25% of the total amount owing to the Grand Lodge for Home Fund quota, CABLETOW, dues, supplies sold, etc., must be paid, under the penalty of suspension of the charter of the delinquent Lodge, this letter will be of interest to the Lodges concerned and we publish hereunder the pertinent parts of it, as follows:

> The undersigned is in receipt of a resolution of your Lodge requesting the remission of its entire Home Fund indebtedness. He regrets to inform you that he can not consider this resolution favorably, for the following reasons:
>
> When, at its last Annual Communication, our Grand Lodge considered the recommendation of the Readjustment Committee that the Grand Master be authorized to remit the past obligations of subordinate Lodges to the Grand Lodge for Home, School, and Dormitory Fund, whenever it is established to his satisfaction that the inability of the Lodge to effect the payment is its failure to collect the amount from a particular member or members, due to severance from the Fraternity; the trend of the debate showed clearly that the Grand Lodge was opposed to a general remission, like that requested by your Lodge, and that the plan was to authorize the Grand Master to grant condonations only for such individual uncollected 10-peso contributions, inability to collect which had been shown. To make that quite clear, an amendment was adopted, reading as follows:
>
> > That in each case where a subordinate Lodge finds itself in a condition requiring condonement, all the details and circumstances should be stated in a resolution adopted by the Lodge.
>
> However, your Grand Master would be willing to consider a detailed statement, submitted by your Lodge, showing *individual cases*, with mention of names and other circumstances, in which, owing to the severance of the member concerned from the Fraternity, the Lodge was unable to collect the 10-peso share of a member whose name appeared on the rolls of the Lodge in January, 1923, but who was dropped soon after January 25, 1923, the date of the adoption of the Grand Lodge Home Fund resolution.
>
> Your Grand Master feels that he must proceed very carefully in granting condonations, in view of the express will of the Grand Lodge and, further, in view of the fact that, while many of our Lodges, through energy and self-sacrifice, raised the total sum pledged and paid it to the Grand Lodge before June 24, 1924, others have ignored the pledge assumed by them and have, during the nine years that have elapsed, not made any serious effort to collect even part of it.

Distribution of Jolo Storm Relief Fund

The funds contributed by Lodges of this Grand Jurisdiction for the relief of the Brethren who suffered losses in consequence of the destructive storm at Jolo, Sulu, on April 29, 1932, have been distributed as follows, as reported by the Secretary of Bud Daho Lodge No. 102:

Bro. Luciano Abia	₱25.00
Bro. A. F. Bana	20.00
Bro. Go Ah Chee	50.00
Bro. W. J. Hollis	100.00
Bro. V. Magno	50.00
Bro. Felix G. Mendoza	50.00
Bro. A. de los Reyes	20.00
Bro. Julius Schuck	140.00
Bro. Tan Ting Lik	50.00
Bro. B. S. Viray	100.00

Bro. A. Villanueva	20.00
Bro. William S. Price (45)	50.00
Bro. Guy Strattan (1)	50.00
Bro. Hadji Butu (16)	25.00
Bud Daho Lodge No. 102	82.97
Total	₱832.97

Brother Seeking Employment

A Brother who has been traveling all over the Philippines for the last 13 years (especially in Luzon, the Bikol Provinces, and Cebu), as salesman, and who has been branch manager of several firms and can furnish excellent recommendations and references, asks us to publish the fact that he is open for employment as traveling salesman, district salesman, district or branch manager, warehouse man, etc. This Brother is out of work at present and has a large family to support. Any Brother having an opening of this kind, or knowing of one, is asked to address the Grand Secretary, P. O. Box 990, Manila, P. I.

Warning

A typewritten, undated paper, in which the signer, a member of Noli-me-Tangere Lodge No. 42, calls on certain Brethren therein named to contribute to the relief of the bearer, whom he certifies to be the "widow of Brother Mamerto Laudico," has been for several years, and is now being used to obtain money by the woman to whom it was issued. The facts are that Mamerto Laudico is not dead and that he is unworthy of Masonic consideration, and any Brother to whom said document is presented is requested to take it up and turn it in to the Grand Secretary's Office.

Editorial Comment and Correspondence

An Observer on the Depression

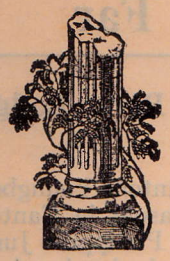
Editor Delmar Darrah, of the *Illinois Freemason*, is a Brother whom we have quoted often, as he sees and knows many things and has a knack of expressing them in clear and terse language. Here is what he says about some features of the depression and its effects on Masonry:

In the present trying period it has been found that the small Masonic units are getting along much better than the large Masonic units. In the smaller units there is a bond of friendship; therefore the brethren are more closely knit together, and give more of their personal attention to the affairs of the organization. Then again expenses in the smaller units are much less in proportion to those in the larger units. The smaller lodges are meeting their financial obligations easier and with more promptness, than are the large lodges.

Masonry has already learned some things from its past experience. When this depression lifts, the fraternity will find that it is going to be necessary to pay more attention to the individual member. For a long time the only concern Masonic organizations showed in their membership was the collection of the amount which was owed for dues. That is why we have so many dimissions and suspensions at the present time, but in the new era, which is just ahead of us, lodges are going to pay more attention to the member, because it has found out that it cannot exist without him.

Freemasonry is going to endure—it is going to survive the present economic cataclysm, and in the future will be one of the most honored and respected societies of its kind in the world. It will continue to attract men who appreciate the higher things of life. The present depression, in a way, has been a good thing for Freemasonry. It has been awakened from a sense of repose and has commenced to realize some of the things it has neglected to cultivate. Already the thinking Masons of the country are beginning to turn their attention toward a correction of many things that must be made in order to bring the fraternity back to its original place in the life of the individual. Five years from now, membership in the Masonic fraternity will be of highly prized value, and the designation "Freemason" will carry with it an element of distinction.

We foresee a great shaking-up and many changes in the near future; but we believe with Brother Darrah that in the long run, Masonry will profit by the purging that has already begun, and that it will then be more of a privilege to be a Mason than it seems to be at present.



Our Dead

There is a mystic borderland
that lies
Just past the limits of our
work-day world.

Brother Perfecto Fortaleza.
Member of Pinatubo Lodge No. 52.
Died at San Narciso, Zambales.
Buried with Masonic honors.

Wor. Brother Miguel C. Rosete.
Past Master of Lincoln Lodge No. 34, Olongapo.
Died at Olongapo, April 19, 1933.
Buried under the auspices of his Lodge, April 23, 1933.

Brother Anson Clark Shaw.
Member of Cavite Lodge No. 2.
Died at the Country Hospital, Shanghai, China, April 27, 1933.

Brother Mateo Tottoc.
Member of Magat Lodge No. 68.
Died at the Philippine General Hospital, Manila, March 31, 1933.
Buried with Masonic honors at Solano, N. V., April 2, 1933.

Brother Frank P. Thornton.
Member of Southern Cross Lodge No. 6, Manila.
Died at Baguio, P. I., March 16, 1933.

Brother David Lewis Cobb.
Member of Manila Lodge No. 1.
Died at Manila, March 28, 1933.
Funeral services conducted by his Lodge on Sunday, April 2, 1933.

Brother Felipe Battung.
Member of Mabini Lodge No. 39, Aparri.
Died April 2, 1933.

Brother Jacinto Papa.
Member of Pilar Lodge No. 15, Imus.
Died March 29, 1933.

Brother Pedro Aguila.
Member of Mabini Lodge No. 39.
Died on March 29, 1933.

Brother Victoriano Legaspi.
Member of Ibarra Lodge No. 31, Kawit.
Died on March 3, 1933.

Brother Primitivo G. Ocampo.
Member of Araw Lodge No. 18.
Died February 5, 1933.

Brother Arthur Anderson,
Member of Charleston Lodge No. 44.
Died at Agaña, Guam, M. I., May 1, 1933.
Buried with Masonic honors in U. S. Naval Cemetery.

From Near and Far

Dispensation Granted to Pearl River Lodge, Canton, China

On May 15, 1933, M. W. Bro. Stanton Youngberg granted a dispensation to a group of Masons in Canton, China, to form a Lodge there under the Philippine Jurisdiction, for which the name Pearl River Lodge has been chosen. The Master-elect, Bro. J. Hall Paxton, is American vice-consul at Canton and is a member of International Lodge (Massachusetts Constitution) at Peking. Most Wor. Bro. Youngberg speaks very highly of the culture, Masonic qualities, and enthusiasm of those of the petitioners whom he met personally. Following is a list of the signers of the petition and of the Lodges to which they belong at present: Benjamin Bennett Anthony, Star of Southern China No. 2013, E. C., Canton; David Wai Kwok Au, Amity No. 106, P. C., Shanghai; William Harold Barcus, Salida No. 57, Colorado; E. R. Bayless, Biscayne No. 124, Florida; Thomas Brameld, St. George No. 1152, E. C., Singapore; George Henry Burdick, United States No. 207, New York; Luke Chess, Rising Star No. 450, Yonkers, New York; Reuben Ray Colyer, Cavite No. 2, Cavite, P. I.; Ed Fayette Mannstedt Deeds, Ivanhoe No. 446, Kansas City, Mo.; John Henry Ferguson, Star of Southern China No. 2013, E. C., Canton, China; Vivian Edmund Ferrier, Star of Southern China No. 2013, E. C., Canton, China; Alzo John Fisher, Amity No. 106, P. C., Shanghai, China; William Ponder Gooch, Jonesboro No. 109, Arkansas; Glenn Ernest Hanaford, Elgin No. 117, Illinois; James McClure Henry, Star of Southern China No. 2013, E. C., Canton, China; William Edwin Hoffmann, Lawrence No. 6, Kansas; August Hoffmeister, Star of Southern China No. 2013, E. C., Canton, China, and Modestia cum Libertate, Zurich, Switzerland; Eugene K. Lau, Monmouth No. 37, Illinois, and Amity No. 106, P. C., Shanghai; Edward Harrison Lockwood, Star of Southern China No. 2013, E. C., Canton, China; Joe Ying Lum, Ancient Landmark, Mass. Const., Shanghai; Richard Charles Lee, University Lodge of Hongkong No. 3666, E. C.; John Francis Manning, International, Mass. Const., Peking; Hing Shung Mok, University Lodge of Hongkong, No. 3666, E. C.; Frederick Charles Mow Fung, St. John No. 618, S. C., Hongkong; George Neubauer, Cavite No. 2, Cavite, P. I.; John Hall Paxton, International, Mass. Const., Peking; Milledge Theron Rankin, Wingate No. 161, Simpsonville, Ky.; Edward Taylor Stelle, Jr., Kingston No. 10, New York; Joseph Johannes Wierink, Victoria No. 1026, E. C.; Roger Dod Wolcott, Star of Southern China No. 2013, E. C., Canton, China; Yik Shing Wan, Isaac Newton University No. 859, E. C., Hongkong; J. H. Doolittle, Hollenbeck No. 319, California. The proposed officers are: Master, J. Hall Paxton; Senior Warden, M. T. Rankin; Junior Warden, Wm. H. Barcus.

Lodge Star of Southern China No. 2013, English Constitution, of Canton, gave evidence of really fraternal good will when it offered to the promoters of Pearl River Lodge the use of its Lodge hall until the Brethren of the new Masonic body could secure one of their own.

A Remarkable Age

Wor. Bro. Adriano N. Rios, P. M. and Inspector of Marble Lodge No. 58, of Romblon, deplores the death of his beloved mother, Mrs. Juana Rosas de Rios, who died on April 23rd, last, at the age of 106 years, 6 months, and 7 days. We deeply sympathize with our Brother in his grief; but what a wonderful privilege was his to have his mother with him for so many years!

Pieces of Architecture

Grand Lodge Communications

By Joseph F. Boomer, P.M., St. John's Lodge No. 9, Manila, P. I.

An assembly of the Grand Lodge is called a "Communication". The Grand Lodge functions, chiefly, during its Annual Communications. Its activities during the interim between one Annual Communication and another are carried out through its officers and committees.

The Annual Communication of the Grand Lodge for the transaction of its regular business is held in Manila, each year, and is begun at 4 o'clock p. m., on the fourth Tuesday of January. Its sessions are continued until its regular business has been transacted. Special Communications for special purposes are ordered by the Grand Master whenever he considers them necessary, and must be ordered by him whenever applied for by the Masters of a majority of the chartered Lodges. An application for the ordering of a Special Communication must be in writing, and must state the purpose for which the Special Communication is to be held unless such purpose is one not proper to be written, and, to be effective, must be signed by the Masters of the requisite number of the chartered Lodges. An order for a Special Communication must state the purpose for which it is ordered and must be delivered to each subordinate Lodge and to each Grand Officer, at least thirty days before the date set for the commencing of the Special Communication. No business can be transacted at such a meeting except that which has been stated in the order convening it. If the Special Communication is merely for some Masonic ceremony, the order need not be delivered thirty days before the meeting date. No business can be transacted at any Communication of the Grand Lodge unless the officers or representatives of at least a majority of the chartered subordinate Lodges are present. However, when a Communication is held for ceremonial purposes only, the Grand Master or his representative, with enough brethren to fill the several stations, may open the Grand Lodge at any time and perform the ceremony.

Only the members of the Grand Lodge, representatives of other Grand Lodges and the members of the Grand Organist's choir may be present at the opening of the Grand Lodge.

At each Annual Communication, the Grand Lodge reorganizes by selecting and installing or investing new officers and new standing committees. The first seven officers, in point of rank, are elected by ballot and the others are appointed by the Grand Master. During an election, only members of the Grand Lodge, Past Grand Officers of other Grand Lodges and the members of the Grand Organist's choir may be present. Prior to or during an election no electioneering is allowed; nor is it permitted to nominate a candidate for any office. Voting is by secret written ballot and a majority of all the votes cast is required for an election to any office. Any attempt to influence votes in favor of any person constitutes unmasonic conduct and is subject to such discipline as the Grand Lodge may determine. If a vacancy occurs in any elective office, the Grand Master has the power to fill the office by appointment and the appointee holds office until the next annual election and the installation of his successor.

In the transaction of all business in the Grand Lodge except the election of officers, voting is either *viva voce* or by a show of hands; however, if, before the announcement of the result of any vote, three members demand that the vote be taken by yeas and nays, it is taken that way. A vote by ballot means either by the use of a ballot box with balls and cubes or writing on slips of paper. In either case the voting is secret.

Not every member of the Grand Lodge has the right to vote. Each Grand Officer, except the Grand Tyler, and each Past Grand Officer, when present, is entitled to one vote in his own right, on any question being voted on. In the case of a tie the Grand Master may cast a second vote, except when the voting is by ballot. In all other cases the voting is by representation. Each Lodge present by representation is entitled to three votes and the Past Masters of each Lodge, as a group, are entitled to one vote. When the Master, Senior and Junior Wardens of a Lodge are present, each of the three casts a vote in representation of the Lodge. When but two of these officers are present the one having the higher rank casts two of the three votes of the Lodge and the other the third vote; and when a Lodge is represented by its Master, one of its Wardens or by an elected representative, such officer or representative casts the three votes of the Lodge. It may happen that the same person is, at the same time, a Grand Officer, a Past Grand Officer, and a Past Master, and entitled to vote in any one of the three capacities. Such a person may choose the capacity in which he will vote, but he is not allowed to vote in more than one capacity. However, if such a person is, at the same time, a Master, a Warden or a representative of a Lodge, he is entitled to vote in his representative capacity for the Lodge, casting one, two or three votes, according to whether he is one of three, the ranking one of two, or the sole representative of the Lodge present, in addition to his vote in his own right.

Masonry and Education

Address delivered over the radio by Wor. Bro. LOUIS M. HAUSMAN, P. M., Manila Lodge No. 1, on April 30, 1933, under the auspices of the Manila Bodies, A. & A. S. R.

Freemasonry has little in common with the ignorant man except infinite compassion for him, a vivid realization of the menace he is to society, and a burning desire to educate him, or rather to help him to educate himself. For centuries, Masonry and Education have marched hand in hand down the path of progress.

Ignorance sees nothing necessary, and is self-abandoned to a power tyrannical because defined by no rule. Ignorance means *Anarchy*, or no law; *Atheism* or no God, and that is no rule of right conduct; *Communism* or the loss of the incentive to industry and thrift by taking away its reward of individual property, ambition, and provision for one's self and those dependent upon one.

The educated mind, on the other hand, soon begins to appreciate the moral superiority of a system of law over one of capricious interference. Self-restraint is found not to imply self-sacrifice.

Masonry believes in education, that if every man would but do the best in his power to do, and that which he knows he ought to do, we should need no better world than this.

Mrs. Jameson gave the Masonic idea when she said that the true purpose of education is to cherish and unfold the seed of immortality already sown within us; to develop, to their fullest extent, the capacities of every kind with which the God who made us has endowed us.

Lord Brougham had the Mason's confidence when, after the world was worn out with wars, he placed his trust in the schoolmaster armed with his primer instead of the soldier in full military array.

And happiness, whose pursuit the Masonic Declaration of Independence holds man's inalienable right equally with life and liberty, is an enjoyment when best in quality and infinite in quantity, to which education alone can conduct us.

Wendell Philipps voiced what Masonry has always practiced: "Education is the only interest worthy the deep, controlling anxiety of the thoughtful man".

Masons, sons of light, have ever believed that knowledge is the most genuine and real of human treasures, for it is Light as ignorance is darkness.

Masonry as a system of education is useful to all men. To the learned because it affords them the opportunity of exercising their talents upon subjects eminently worthy of their attention; to the illiterate because it offers them important instruction in learning that we may be able to do, and then do.

Real knowledge never permitted either turbulence or unbelief, but its progress is the forerunner of liberality and enlightened toleration.

General Albert Pike, in exhorting his brethren to greater efforts in the cause of education, wrote:

"If a lodge cannot aid in founding a school or an academy it can still do something. It can educate one boy or girl at least, the child of some poor or departed brother.

"It should never be forgotten that in the poorest, least regarded child that seems abandoned to ignorance and vice may slumber the virtues of a Socrates, the intellect of a Bacon, the genius of a Shakespeare, the capacity to benefit mankind of a Washington, and that in rescuing him from the mire in which he is plunged and giving him the means of education and development, the Lodge that does it may be the direct and immediate means of conferring upon the world a great boon, may perpetuate the liberties of a country, change the destinies of nations, and write a new chapter in the history of the world."

