The Cable Tow

Vol. X Manila, P. I., March 1, 1933 No. 10

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

Carry On!

Let us not be dismayed, but let us take heart from the pages of past history and know that brighter times are sure to come and that we must keep the faith and carry on the work for those who are to follow. The world has nothing but scorn for a "Quitter." Let the epithet never be applied to any Mason.—*Robert F. Lovelady, Grand Master, Alabama.*

Lodge Officers, Attention!

The announcement "Organizations barred to Masons" (page 197) and the Circulars of January 27th and March 1st, 1933 (pp. 197 and 198) must be read in open Lodge at the first Stated Meeting after receipt hereof, and mention of this having been done must be made in the minutes.

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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 105 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. X **March 1, 1933** **No. 10**

Editorial Section

Unthinking Charity

A great deal is to be said in favor of spontaneous charity, that charity which comes straight from the heart and which, born of unselfishness and generosity, is extended without investigation and without thought. But too often, that form of charity is harmful, as it benefits undeserving persons, to the prejudice of the really deserving, and encourages those who prey upon the credulity and good heart of the unwary. "Let alms grow warm in your hand before you give them" is an Arabic proverb which we must remember when about to give without reflection. We may give to an unworthy individual, to one who pockets what we have handed him or her with a contemptuous smile at our lack of common sense and guile, and when, later, some one really in distress and really deserving comes and applies for relief, we may find ourselves unable to extend adequate aid, if any at all, because we have wasted the money we might have given on the unworthy. We, personally, remember the case of one grafter who, having obtained from a physician a prescription for an expensive medicine, went in the same forenoon, which was well chosen, it being the first of the month, to half a dozen Masons and obtained from each the price of that prescription. Be careful how you give!—*L. F.*

Noble Examples

The tribute paid at the last Annual Communication of our Grand Lodge to the Masons who joined the Fraternity at a time when by doing so they jeopardized their liberty and life, makes us ask the question whether our present generation of Masons is ready to emulate that noble example. Masonry no longer demands that we sacrifice to it all we have; but if we would live up to its precepts, we must make some sacrifices. These, we observe, are in many cases made grudgingly. There is much complaint about dues being too high, about special calls for charity being too frequent, about having to attend Lodge or being required to work on committees.

Should there be so much unwillingness to make these small sacrifices? Should we not remember what many of those who have gone our way before sacrificed on the altar of Masonry? Let us hear what a historian of ancient Rome, Sallust, said on the subject of emulation:

> I have often heard that Quintus Maximus, Publius Scipio, and many other illustrious men of our country, were accustomed to observe, that when they looked on the images of their ancestors, they felt their minds irresistibly excited to the pursuit of honor. Not, certainly, that the wax, or shape, had any such influence; but, as they called to mind their forefathers' achievements, such a flame was kindled in the breasts of those eminent persons, as could not be extinguished till their own merit had equaled the fame and glory of their ancestors.

Let us do our bit, let us make what small sacrifices Masonry requires of us, remembering that they are as nothing compared to what others gave for our cause in the dark and trying days of the past!—*L. F.*

The New President

On March 4th, Franklin Delano Roosevelt will begin to exercise the functions of President of the United States of America. He will be the twelfth Mason to fill that important position, the first occupant of which, George Washington, was likewise a Mason. Will he be guided by the tenets of the great Fraternity in performing the duties of an office that demands such judgment, skill, and devotion to duty of him who holds it, especially under present conditions? We hope and pray that our eminent Brother will acquit himself of his difficult and trying task as Masons have done in all ages before him, writing a glorious page in the history of the great American Republic.—*L. F.*