Freemasonry not only believes in education but it is one of the most ancient and still most serviceable systems of instruction. Masonry still follows the ancient manner of teaching.

The pupil after he had been taught the fundamentals, the elements, was disciplined by his own promise to be tractable and obedient to his teachers, to keep his body fit, control his conversation, and accept for consideration the teachings, but still think for himself.

The allegories in their suggestions and lessons are adapted to stimulate the character of the hearers, enabling them to realize something of the purpose of existence as well as the means of improving it.

Unlike the teaching of books or rule learning, these inspirational stories are not the reading of a lecture, but the opening of a problem.

The story best rouses the dormant intellect through ideas addressed to it, through the imagination. So, instead of being condemned to a prescribed routine of learning that must be accepted, the pupil is invited to seek, compare and judge. To distract the attention from symbol to dogma is fatal to beauty of expression as well as to wholesomeness of thought. By symbols, Masonry gives her instruction, with lectures only to make clear the way to study, to interpret and to develop these symbols.

The earliest speculation endeavors to express far more than it can distinctly comprehend. These vague impressions find in analogies, their most apt and energetic representation. The instruction now conveyed by books and letters was of old conveyed by symbols, and the ancient instructor had to invent and to perpetuate pictures and plays, which were not only more attractive to the eye than words, but often to the mind conveyed more and were filled with meaning.

Masonry's instruction is not dogmatic, it is not preaching or saying to the pupil "You must believe this"; it is material for discussion. The method of indirect suggestion by allegory or symbol has been found by long experience to be a more efficacious instrument of instruction than plain didactic or teacher's language, since we are habitually indifferent to that acquired without effort.

Lessons suited to every degree of cultivation and capacity only can be had by employing nature's universal symbolism, instead of the technicalities of language. Thus is invited endless research, yet rewarding the humblest inquirer and disclosing its secrets to every one in proportion to his pre-

paratory training and power to comprehend them.

Wisdom loses its dignity when learned mechanically as dogma, or memory exercises.

"Thou shalt instruct the young" was the old injunction, and Masonry would do it with an education which quickens the intellect, not with one that hardens the heart. There are ethical lessons in the law of the heavenly bodies, in the properties of earthly elements, in geography, chemistry, geology, and all the material sciences. That science which does not teach moral and spiritual truths is dead and dry, of little more real value than to commit to memory a long row of unconnected dates, or lists of names of bugs or butterflies.

Education begins with forsaking our prejudices, notions, concerts, our worthless or ignoble purposes.

To learn and to do!—that is the soul's work here below.

Masonry by its teachings endeavors to restrain men from the commission of injustice and acts of wrong and outrage.

Have I claimed too much? The record is available to establish these claims. The very best modern instruction follows the system that within the lodges, during the dark ages, kept alight the lamp of learning.

Does the modern school have nature study? Masonry showed the way.

Do the present-day textbooks enliven their pages with pictures? So did the Ancient Learning.

The ancient Mason used the tools and working materials that he knew as the basis for his philosophy of the unknown; he went from the minor builders to the Great Architect of the Universe.

Freemasonry is ever the patron of education. It seeks the alphabet for everybody, the free public primary school, and then the career for talent, opportunity for genius to make the most of itself after in the elementary class having had opportunity to show the indications of talent.

Masonry's ideal is that which inspired Milton:

Enflamed with the study of learning, and the admiration of virtue; stirred up with high hopes of living to be brave men, and worthy patriots, dear to God, and famous to all ages.

Why Masonry is Needed

Translation of a lecture in Spanish, delivered over the radio by M. W. Bro. Teodoro M. Kalaw, P. G. M., on March 19, 1933.

Ladies and Gentlemen of the Radio Audience:

Permit me to say a few words to you about Masonry in the Philippine Islands. It is an institution which played an important part in our revolutionary history but is misunderstood and little known, especially among non-Masons. There are many men who are not Masons and would not care to be called Masons, but who, nevertheless, are practising Masonry. Many Catholics, many Protestants, many Moros, many persons of all classes, conservative or radical, rich or poor, cultured or untutored, though not Masons by affiliation, are every day practising masonic virtues and upholding masonic principles without knowing that they are doing so.

This is one of the peculiarities of the Masonic Institution. It lives and gives life not only where it has established Lodges; but anywhere in this world where it sheds its light and where its tenets are practised. It is not a proselyting society, but a movement that tends to regulate human action and conduct. Its members are not only those whose names appear on the rolls of its Lodges; but all men who do good in hamlet or city, home or church, work or thought, because the principles of Masonry, being universal, are susceptible of local application according to the circumstances and the state of culture or ignorance, progress or backwardness, of governments, individuals or society.

For instance, when Rizal and Del Pilar founded Philippine Masonry, about the year 1890, they forthwith defined its objective as being the establishment of a sort of league which they called very properly "the league organized against oppression." Oppression means unhappiness, and the unhappiness of one man caused by another who should be his brother, is an evil against which Masonry contends. The pens of Rizal, Del Pilar, and other Masons then brought the deplorable situation of the Filipinos to the attention of the world, and all good people, Masons and non-Masons, Catholics and non-Catholics, white and brown, Filipinos and others, united to right the wrongs of the Filipinos and accomplished their purpose. That was masonic work!

Now we have democracy in the Philippines. Democracy was the ideal of the first Filipino Masons. It was the ideal of the Philippine Revolution. It is the objective of all Filipinos of today. But this notwithstanding, there is as much reason why Masonry should exist now, as there was in the past, and perhaps even more. Like every thing human, democracy has its inevitable drawbacks, due either to those who misunderstand it or fail to practice it as they should, or to those who consciously or unconsciously use it to further their own selfish ends. Democracy carries the human struggles into a more open and hard-fought field, hence its danger.

I shall cite a few instances. Ill-understood liberty of religion and worship leads to intolerance and sectarianism. Mishandled political party strife results in intolerance, favoritism and spoliation. Competition followed by misapplied economic and industrial control ends in iniquitous exploitation of the masses. Suffrage and popular representation, when misunderstood, create a tyranny of the majority. And even misunderstood free education, with its multiple orientations and tendencies, brings about the destruction of ethnical cohesion and the disintegration of the national soul. These and other evils due to faulty social conditions divide the people anew by enthroning social classes swollen with pride and raised to eminence by power, wealth, privilege, sectarian exclusiveness, or the claim that they alone are guardians of the true doctrine and redemption. That claim, that pride, that conviction that they alone own government, truth, science, heaven, happiness, and fortune, make them intolerant. And intolerance, united and combined with power, easily leads to persecution, the persecution of the enemy, which has cost millions of lives in the past. The world is now full of unfortunates and victims of the excesses of the powerful, privileged, and intolerant.

There is the problem. Masonry favors no particular religion or political party and knows no national boundaries nor does it draw a color line, because in its work it needs all and excludes none. Hence, wherever Masonry is organized, it invites all good men to meet in its temples and from there watch and study the struggles without and the spirit of those engaged in them, in order to cool their ardor, calm their passions, mitigate their spite, reduce the number of victims, and succor those who have suffered. It affords a neutral ground where those who on the outside are enemies may fraternize. It offers a plan of union and coöperation for raising and strengthening the spirit of humanity, depressed by those fratricidal struggles. It admits all programs, all confessions, all social systems, provided the principle of the brotherhood of man is respected and practised. This is why Masonry constantly reminds all men that although they have to live and must work and even struggle in order that they may live, they must not hate each other, because they are all brothers, with God the father of all.

The Beehive

By Antonio Viterbo, Manila, P. I.

There are three animals concerned in Masonry, namely, the lion, the lamb, and the bee—the lion in the Lion's Paw, the lamb in the Lambskin, and the bee in the Beehive. The Mackey Encyclopaedia refers to the Lion's Paw as "a mode of recognition, so called because of the rude resemblance

made by the hand and fingers to a lion's paw. It refers to the "Lion of the tribe of Judah." Haywood says, "Owing to its appeal to the imagination, and to the fear and reverence it has aroused, the lion has often been a favorite with symbolists, especially religious symbolists." The lamb, in all ages, has been deemed an emblem of innocence; and the Lambskin, because of its color—white—and its texture, is the emblem of innocence and sacrifice.

But it is the bee and the beehive and the honey produced that I wish to expound and attempt to interpret.

Bees can be classified into the queen-bee, the workers, and the drones. In a colony there is one queen, from twenty thousand to sixty thousand workers, and from ten thousand to twenty thousand drones, each doing its respective share of the work that nature has intended for each to perform. The queen is the reproducer of the species. As she is the most important member of the colony, being the mother of all, particular care is taken of her from the beginning. Next we have the worker-bee. As the name implies, it is the worker-bees which do every kind of work that has to be done in the colony. Here is what they do: they build the honey-comb; they rear the brood; they keep up the warmth in the hive, or fan out the heat with their wings if the hive gets too warm; they guard the colony against enemies; they take care of the queen and clean the hive, and they hunt for nectar from the flowers outside, the nectar to be converted later into honey.

Then we have the drones. Their only function is to impregnate the virgin queen. They help in no work of the colony whatever, being incapable of gathering even their own food. Drones are killed or driven out of the hive, if nature fails to supply the nectar.

The beehive is an artificial affair that houses the colony. The hive usually depicted on our charts is the old-style, dome-shaped inverted basket; but the modern hive is in the shape of a box. It is usually slightly bigger than an ordinary kerosene box. Its parts are designated as the floor board, with four legs, the body box containing the frames and the honey-combs, and the roof.

Add to all this the nectar converted by the workers into honey for their sustenance, and you have the beehive with all its contents, truly a busy colony, just as people gather in groups for their own preservation and common welfare. No wonder Shakespeare, who knew the workings of nature, sang:

> "Therefore doth heaven divide
> The state of man in divers functions,
> Setting endeavour in continual motion;
> To which is fixed, as an aim or butt,
> Obedience: for so work the honey-bees,
> Creatures that by a rule in nature teach
> The act of order to a peopled kingdom.
> They have a king and officers of sorts
> Where some, like magistrates, correct at home,
> Others, like merchants, venture trade abroad,
> Others, like soldiers, armed in their stings,
> Make boot upon the summer's velvet buds,
> Which pillage they with merry march bring home
> To the tent-royal of their emperor;
> Who, busied in his majesty, surveys
> The singing masons building roofs of gold,
> The civil citizens kneading up the honey,
> The poor mechanic porters crowding in
> Their heavy burdens at his narrow gate,
> The sad-eyed justice, with his surly hum,
> Delivering o'er to executors pale
> The lazy yawning drone."

But what does this all have to do with our Masonic emblem, the Beehive, and what is its application? In our Monitor we are instructed that the Beehive is an "emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven, to the lowest reptile of the dust." Further on, in the last sentence of the second paragraph, we read, "Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a *drone* in the *hive* of nature, a useless member of society."

Surely we have here a clear analogy of what our duties are as members of a Lodge of Free and Accepted Masons. It is not my purpose to burden you with appeals and exhortations as to what each and every one of us should do to follow the example of the wise and busy bee. There is work, and plenty of it, in the Lodge and outside. From the foundation to the pinnacle of the Temple, at the South Gate, the West, the East and the North, encompassing him, the active Mason has duties to perform; he must build and build as foreordained by the Great Architect. "Masonry is an Institution, constructed out of living stones and what applies to the whole, applies equally to each and every part that constitutes the whole." In our conscience, in our heart, can we truly say that we are doing our share of the labor; or are we, like the drone in the hive of nature, shirkers, useless members of society?

My Brethren, it is not industry alone that we can glean from the emblem of the beehive. There are other uses, allusions and interpretations recorded in literature and revealed in the Great Book on our altar. The bee and the honey it produces have furnished inspiration to the poets and divine blessings to the men of God.

Evans in his *Animal Symbolism* tells us:

"One of the most charming passages in the idylls of Theocritus is that in which Eros complains to Aphrodite of the bees that stung his hand as he was stealing honey from their hive, and expresses his astonishment that such very small creatures could cause so severe a pain. Thereupon the Cyprian goddess laughingly replies: 'Thou too art like the bee, for although a tiny child, yet how terrible are the wounds thou dost inflict.' "

We have a modern counterpart of this story of Cupid in American parlance, for we all know that when an American boy calls out to his sweetheart, he does not roar, "Oh, Sweetheart," but he whispers tenderly, "Oh, honey."

Alexander Pope maintains that the bee is a builder in his poem "Essay on Man". He says:

> "Learn from the birds what food the thickets yield;
> Learn from the beasts the physic of the field;
> The arts of building from the bee receive;
> Learn of the mole to plough, the worm to weave."

More significant still are these lines from the Odyssey of Homer because the description is very much akin to our Masonic conception:

> "Where bowls and urns were formed by living stone,
> And massy beams in native marble shone;
> On which the labors of the nymphs were rolled,
> Their webs divine of purple mixed with gold.
> Within the cave the clustering bees attend
> Their waxen works, or from the roof depend,
> Perpetual waters o'er the pavement glide;
> Two marble doors unfold on either side;
> Sacred the south by which the gods descend;
> But mortals enter at the northern end."

There is a touch of tenderness in this quotation from Herbert in that the bee never is a destroyer of nature:

> "Bees work for man, and yet they never bruise
> Their Master's flower, but leave it, having done,
> As fair as ever and as fit to use;
> So both the flower doth stay and honey run."

The bee as a symbol of Divinity is well illustrated in sacred art. Thus in old Hindu pictures the god Krishna is shown with bees hovering over his head, and this symbol was carried on to the early Christian era when Jesus was pictured with bees hovering over his head.

Honey, on the other hand, because of its sweetness, is symbolical of eloquence when we speak of the words of an eloquent man dropping like honey from his lips. Likewise,

because of their eloquence, Sophocles was referred to as the Bee of Attica, and Plato as the Bee of Athens by the ancient Greeks.

The Bible also abounds in allusions and figures about honey as divine food for the deserving, principally in the prophecy of Isaiah regarding the birth of Christ: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and *honey* shall he eat, that he may know to refuse the evil, and choose the good."

In conclusion, like the worker-bees in their beehive, we all should strive to make this year a banner year in the activities of our Lodge as well as in the world at large. Consider the bees and learn of their ways—producer, provider, household cleaner and servant, and soldier guarding the threshold—noble qualities we are to emulate and apply to human endeavor.

Note of Editor:—This is the first of a series of lectures initiated this year in Bagumbayan Lodge No. 4, of Manila; the second of the series was published in our May number.



General William Augustus Bowles,
Provincial Grand Master of the Creek, Cherokee, Chickasaw, and Choctaw Indians under the Grand Lodge of England, in his regalia as Indian Chief.

William Augustus Bowles, P. G. M.

By Eugene Arthur Perkins, Manila, P. I.

Part I

A prosaic announcement emanating from official circles in Washington on December 11, 1926, of the approaching end of Federal supervision over the Creek, Cherokee, Choctaw, Chickasaw and Seminole Indians, known as the five civilized tribes, passed practically without notice. Yet it contains the germ of a forgotten romance, proving again, beyond peradventure of a doubt, that truth is stranger than fiction. It recalls to mind one of the most singular characters of early American history; a man who crowded into the short span of forty-one years a life of adventure without parallel in history. Soldier, actor, painter, Indian chief, adventurer, statesman, Freemason, provincial grand master of four of the civilized tribes, prisoner of the Spaniards in Spain, Manila and Havana,—are but a few of the rôles of this exceptional man.

There is no other character of modern times whose adventurous life is comparable to that of Bowles, except, perhaps, Colonel Thomas Edward Lawrence, the victorious young leader and liberator of Arabia, the king-maker who created the dynasty of the Hejaz, and who, though Christian, through his mysterious sway, brought together Mohammedan tribes never before united under one banner.

But two contemporaneous accounts of Bowles' life are known to exist—both extremely rare. From these, and from the original entries of his acceptance into Freemasonry in England, together with a few cautiously sifted references from the later biographical accounts, an attempt will be made in the following lines to reconstruct briefly the story of his life.

Childhood

Bowles was born in Frederick County, Maryland, U. S. A., in 1763 or possibly early in 1764. History fails to reveal his father's name, although it is said he was the brother of Carrington Bowles, a well-known print seller in Saint Paul's churchyard, Ludgate Hill, London. Bowles' father migrated to America and settled in Maryland where for many years he occupied the position of schoolmaster in Frederick County. During that time he is said to have acquired a plantation, and evidently became possessed of some wealth, measured by the standards of the times. He also held public office—that of Clerk or Deputy Clerk of the County.

William Augustus, his eldest son, was born, as we have said, about 1763. Of his early education no particulars have ever been recorded. Doubtless he received instruction from his father, the schoolmaster, and it is most likely that it was such as might be expected amidst the wilds and forests of a country where man continually fought for his very existence. A brother officer, with whom he served for a time, writing of this period of his life, describes him as "an artless schoolboy, perfectly unacquainted with any mode of life beyond what he had learnt at his father's farm." However, according to another account, he must have been a child of great natural aptitude which his subsequent life story amply demonstrates, for "every deficiency of this kind (*i.e.*, lack of education and experience with life) has been since, in some measure, supplied by the natural talents of this untutored native of the back settlements of America."

War for American Independence

Scarcely thirteen years of age, the first sound of war marked the opening chapter of a life of great and hazardous enterprises which fortune had reserved for him.

Fascinated throughout his childhood with a love of adventure, the clarion call roused him to immediate action. It is idle even to speculate whether a boy of thirteen would reflect on the justice of the contest. He was probably unaware of most of the issues involved. Yet at that tender age he fled from his father's home, and after surmounting difficulties hardly to be credited at his years, arrived in the British camp at Philadelphia.

Being unknown and without a protector, the first post which he secured was that of a volunteer in a foot regiment, although soon thereafter he was appointed to an ensigncy in the Maryland Loyalists, a corps then being raised, commanded by Lieut.-Col. James Chalmers. Bowles accompanied his regiment, as a subaltern, during the retreat of the British Army from Philadelphia to New York and was one among the flank companies at the battle of Monmouth.

In the fall of 1778, when but fifteen years of age, he sailed with his corps from New York to the Island of Jamaica, and thence proceeded to Pensacola, in West Florida. Here it was that he lost his commission and was dismissed from the army for absence without leave.

He Joins the Creeks

Bowles submitted to his fate with manly fortitude, apparently happy at having regained his liberty, and joined a party of Creek Indians who were on their way home from Pensacola, whither they had come to receive their annual presents. Little could this youth, then of but fifteen or sixteen years, have dreamed of the day when he was to lead these same Indians as their chief in the destinies of war, as well as in the arts of peace—of not only the Creek nation, but also the Cherokees, the Choctaws and the Chickasaws, an aggregation which, by their union, exercised for many years practically sovereign rights over nearly a fourth of the territory of the United States. With the history of these Indians we are not, however, concerned, only in so far as it relates to Bowles.

After a few months with the Creeks, he set out alone to return to Pensacola, where this amusing incident, typical of the character of the man, is related:

When he arrived on the opposite shore of the bay, he found a hogshead which some British ships had left behind them; and Bowles, impatient of delay, without waiting for any other conveyance, like an Eskimaux, with the difference of a hogshead for a boat, the branch of a tree his mast, a blanket his sail and a few stones his ballast, navigated the extensive shores of the harbour; in the day procuring the food of life and beguiling the tediousness of time by fowling and fishing, and at night regaling on his prey, the sky his canopy and the earth his bed.

A series of killing frosts which swept over the Floridas in 1779 made the sky a poor canopy and the earth a still poorer bed, so this youthful rover was compelled to seek shelter. Taking pity on his situation, a baker of the town gave him shelter and employment. Here, under the roof of this hospitable stranger, Bowles spent the winter as a sort of baker's apprentice.

With the return of the Creeks on one of their periodical visits to Pensacola, he forsook the opportunity of becoming some day a master baker, and joined them for a second journey to their native haunts, where he remained for two years.

A contemporaneous writer continues as follows:

The friendly character of the North American savages, when not irritated by resentment or made sanguinary through thirst of revenge, is well known. During this period, such was their mutual regard that he strengthened treaties of friendship by marrying a daughter of one of their chiefs. Thus he became doubly united to them, both from inclination and the ties of blood; and his children were living pledges of their father's fidelity.

The Florida Campaign

"Habit had now confirmed his predilection for a state of nature; and on the commencement of hostilities between Great Britain and Spain he was thought worthy of being enrolled among the fighting men of this warlike (Indian) nation. Nor did he descredit their choice. His conduct throughout the war was eminently distinguished for coolness and vigour in action, and the most venerable chiefs pointed him out as an example worthy of imitation."

Here it will be remembered that this lad not turned eighteen was fighting with his Indians on the side of the British nation, although only some three years before he had been summarily dismissed from the service in a manner, described by an eyewitness and a brother officer, as cruel, unjust and unprecedented, "a business disgraceful to the discipline of the army and the cause of humanity."

Yet during all this period the magnanimity of the youth was manifest, his loyalty and attachment to the British nation was wholehearted and the aid rendered by him and his Indian warriors invaluable. During this campaign Bowles, "now grown out of recollection and in every respect like a savage warrior," in January, 1780, marched on Mobile, then a Spanish fortified village, and distinguished himself in the capture of that place. However, history records that with the fall of Pensacola the whole of West Florida was surrendered by the British to the Spanish leader on May 9, 1780, and upon the failure of this expedition Bowles chose to return to New York with the British troops on parole.

Upon his arrival in New York he was brought up on charges made by some of his brother officers jealous of his growing popularity. Some twenty or thirty specifications were set forth. The proceedings are not available for a dispassionate twentieth century review, like, for instance, the case of Captain William Kidd, the "pirate" of our childhood dreams, whom modern historians have shown by unimpeachable authority to have been a patriot and a martyr, rather than a pirate. Yet we learn that at the trial of Bowles the only proof adduced was that he had been seen bringing in scalps during the siege of Pensacola. Although, through the intervention of friends, he was acquitted of these charges, which incidentally he did not deny, yet we must temper our own justice with mercy and remember that at the time in question Bowles was not only naked, like a savage, but was fighting side by side with his brother chiefs, who would have considered his withholding his hand from seizing this distinguished badge of a warrior's bravery as a mark of pusillanimity, and treated him accordingly.

He Leaves the British Army

These petty jealousies and the conventions of civilization soon began to gall him, and he yearned once more for the free life of the woods. Consequently he sought and received permission from Lord Dorchester to visit his father, with whom, however, he did not remain long, ere he rejoined his adopted brethren, the Creeks, in East Florida, by whom he was once more received with open arms. One of his biographers continues as follows:

With these he resided during a whole twelve-month, and, although no more than nineteen years of age, he appears at this period to have meditated schemes of ambition, which conducted him at length to the important function of leader of his nation. Even now he acquired their esteem by his knowledge of military discipline and European tactics, and left them deeply impressed both with respect to his talents and affection for his person.

Visit to the Bahamas

His biographer continues:

After exploring the coasts of the two Floridas, he first visited the southern states of America, and then repaired to the Bahamas, where he displayed the versatility of his talents by acting plays chiefly for the relief of the families of the American loyalists who had been forced to take shelter there. On this occasion he actually ornamented the scenes with his own hand, and when his resources failed, he supplied his wants by assuming the character of a portrait painter; but, as New Providence did not at that time possess the proper colours for his likenesses, he himself turned chemist, and created them. In addition to the accomplishments of acting and painting, this self-taught genius made himself master of the rudiments of music, and became tolerably proficient in that science.

Yet from this and other sources we learn that such light distractions did not occupy his whole time. Although his sojourn in the Bahamas lasted practically four years he revisited his Indian friends on the Continent with considerable frequency. He obtained quantities of warlike stores which he carried from time to time to Florida where they were taken over by the Creeks and Cherokees who sent expeditions down to the coast for that purpose. These stores were used to build up a reserve supply so as to wage war against the Spaniards—a nation against whom both Bowles and the Indians bore the most implacable enmity. On one of his return voyages to the Bahamas, Bowles carried five of the Indian chiefs with him, and some of them, at least, accompanied him on his subsequent mission to London as Ambassador of the Creek and Cherokee nations.

His stay in the Bahamas was during the years 1786 to 1790, while he was between the ages of twenty-three and twenty-

seven, and was induced primarily by a realization of the necessity of better preparation against the newly launched American states on the north and Spain on the south, both of whom had ignored the sovereign rights of the Indians in the treaty demarkation of their respective frontiers. It is not generally known that a treaty of alliance between the King of England and the Creek nation had been entered into as early as 1700—a treaty successively renewed in 1752, 1764, 1768, 1773 and 1778, under which the Creeks, as allies of Britain, had fought the Spaniards for years and latterly the revolting American colonies. Yet, says Bowles in one of the few manuscripts left behind him,—

> In the year 1783 a treaty of peace was concluded between the belligerent powers, and the British colonies in America were declared free and independent states; but, although the Creeks were engaged by Great Britain in the war as allies, yet no terms were made for them, nor their name mentioned in the treaty of peace. On the contrary, the minister plenipotentiary of his Britannic Majesty, with the American and Spanish ministers, drew a line west from the lakes of Canada to the river Mississippi, down the middle of the said river, to the 32d degree of north latitude; then due east through the Creek country, to the head of the river St. Mary's, down the said river, to the Atlantic ocean, saying "that all the land to the north of the said line we do cede to the United States of America, and to the south we cede to his Majesty the King of Spain", without attending to the local situation of the Creeks, and without regarding in any manner the treaty of alliance subsisting between his Britannic Majesty and the Creek nation; without defining what right his Majesty had over the said territory, or what he ceded to the two powers; thereby creating a mystery, and furnishing the enemies of the Creeks with a pretence to provoke wars, disseminate discords, to make parties in order, if possible, to dispossess the Creeks of the territory they inherited from their ancestors, and of which by the laws and dispositions of Providence they were the sovereign lords and owners.
>
> The Creek nation have defended their country against the alternate attacks of the Spanish and French nations, previous and after the conquest of Mexico, until the present time; and, although they were left by their allies, they, confiding in their own force, with the assistance of the Great Ruler of the world, determined not to give up any part of their territory or rights, but to defend them against all nations that might attempt to dispossess them.
>
> * * * * * * * * * *
>
> At my return from the British army at New York (at which I had been for two years, and had obtained some knowledge of European tactics), my youth did not permit me to a seat among the chiefs of the national council. I employed myself in encouraging agriculture, and in infusing a spirit of honest industry into the minds of the more moderate around me; I also instructed the young men in the use of the different instruments of war, as well as the advantages of military discipline. * * * I also established a manufacture of porcelain, or earthen-ware, for house use; and thus, by dividing my attention to a number of objects, and appearing steady to none, I avoided creating jealousies. People were pleased with my pipkins, while they thought me a flighty young man, who never once seriously reflected upon any thing, therefore was never dangerous.

Then came the necessity to make real preparations for war. He continues:

> * * * I proposed uniting all the Indian nations in one common cause against the common enemy. The policy was adopted, and persons were appointed and sent to negotiate with the nations as far as the lakes of Canada. In the mean while, with as much privacy as possible, I examined the state of our magazines, taught some of our people the art of making saltpetre, established a small manufactory for the purpose, collected all the money I could, and went first to St. Augustine, and thence to Providence, where I purchased all the powder and ball I could procure, and in April 1787 landed it safe in my country, after which it was deposited in the different magazines. This little expedition made much noise; exaggerated accounts of it were published in the Bahama newspapers, and one of the partners of the house of * * * went so far as to say, that I had connected myself with Lord Dunmore, the governor of the Bahamas, and that he had furnished me with a quantity of arms and ammunition from the King's forces, &c. &c.

Undoubtedly Bowles first saw masonic light in the Bahamas. While this is conjecture, yet all the circumstances point indubitably to the correctness of the conclusions. The principal reasons which we may adduce are as follows:

His birth and early childhood are laid in Maryland, and it is only recorded that he returned once to visit his father after leaving the army in New York, and that when at the age of nineteen years. Not only was he a minor at this time, but the various histories of masonry in Maryland consulted by the writer fail to record his name.

When he first left home he went to Philadelphia, then to New York and then to Florida, during which period he was also, of course, a minor. Likewise the masonic histories of these States fail to record his name.

From the time of his majority until he went to New Providence (the Bahamas) he lived almost continuously with the Indians, where opportunity was lacking to have acquired the necessary masonic affiliation which he was afterwards shown to possess. Furthermore, in a statement (later to be quoted) which Bowles made on the occasion of his affiliation with a London lodge, he expressed a wish that masonry might be introduced into the interior of America among the Indians. Such a statement would appear to negative the possibility that he was raised a mason among them.

Certain it is, as we shall next see, that on his arrival in England in 1790, Bowles was received as a mason, and by a natural process of elimination we are led inevitably to select the Bahamas, the scene of his previous four years' residence, as the place where masonry first claimed him.

Part II

We intimated previously that Bowles went to England in 1790 as the Ambassador to the Court of London of the Creek and Cherokee nations, and that he was even then accepted as a mason.

The discoveries of the great circumnavigator Cook, a matter then of very recent date, opened the way to certain commercial speculations in which European adventurers embarked with all that eagerness which the love of gain so powerfully impresses on the minds of a nation of traders. Other circumstances arising served to foment a feeling of jealousy until the two civilized European nations concerned were about ready to fly at each other's throats. No sooner did the chief of the united nations of Creeks and Cherokees learn that hostilities were likely to commence than he called a meeting of his own and the neighboring tribes, where, influenced largely by their hatred of Spain on the one side, and their friendly feelings towards England on the other, they resolved to send a deputation to the nearest British colony with an offer of their services. General Bowles, for so he was now called, was accordingly selected for this purpose, and he was accompanied on the occasion in question by three other chiefs. They arrived in the Bahamas, and waited on Lord Dunmore, the Governor, at a moment when the question of peace or war was as yet undecided. Naturally, it was of importance to retain the friendship and good will of the Indian tribes bordering on the Spanish settlements, and undoubtedly they were well received, as any prudent commander would be likely to do under the circumstances.

It is a matter of history, of course, that the threatened rupture between Great Britain and Spain did not take place at that time; nevertheless, the Spaniards were fully informed of the activities of Bowles which only served to increase their hatred and rancor and to cause them to meditate upon schemes of revenge which, at length, proved only too successful.

Bowles Goes to England

Evidently a part of the policy of Lord Dunmore in ingratiating himself with the Indians, through their chiefs, consisted in the sending of a delegation headed by Bowles to England. His exact arrival there is a matter of uncertainty, but we know he was in London in 1791 because it was at the very beginning of that year that he joined the Prince of Wales Lodge No. 259. He probably arrived in 1790.

The Prince of Wales Lodge No. 259 was instituted in 1787 under the Grand Lodge of England by His Royal Highness, Prince George. The lodge was originally intended to consist only of those who were honored with appoint-

ments under His Royal Highness, or men firmly attached to his person and interests. In the lodge minutes of January 20, 1791, we find the following:

General William Augustus Bowles, a Chief of the Creek nation, whose love of Masonry had induced him to wish it may be introduced into the interior part of America, whereby the cause of humanity and brotherly love will go hand in hand with the native courage of the Indians, and by the union lead them on to the highest title that can be conferred on man, to be both good and great, was proposed by the R. W. M. with the approbation of the Prince to be admitted an Honorary Member of this Lodge. He was seconded by the Secretary, and received with the unanimous applause of the whole Lodge.

The membership list of this lodge divides the members into two classes: those *initiated*, and those who *joined*. It would clearly seem from the foregoing that General Bowles was already a mason upon his arrival, as he *joined* the lodge on the occasion noted and was elected an honorary member.

His Capture

On his return to America he again assumed the rôle of commander-in-chief of the Indians, and after disturbing the peace of the neighboring states for some time was taken prisoner by the Spaniards by means of a ruse cleverly planned and successfully executed. Bowles was at the moment principally engaged in instilling into the lives of the Indians the arts of peace and was encouraging them to establish settlements and cultivate the soil, when—

On the 20th of February, 1792, two Spanish officers, Don Joseph de Havia and J. Rosseau, arrived with dispatches from the governor of Louisiana to the Indian nation, which were addressed to general Bowles as the chief. In these his Excellency stated that he had received and forwarded the papers transmitted by the Creeks, relative to their trade, for the inspection of Count Florida Blanca, minister of state, but that answer could not be expected in less than six months; orders however had arrived in the interim to form a treaty that should obviate all possible doubts, and remove all future jealousies. But, as the distance and uncertainty of conveyance rendered it impossible to negotiate by means of letters, the governor had dispatched a vessel with two officers, to propose that general Bowles should accompany them to New Orleans, where they could treat on terms favourable to both nations. It was at the same time intimated, in the most flattering manner, that his Excellency derived great pleasure from the hope of a personal communication; that the vessel was provided with every thing for his accommodation; and that the officers had received the governor's express injunctions to treat the Indian chief with every mark of distinction during the passage to New Orleans, where he was expected with the utmost impatience.

On this General Bowles immediately presented the officers to the warriors, who were then with him, made known the purport of the dispatches, and at the council, which was immediately held to determine on what answer ought to be returned, he recommended that a negotiation should be opened with the Spaniards. After a long debate, during which many of the Sachems foretold what would occur, and endeavored to dissuade the war chief from trusting to perfidious promises, it was at length determined, that he should accept of his Excellency's proposal, and adjust the article of a treaty in person. On this the two officers employed in the present mission, immediately pledged the faith and honour of their nation, that the General should return within forty days.

Every thing being thus settled, to all appearance in the most friendly manner, they sailed for New Orleans, where, after some previous discussions, the Governor pretended that his own powers were insufficient to treat on matters of such great importance, and that Mr. Bowles must therefore be sent to Spain. In short, the minister plenipotentiary of the Creek nation was seized, put on board an armed vessel, and conducted as a prisoner!

His Detention in Spain

After being detained some time at one of the seaports, the General was carried to Madrid, and a negotiation actually commenced while under confinement. * * * He was, however, assured of the high respect in which he was held by the ministers of the King of Spain, and actually offered a commission in his Majesty's service.

Bowles, however, rejected the proffered compliment, and refused to accede to the proposition of a separate treaty. * * * On this the guard which had been placed over him was doubled; and it was insinuated that he had acquired too great an ascendancy among the Indians, ever to be permitted to return to the Floridas.

But as such barbarous policy, and harsh and rigorous treatment, instead of procuring submission, as had been expected, only produced a stern and uncomplying conduct, on the part of the war-chief of the U. Nations, a new mode of seduction was recurred to. His table was now crowded with all the luxuries that the capital afforded; a number of awkward apologies were made for the treatment so recently experienced by him, and it was intimated that the ministers at length wished to treat with him in earnestness. On this Bowles observed, with great adroitness, that the idea of a treaty, while he was detained a prisoner, and deprived of all communication with the world, must be allowed to be exceedingly absurd, and that the first step dictated by good faith, would be to restore him to full liberty.

Affairs remained in this situation until the 18th of December, when the *Alcaide* informed him, that his Catholic Majesty had appointed two persons to meet him at Cadiz, where it was necessary that he should repair, in order finally to adjust all differences between the court of Spain and the Creek nation. Accordingly, at five o'clock in the morning of the first day of January 1794, a carriage drew up at his door, attended by a party of light horse, and a military officer stated, with great politeness, that he was appointed to escort him to Cadiz, and instructed to receive his orders. The journey thither was of fourteen days duration, in the course of which, to make use of Bowles' own expression, he enjoyed a "pantomimical" appearance of liberty; but, on his arrival on the coast, he was made a close prisoner as before.

His Voyage to Manila

He remained at Cadiz for a whole year, and the principal events occurring there which caused him to be transferred to the Philippine Islands can best be told in his own words. He says a proposition was made to him—

that if I would write to the minister, the Duke of Alcudia, and accuse the Counts d'Aranda and Florida Blanca as being the cause of my detention and sufferings, he would recall me to court, and arrange my affairs to my own satisfaction. I confess that I was sensibly hurt that so dishonorable a proposition should be made in the situation I then was. The Count de Florida Blanca was a prisoner in Navarra; and d'Aranda in the Alhambra at Granada, under a prosecution carried on by the minister. I stated to the person in question, that I would never prostitute myself to satisfy the views of any man; to which he replied, that if I did not comply, I should be sent to the Philippine Islands; at this my indignation was fired, and I ordered him to leave my presence, and not return to me with any more proposals of this nature, or I would make him feel my resentment. He left me, and shortly after the return of the post from Madrid I was embarked on board a ship, by the Duke de Alcudia's order, without knowing whither it was bound, while all my baggage was artfully detained on shore; and in that situation I made the voyage, in the most inclement season of the year, round Cape Horn to Lima, where I was again informed, that if I would accept the offers of his most Catholic Majesty, I might remain there, and return to Spain by Panama and Carthagena, which I, refusing as before, was again embarked, and arrived at Manila on the 27th of November, 1795.