Bro. Theodore Roosevelt

The political change in the United States has brought about a change of Chief Executive in the Philippine Islands. To our great regret, our Governor-General, Brother Theodore Roosevelt, is leaving our shores after having been with us but a year. That year, though it had only twelve months, was a period of strenuous work which it would have required an ordinary man several years to accomplish, and during that brief space of time, Governor Roosevelt succeeded in gaining the affection and esteem of the people of these Islands to an extent unsurpassed by any of his predecessors. At the last Annual Communication of our Grand Lodge, on January 24th, Brother Roosevelt appeared before the Craft clad in the habiliments of a Mason and made an address which, in its simplicity and sincerity,

went straight to the heart of every Brother who listened to him. We are sorry to see our distinguished Brother leave us, and assure him that the good wishes of every Mason in the Islands accompany him.—*L. F.*

Masonic Exhibitions

The Masonic exhibit displayed in the Scottish Rite Hall during the Annual Communication of the Grand Lodge showed what, with a small expenditure of money, our Grand Lodge could do in that line. Not only were the articles exhibited rare and interesting; but their very presence demonstrates that there must be a wealth of Masonic curios scattered throughout the Islands. The exhibit included chiefly documents, books, pictures, working tools, decorations, banners, paraphernalia, furniture, etc. There was a manuscript letter of our famous Bro. Marcelo H. del Pi'ar, giving an account of the initiation of Bro. José Rizal in Paris; an unpublished manuscript poem by M. W. Bro. "Rob" Morris; an oil painting of Jacobo Zobel; artistically carved Lodge furniture, and many other articles of historical interest. A permanent Masonic museum, properly housed and equipped, would no doubt bring out Masonic relics of inestimable value now kept in private homes where they are apt to be lost or destroyed in a few years if not rescued by some one interested in Masonry.—*L. F.*

The Masonic Home Pledge

Nine years ago, in our issue for March, 1924, we published an editorial reading as follows:—

> The mañana habit seems to have taken possession of some of our Lodges as far as the Masonic Home Fund is concerned. All acknowledge that we must establish that Masonic Home and Dormitory; that the good name of our Institution demands that we make every effort to raise the necessary funds, and that there is absolutely no excuse for not raising the Lodge quota of ten pesos per capita, for which seventeen months time was given. Yet, so far, only two Lodges have paid their full quota. What are the others doing? Will the 24th day of June find their names on the roll of honor?
>
> In the course of the last few months we have attended a number of Masonic functions where money must have been spent most lavishly to cover the expense, yet none of the Lodges concerned had paid its quota, and we are almost sure that several of them will not be on the roll of honor on St. John's Day.
>
> Let it be said to the credit of a number of our Lodges, however, that their members showed the real Masonic spirit by determining that no entertainment should be given until the Lodge had paid its quota for the Masonic Home, School, and Dormitory.
>
> Which Lodge will be the third on the roll of honor?

On the day on which the money pledged was to have been paid by all Lodges, St. John's Day 1924, there were but forty-two Lodges on the roll of honor. Later, in a message to the Lodges published in the CABLETOW for December, 1925, the Grand Master (M. W. Bro. C. W. Rosenstock) complained that

> It is now almost three years since the adoption of that resolution, yet the records show that there are still many Lodges that have not made any payments, while others have made partial remittances only. Are there Lodges in this Grand Jurisdiction that are actually unable to raise a sum equal to ₱10.00 per member to contribute to so worthy a cause as the Masonic Home, School and Dormitory? If there are many, then there is something radically wrong with us.... A Lodge that cannot live up to its financial obligations has no more right to exist than a commercial house unable to do so. If our financial obligations are not paid promptly, the credit and good standing of our Ancient and Honorable Institution are impaired.

There has not been any change to speak of in the situation since M. W. Bro. Rosenstock wrote these words. Using his language, we can say now that the delinquent Lodges "have not done a thing and have permitted matters to drift along. Not only have they failed to keep their solemn pledge as a Lodge; but the individual members have not made any effort to remove the stain from the good name of their Lodge."