The day after my arrival a paper was shown and read to me, setting forth the reasons for which I was detained a prisoner, and sent to that distant part of the world, which were as follows: "That I had had intentions to attack and possess myself of his Majesty's colony of Louisiana, and declare the ports of the same free ports to all nations not at war with me and my nation; that for the good of his Majesty's service, I must be detained in the isle of Luz, until further orders from his Majesty; that I should be allowed any office or employ that I would ask or accept of, otherwise that I must maintain myself at my own expense, &c."

General Bowles was in Manila from November 27, 1795, to February 2, 1797, a matter of fourteen months, during all of which time he appears upon the rolls of the Grand Lodge of England as the duly accredited provincial Grand Master of the Creek, Cherokee, Chickasaw and Choctaw Indians. As stated by Gould—

This remarkable character was appointed provincial Grand Master of the Creek, Cherokee, Chickasaw and Choctaw Indians under the Grand Lodge of England, and his name appears as such in the official calendars of the period.

Incidentally the writer's researches have failed to disclose any other individual of similar masonic rank having visited our shores at such an early date. We must therefore accord to Brother and General William Augustus Bowles the distinction of being the first Provincial Grand Master to place foot on our soil.

His Return to Europe

Of his hardships during his enforced sojourn in Manila Bowles has little to say, but when at length it was intimated by the Governor that he might be permitted to return to Europe, he writes in his diary—

On the 2d of February, 1797, the Corregidor desired me to prepare, adding, with a significant sneer, "that his Catholic Majesty had ceded the Mississippi, and all his possessions in Florida to the French Republic, and he supposed I would treat with the French, although I had refused to do so with his Catholic Majesty's ministers." This happened at ten o'clock in the morning, and at two the same day I sailed out of the bay of Manila, on board the ship *La Purisima Concepción*, which touched at the isle of France, where I first understood the state of Europe, heard of the war between Great Britain and the Spanish nation, and learned to a certainty that the King of Spain had ceded the Mississippi and the Floridas to the French republic, of which they were to take possession when convenient.

At that time a declaration of war against the United States was hourly expected, and the democratic party of the isle of France congratulated me on the prospect of an approaching alliance between my nation, the Creeks, and the French republic; while several Americans, on the other hand, expressed their uneasiness at seeing me on my return to Europe, but offered me a passage to New York, Philadelphia, or Baltimore, as vessels were then lying in the harbour bound to all those different ports, which I however declined accepting. I also observed a profound silence in respect to all parties, and determined not to return to Spain; on the contrary I actually laid a plan to seize the Spanish ship while at sea, and to proceed home with her.

The Governor of the isle of France, for the sum of 60,000 dollars, granted a convoy of two frigates, who accompanied us. The very moderate weather we experienced rendered it impossible to elude the men of war which deterred me from putting my design in execution until the 16th of April, when, being near the Cape de Verde Islands, it became suspected, several of the people on this were seized, conveyed on board the frigates, and a strict enquiry made when we arrived at Les Isles des Lufs.

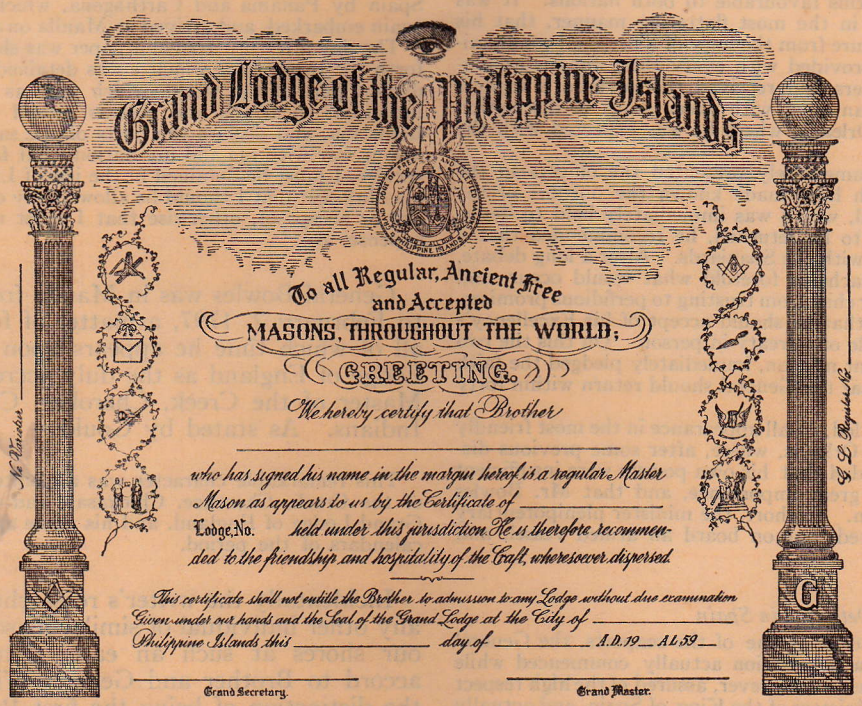
I contrived, however, to get on shore on the 9th of May, and after the division had sailed I proceeded to Sierra Leona, where the governor, Zachary Macauly, offered me a passage on board a small vessel destined for London, which I accepted, and accordingly sailed on the 6th of June. When N. W. of the Cape de Verde Islands, this little bark lost both her masts, to repair which took several days, when we were overtaken by his Majesty's ship *Isis*, with a convoy from St. Helena to London. Being then ill, Capt. Mitchell took me on board, and brought me safe to England.

Having at length arrived in England, General Bowles was landed practically destitute. His first act was to call upon Mr. Pitt and recapitulate his adventures. He soon found himself among friends again and in due course returned to his original haunts in West Florida where he made preparations to attack the Spanish settlements in that neighborhood. His enforced imprisonment had served only to increase his hatred of Spain; yet he was cautious enough to make his preparations at full length. He succeeded in rallying around his standard a formidable confederacy of the five nations, the Mohawks and other war-like tribes. It was not until 1804, however, after carrying on a desultory warfare during the intervening period, that he was finally captured, for the second time, by the Spaniards and taken to Havana and immured in Morro Castle until death released him on December 23, 1805.

Undoubtedly a man of unusual ability, he had crowded into his thirty years of active life an amount of romance such as fell to the lot of few other men of like age or any epoch.

Bibliography

The earliest contemporaneous account of Bowles' life is contained in a pamphlet entitled, "Authentic Memoirs of William Augustus Bowles, Esquire, Ambassador from the United Nations of Creeks and Cherokees to the Court of London," which was published in London in 1791. It is believed to have been written by a Captain Benjamin Bayntun, who was a brother officer in the "Provincial Forces," probably in the very regiment in which Bowles served. This particular pamphlet is said to be so rare that a certain book collector in the United States attempted for twenty years to procure one of the original copies but failed to do so. A reprint appears in "The Magazine of History," extra number 46, published by William Abbatt at Tarrytown, New York, in 1916, and a copy, with a portrait of Bowles as a frontispiece, is in the Library of Congress under press mark E-173.M24, No. 46. The reprint has some interesting references to Bowles' visit to upper Canada. See also "Canadian Archives 1890," Part 1, pages 154-156, and Part 2, page 255.


Grand Lodge of the Philippine Islands

To all Regular, Ancient Free and Accepted MASONS, THROUGHOUT THE WORLD; GREETING.

We hereby certify that Brother _____ who has signed his name in the margin hereof is a regular Master Mason as appears to us by the Certificate of _____ Lodge, No. _____ held under this jurisdiction. He is therefore recommended to the friendship and hospitality of the Craft, wheresoever dispersed.

This certificate shall not entitle the Brother to admission to any Lodge without due examination. Given under our hands and the Seal of the Grand Lodge at the City of _____ Philippine Islands this _____ day of _____ A.D. 19__ A.L. 59__

Grand Secretary. Grand Master.

HAVE YOU A TRAVELING CERTIFICATE?

Neat traveling certificates, same size as above, printed on stout parchment paper and inserted in a handy leather case which fits the coat pocket, can be obtained from the Grand Secretary's Office, thru your Lodge Secretary (who must issue a certificate of good standing). Price ten pesos, to be remitted with order.

The only other contemporaneous account known to the writer is contained in a pamphlet entitled "The life of General W. A. Bowles, a native of America, Born of English Parents in Frederic County, Maryland, in the year 1764." This was originally published in London in "Public Characters, for 1802," It was reprinted in New York by Robert Wilson in 1803, and a copy is contained in the Library of Congress under press mark AC901.D8 Vol. 1.

The account of his joining Prince of Wales Lodge may be found in "Prince of Wales' Lodge No. 259, List of Members from the Time of its Constitution with notes of proceedings and circumstances of interest in connection with the lodge and its members, compiled from the minutes and other sources," by Thomas Fenn, P. M. and Secretary, P.A.G.D.C. Pres. B.G.P., published in London by Diprose Bateman & Co. in 1890. The story of the formation of the lodge and the first reference to the name Bowles will be found on pages 5 and 6. A verbatim extract from the minutes of January 20, 1791, together with comments of the editor, will be found on pages 23, *et seq.* A copy of this book is available in the Library of the Grand Lodge of England, Great Queen Street, London, and also in the library of the Supreme Council, Washington, D.C.

R. F. Gould, in his "Military Lodges 1732-1899," a copy of which is available in any good masonic library, gives an account of the life of Bowles beginning on page 114, which is almost word for word a copy of the editor's notes in the work "Prince of Wales' Lodge," etc., from which it was undoubtedly copied.

"The National Cyclopaedia of American Biography," published in New York by James T. White & Co., in 1899, contains, on page 121 of Vol. IX a biographical account of the life of Bowles which is practically a copy of the notes by Fenn and Gould.

Note of Editor:—A Spanish translation of this interesting article was published in *The Cabletow* in August and September, 1927. We have been repeatedly requested to publish the original version in English, which appeared in the *Far Eastern Freemason*, likewise in August and September, 1927, and are sure this sketch of the life of a Masonic Grand Master who visited Manila 136 years ago will be of interest to our readers.

THE PAROQUET RESTAURANT
LOBBY, MASONIC TEMPLE
BREAKFAST *LUNCHEON*
HOME-MADE ICE CREAM
TEA—SPECIAL COFFEE



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 Cosmos Lodge No. 8

Cosmos Lodge No. 8, after having had the privilege of hearing, at a previous meeting, a paper read by Wor. Bro. Arthur J. N. Gabler-Gumbert which we hope to publish in the July number of the CABLETOW, listened to another interesting lecture, on the American Flag, at a very well attended special meeting held in the Riverside Hall of the Masonic Temple on Saturday, May 20th. Lodge was opened in due form by Wor. Bro. Richard Elmer Jamison at 8:00 p. m., then Rt. Wor. Bro. Manuel Camus, Deputy Grand Master of Masons of the Philippine Islands and Past Master of Cosmos Lodge, accompanied by numerous officers and members of the Grand Lodge, was introduced and accorded the usual honors. Rt. Wor. Bro. Camus brought greetings from Most Wor. Bro. Stanton Youngberg, whom a previous engagement prevented from being present. Wor. Bro. Jamison bade the distinguished guests welcome and then asked Most Wor. Bro. Joseph H. Schmidt, P.G.M., to introduce the speaker of the evening, Bro. Colonel Harrison S. Kerrick. Bro. Schmidt presented Col. Kerrick as being not only a brilliant officer of the U. S. Army but a man who had made a special study of the glorious emblem of the American Nation which to him had always been a guiding light and an inspiration. He mentioned the fact that Bro. Kerrick, when he answered President McKinley's call for 250,000 volunteers, entered the recruiting office in Chicago side by side with Wor. Bro. Joachim W. Schilling, a Past Master of Cosmos Lodge.

The address itself was a most interesting one, as was to be expected of the author of the well-known book "Our Flag". Illustrating his remarks with specimens of every flag that had ever played a part in the history of the United States, beginning with the "Raven Flag" of Leif Ericsson, he brought out many facts concerning the Stars and Stripes which were unknown to his hearers.

The speaker was rewarded by enthusiastic applause and Wor. Bro. Jamison thanked him warmly for his splendid address.

Rt. Wor. Brother Manuel Camus then made a brief speech which was well received.

After the meeting, refreshments were served by Mrs. F. E. Hedrick and assistants in the hall outside.

Many members of the National Sojourners attended the meeting, a special invitation having been sent out to the Brethren belonging to that patriotic society.

From Pilar Lodge No. 15, Imus, Cavite

On Sunday, April 30th, a delightful excursion to Tagaytay Ridge was made by several members of Pilar Lodge No. 15 and their families. Starting at 6:30 a. m. from Imus, the party arrived at 8:45 a. m. at Indang, where they were hospitably received by Bros. Pedro Catuncan and Vicente Jesiel and their families. From Indang, the excursionists proceeded to Tagaytay Ridge, for sight-seeing. Returning to Indang at about 11:30 a. m. they stopped at Bro. Catuncan's big banana and coconut farm where they had a delicious dinner. At 2:15 p. m., all went to the residence of Bro. Jesiel, who gave an ice-cream party. It was 7:15 p. m. when the truck carrying the excursionists returned to Imus, after a most enjoyable day's outing.

From Lincoln Lodge No. 34, Olongapo

The funeral of Wor. Bro. Miguel C. Rosete, P.M. of Lincoln Lodge No. 34, on Sunday, April 23, 1933, was conducted in a very solemn and impressive manner. A Grand Lodge delegation, consisting of the Grand Lecturer, Very Wor. Bro. E. M. Masterson, and Wor. Bros. Miguel Bonifacio (29), Ricardo C. Santos (80), and Andrés Filoteo (85), had come all the way from Manila in Wor. Bro. Bonifacio's car to attend the ceremonies. The Cine Oriental, where the body lay in state, was filled to its capacity. Many of the Brethren present had traveled great distances over poor roads to be present, Bro. Justo Diaz, for instance, having come 172 kilometers, and having had to return that same day. Many of the officers of the Naval Station were present, including the Captain of the Yard, Commander H. G. Cooper, and his staff. The provincial officers of Zambales were represented by the governor, Wor. Bro. Agustin Medina, and others. Officers and members of Pinatubo Lodge No. 52, Zambales Lodge No. 103, and Bataan Lodge No. 104 attended in full regalia. The ceremonies were conducted by the officers of Lincoln Lodge and a fitting eulogy was delivered by Bro. Pelagio Battad, the S. D. Very Wor. Bro. E. M. Masterson delivered a fine oration.

Wor. Bro. Rosete died on April 19th. A surgeon had come from Cañacao Hospital by plane and performed an operation; but it was too late. The large and representative gathering at his funeral was an eloquent testimony of the love and esteem in which our departed Brother was held in the community.

From High-Twelve Lodge No. 82, Manila

In a paper read on March 18th, last, before High-Twelve Lodge No. 82, Bro. D. R. Escosa, Junior Warden of the Lodge, gave an outline of the history of the same which is not only interesting, but ought to be of value for a future formal history of High-Twelve. The lecturer related how a number of progressive young members of Dapitan Lodge No. 21 resolved in 1922 to start a new Lodge; how the signatures of 14 Brethren from Dapitan Lodge and one each from Walana and Biakna-Bato, and the recommendations of Kasilawan Lodge, Isla de Luzon, and Bagumbayan were secured; how on July 21, 1922, a dispensation was obtained; how the name of the new Lodge was chosen; how its first months of operation were beset with much trouble, through which

Wor. Bro. Filomeno Galang, the Master, and Bro. Dominador R. Escosa, the Secretary, guided it safely and wisely; and how the Lodge has been doing good work ever since. In closing, the speaker paid a tribute to the Past Masters of the Lodge.

At the Stated Meeting of April 15th, Wor. Bro. Eugenio de la Cruz delivered a lecture on the "Acacia" which was much enjoyed by those who heard it. The speaker gave his audience some natural history and a good many allusions to and quotations from the ritual of the Third Degree in which the "Acacia" plays such a leading part.

The officers and members of High-Twelve Lodge, with their families, celebrated the tenth anniversary of the Lodge with a picnic on April 30th, last, at the Forest School in Los Baños. Two busses containing sixty persons left Manila at 7:00 a. m. sharp. Near the Naval Reservation at Los Baños, the excursionists were met by a Reception Committee headed by Wor. Bro. Edilberto Madrid, (67), arriving at 9:15 a. m. at the main gate of the College of Agriculture, U.P., from which point a delegation of Brethren from Makiling Lodge No. 72 escorted the party to the Forest School. Sight-seeing, hiking and bathing in the natural swimming pool were enjoyed, and at high twelve everybody was called to refreshment.

Dancing was also indulged in and was followed by a short program prepared by the Junior Warden, Bro. Dominador R. Escosa. The program, which consisted of four speeches by four prominent members of the lodge and two musical numbers and a declamation by Mr. Teodoro Cariaga and Miss Emiliana Escosa, respectively, was well received, and the "Who's Who in High-Twelve Lodge", a part of the program conducted by Wor. Bro. Gregorio Cariaga, pleased the audience. The party returned to Manila late in the afternoon.

From Dagohoy Lodge No. 84, Tagbilaran, Bohol

On April 23rd, last, twenty-one members of Dagohoy Lodge and two sojourning Masons had an outing which took them to the eastern towns of Bohol. There were only ten Brethren and their families when the start was made at Tagbilaran, at 8:30 a. m.; but additional excursionists were picked up in Loay, Dimiao, Garcia-Hernandez, Jagna, and Batuanan. At the latter place, the party was entertained by Bro. Ignacio Molina and his family. At noon the destination, San Pascual, Ubay, was reached, and there Wor. Bro. Frank Lombardo and wife had made ample preparations to entertain the party, which now numbered 40. At half past two, the excursionists continued their journey to the población of Ubay, 125 kilometers from Tagbilaran. At Ubay, Bro. Nicolas M. Roxas and Bro. and Mrs. Florencio D. Doliente provided refreshments and other residents of the town gave the party a rousing welcome. On the return trip, a short stop was made at the residence of Bro. and Mrs. Alejandro Cadorna, at Jagna, where entertainment and refreshment awaited the party. It was past 8 p. m. when the remaining excursionists arrived at Tagbilaran, having spent a happy day.