Indeed, the subject is not a pleasant one!—*L. F.*

Our Vernacular Page

Pursuant to the action taken by the Grand Lodge at its last Annual Communication, we shall begin to publish in this issue the article on Masonic Precepts in Rizal's Writings written by Wor. Bro. A. Gempesaw, of Cabanatuan Lodge No. 53, and awarded a prize in the Rizal Birthday Literary Contest. This article is in Tagalog, and we shall publish at least one page of it in each coming issue until it is completed. We regret that Bro. Gempesaw's fine article is written in a tongue not understood by a majority of our readers and is for this reason not available to them.—*L. F.*

Our Reading Table

Book Review

Gems of Thought for Fraternal Speakers in Poetry and Prose.—Compiled by E. B. Riegel. Macoy Publishing and Masonic Supply Company, Inc. New York, 1932. $2.15, U. S. currency, postpaid.—A book of 130 pages, with additional pages for clippings and notes, attractively bound in blue and silver, this work contains special addresses for officers of the Order of the Eastern Star for all important occasions in the chapter year. Poetry takes its turn with prose, and all occasions of rejoicing and mourning are provided for. Worthy Matrons and Patrons will find valuable suggestions in this volume, which seems especially well fitted for a gift to an incoming officer of the Order of the Eastern Star.

Music for the Degree Work

The Philippine Bodies, A. & A. S. R., are organizing a choir which we hope will be a success. Music adds greatly to the solemnity of our ceremonies, but outside of the singing of a stanza or two of well-known hymns, nothing much is done in any of our Lodges. The new choir, once organized and trained, will no doubt be in great demand. In this connection we might mention that an original composition, both words and music, has been prepared recently by the well-known author Bro. J. Hugo Tatsch, P. M., entitled "The Quest." There are three verses, one for each degree, it being the design of Bro. Tatsch to have the short verse sung just before the candidate is brought from darkness to light. The composition is arranged for solo or quartette, and when used for quartette, the piano or organ accompaniment is optional. This addition to our limited Masonic music will meet with favor, for it adds a striking feature to one of the most impressive parts of our initiatory ceremonies. Copies of "The Quest" can be obtained for sixty cents from the publishers, The Lenox Music Company, 30 Huntington Avenue, Boston, Massachusetts.

Editorial Comment and Correspondence

Clergy Attack Freemasonry

Under the above heading, our interesting contemporary, *The South Australian Freemason*, publishes the following article:

> Two attacks on Freemasonry by Methodist Ministers in Victoria have stirred up some feeling in that State. "The Victorian Craftsman" mentions one case as follows:—
>
> "Rev. W. F. Betts, of the Fitzroy Methodist Church, gave a 'clean up' sermon on Sunday evening, November 13th, from his pulpit, in which he declares war on people who dance, smoke or become members of a certain secret lodge. He declares that he will drag these people out of their hiding places and call them by the name of 'Sin.' If his reference is to the ideals of a Masonic lodge, he talks without knowledge. The leading clergy of all countries not Latin are amongst the leaders of Freemasonry, and his remarks are too stupid for further consideration. If he has never been in a Masonic lodge he has no right to attempt misinforming an intelligent congregation."

The other definite attack was made last month by the minister in a large suburban church. In the middle of his outburst a leading member of his congregation and a Freemason of standing rose in his seat and told the preacher "that you do not know what you are talking about" and walked out of the church. When the service was over the brother's wife also did some plain talking to the minister. We have known clergymen of all denominations who fly into a passionate outburst against Freemasonry immediately the Craft is mentioned, men who obviously know nothing whatever about our great Brotherhood.

We regard Freemasonry and the Church as the two greatest bodies on earth working hand in hand, to keep the soul of the world pure, and cementing mankind more closely together. Generally, clergymen are quick to see this and hasten to join the Fraternity. We have been pleasantly surprised to learn of the great number of outstanding Craftsmen in this State who are ardent church workers and devoutly religious men—exceedingly fine types. Our clerical brethren will readily assent to the truth of this statement and reiterate the fact that some of the best and most realiable men in their congregation are Freemasons. Such men know that harmony is needed the world over. In times of stress, such as we are experiencing, the members of any organization must stand firmly together and allow nothing to divide their forces or divert their attention from the goal before them. In the Church men may have their different creeds and opinions, different forms of government and polity, but in Masonry we come together and forget all differences of opinion, creed and polity, in order that we may unite in the pursuit of our common aims and purposes: in other words, to do justly, love mercy, and to walk humbly with God, i.e., to allow God to be seen in men. We unhesitatingly say that Freemasonry and the Church can and do work together for the good of men and for the uplift of the human race: any attacks on such forces are made in ignorance and while falling to the ground rebound to hit the attackers.

Ignorance and intolerance are at the bottom of nearly every attack on Freemasonry. It is sad to see them enthroned in the pulpit of a place set aside for the worship of the Great Architect of the Universe, and to hear ministers rant and rave against Freemasonry not knowing, of course, whereof they speak. Alas, there are asses in every profession and vocation!

Masonry Does Not Advertise

Some of our Brethren think Masonry should give more publicity to its doings, and publications in the non-Masonic press are the result of this opinion. We remember a few such accounts of Masonic activities which certainly did not do the Fraternity any good. Trimmed and arranged by newspaper men who did not know the nomenclature of our Institution, they were simply ridiculous and aroused much unfavorable comment among Masons. That Masonry does not appreciate or benefit by such attempts to advertise, is brought out in the following lines of M. W. Bro. Delmar D. Darrah, of the *Illinois Freemason:*

There are some people who are never so happy as when they see their names in print. Unfortunately there are a number of them to be found in Masonry. One of the most pernicious evils of the present period is the publicity which is given to things Masonic. It is getting so that when a lodge confers a degree the papers contain full accounts under glaring headlines, giving the names of the candidates and all who participated together with the particular position filled. There seems to be an idea extant that such publication gives the lodge prominence and has the effect of inducing others to join. Such, however, is an erroneous idea. As a general thing people are not attracted by the commonplace and the publicity given to Freemasonry is simply reducing it to the level of mediocrity. The publication of such accounts is a flagrant violation of the law which positively forbids publishing in newspapers the names of candidates and other information which should never be known outside the tyled precincts of the lodge. Freemasonry is a silent force and does not need the glamor of the public press nor the blare of the trumpet to promote its welfare.

A Pat On The Back

There is a great deal of good sense in an article published under the above caption in *Freemasonry and Eastern Star* and reading as follows:

A wise old clergyman told the writer years ago that "If you commend a man for his virtues he will confess his faults. If you condemn him for his faults he will parade his virtues—defend himself." How true. When anyone accuses you of a mistake, fault or what not, you instinctively excuse yourself. When anyone commends you for some particular virtue, good deed or what not, you modestly depreciate yourself.

Wise parents, managers or anyone directing people, do well to learn the art of giving a fellow a pat on the back, especially if there is to be any criticism to follow. St. Paul wrote a letter to one of the early churches and started off by recounting the many things for which he commended them. Then, after he had them feeling good, he proceeded to raise Cain with them for what they had been doing wrongly. They could take their scourging gracefully, and even gratefully, after they had been so highly commended for their good actions. We would rather admit our mistakes than be attacked for them. We all like a pat on the back even when we know it may be followed by a "kick in the pants."

Bro. Fuller Swift, the author of the above, who generally hits the nail on the head when he wields the pen—rather a mixed metaphor—thus gives advice that some of our Brethren too quick with the gavel of authority and hammer of ruthless criticism might well follow.

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Stanton Youngberg has appointed Wor. Bros. Pedro Hervas Sebastia (7), Eulogio Manlapit (13), and Emiliano Enriquez (14), to act as Grand Lodge Committee for Visiting the Sick during the month of March, 1933.