From Service Lodge No. 95, Manila

On April 7th, last, at a meeting of Service Lodge held for the purpose of conferring the Third Degree upon Bros. Robert William Barth and Kenneth Andrew Barry, all Brethren belonging to the Asiatic Fleet were lined up at the altar and addressed by the Wor. Master, Very Wor. Bro. E. M. Masterson, who bade them good-bye for the Lodge as they were soon to leave for China. Refreshments were served in the Social Hall downstairs after the meeting, the S.W., Bro. Edgar, having provided the *lechon*, which was much enjoyed.

From Mount Huraw Lodge No. 98, Catbalogan, Samar

Mount Huraw Lodge is in receipt of a letter from Mr. Pablo B. Cinco, municipal president of Catbalogan and chairman of the Municipal Red Cross Auxiliary, thanking the Lodge for the moral and material aid extended by it to the victims of the big fire which occurred at Catbalogan on March 7, 1933. On that occasion, the Lodge offered its building for the accommodation of the homeless and donated clothing and several sacks of rice to the victims.

The Lodge gave two *despedida* parties in April, one, on the 2nd, to Bro. Walter M. A. Roeder, until recently manager of the Buad Plantation Development Co., and the other, on April 16th, to Bros. S. D. Gonzales and Venancio Trinidad. Many Brethren and members of their families attended these functions.

From Nanking Lodge No. 108, Nanking, China

April 24th will be long remembered as an honored and delightful day by the brethren of Nanking Lodge No. 108, because Most Worshipful Grand Master Stanton Youngberg spent the day among them, and paid an Official Visit to the Lodge.

Arriving at 8:00 a. m. at the railway station in Pukow, whence he had come from Tsing-tao, he was welcomed by a reception committee consisting of Bro. Hansen, Acting Master of the Lodge, and Bro. Edwin Marx, the Secretary. He was conveyed across the Yang-tse River by special launch provided by the district office of the Socony-Vacuum Corporation, whose district manager, Bro. Jackson, is Treasurer of the Lodge, and three other staff members are members, Bro. Vaughan being the Senior Deacon. After getting settled at his hotel, resting a time and refreshing himself, Most Wor. Bro. Youngberg spent the remainder of the day until evening, in sightseeing, and in conferences and interviews connected with his mission to China on behalf of the government of the Philippine Islands.

From 6:00 to 8:30 p. m. he attended a meeting of Nanking Lodge No. 108, during which an exemplification of the work of the First Degree was given. Following the exemplification, he gave an address to the Lodge, in which he made some very encouraging comments on the quality of the work as performed, and also added some very valuable instruction designed to still further improve the proficiency. Continuing, the Grand Master paid a tribute to the high quality of the Masonic ritual, reading certain passages as examples, the effect of which on his audience was to strengthen their pride and interest in, and their appreciation of the principles of Masonry, and the ritualistic work which exemplifies these principles.

Following the Lodge meeting, a highly enjoyable dinner was served at the home of Brother Hansen. Aside from the usual exchange of conversation and informal talks by certain of the brethren, accompanied by appropriate toasts, the outstanding feature was another address of high quality by Most Wor. Brother Youngberg. In it he gave a résumé of the development of Masonry in the Philippine Islands, and especially the information and establishment of the Grand Lodge of the Philippine Islands. He explained at some length the questions of policy that arose in connection with the extension of their jurisdiction to the territory of China, and the principles and motives which prompted the decisions that were made. This address was most enlightening and helpful to the brethren present, and was received with closest attention.

By request of the toastmaster, Bro. Hansen, brief talks were given as follows:

Bro. Marx emphasized the courtesy, thoughtfulness, and fraternal interest which has characterized the attitude of the Grand Lodge and its representatives toward the brethren and their Masonic activities in Nanking.

Bro. Kwong related the steps by which he first became interested in Masonry, finally gained admission, and the satisfaction he has derived from it.

Informal discussion was participated in by all present.

At a short time before low twelve the brethren exchanged hearty felicitations with their Grand Master and with one another, and departed to their various places of abode.

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 Lodge 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.—*L. F., Editor.*

Manila No. 1.—Bro. William R. Black writes from 155-4th Ave., Chula Vista, California, that he has regained his eyesight, after 2½ years of darkness.

Mrs. A. Rommel, writing from 1377, reported Brother Rommel still in the hospital but improving.

Bro. (Col.) Guy O. Fort is enjoying his vacation in California.

Bro. (Dr.) Robert W. Hart sends greetings from the U. S. Marine Hospital, San Francisco.

Bro. (Lieut.) George Lucien Richon was passed on January 16th and raised on February 20th by Richmond Lodge No. 66, of Port Richmond, N.Y.

Dues and greetings from Brethren in the United States: Charles H. Loeber, 1928 Kearney, Washington, D.C.; Joseph A. Manning, 530 Free Press Bldg., Detroit; Charles E. Wright, P. O. Box 157, Chino, Calif.

Cavite No. 2.—New addresses in San Diego, Calif., are those of Bros. J. W. Bryant, U. S. S. *Holland;* M. D. Olavsen, U. S. S. *Zane*; E. T. Hammond, 3210 Juniper St.; W. B. Black, U. S. S. *Boggs*, and John Lee Highfill, U. S. Naval Air Station.

There have been three additions to the San Pedro, Calif., list; they are Bros. W. G. Peacock, 1230 Averill Ave.; R. P. Bielka, U. S. S. *Pennsylvania*, and P. F. Curry, U. S. S. *Arkansas*.

At Oakland, Calif., there are now Bros. C. L. Frans, 5239 Foothill Boulevard, and A. A. Yahnke, U. S. S. *Coast Guard*.

Bro. D. W. Walker writes from 305 E. Fesler St., Santa Maria, Calif.

Bro. I. I. Fadem's new address is Route 1, Box 97, Vallejo, Calif.

Bro. H. E. Zimmerman's address is now 106 So. Davis St., Santa Rosa, Calif.

Bro. Earl M. Moore is at the U. S. Navy Hospital, Mare Island, Calif.

Bro. W. H. Theisen is at 120 Alpine Terrance, San Francisco, Calif.

Bro. Seigel Knight is on the U. S. S. *Boris*, c/o P.M., San Francisco, Calif., and Bro. N. M. Gibson is on the U. S. S. *California*, same address.

Bro. C. M. Petit is on the U. S. S. *Cincinnati*, Long Beach, Calif.

Bro. G. J. Russell is now located at West Lebanon, Maine.

Bro. M. R. Roberts sends regards from 1600 N. Jackson St., Wilmington, Delaware.

Bro. L. W. Hogge is on the U. S. S. *Louisville* (c/o P.M., New York).

Bro. Dewey Walley is on the U. S. S. *Pigeon*, c/o P.M., Manila, P. I.

Bro. L. M. Gilbertson is at the Recruiting Station of the U. S. Navy, Canton, Ohio.

Bro. A. J. Dodson is at the Sub-Base, Pearl Harbor, T.H.

Bro. E. G. Fleming is on the U. S. S. *Bulmer*, c/o P.M., Manila, P. I.

In Japan we have Bro. V. Holmgren, whose address is Atago Machi No. 765, Nagasaki.

Bro. W. B. Hountis is sergeant in the 4th Marines (Company "H") at Shanghai, China.

The name of Bro. Bayless Harold Grubbs, now on the U. S. S. *Beaver*, Pearl Harbor, T.H., has been changed to Baker H. Turner.

Bro. J. C. McAhan sends greetings from the Submarine Base at Pearl Harbor, T.H.

Corregidor No. 3.—Bros. Robert S. Rogers, manager of the Liggett Myers Tobacco Company for the Philippine Islands, and J. G. Owen, engineer of the Manila Electric Company, have returned from vacations in the United States.

Bros. John A. Hull, associate justice of the Supreme Court, and R. E. Spencer, of Dansalan, Lanao, have left for the United States, on vacation.

Bro. Hudson D. Dravo has left the Philippines, where he represented the Gregg Company; he does not expect to return to the Islands.

Letters have been received from Bros. George W. Hall, San Leandro, Calif.; William A. Kufs, New York; Robert F. Olds, and C. G. Rosenburg.

Bro. Frank C. Swan and wife have returned from a six-month vacation in the United States.

M. W. Bro. E. E. Elser and wife left Manila on May 3rd for a combined business and pleasure trip in China.

Bro. H. Atherton Lee left on May 6th on a business trip to Honolulu and the United States.

M. W. Bro. Newton C. Comfort spent four or five days in Mariveles about the middle of May, inspecting the quarantine station.

Bagumbayan No. 4.—Bro. José I. Abuel who has recovered from his illness, was installed as Junior Warden at the April Stated Meeting of this Lodge.

Another belated installation, on the same evening, was that of Bro. Florentino Cayco, as Senior Deacon. Bro. Cayco entertained the Brethren at the Banahaw Restaurant after the meeting.

Bro. Louis Ottofy writes from Oakland, California, reporting severe financial losses and hard times.

Bro. Julio Curva writes from Daet, Camarines Norte, that he has been ill for a long time.

Bro. Cristobal Manalang was one of the two University of the Philippines alumni selected for special honors by the U. P. Alumni Association for distinguished work in the field of science. Most Wor. Bro. Rafael Palma, as President of the University of the Philippines, presented the gold medal and diploma voted to our Brother by the Association, during the commencement exercises held at the University on March 21, 1933.

M. W. Bro. C. W. Rosenstock has resigned from the general managership of the Philippine Education Co., Inc., to devote his attention entirely to his own company.

Wor. Bro. Rufino Martinez was an outgoing passenger on the S. S. *Empress of Asia* on May 1st; he is going to Boston first and from there to Europe, to seek relief from some eye trouble from which he has been suffering for some time.

The widow of Bro. Kleber U. Pool, who has been under treatment for her eyes, had to undergo an operation at the Philippine General Hospital, hers being an advance case.

Bro. S. N. Ilagan lost his wife and newborn babe on April 16th. The funeral took place at Taal, Batangas.

Bro. Paulino Vytiaco, writing from Bulan, Sorsogon, reports the birth of a new daughter, on April 20th.

Bro. O. J. Cowles writes from 4007 W. Main Street, Belleville, Illinois, complaining of hard times.

Bro. Camilo Osias, Resident Commissioner of the Philippine Islands in the United States, has left Washington and is on his way back to the Islands with the Legislative Mission. Bro. Osias is co-author of a recent book in which the Hare-Hawes-Cutting Bill is hailed as the Philippine charter of liberty.

Southern Cross No. 6.—Bro. R. C. Caldwell left on March 17th on the S. S. *Gertrude Kellogg* for the United States, for a vacation.

Bro. L. J. McKesson and family left the Islands on the S. S. *Coblenz* on March 14th. It is not their intention to return.

Bro. A. H. Bishop and family left on March 20th, on the S. S. *Empress of Canada*, for a six-months vacation in the U. S. and Europe.

Bro. H. L. Fisher's wife arrived in Manila on March 8th and proceeded to Baguio to join her husband, who is manager of the Country Club there.

Wor. Bro. Irving B. Brown has applied for a demit; he has settled in San Francisco, Calif.

Mrs. Whipple S. Hall returned to Manila in April.

Wor. Bro. Geo. C. Dankwerth and wife spent a short vacation in Hongkong in April.

Cosmos No. 8.—Bro. John Stillson Gould was raised to the degree of M.M. on March 4th, last, by the officers of Cavite Lodge No. 2, who were guests of honor of Cosmos Lodge that evening. Refreshments were served after the meeting, which was very well attended. The Cavite Lodge delegation was headed by the Master, Wor. Bro. Frank D. Jones.

Mrs. Berkenkotter, who was sick at the Hospital de Santiago, is reported as much improved.

Letters with fraternal regards have been received by Bro. Robert C. Whiting, Los Angeles, Calif.; Bro. Shelby M. Yount, U. S. S. *Medusa*, San Pedro, Calif., and Charles P. Neuffer, Surigao.

Wor. Bro. Wm. J. Odom sailed on March 9th, by the S. S. *General Lee*, on a business trip to the United States. He expects to return towards the end of the year.

Bro. Wm. F. Daland was in Manila in March; he is located at Sipaco, Camarines Sur.

Bro. Wm. J. Ellis spent several days in the Sternberg General Hospital in March, undergoing observation and treatment.

Bro. Gilbert S. Perez and family sailed for the United States on April 20th; they will visit with friends in the New England States during the summer and will return to Manila the latter part of the year.

Bro. José A. Reyna, of Lagangilang, Abra, is enjoying his vacation in Candon, Ilocos Sur.

Bro. David Naftaly's son returned on the S. S. *President Coolidge*, on April 20th, after several years' residence in the United States.

Bro. Henry Strauss plans to make his home at Legaspi, Albay, where he has built a fine residence.

Bro. Bernard H. Berkenkotter came down to Manila from Baguio on April 24th.

Wor. Bro. Frank Krueger has been spending a well-earned vacation in Baguio during April.

Bro. Charles P. Neuffer sends greetings from Dapa, Surigao.

Bro. Domingo Martinez has written from Pinamalayan, Mindoro.

St. John's No. 9.—Bro. C. L. Pickett has become a member of this Lodge by affiliation from Laoag Lodge No. 71; he was elected at the March meeting.

At the 210th Special Meeting of this Lodge, on March 24th, Bro. François A. Wickel was passed to the degree of F. C. Later in the evening, Bro. Wm. E. Ecker was raised to the degree of M.M.

Bro. Benton Holmes writes from 562 Apgar Street, Oakland, that he is having rather hard luck.

Bro. Rasch, who is vacationing in Germany, expects to return to the Islands some time in August.

Wor. Bro. Theodore Zschokke writes from Honolulu, sending dues and best wishes.

Most Wor. Bro. Stanton Youngberg, our Grand Master, sailed for China on March 29th, on government business; he returned on May 15th. Mrs. Youngberg left on April 8th for a vacation trip of from four to six months.

Among this year's graduates are Hope Wing, American High School, Frances Salmon and Jean Rothenhoefer, Central High School, and Dorothy Salmon, American, 8th Grade.

Wor. Bro. Rothenhoefer spent a few days in Baguio, where Mrs. Rothenhoefer was house mother for the American Girls' Camp for the month of April.

Bro. Cyrus L. Pickett, elected to membership in this Lodge by affiliation from Laoag Lodge No. 71, was obligated on April 7th.

Wor. Bro. E. A. Rodier has accepted a position with the Chinese Government.

Wor. Bro. C. S. Salmon spent a short vacation in Hongkong in April.

Bro. Ed. Seeley, of the S. S. *President Coolidge*, reports attending the Grand Master's visitation of Amity Lodge No. 106 at Shanghai.

Most Wor. Bro. S. W. O'Brien has been having a pleasant vacation in Baguio.

Bro. Paul Martin Rasch, J.W., expects to leave Genoa on June 17th for the Philippines, where he will arrive with a bride.

Nilad No. 12.—Bro. Maximino C. Nebres and family left on April 6th for La Union Province, for their annual vacation. They visited Baguio during the Holy Week, and Bro. Nebres returned to Manila, leaving his family at Bacnotan, visiting relatives.

Most Wor. Bro. Teodoro M. Kalaw sailed for Europe on the North German Lloyd steamer *Fulda* on May 8th. He will study libraries in the big cities there and intends to do some Masonic visiting in the several countries that he will visit.

Bro. Gil Exconde suffered loss of property in the recent fire at San Pablo, Laguna.

Walana No. 13.—Bro. Carlos de Jesus was passed to the degree of F.C. on February 11th and raised to the degree of M.M. on April 8th.

Bro. Demetrio Marcelo was sick in bed at his home in Caloocan last February; he was suffering from liver trouble.

Bro. Segundo David's wife died in February 17th and was buried the next day. Several members of the Lodge attended the funeral, including Wor. Bro. Eulogio Manlapit.

Bro. Chua Lim returned in February from China where he had been several months on vacation.

Bro. Dalmacio Alarilla reports the birth of a son on April 22nd at the Philippine General Hospital.

Bro. Eustaquio Vallecer is recovering from an operation for an abscess in the throat.

Bro. Agaton Gutierrez, the oldest member of this Lodge (initiated in 1895) is still ill at 185 G. Tuason, Sampaloc.

At the last Stated Meeting, the Brethren listened with interest to two lectures. Wor. Bro. Ramon F. Samaniego spoke on "What should

be the conduct of a True Mason," and Wor. Bro. Norberto C. Asinas' subject was "The Measure of a Mason."

Bro. Elino Rodriguez has removed to 2005-A Herran, Paco.

Pilar No. 15.—Bro. Deogracias Esguerra left for China on the U. S. S. *Black Hawk* on April 2nd.

Wor. Bro. Cándido Sayoc, formerly income tax examiner, retired under the Gratuity Law, effective April 1, 1933.

Wor. Bro. Lorenzo B. Paredes has returned from Oriental Misamis and is spending his summer vacation in his home town.

Bro. Domingo Reyes, who has been ill with diabetes for some weeks, has completely recovered.

Bro. Mariano Dominguez was tendered a dinner by the Brethren of his Lodge on April 16th.

Bro. Dr. Ricardo Jara, of the Batangas Provincial Hospital, left the Islands on April 29th for a tour to the United States and Europe.

Bro. Gregorio Tiburcio's wife has gone to the United States to join her husband.

Bro. Isidoro Remulla sailed on the U. S. S. *Canopus* on May 8th, for China.

Silañganan No. 19.—The youngest member of this Lodge is Bro. Emilio Alegre, who was initiated on May 6th.

Bro. Paciano Tangco has been granted a demit.

Bro. Gregorio Gatchalian has been promoted to assistant treasurer of the Province of La Union.

Bro. Felipe M. Alfonso has left the government service and is now located at Biñan, Laguna, from where he sends dues and greetings.

Wor. Bro. Honorio Musni and wife entertained a large number of friends at the Plaza Hotel on May 14th, to celebrate their marriage.

Bro. Ramon Peralta's wife is ill in the hospital.

Malinaw No. 25.—Bro. Melanio Valdellion was transferred from the Central Office of the Meralco to its branch at Noveleta, Cavite.

The wife of Bro. Emilio Robles is now well after several days illness.

Mr. Alfredo Borja was made an Entered Apprentice Mason on April 15th.

Miss Consorcia Alvero, sister of Bro. Julio Alvero, the secretary, successfully passed the government examination as pharmacist.

Mrs. Liboria Azusada, mother-in-law of Bro. Lucas Guevarra, passed to the Great Beyond on April 13th.

The wife of Bro. Eusebio Diawatan, who is suffering from paralysis of the limbs, is reported better.

Bro. Eduardo Taylor is in Manila looking for a good job.

Bro. Ireneo I. Exconde, Master of the Lodge, is now in Manila taking an advanced course in teaching.

Bro. Felix Catipon and wife were both taken seriously ill last March and the wife died and was buried at Cementerio del Norte. A number of members of the lodge attended the funeral. Bro. Catipon is convalescing.

On March 20th, Bros. Zacarias Sahagun and Ryoso Yasukiyo were affected by a fire which broke out at the public market, reducing to ashes their respective stores, the Botica Biak-na-Bato and the Bingo Bazar.

Batong Buhay No. 27.—Bro. Antonio Onrubia has been retired after 20 years and 7 months of service with the Government (Bureau of Posts); his permanent address is Zamboanga.

Bro. Francisco Z. Reyes, income tax examiner, is working temporarily in the city of Manila, awaiting an assignment in North Luzon.

Bro. Isidro L. Vijunco, formerly of Dapitan Lodge No. 21, has become a member of Batong-Buhay Lodge by affiliation.

Bros. Enrique Chong Joco, Sy Tay, and Cu Yek Chim have gone to China on a vacation.

Maktan No. 30.—Sr. Jesus Perez Sanz, a native of Spain, was initiated on March 31st by the Spanish-speaking team headed by Wor. Bro. Mariano Rodriguez.

Bro. Gervasio Ornopia has found employment with *El Zenith* in Manila.

Wor. Bro. Lim Yok Su, Master of this Lodge, is back from a trip to China to which country he had to go on account of the recent death of his father.

Bros. Timoteo Yu Teong and Lim Kim So have recently returned from China.

Wor. Bro. Valeriano Segura has been elected chairman of the board of directors of the Y.M.C.A. in Cebu.

Bro. Angel Hernandez had his adenoids removed at the hospital in April.

Wor. Bro. Eulalio E. Causing, who has recently retired from the Bench, is vacationing on Bantayan Island.

Bro. Francisco Fernandez, chief clerk of the office of the district engineer of Cebu, has been transferred to Manila.

Bro. Juan S. Rojas' eldest daughter was ill with meningitis at the General Clinic in April.

Bro. Custodio M. Kabatingan was operated on for appendicitis at the Southern Islands Hospital.

Bro. Pedro Licuanan sends greetings from Manila and reports visiting many Lodges in the capital city.

Ibarra No. 31.—Bros. José D. Santos and William W. Scudder have left for the United States.

Bro. Cecilio A. Olaes is sick at the Cañacao Hospital and Bro. Nicasio Parchejo at his home in Lubao, Pampanga.

Wor. Bro. Emanuel A. Baja sends dues and greetings from Baguio; he plans to leave for the United States in the near future.

The new addresses of several of our Brethren in the U. S. Navy are as follows: Williard R. Sproles, U. S. S. *Aaron*, Ward No. 132, San Diego, Calif.; Harold O. Yock, 401 W. King St., So. Aberdeen, Wash., and Francisco Lorenzano and Howard P. Cooke, U. S. S. *Black Hawk*.

Lincoln No. 34.—Bro. Everett H. Mentzel has been transferred from the U. S. S. *Broome* to the U. S. S. *Relief*, his permanent address is 4252 Fairmount Ave., San Diego, Calif.

Bro. Fanell N. C. Overall, on the U. S. S. *Louisville*, San Pedro, Calif., sent dues and greetings.

Bro. Joseph Simon Marcotte was initiated on March 10th, passed on March 24th, and raised on April 28th.

On April 2nd, the daughter of Bro. Vicente Escota, S.W., who had died on April 1st, was buried at Dinalupihan, Bataan. The Lodge took charge of the funeral, which was attended by seventeen Brethren who had made the trip. The present Master and Past Masters of the Lodge acted as pallbearers. Bro. F. J. Rojars directed the ceremonies and Bros. Juan Ramos and Sinforoso Quimzon delivered funeral orations.

The funeral of Bro. Perfecto Fortaleza, chief of police of San Narciso, was attended by seventeen members of Lincoln Lodge who, at the request of Pinatubo Lodge No. 52, performed the major part of the funeral ceremony.

Bro. Remigio Tandez is still confined at the Santol Sanatorium, suffering from tuberculosis.

An eighth child, a daughter, was born to Mrs. Vicente Escota recently.

Miss Natividad Salvador, daughter of our late Brother L. G. Salvador, died on April 25th.

Bro. Pablo Abille reports the birth of a son.

Letters with greetings have been received from Bro. Harry B. Jones (Philadelphia), Bro. Arthur Davidson (San Diego, Calif.), and Bro. Joseph Goldstein (U. S. S. *Chicago*).

On April 23rd, Wor. Bro. Foo Ying entertained the Grand Lodge delegation, consisting of Very Wor. Bro. E. M. Masterson and Wor. Bros. Miguel Bonifacio, Ricardo C. Santos, and Andrés Filoteo, which had come to Olongapo to attend the funeral of Wor. Bro. Rosete.

Batangas No. 35.—Bro. Venancio Trinidad, division superintendent of schools for Samar for the last three years, has been transferred to Tayabas in the same capacity.

Kalilayan No. 37.—Bro. Máximo Rodriguez, after taking the oath of office as provincial governor of Tayabas on March 6th, last, left with the Mixed Mission for the United States, via Europe, on the S. S. *Conte Verde*, as representative of the coconut interests. Bro. Rodriguez has served two previous terms as governor of Tayabas.

Mabini No. 39.—Masonic funeral services were held over the remains of our late Bro. Pedro Aguila which arrived at Aparri on April 6th. Bro. Aguila died in Manila on March 29th, of tuberculosis.

Bro. Marcelino Buenavides was a passenger on the ill-fated truck which fell into a precipice near the Claveria River on April 5th. On this occasion, five persons were killed. Bro. Buenavides, more lucky, escaped with slight injuries.

Wor. Bro. Andrés Collado spent a short vacation at Ballesteros, his home town, in April.

Wor. Bro. Hermógenes Florentino is back in Aparri, after an absence of three months at Ilagan.

Bro. Andrés Medina is now working as mechanic at the Ballesteros Electric Plant, after a long period of unemployment.

Wor. Bro. Angel Padilla, manager of the Iloilo branch of the Philippine National Bank, spent some time in Aparri on vacation in March.

Wor. Bro. Baldomero Perez recently relieved Wor. Bro. Angel Llanes as provincial treasurer. A banquet was given to both Brethren at the Temple on March 26th by the Lodge and sojourning Masons.

Bro. Felipe Battung died on April 2nd, of tuberculosis; he is survived by three small children.

Magindanaw No. 40.—Bro. Pedro M. Lim has been transferred from the Iwahig Penal Colony to the Davao Penal Colony, as general overseer of the work.

Bro. Marcelino E. Calinawan gave a talk on the progress of Magindanaw Lodge at a meeting of Makabugwas Lodge in Tacloban, Leyte.

Bro. Vicente Acosta, of Catarman, and wife are spending their vacation at Cebu.

Wor. Bro. Apolinar Velez, Master of this Lodge for twelve terms, has completed a historical sketch of this Lodge which is being published in *Coal*, the Lodge bulletin.

Wor. Bro. Antonio T. Cosin, of Tagoloan, and family have had a siege of influenza but have fully recovered.

Bro. Francisco Roska has been transferred from Cagayan, Or. Misamis, to Butuan, Agusan, as provincial commander of the Constabulary.

Bro. Modesto Reyes invited all the Masons of Cagayan to the christening of his second child, a boy, on April 4th. The Master of the Lodge was godfather.

Bro. Primo Santiago has been on locust extermination duty at Talakag, Bukidnon.

Dues and greetings have been received from Bros. Miguel Cosca, Maluko; Marcelino E. Calinawan, Tacloban; Florencio P. Cruz, Kolambugan, and Pedro M. Lim, Davao.

Malolos No. 46.—Bros. Juan and Rafael Ongkeko have lost their father who died last March. Several Brethren attended the funeral.

Bro. Marcelo B. Castillo died on April 3rd and was buried masonically in the municipal cemetery of Malolos on the 5th of the same month.

Makabugwas No. 47.—Bro. Lieut. Pedro Alviola is stationed at Cagayan, Oriental Misamis.

Bro. Gregorio Miras, who is taking a post-graduate course at the Los Baños Agricultural College, sends dues and greetings.

Bro. Gregorio Zamuco arrived on the S. S. *Argus* in April, after a pleasant vacation in Pangasinan.

Bro. Dominador Gallardo delivered an address on "What Tacloban needs" at the gathering of the Goat Club on April 29th, pleading chiefly for the establishment of a branch of the National Library at Tacloban. Wor. Bro. Mariano de la Rosa (33) was made an honorary member of the Club on this occasion.

Pampanga No. 48.—Bro. Honorio C. Evangelista, a member of this Lodge, has affiliated with Amity Lodge No. 106, of Shanghai, without giving up his membership in his Mother Lodge.

Bro. Saturnino David has been transferred as provincial treasurer from Bohol to Capiz.

Wor. Bro. Ceferino Hilario, after holding court at Tacloban, returned to Pampanga and subsequently proceeded to the provinces of Davao and Cotabato, for duty there. Wor. Bro. Hilario speaks highly of the affectionate treatment he received from the Brethren of Makabugwas Lodge No. 47 and other Masons in Leyte.

Bro. Francisco de Mesa has been designated to read a paper on a Masonic subject of his choice at the April meeting of the Lodge.

Sarangani No. 50.—Wor. Bro. Benito Natividad visited Davao in May on personal business.

Bro. Ceferino Hilario has recently arrived in Davao to assume the judgeship of the Court of First Instance of this province. He was welcomed by the Lodge.

Bros. Vicente S. Narciso and Leopoldo Boquiren, of the custom house, are on extended leave of absence.

Bro. Sergio Salvaleon has been designated as acting assistant provincial treasurer during the absence of the regular incumbent, Bro. José Elayda, who is on extended leave of absence.

Pintong Bato No. 51.—On February 12th, Very Wor. Bro. and Mrs. Julian C. Balmaseda entertained in honor of Wor. Bro. Rufino G. Tolentino at their residence in Bacoor, the occasion being Wor. Bro. Tolentino's having passed the bar examination. Many Brethren were present.

Bros. Mirma J. H. Sparks and Generoso R. Sarino were raised to the degree of M.M. at the Stated Meeting on March 4th, last. Refreshments were served during the recess of the Lodge, and after the degree work had been completed, diplomas of honorary membership were delivered by Wor. Bro. Higino de Guía to Wor. Bros. Sabas de Guzman and Fausto Fronda, and by Wor. Bro. Emilio P. Virata to Wor. Bros. Pedro Lombos and Eulalio Monsod.

On March 11th, last, Bro. and Mrs. Juan C. Bautista gave a dinner party at their home at 2488 J. Street, San Diego, California, which was attended by the following Brother Masons of the Philippine Jurisdiction: C. M. Frías (29), G. G. Mariano (31), M. de Guzman (34), J. Portesia (42), A. P. Javier (29), B. P. Generoso (51), and D. Gonzalez (77).

Makawiwili No. 55.—On March 18th, the Capiz Masons gave a dinner in honor of Bro. Ildefonso D. Jimenez, the J.W. of this Lodge, the occasion being this Brother's transfer to Bohol, as treasurer of that province.

Bro. Cornelio Borreros was passed on March 4th, last.

Mr. Santiago M. Bermejo was initiated on March 24th, last.

Pangasinan No. 56.—Wor. Bro. Emeterio de los Santos has been promoted to the position of assistant provincial treasurer, vacated by Bro. Pedro Encarnación, who is now provincial treasurer of Camarines Norte.

Bro. José V. Nepomuceno's son-in-law, Mr. Venancio Lim, is now living in Dagupan.

Wor. Bro. José V. Sison's eldest daughter was in the provincial hospital with a fractured arm in April.

Bro. Alejandro Sevidal's youngest daughter died of pulmonary tuberculosis at the Santol Sanitarium; she was buried at San Fabian, where several Brethren attended the funeral. The young lady was a member of the senior class of the college of education of the Centro Escolar.

Bro. Julio Goyena's eldest daughter, Angela, was elected first princess in a hard-fought popularity contest in Dagupan.

Bro. Primitivo Israel was raised to the degree of M.M. at the April Stated Meeting of this Lodge.

Marble No. 58.—Wor. Bro. Adriano N. Rios experienced a distressing loss when, on April 23rd, his mother, Mrs. Juana Rosas Vda. de Ríos, died at the age of 106 years, 6 months and 7 days.

Labong No. 59.—Bro. Cándido Perez' youngest son died of bronchopneumonia on May 7th, last. Several members of the Lodge attended the funeral.

Tupas No. 62.—Bro. Cummings is assisting in developing a coal mine on the Cebu-Toledo road which is turning out a high grade of coal.

Angalo No. 63.—Among the many changes, mostly promotions, which have taken place recently in the public service in Ilocos Sur, are the following: Wor. Bro. Felix Martinez, provincial fiscal, promoted to judge of the Court of First Instance of Ilocos Sur. Wor. Bro. Bas. S. Santiago, transferred to Bulacan as provincial treasurer; he was relieved by Wor. Bro. Angel Llanes. Bro. Quince E. Richardson, transferred to Camarines Sur, as division superintendent.

Magat No. 68.—Wor. Bro. Sisenando Silvestre, provincial treasurer of Nueva Vizcaya, was in Manila in March, on official business.

Bro. Pedro Afalla of Bayombong had the misfortune of losing his wife, née Esperanza Cortes, who died in March.

Bro. Ciriaco Inis had to take his son to the Mary J. Johnston Hospital, as he was suffering from lockjaw. The boy is improving.

Bro. Mateo Tottoc died of diabetes at the Philippine General Hospital on March 31st; he was buried at Solano, under the auspices of Magat Lodge, on April 4th. Bro. Tottoc leaves a widow, a son and a daughter.

Mr. Sergio Guzman was initiated on April 1st.

Union No. 70.—Bro. and Mrs. Raymundo Sabado announce the birth of a son.

The wife of Bro. Nicasio Rodriguez, of San Juan, has had to return to the hospital for a second operation; but the operation was a success and the patient is quickly regaining her health.

Wor. Bro. Zoilo Tolentino was tendered a farewell banquet at the Munar Hotel, San Fernando, by members of this Lodge and Sister Lodges, the occasion being his transfer to Laoag, as treasurer of Ilocos Norte.

Bro. Matías S. Parlan had a siege in the hospital in April, but is out now.

Bro. Leandro Flores' daughter, born recently, died on April 14th and was buried in the cemetery of Balaoan.

Bro. Vicente Roxas reports a son, born on April 29th, and Bro. Anacleto Laudencia rejoices over the birth of a daughter.

Makiling No. 72.—Wor. Bro. Juan O. Chioco recently returned from a vacation trip in China and Japan.

Bro. Pedro C. Silo is confined in the Calamba Sugar Estate Hospital with a gunshot wound.

Bro. Enrique Hemedes has recently joined the rank of the benedicts, marrying Josefina Cartesiano of Santa Rosa, Laguna.

A party of Brethren held a picnic on April 15th, on the top of Mt. Makiling. Twelve members, with their sons, took part in the outing.

Nueva Ecija No. 73.—Wor. Bro. Pedro Medina was reported in May as being on the way to recovery at Muñoz, after having been a patient at the provincial hospital in Cabanatuan for a month.

Bro. Vicente D. García, division superintendent for Masbate, has been transferred to San Fernando, La Union, where he began working on May 1st.

Many of the members attended the Stated Meeting on April 8th, at which District Inspector Vicente Lopez was present and Wor. Bro. Antero Gempesaw (53) delivered a fine address on Masonic character.

Agno No. 75.—Members of this Lodge and other Masons entertained on March 24th, last, at the residence of Bro. Antonio Bravo, San Nicolas, Pangasinan, in honor of our distinguished Brother, Bishop Herbert Welch, of Shanghai. A number of non-Masonic friends, including several ladies, were present at this dinner.

Hamtik No. 76.—The birthday of the wife of Wor. Bro. José Quisumbing, at Catbalogan, was celebrated by a dinner dance on May 6th, at which many Brethren and friends were present.

Kasilawan No. 77.—Bro. Honorio M. Saycon has established a tailoring and general advertising and painting shop at the Geronimo Building, 529 Calle Azcarraga. Bro. Saycon is also general manager of the Automotive Service Corporation, at 707 Tayuman.

Messrs. Patricio A. Marvive and Simeon Guzman were initiated on March 7th, last.

Bro. Braulio Epino spend several weeks in Los Baños in April, coaching a troop of Boy Scouts.

Bro. Zacarias de Guzman is seriously ill with renal tuberculosis at the naval hospital in San Diego, California; he is a musician, 1st class, in the U. S. Navy.

Wor. Bro. José J. Guzman read an interesting Masonic paper at the April meeting of the Lodge.

Acacia No. 78.—Bro. Eugenio Dimaculangan underwent a major operation at the Mission Hospital during the Holy Week.

Bro. Serafin Y. de la Cruz received many expressions of sympathy upon the death of his son, Serafin. The boy was buried in the Iloilo Municipal Cemetery on April 3rd.

Wor. Bro. Thos. N. Powell has, on nomination by the M. W. Grand Master, been appointed Grand Representative of the Grand Lodge of Georgia, his home State, near the Grand Lodge of the Philippine Islands, and has received a commission as such from the Grand Secretary of Georgia.

Taga-Ilog No. 79.—Bro. Tan Chayco's wife died on April 11th, after a long illness, and was buried on April 16th.