Organizations Barred to Masons

The Masons under the jurisdiction of the M. W. Grand Lodge of Free and Accepted Masons are hereby warned that it is unlawful for any of them to hold membership in, join or visit masonically any of the following-named associations and clandestine bodies:

The "Gran Logia Soberana del Archipiélago Filipino," or any of the Lodges under its jurisdiction.
The "Supremo Consejo del Gr. 33 para Filipinas" and the so-called Scottish Rite Bodies under its auspices.
The bodies known as "Gran Oriente Filipino," "Mártires de Filipinas," and "Gran Luz Masonería Filipina," and any of their Lodges or branches in the Philippine Islands or abroad.

By order of the M. W. Grand Master,
NEWTON C. COMFORT,
Grand Secretary.

Addresses Wanted

The address of Bro. Harry B. Jones, formerly at 2123 Larne St., Philadelphia, is wanted by the Secretary of his Lodge. Please send it to Juan Ramos, Secretary, Lincoln Lodge No. 34, P. O. Box 40, Olongapo, P. I.

[Grand Lodge Circular]

Subject: Amendments to Constitution

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

GREETINGS:—At the Twenty-first Annual Communication of the Grand Lodge of Free and Accepted Masons of the Philippine Islands, the Constitution of said Grand Lodge was amended as follows:

I. Sec. 1 of Article I of Part II of the Constitution, defining the powers of the Grand Master, was amended by inserting at the end of said section a new paragraph, to read as follows:

"11th. To appoint his official representative for the district of China, such representative to be known as the District Deputy Grand Master for China, with such powers and duties not inconsistent with the provisions of the Constitution as the Grand Master may see fit to confer and impose upon him."

The paragraph thus newly inserted shall be numbered 64-a.

II. Section 8 of Article III of Part III (paragraph 169) of the Constitution was amended to read as follows:

"Sec. 8. No Lodge in this jurisdiction shall confer the three degrees for a smaller fee than one hundred pesos; and in every case no less than one half of the amount fixed as fees shall accompany the application for the degrees, else such application shall not be received: *Provided*, That payment of three-fourths of the fees must be completed before being passed to the Degree of Fellow-Craft, and payment of the full amount made before being raised to the Sublime Degree of Master Mason: *And provided, further*, That if the applicant has already received the first degree, or the first and second degrees, in another Lodge, only the amount of the fee corresponding to the remaining degree or degrees, as fixed in the By-Laws of the Lodge, shall accompany the application."

III. The Grand Lodge fee and *Cabletow* quota were combined and the total reduced, by an amendment to paragraph 50 of the Constitution, as amended in 1927, making the paragraph so reamended read as follows:

"2nd. For each Master Mason whose name is borne upon its roll at the date of its annual report, the sum of three pesos."

IV. Section 2, Article VI, of the Uniform Code of By-Laws for subordinate Lodges, relative to the Secretary of the Lodge, was amended to read as follows:

"Section 2. He shall receive for his services the compensation which may annually be fixed by the Lodge, and when so required by the Lodge, shall file a bond in sufficient amount in favor of the Worshipful Master as guaranty of the faithful performance of his duties: *Provided*, That until all current obligations of the Lodge are paid, he shall not collect, nor be paid, more than ten pesos a month."

The abovementioned amendments to our Grand Lodge Constitution are hereby published for the information and guidance of all Lodges and Masons of this Grand Jurisdiction, who are enjoined to make the necessary changes in their copies of the Constitution.

This Circular shall be read in each Lodge of this Grand Jurisdiction at the First Stated Meeting after its receipt, and mention of its having been read shall be made in the minutes.

Given at Manila, P. I., this 27th day of January, A.·.L.·. 5933 (A.D. 1933).

STANTON YOUNGBERG,
Grand Master.

Attest:—NEWTON C. COMFORT, *Grand Secretary.*

[Grand Lodge Circular]

Subject: Resolutions adopted by Grand Lodge: Payment of Lodge indebtedness to Grand Lodge; condonation of Masonic Home Fund debts; Study program.