The wife of Bro. Pelagio Hermosura was seriously ill in April.

Letters with greetings have been received from Bro. Gabriel Garduque, Fort Crockett, and Bro. Agripino Aguilar, Baguio.

Bro. Pío C. C. Velasco has established a grocery store on Calle M. de Santos.

Mr. Pablo Feliciano Carreon was initiated on May 6th.

Bro. Alberto Capule's mother died on May 2nd, of old age, and was buried at Mandaloyong.

Bro. Romualdo Sator will retire on July 1st, after 33 years of service with the Q.M. Department of the U. S. Army.

Wor. Bro. José Timbol's wife has recovered from her recent illness.

Wor. Bro. Julian Gimenez and family are vacationing in Antipolo.

Wor. Bro. Restituto Carpio, whose present residence is 1462 Pennsylvania, has just left for a vacation in Zambales. He expects to be back in June.

Bro. Modesto S. Fernandez sent dues and regards from San Diego, California.

High-Twelve No. 82.—Bro. Heriberto Vila is convalescing; he has been ill since March 4th.

Wor. Bro. José L. Intal has been made an honorary member of Bataan Lodge No. 104.

Bro. Felix Abad was passed to the degree of F.C. on March 18th.

Bros. Quintin Gellidon and Alberto Barros received their B.S. degree

in Forestry at the U.P. commencement on March 21st.

Bro. Esteban T. Cruz, who was stationed in Bulacan and Nueva Ecija as superintendent of the M. E. Church, attended the annual conference of his Church in Pangasinan.

Several Brethren attended the funeral of the father of Wor. Bro. Gregorio on March 22nd.

Bro. Ong Siong Ya's wife and two children returned on March 25th from a vacation at Amoy.

Dues and greetings have been received from Bros. Eugenio Plata (Baguio), Eduardo Co Seteng (Amoy), George Why Chan (San Francisco, Calf.), and Mauricio Lazo (Langangilang, Abra).

Bro. Eugenio Columbretes and family left on April 22nd for Carigara, Leyte, Mrs. Columbretes' home town, where they expect to stay for some time.

Bro. and Mrs. Celerino Espíritu announce an addition to their family, in the shape of a baby boy, born on April 25th.

Dagohoy No. 84.—Bro. Bernardo O. Salazar reports the birth of a son on February 25th, last.

Bro. Gregorio Loquellano has at his own request been transferred from Batuan to Carmen, Bohol.

Bro. Lieut. Juan Causing was accidentally shot in the leg by a soldier on February 24th, last, at target practice.

Bro. Eulalio Tañedo, Major, Philippine Constabulary, has been transferred to Baguio and designated as assistant to the District Commander and as Inspector for Northern Luzon.

Fraternal greetings have been received from Bro. José J. Malinit, Iba, Zambales, and Wor. Bro. Dr. Adolfo Aldaba, district health officer of Leyte.

Wor. Bro. German Yap has been given a permanent assignment as maintenance road foreman.

Wor. Bro. Roman F. Tuazon, provincial auditor, has recently been transferred from Nueva Ecija to Pangasinan, by way of promotion. Some time ago, Bro. Tuazon wrote that Mrs. Tuazon had been in bed for nearly half a year with kidney trouble and may have to undergo an operation.

Mt. Kaladias No. 91.—Wor. Bro. J. W. Chapman and family left for Baguio on March 26th, for a two-month stay there.

Bro. L. C. Winternheimer, after spending a week at Camp Lookout, is back in Dumaguete to take charge of the Silliman Summer School.

Bro. H. R. Bell and family have also returned from Camp Lookout, as Bro. Bell will direct the athletics of the Summer School.

Bro. C. E. Heflin is also teaching at the Summer School, after a stay at Camp Lookout. Dean and Dorothy Heflin were ill in April.

Bro. A. Cuevas has been in Manila for a brief vacation.

Bro. F. Somera and family left on March 24th for Ilocos Sur; our Brother expected to do some summer school work in Manila and Los Baños; but he and his family are now back in Dumaguete.

Wor. Bro. G. Almazan's daughter, Dolores, has graduated from the Silliman Institute with the degree of Bachelor of Science.

Letters with greetings have been received from Bro. E. Villegas (Vallehermoso) and L. Virumal (Jolo).

Bros. L. Bernardez, Estacion, and Nazareno have been assigned to teach in the Summer School in Dumaguete.

Bro. S. Salem is in Manila on business.

Bro. L. M. Cox has come back to resume his work as treasurer of the Silliman Institute.

Bro. E. M. Bayer and wife expect to spend this summer in Baguio.

Bro. and Mrs. F. Alagaban are rejoicing over the birth of a son.

Bro. W. R. Hamme spent some days of his vacation on a trip south.

Bro. E. L. José is back from Larena; he has been retired after many years' service with the Government.

Bro. S. Nicu has been transferred away from Dumaguete where he was stationed as district land officer.

Service No. 95.—Letters with dues and greetings have been received by the Secretary from the following-named Brethren: Roy E. McElfish, Finance School, U.S.A., Washington, D.C.; Will Harper, Btry. "A", 13th C.A., Fort Barrancas, Fla.; Samuel M. Walden, Co. "B", 38th Inf., Fort Sill, Okla.; Marion S. Tilghman, 99th Sqdn., Mitchell Field, L.I., N.Y.; B. Musser, U. S. S. *Lea* (118) San Pedro, California; Robert A. Jackson, C. W. School, Edgewood Arsenal, Md.; Enoch D. Efurd, Btry. "B", 64th C.A., Fort Shafter, T.H.; Marion Bohonan, U. S. S. *Pensacola*, San Pedro, California; Jack L. Askins, U. S. C. Guard Destroyer *Badger*, New London, Conn.; Geo. E. Kenoyer, 302 Major Ave., Norfolk, Virginia; William J. Stone, P. O. Box 221, Schofield Barracks, Honolulu, T.H.; Virgil Higgins, U.S.A. Yarnall, No. 143, San Diego, Calif.; John O. Roberts, University of Washington, Seattle, Wash.; J. R. Berry, U.S.S. *Sandes* No. 243, San Diego, Calif.

The following Brethren sent greetings: Robert T. Welch, Fort Sam Houston, Texas; Grady L. Shinpaugh, Finance Office, Fort Douglas, Utah; A. L. Predmore, General Delivery, Auburn, California; Frank H. Ghormley, U. S. Submarine Base, Coco Solo, C.Z.; B. E. Klein, Walkers Basen, Via Caliente, Calif.; Wm. T. Kelley, U. S. Naval Radio Sta., St. Paul Island, Alaska, and A. W. Bott, U. S. S. *Fulton*, Swatow, China.

Greetings was also received from Bro. William H. Ballard, aboard the U. S. S. *Tulsa*, Nanking, China. Bro. Ballard requested a demit from this lodge, and the same was granted at our Stated Meeting held April 3rd.

Bagong Ilaw No. 97.—Bro. Bartolomé R. Arcega, who was initiated on April 1st, left on April 12th for Shanghai, China, on board the U. S. S. *Black Hawk*.

Wor. Bro. Bonifacio C. Bernal entertained on his birthday, April 16th, at his home in Noveleta. A good many Masons and members of their families were invited.

Mount Huraw No. 98.—Wor. Bro. Severino D. Gonzales, provincial treasurer of Samar for fifteen years, was transferred to Sorsogon in April, in the same capacity.

Bro. Gonzalo Villarin has retired from the service after completing 26 years of service with the Bureau of Education. His last position was that of industrial supervisor of Leyte Province. He is now back in Samar.

Bro. Dr. Gilbert C. Rosales gave a dinner dance to the Brethren on April 3rd, the occasion being the inauguration of his fine new residence.

Palawan No. 99.—Wor. Bro. Gregorio Solis has received a substantial increase of salary as provincial treasurer of Palawan.

Bro. Eduardo Valencia, E.A., was in Cuyo in March to attend the administrative investigation of the municipal president of that town.

Wor. Bro. Gaudencio E. Abordo has been selected by the graduating class of the Palawan High School as commencement speaker.

Bro. Y. Minakawa sends greetings from Japan where he is on vacation.

Keystone No. 100.—Bro. Pío T. Franco reports the birth of a daughter on February 21st.

On the sick report in March and April were Wor. Bro. Alejandro N. Dinglas, the wife of Bro. Luis A. Sevilla, Bro. Eugenio Nueva, Bro. Lorenzo Almario, and the wife of Bro. Luis del Rosario.

Wor. Bro. Cornelio M. Aguirre has returned from his furlough; he spent the three months in neighboring provinces.

Elisha Ward Wilbur No. 101.—Wor. Bro. Luis R. Yangco made several trips by air in April between Manila and Negros.

Wor. Bro. Francis J. Cooper visited Manila on business and pleasure in April.

Bud Daho No. 102.—Bros. José and Vicente Magno are in mourning, their mother having passed away recently.

Bro. Manuel Escudero was married early in April.

Bataan No. 104.—Wor. Bros. Silvestre R. Ganzon, accompanied by Bros. Jorge, Villafranca, Juinio, and Pakingan, made a trip to Candating, Arayat, Pampanga, to visit Bro. Cándido Alvarez, who has been ill for a long time. After bringing cheer and medical advice to Bro. Alvarez, Dr. Ganzon and party visited Bro. Claro Amporias, who has a store in Arayat, and Bros. Sergio Soliman (48) at Sta. Ana and Leoncio Tolentino at Lubao.

Bro. Amando Banzon went to Manila, for treatment, on March 28th.

Bros. Ciriaco de la Cruz and Laureano Escalada were on the sick list in March and April.

Wor. Bro. Felipe Padolina is back at Lanao after an inspection trip to Zambales.

Bro. Angel Simpao and family are sojourning temporarily at Hermosa, their home town.

Bro. L. Pakingan's eldest daughter has graduated in dressmaking and cutting at the Academia de Artes del Hogar in Manila, with a gold medal.

Bro. and Mrs. Marcos Jorge were made happy by the arrival at their home of a baby boy.

Bro. V. V. Soriano sends dues and greetings from Brooklyn, N. Y.

Bro. Amando Banzon was taken to the hospital in Manila with nephritis on April 22nd; but after two weeks he was allowed to return home to Balanga where he is now convalescing.

Wor. Bro. and Mrs. Felipe Padolina mourn the death of their first baby, who died of infantile beriberi on May 1st.

Bro. Cecilio M. Bituin, now clerk of court at San José, Antique, sends dues and greetings and reports the birth of a daughter on March 17th.

Leonard Wood No. 105.—Dues and greetings were received from Worshipful Brother John D. Cook of Philadelphia Quartermaster Depot, Penn., and Brother Eric van Tassell Judd, of Lowell, Mass., also from Brother Charles Grey of American Barracks, Tientsin, China.

Brother William L. Jones and wife announce the birth of Jane Romana on March 15th, last.

Worshipful Brother James L. Blakeney, whose work keeps him among the sick at Letterman General Hospital, San Francisco, California, sends greetings from the Homeland.

Amity No. 106.—At the last Installation meeting, a Past Master's Diploma was presented to Wor. Bro. L. E. Chow, as a mark of appreciation for his services to the Lodge.

Bro. Robert Roy Service returned last month after a year's furlough in America; he will be stationed at Tsinan, Shantung.

Bro. T. Jan Holt has presented the Lodge with a large silken cushion for the altar and an embroidered cover for the Master's pedestal.

Bro. E. Newman Rose has returned to China after seven months' leave in the United States; he will be stationed at Changsha, Hunan.

Bro. Darwin H. Utter left for the United States on May 27th and expects to return to Shanghai in October.

Very Wor. Bro. Hua-Chuen Mei has been elected an honorary member of Nanking Lodge No. 108.

Bro. U. S. Harkson has returned from a trip to America.

Bro. Paul Y. Sieux was married at the Cantonese Union Church to Miss Dora Lee on April 17th, and entertained a large number of his friends and brethren the same evening at the Oriental Hotel. Among the invited guests was M. W. Grand Master Stanton Youngberg.

Bro. W. K. Au came up from Hongkong with the M. W. Grand Master.

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 106 Logias (29 en la ciudad de Manila) con 6,000 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: Stanton Youngberg, Gran Maestre; Manuel Camus, Gran Maestre delegado; Samuel R. Hawthorne, Primer Gran Vigilante; Conrado Benitez, Segundo Gran Vigilante; Vicente Carmona, 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.

Nuevo Año

Con el presente número, el CABLETOW entra en la segunda década de su vida. Hace diez años que publicamos nuestro primer número, siendo Gran Maestre de Masones en estas Islas el Muy Ilustre Hermano Frederic H. Stevens. No ha habido Gran Maestre desde aquella fecha que, al presentar su informe anual, no haya tenido palabras de encomio para nuestra revista. Poco a poco, el CABLETOW se ha conquistado en el periodismo masónico un puesto elevado y fama envidiable y hoy ya lo cuentan entre las mejores revistas de la Masonería. Tenemos menos páginas y traemos menos anuncios que en 1923, pero no cabe duda de que el CABLETOW ha mejorado muchísimo desde aquel año y que continúa progresando. Al empezar el undécimo año, faltaríamos a un deber sagrado si no dieramos las gracias a los que nos han prestado ayuda tan valiosa desde la publicación de nuestro número correspondiente al mes de Junio de 1923, y al mismo tiempo rogamos a nuestros Hermanos no nos priven en el futuro de la simpatía y cooperación que tanto les agradecemos.—*L. F.*

Las Conferencias por Radio

La Masonería de Filipinas se vale hoy de la radiodifusión al defenderse contra sus difamadores. Desde hace algunas semanas, se pronuncian todos los domingos por masones eminentes breves discursos en que se trata de dar al público ideas exactas acerca de la Masonería en vez de las muy equivocadas que, gracias a la campaña de difamación emprendida por los enemigos de nuestra antigua Institución, aun predominan entre los profanos. En esta sección publicamos una de dichas conferencias, sustentada por el Muy Ilustre Hmno. Rafael Palma, ex-Gran Maestre y Presidente de la Universidad del Estado, en la cual dicho Hermano expone de un modo lúcido y acabado lo que ha aprendido de la Masonería. Nos alegramos de saber que los Cuerpos Manilenses del Rito Escocés, bajo cuyos auspicios se lleva a cabo ese programa de difusión desde la estación KZRM (Radio Manila), continuará por algún tiempo más sus conferencias semanales.—*L. F.*

Lo Que He Aprendido de la Masonería

Conferencia sustentada por radio por el Muy I. Hmno. Rafael Palma, ex-Gran Maestre, Manila, 23 de Abril de 1933.

Tres cosas importantes he aprendido de la Masonería, cada una de las cuales es de gran valor práctico en la vida, a saber, el conocimiento de los símbolos, la amplitud de miras y tolerancia y la manera de guardar secretos.

Empezando por el conocimiento de los símbolos, es interesante como la Masonería enseña a conocer las relaciones del hombre con Dios, con la Naturaleza y con el prójimo por medio de figuras geométricas. La geometría juega un papel muy importante en el simbolismo masónico. El más perfecto de los triángulos ha sido escogido para representar a la divinidad, o mejor dicho, la perfección divina. El círculo es la humanidad. El mosáico es la vida humana, compuesta de dolores, alegrías, de fracasos y éxitos. La sabiduría, la fuerza y la belleza que corresponden a las tres facultades, mental, física y espiritual del hombre están representadas por tres columnas.

Los demás símbolos de la Masonería están tomados del arte de la construcción como para indicar que la humanidad es una piedra bruta que necesita ser desbastada y pulimentada. Así es que el compás, la escuadra, la plomada, la regla, el nivel y la paleta tienen sus usos todas las veces que los Masones se encuentran congregados.

Todos estos implementos de trabajo enseñan constantemente al masón a ser moral y virtuoso, a moderar sus actos y sus inclinaciones, a seguir en todas las ocasiones la línea inflexible del deber, a buscar el justo medio entre la intemperancia y el placer, a poner centinelas a sus pensamientos y palabras, a evitar que los momentos de ocio se conviertan en horas de intemperancia y exceso. En una palabra, a vivir pulimentando constantemente su carácter, haciendo lo mejor que pueda para aliviar los sufrimientos y miserias de la humanidad y prestar su concurso desinteresado a todo lo que pueda conducir a una buena inteligencia y a una buena voluntad entre los individuos y los pueblos.

Todo este código moral expresado en símbolos y alegorías es admirable y nadie que tenga un poco de curiosidad dejará de ahondar en los gloriosos principios que enseña esta institución. El lenguaje de los símbolos es elocuente y encantador, a la vez. No lo usa la Masonería para engañar a los incautos e ignorantes sino para apelar a la facultad racional del hombre, incitarle a estudiar todo lo que le rodea, a comprender los misterios de la vida, y las relaciones de su alma con Dios y el más allá. Inculca al masón a ser pensador y reflexivo y le habitua al estudio y a la meditación.

Después de conocimiento de los símbolos, viene la gran lección de la tolerancia. El Masón ante todo y sobre todo, debe ser amplio de criterio y tolerante. El peor enemigo de la Humanidad es la intolerancia y el fanatismo. Lo que separa a los hombres y los divide en facciones y banderías es la intolerancia hacia la opinión ajena. Así que una de las prácticas de la Masonería y una de sus más fundamentales enseñanzas es la tolerancia. Por eso, todo masón tiene derecho a expresar su opinión individual sobre cualquiera materia sometida a su logia. No sólo tiene derecho a su opinión sino también tiene derecho a iniciar cualquiera proposición siempre que sea en interés de su logia o de la Orden a que pertenece. Su voto en cualquier asunto es del mismo valor que el de cualquiera de los dignatarios de la logia. La autoridad masónica no puede coartar la libertad de cualquiera de sus miembros, pues todos los masones son iguales, y las dignidades no otorgan un atributo de superioridad sino una simple jerarquía numérica. El Venerable Maestro no es un jefe, es el primero entre iguales.

Nadie puede reclamar más derecho que otro ni la opinión de uno es menos cualificada que la de otro, excepto por su

propio mérito. El rango oficial en el mundo, la fortuna, la riqueza, la educación superior son distinciones que desaparecen en el seno de la logia. Uno no es más ni menos que otro en una orden en que la ley suprema es la igualdad.