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

GREETINGS:—The following resolutions adopted by the M. W. Grand Lodge during its Annual Communication last January are hereby published for the information and guidance of all subordinate Lodges of this Grand Jurisdiction, as being of importance to, and requiring action by, said Lodges:

I. The following resolution was adopted by Grand Lodge:

"*Resolved*, That back dues or other indebtedness of subordinate Lodges to the Grand Lodge, at the close of business on November 30, 1932, for dues, Masonic Home, School, and Dormitory Fund, Cabletow Quota, Cemetery Fund, stationery, or other accounts, shall be paid, together with current obligations, to the Grand Lodge in four installments, as follows:

25% of the amount due, on or before June 30, 1933.
25% of the amount due, on or before June 30, 1934.
25% of the amount due, on or before June 30, 1935.
25% of the amount due, on or before June 30, 1936.

In case a subordinate Lodge fails to pay any of said installments at maturity, together with its obligations to the Grand Lodge for the current year, its Charter shall be suspended, and if the arrearage is not paid in full by October 31st, its Charter shall be forfeited."

II. By resolution of the Grand Lodge, the M. W. Grand Master was authorized to remit the past obligations of subordinate Lodges to the Grand Lodge for the 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: *Provided*, That in each case when a subordinate Lodge finds itself in a condition requiring condonement, all the details and circumstances shall be stated in a resolution adopted by the Lodge.

III. Grand Lodge adopted the following recommendation of M. W. Grand Master Antonio Gonzalez:

"That Lodge officers prepare a program of Masonic lecture or studies on selected subjects and assign to some Brother or Brethren the task of addressing the Lodge on a subject of interest to the Craft. The Masonic District Inspectors shall see that the Lodges under their supervision carry out this recommendation."

This Circular shall be read in open Lodge at the Stated Meeting next following its receipt and said fact shall be stated in the minutes.

Given under my hand and the seal of the Grand Lodge, this first day of March, A.·. L.·. 5933, A. D. 1933.

STANTON YOUNGBERG, *Grand Master.*

Attest:—NEWTON C. COMFORT, *Grand Secretary.*

Recommendations of Grand Representatives

Most Wor. Bro. Stanton Youngberg has recommended the following-named Brethren for appointment as Grand Representatives of the Sister Grand Lodges the names of which appear beside their names:

Argentina	Leonardo Garduño (16)
Bahia (Brazil)	Joseph Ramos (97)
Minas Geraes (Brazil)	Orestes Hermosura (13)
Para (Brazil)	Gregorio S. Narvasa (27)
Parahyba (Brazil)	Esteban Munarris (14)
Río de Janeiro (Brazil)	Julian C. Balmaseda (51)
Sao Paulo (Brazil)	Zósimo Fernandez
Bolivia	Pedro Abad Santos (48)
Honduras	Eugenio de la Cruz (82)
Nicaragua	Miguel Bonifacio (29)
Gran Logia del Pacífico (Mexico)	Teodorico Santos (89)
Delaware	Samuel N. Schechter (80)
Ireland	Joseph F. Boomer (9)
North Dakota	William C. Ogan (61)
Georgia	Thomas N. Powell (78)
Gran Logia Española (Spain)	Antonio Gonzalez (85), P.G.M.
New Zealand	Ricardo San Agustín (23)

The eleven Grand Lodges first named were granted fraternal recognition at our last Annual Communication. In the other cases, vacancies had occurred through removal from the Grand Jurisdiction of the incumbent, or transfers of Grand Representatives.

The Grand Jurisdictions concerned have been informed of these recommendations, and the new Grand Representatives will probably receive their commissions in a few months.

There exists a record of a corner stone laid about 1500 years before Christ by King Thotmes III; in 1853, a corner stone, with box and contents, was unearthed bearing inscriptions indicating that it had been laid by King Sargon of Assyria, some 800 years before Christ.—*Frank L. Simpson, Grand Master, Massachusetts.*

GRAND ORATION

Delivered by M. W. Bro. Joseph H. Schmidt, P. G. M., Grand Orator of the Grand Lodge of F. & A. M. of the Philippine Islands, on January 24, 1933

M. W. Bro. Joseph H. Schmidt, P.G.M.
Grand Orator, 1932-1933

Most Worshipful Grand Master and Worshipful Brethren:

As I face this assembly of leaders of Masonry in these fair Islands, the thought comes to me that there could be no better representation of the universality of Masonry than this gathering. I see before me men of the race that gave to the world a Rizal, sons of the country that produced a George Washington, and Brethren whose cradle stood in China, the land of the great sage Confucius. Many nationalities, many races, many religions are represented here, and yet all worship the same God, all are firm believers in the same basic principles and tenets, all pursue the same lofty ideals and purposes. And what has brought this miracle about but Masonry, that institution which unites men of every country, sect, and opinion and causes true friendship to exist among those who might otherwise have remained at a perpetual distance?

Any gathering like this is a reminder that Masonry is waging a victorious war against one of the worst enemies of human progress and happiness, intolerance, and I have chosen this as my subject for the Grand Oration this year.

Masonry has ever upheld and preached toleration in religion and politics. The petitioner for the degrees is not questioned as to his religious beliefs, except that he must express a belief in a Supreme Being. The Old Charges require Masons merely to be of "that religion in which all men agree, leaving their particular opinions to themselves." Thus Jew and Christian, Buddhist and Mohammedan, Parsee and Shintoist meet in Masonic Lodges on equal terms, each respecting the other's creed and ideas. "No private piques or quarrels must be brought within the door of the Lodge—the Charges command—far less any quarrels about religion, or nations, or state policy, we being only, as Masons, of the catholic religion above-mentioned; we are also of all nations, tongues, kindreds, and languages, and are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will." Mindful of these precepts, our Brethren have ever kept party politics and controversial subjects out of the tiled Lodge, and have shown toleration and respect for the honest opinions and beliefs, religious and political, of others, though not sharing them.

The history of intolerance is as old as the human race. Intolerance comes more natural to the average man than toleration, just as selfishness is more natural to animate beings than altruism. Masonry has adopted the symbolism of the common gavel which we are taught to use for the noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, of all base and ignoble instincts. And just as in us, a constant struggle is going on between our selfish instincts and our nobler qualities, so is Masonry as a whole engaged in a silent but relentless war against intolerance, the elimination of which from mankind is one of the great objectives of our Fraternity.

A recent writer distinguishes the intolerance of laziness, the intolerance of ignorance, and the intolerance of self-interest. The very nature of our institution is opposed to laziness, because Masonry is strenuous work and loyal service. To drive ignorance from the world is one of the endeavors of the Craft. And the suppression in us of selfish motives and tendencies is part of our Masonic education.

The form of intolerance from which Masonry has suffered most in its long and eventful history, and in the stamping out of which it is most interested, is religious intolerance.

"No evil—one of our foremost Masonic authors has said—has so afflicted the world as intolerance of religious opinion. The human beings it has slain in various ways, if once and together brought to life, would make a nation of people; left to live and increase, they would have doubled the population of the civilized portion of the globe, among which civilized portion it is chiefly that religious wars are waged. The treasure and the human labor thus lost would have made the earth a garden, in which, but for his evil passions, man might now be as happy as in Eden."

Reading the Old Testament, we are appalled by the acts of ruthlessness committed in the name of Jehovah by the hosts of Moses, Joshua, and the kings of Israel. Religious intolerance seemed to be the motto of the conquerors of the land of Canaan and of those who held sway in the Holy Land, until one came who preached a new gospel, the Gospel of Love.