De esta igualdad práctica nace la verdadera tolerancia a las opiniones y a los actos ajenos. La intolerancia es algo que proviene de un sentimiento de superioridad, de soberbia, de uno que se cree superior en mentalidad y educación a otro, y por eso no puede reprimir un gesto de desagrado cuando éste se permita en disentir de las palabras u opiniones de aquél. Otras veces la intolerancia procede de la idea que no está en posesión de la verdad absoluta y no puede oir que le contradigan.

El mundo está lleno de hombres de esta clase, que pretenden poseer el monopolio de la verdad, cuando en realidad lo que tomamos por verdad es lo que nos parece que es, por el momento, hasta tanto que otra verdad lo sustituye en nuestra mente cuando llegamos a tener mejor conocimiento de las relaciones que hay entre unas cosas y otras.

Otra de las prácticas de la Masonería es la de prohibir que se diga a nadie lo que ocurre dentro de las logias. Esto ha dado motivo a personas suspicaces a creer que los masones tienen algo que ocultar y por eso temen que se sepa lo que pasa en sus reuniones.

La verdadera finalidad de la Masonería es instruir al masón a guardar secretos como un medio para saber dominarse a si mismo. Poseer secretos y no revelarlos es una ventaja y una virtud.

No nos merece ninguna simpatía el hombre a quien hemos confiado algún secreto y que lo descubre a las primeras de cambio. Las mujeres no pueden guardar secretos y quiza por eso no se permite a las mujeres ingresar en la Masonería.

Tenemos fe en el amigo que, conociendo un secreto que nos puede perjudicar no lo revela a nadie. Eso es lo que quiere la Masonería; que sus adeptos sean hombres viriles, que sepan convertir lo que hacen en secreto, no porque en lo que hagan haya algo de malo, sino porque la tentación de decir a otros lo que uno sabe es tan fuerte que es una prueba de virilidad resistir a esa tentación.

La Masonería no quiere hombres vulgares, que no puedan contenerse de decir a todo el mundo lo que saben o han visto; quiere una disciplina fuerte interior y para ello el Masón tiene que acostumbrarse a no hablar de lo que ocurre en las sesiones a que ha concurrido porque es, empezando por guardar secretos de poca importancia, como se llega a adquirir el poder de guardar los más graves y los más importantes.

No hay que interpretar el secreto de nuestras sesiones como algo pueril e innecesario pues tiene su utilidad y objetivo prácticos, que llevan al hombre al dominio de sí mismo, en lo cual se encuentra la fuerza y la belleza de carácter.

La Masonería pretende salvar a la Humanidad por el mejoramiento individual de sus miembros. Lo que el mundo necesita son hombres cautos, benévolos y caritativos que despiertan simpatía y confianza y hagan de nuestro planeta, no un avíspero de pasiones sino un hogar tranquilo en que haya paz y concordia como corresponde a seres inteligentes y sociales.

Si la Masonería pudiera extender sus doctrinas y conseguir atraer a mayor número de hombres, entonces habría simpatía más activa y amistad más desinteresada entre unos y otros, más unión y tolerancia, menos motivos de lucha y división entre hombres y entre naciones.

Instrucción

I

Si el masón dedicara sus actividades masónicas con la misma intensidad que se revela en el mundo profano, la obra de la Francmasonería Universal hubiera colmado todos sus anhelos de bienestar y de progreso para la humanidad.

Fueron los antiguos maestros quienes llevaron a los talleres los grandes problemas en el orden científico y en el orden moral. Las ideas de Copérnico fueron conocidas en las logias, y allí vivieron ocultas durante muchos años, porque las teorías religiosas de aquellos tiempos no daban acceso a la revolución científica que habría de iniciarse con los nuevos descubrimientos en el campo de la Astronomía.

Los problemas de Pitágoras, las grandes enseñanzas de la Filosofía y de las matemáticas, encontraron su centro de acción en las logias masónicas, y ellos han formado parte de nuestros simbolismos científicos, que demuestran de una manera evidente que nuestra institución tuvo por cuna las grandes verdades de la Filosofía y los grandes principios de la ciencia.

Más, en los modernos tiempos el mundo profano se ha enriquecido con los grandes trabajos realizados en el arte y en la ciencia. Si esta labor, que se ha intensificado de una manera poderosa en los presentes tiempos, hubiera sido dedicada en parte a realizar nuestra obra de fraternidad universal, los hombres y las naciones tal vez hubieran cambiado de rumbos y las palabras inmortales del Nazareno, "Amaos los Unos a los Otros", serían una hermosa realidad.

Pero hay más; en estos tiempos en que el Progreso se ha impuesto y la institución masónica ha hecho acto de presencia en todos los países civilizados, se renuevan las persecuciones en algunas regiones de la Vieja Europa contra todo lo que significa masonería, que es lo mismo que decir, contra todo lo que significa Fraternidad y Libertad.

Bien está que el hombre arranque a la naturaleza sus misterios; que abra camino en el mar; que surca los espacios en alas de voladoras máquinas; que atraviese el lecho de las mares; pero hay algo también que pertenece al mundo del espíritu, que nace del afecto mutuo, de la humana felicidad; y ese algo, parece que es, para muchos de nuestros hermanos, asunto secundario en estos tiempos de materialismo torpe, en que la vida se condensa en un mercantilismo egoísta y desaparece el altruísmo y la fe se apaga en el corazón humano.

Nosotros cantamos el himno del progreso, y rendimos un culto de ferviente adoración a Newton, descubriendo sus leyes relativas a la caída de los cuerpos; a Morse inventando su telégrafo, a Pasteur y a Marconi; a Bell y a Edison; a todos aquéllos que han puesto sus cerebros poderosos al servicio de la humanidad; pero amamos también el ideal del amor fraternal; acariciamos la dulce esperanza del triunfo de la Verdad; de ver al hombre, libre de los malsanos prejuicios, que han sido en todos los tiempos la causa generatriz del odio, de las pasiones y del alejamiento de los hombres entre sí, que han traído como secuela la tiranía y retardado el momento, por tanto tiempo acariciado, de formar un solo haz con todas las familias de la tierra.

Dejemos que el Progreso cumpla su misión entre los hombres; que la masonería lo siga en todas sus manifestaciones; pero que la vida de ese progreso sea de paz; que el hombre que establece fórmulas de bienestar social con sus nobles ejecutorias hace también labor masónica. Dejemos que se rompan las cadenas de la esclavitud de los pueblos, y las luchas fratricidas cesen para siempre, que quien contribuye a esa labor, hace un trabajo de verdadera masonería. Llevemos al hogar aquellas hermosas enseñanzas que están grabadas en el Código de nuestra Orden, y no dejemos que el reaccionario apague la luz de la Verdad; hagamos que cada niño aprenda en las aulas lecciones de civismo y de moral; que en todas estas manifestaciones la Masonería se muestra grande y generosa, más que en la familia masónica, en la vida profana, donde está su campo de acción, y donde existen los sectarios antagonismos, creados por propagandas erróneas, que han sido la rémora que ha retardado nuestra obra de regeneración social.

Hay que ser masones dentro de la Masonería; hay que ser hermanos dentro de nuestra institución; hay que laborar para alcanzar el triunfo de nuestra causa, cediendo una parte de nuestras actividades profanas a las actividades masónicas. Estamos enlazados con el progreso de los tiempos

y con nuestra tradición y nuestras leyendas. Conservemos éstas y sigamos aquél. Modernicemos nuestras prácticas y conservemos nuestros principios. Laboremos en el augusto santuario de nuestros templos y actuemos en el mundo profano como masones. Esa es nuestra obra, ese el sendero que nos llevará a la victoria de nuestros ideales, que con tanto empeño venimos acariciando y que deseamos lleguen a ser una hermosa realidad.

II

El Genio de la Masonería descansa en las enseñanzas morales y filosóficas de la Orden. Abarcando razas, opiniones y nacionalidades, la Francmasonería ha extendido su radio de acción, uniendo voluntades distintas bajo un mismo credo y una misma finalidad.

El masón estudioso tiene un campo de trabajo dentro de la filosofía de la Institución. Las doctrinas masónicas traspasan los límites del ritualismo, y viven escondidas a través de los siglos, en las tradiciones que nos han legado los Grandes Maestros, las cuales encierran toda la ciencia de la Masonería.

Desde la iniciación del aprendíz, la logia se nos presenta como un taller donde laboramos como obreros, y jamás podremos comprender nuestros grandes principios, nuestros ideales, nuestra finalidad, si no concurrimos al trabajo para hacer un verdadero aprendizaje, que nos suministre aquellos conocimientos que tan necesarios son para nosotros, si queremos ser verdaderos obreros en el taller de la Masonería.

La instrucción masónica es una de las actividades más interesantes de nuestra Orden. He ahí, por qué, reconociéndolo así, nuestra Gran Logia Soberana ha emprendido una cruzada en ese sentido, proporcionando instrucción a todas las logias de la obediencia, por medio de conferencias y prácticas necesarias en los distintos ritos por los cuales trabajan nuestros talleres.

La Masonería es un campo de estudio que necesita conquistarse, y nada podremos lograr, si no prestamos nuestro interés y no desarrollamos nuestros entusiasmos en favor de la Orden, por medio de una labor constante que nos permita progresar, adquiriendo nuevos conocimientos para el adelanto en el campo de nuestras actividades.

La vida ausente de nuestros talleres revela una apatía, descuido o desinterés por nuestra obra, y poco o nada puede contribuir a lograr los altos fines de nuestra institución; más aún, la pasividad, en estos casos, demuestra un retroceso que no puede concebirse en quien se llama masón, y que ha contraído el compromiso de velar por el adelanto y el engrandecimiento de la Masonería.

La instrucción masónica no se alcanza con la indiferencia y la negación del trabajo que a todos pertenece por igual. Desde cualquier aspecto que se considere al masón, representa una entidad valiosa en el seno de la fraternidad y en la sociedad profana. El incumplimiento del deber acusa siempre una voluntad que no se mueve en dirección recta, sino que obedeciendo a las leyes físicas de la inercia, no es capaz de modificar, ni de crear, ni de variar lo que tiene que vivir forzosamente en constante actividad como son nuestros talleres.

La educación masónica es uno de los problemas que más interesan a nuestras logias, si queremos que el adelanto en el conocimiento de nuestras prácticas, de nuestras doctrinas y de los principios que sustentamos, sea eficaz y provechoso para el individuo en particular y para la comunidad en general.

Bien sabemos que la Masonería requiere el concurso de sus afiliados. Como el hogar, donde guardamos las herramientas del trabajo, debemos cuidar de no vivir ausente de él; como la madre cariñosa, reclama la mutua correspondencia del afecto, y a ella debemos absoluta fidelidad; como el augusto templo que nos mostró su "ara" y nos dió luz, y nos acogió en su seno, a él debemos el respeto y a él debemos llegar con la fe del creyente, a levantar nuestro espíritu, agitado en las horas de lucha, buscando el amparo de su silencio augusto, que nos aleja del mundo profano y nos acerca al Gran Arquitecto del Universo.

En franca solidaridad, trabajamos en nuestro taller por todos: por el que sufre los infortunios de la suerte, por el que necesita el amparo de sus hermanos; por el progreso y bienestar de la humanidad; por todo lo que tienda a una completa fraternidad entre los pueblos. Vivir ajeno a estos preceptos y a estas prácticas, es detenernos en la senda del progreso. Dejar que pasen inadvertidas nuestras tareas, es convertirse en un masón "pasivo", que, pese a sus buenos propósitos, nada trae, ni nada produce en beneficio de la Masonería.

Pero hay más todavía. La cultura masónica no se adquiere alejándose del campo de acción de la Masonería. Aquéllos que viven distanciados de sus logias, jamás comprenderán nuestros altos ideales ni estarán capacitados para cooperar en nuestros trabajos. El obrero progresa por medio de la constancia, del estudio y del entusiasmo con que rinde su labor. El medio en que se agita es un estímulo para su adelanto, cuando una intensa actividad se desarrolla en el taller. De ahí que el masón que no coopera a nuestro trabajo o que mira con marcada indiferencia nuestras tenidas, o que por abandono, no dedica algunos momentos al cultivo de su educación masónica, ni adquiere la necesaria instrucción en nuestras logias, ni podrá comprender nunca los misterios de nuestra Orden, y será nuestro simbolismo letra muerta para él.

La logia es la escuela donde adquirimos las elevadas enseñanzas de la vida. La ética es la base en que descansan nuestros principios, nuestros trabajos, nuestra finalidad. La ausencia de esa escuela significa que las preocupaciones profanas continúan latentes, y que la influencia moral de nuestra Orden no se ha dejado sentir, y que nuestro espíritu no ha progresado en los grandes ideales que encierra nuestra institución.

Vivamos la vida de la Masonería. Sigamos con paso firme el camino del deber. Llamemos a las puertas de nuestros templos, para buscar en él lo que no encontramos en el mundo profano; y, en una noble unión de pensamientos, trabajemos con fe y entusiasmo por la consecución de nuestras finalidades. Procuremos ser útiles a nuestra logia, si queremos serlo a la Humanidad. No olvidemos que somos parte integrante de una misma familia, que formamos la inmensa cadena de hombres libres que llevan el peso de una obra de bien para todos, y, con el estudio y la práctica del taller, llegaremos a ser obreros inteligentes, dispuestos a la lucha por el progreso y el bienestar del género humano.—*De "Acacia", Puerto Rico.*

Venerable Maestro y Secretario

En un artículo que copiamos de la interesante revista masónica *La Escuadra*, de Venezuela, encontramos las siguientes observaciones sobre los importantes cargos del Venerable Maestro y Secretario de la Logia, firmadas por Rafael Heredia Reyes:

EL V.·. M.·. DE UNA LOGIA

debe ser, más que el Primero entre sus iguales;
El Primero en el Deber, para estímulo;
El Primero en el Sacrificio, para ejemplo;
El Primero en observar, para imitarlo;
El Primero en alentar, para seguirlo, y,
El Primero en ceder, para educar.

El esfuerzo de un Venerable Maestro debe tender a dejar tras de sí una estela luminosa en la que se perfile siempre el recuerdo grato de su paso por el dosel de Oriente.

El V.·. M.·. que tiene por voluntad la Ley, por divisa la Verdad, por distinción la Virtud y por cumbre la Justicia, sigue siendo en el sentimiento de todos los hh.·., aún después de su ausencia definitiva de nuestro mundo físico, el Maestro Venerable de perdurables remembranzas.

El h.·. que a fuerza de acción educadôra, de energía, de bondad y de prudencia en el primer puesto en Logia, logra cambiar su tratamiento litúrgico de Venerable Maestro por el concepto interno de Maestro Venerable en el sentir de todos los hh.·., ha alcanzado la Suprema Con-

sagración y elevado su nombre a la altura de las nobles divisas. ¡Quién tal consigue, puede morir tranquilo!

SER SECRETARIO

de una Logia es, al par que la de Venerable Maestro, la mejor satisfacción que en su vida masónica puede tener un h.·.

El Secretario debe ser, ante todo y sobre todo, de una discreción inquebrantable.

Y Debe Tener:

Actividad en el espíritu para trabajar incansablemente;

Sistema y Orden para el cuidado y conservación de los archivos;

Escrúpulo y cuidado para no dar lugar a observaciones, siempre desagradables por muy amablemente que se hagan, incorrecciones u omisiones en su labor, y

Diligencia y atención para no permitir que se empolven los expedientes en trámite ni se reduzca el círculo de relaciones de su Logia.

Un Secretario de gran actividad aunque sea de mediana inteligencia, puede hacer más bienes a la Institución que todos los hh.·. que creen cumplir el máximo de los deberes masónicos, comprando grados "filosóficos" con los que consideran llegar a ser ilustres, grandes, notables y poderosos.

Pensamiento

El mal es más visible que el bien, hace más ruido y a veces parece que llega más pronto a su objeto; pero que sea superior al bien no lo creáis nunca. Una buena acción pesa más en la balanza de la justicia Divina que cien malas. Un solo diamante vale más que un carro lleno de guijarros. El poder del bien no tiene límites; el del mal es limitado.

Fragmentos

No vale tanto el hombre por la verdad que posee o dice poseer como por el esfuerzo sincero que le ha costado conseguirla; porque sus poderes no aumentan al poseer la verdad, sino por el contrario al investigarla, que es lo único en que consiste su perfectividad. Las riquezas y las posesiones, adormecen las energías del hombre y le llenan de pereza y de vanidad. Si Dios me ofreciese con su mano derecha la verdad absoluta y con la izquierda únicamente el intenso impulso interno hacia la verdad, y me dijese: ¡Elige!, me asiría humildemente a su mano izquierda, aun a riesgo de exponer a la humanidad a errar continuamente, y le diría: "Oh Padre mío, dame lo que tienes en esa mano; porque la verdad absoluta sólo a tí te pertenece".—*G. E. Lessing.*

Francmasones

Desgraciadamente sólo los panegiristas o los calumniadores han hecho la historia de la Masonería, faltando los dos bandos a la verdad. No es mi intención escudriñar los misterios del arte; pero sería interesante el conocer algo más de cuando fueron arquitectos de veras. Tenían el privilegio de fijar el precio de su trabajo en sus asambleas anuales, lo que no se consentía a los demás jornaleros; por lo cual terminaron por ser suprimidos sus estatutos. Esta fué la primera persecución que sufrieron y que dió pié para muchas más. Quizas les estén reservadas otras aún. Es digno de notarse que los Masones nunca se asociaron legalmente, como los demás oficios, pues su lazo de unión era más fuerte que el de cualquier estatuto.—*Henry Hallam.*

Los Cimientos

Los símbolos guían y conducen al hombre, haciéndolo ora feliz, ora desventurado. Por doquiera se ve él circundado de símbolos, ya los reconozca o no como tales; el Universo es un gran Símbolo del Ser Supremo; y, ¿qué es el mismo hombre acaso sino otro símbolo de Dios?

¿No es por ventura todo lo que él hace un símbolo, una revelación hecha a los sentidos de la divina y mística fuerza en él existente, un Evangelio de Libertad que él predica como Mesías de la Naturaleza por medio de palabras y obras? No levanta él ni una choza que no sea la realización de una Idea, que no sea la representación visible de cosas movibles, que no sea, en sentido trascendental, tan simbólica como real.—*Tomás Carlyle.*

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