The gentle Nazarene came and went, leaving behind him a religion that was all love and toleration, that knew neither infidel nor heretic, a religion for which men and women deemed it a happiness to perish in the flames or in

a Roman circus. But it was not many centuries after the death of the Martyr of Golgotha that the virgin Hypatia was torn to pieces in the streets of Alexandria by a rabble urged on by Christian zealots, because she was faithful to the old gods. And later, the word heretic was invented, and for slight differences in the interpretation of the Scriptures, Christian murdered Christian. History records the massacre of the disciples of Vilgard in southern Italy in the tenth century, the burning of the thirteen Cathari at Orleans, in France, in the 11th, and numerous other executions of heretics in subsequent years.

To systematize the persecution and extermination of Christians whose religious views did not coincide exactly with those of the established church, an institution was organized of which I shall speak at length, as no other that has ever existed has carried religious intolerance to a greater extreme and committed more atrocious crimes in the name of Christ, the Inquisition.

There is some dispute as to the exact date when the Inquisition came into being. History records that the first rules of inquisitorial procedure were laid down at the councils of the Church at Verona (1183) and Toulouse (1229). At the latter council, sixteen decrees relative to the investigation and punishment of heresy were passed and the bishops were declared to be natural judges of the doctrine. Later, however, the bishops were deemed to be too lenient in their attitude towards offenders against the faith, and the Cistercian and then the Dominican Orders were put in charge of the work of persecuting heretics.

After temporary checks and reverses, the Inquisition took a firm foothold in Spain, Portugal, Italy, France, and other countries of Europe and held nearly the entire Christian world under its bloody bondage for six centuries.

In Spain the Inquisition was first established in 1233. At the beginning it met with bitter opposition. The Spanish monarchs exhibited tolerance towards the Jews and Mohammedans and thereby incurred much criticism from Rome. However, the priests did not remain idle, and massacres of Jews and Mohammedans, instigated by them, began in the 13th century and continued throughout the 14th and 15th. Finally, in 1480, King Ferdinand and Queen Isabela founded a National Inquisition for Spain, without the aid of the Papacy. Inquisitorial tribunals were established throughout the peninsula and the Spanish possessions in Italy, and a reign of terror was initiated.

Llorente calculates that during the administration of the infamous Inquisitor-General Torquemada alone, covering eighteen years, 10,220 persons were consigned to the flames, 6,860 were burnt in effigy, 97,321 received sentences of imprisonment for life, confiscation of property, disqualification from public office, and other severe penalties, and 114,400 families were irretrievably ruined. No wonder that a small army of "familiars" consisting of 50 mounted men and 200 on foot, had to guard Torquemada on his travels. From the Iberian peninsula, the Inquisition spread through the domains of Spain and Portugal. Wherever the Catholic missionaries had carried the cross of Christ, there the Inquisition implanted its system of tribunals and spies, its practices of denunciation, torture, and spoliation, its autos de fé and burning piles. The avowed aim of the Inquisition, that of preserving the purity of the Roman Catholic religion and with this end in view, to ferret out, punish, and destroy all heretics and other offenders against the faith was, of course, bound to bring it into violent collision with Freemasonry after that institution had been condemned by the several papal bulls fulminated against it. This leads us to the persecution of Freemasonry in Spain.

As many of you know, in 1738, Pope Clement XII excommunicated all Freemasons in the bull "In eminenti" and two years after, in 1740, Philip V, king of Spain, published a royal decree which was the first blow struck at Freemasonry in Spain. Many Freemasons were arrested and sent to the galleys where, laden with chains, ill fed and worse treated, they were compelled to toil at the oars without compensation. In 1751, immediately upon the publication of a further papal bull, Ferdinand VI of Spain issued a still more severe edict against the Order, and now the Inquisition began to wage a merciless war against Freemasonry. We read in the *Ritual del Maestro Masón*, an official publication of the Spanish Grand Orient, that "The persecutions reached their height in Spain in 1751, as a result of the new anathema launched by Benedict and the denunciations of an ambitious, malevolent friar named José Torrubia, who, desirous of obtaining a bishopric as reward for his services, had promised to exterminate Freemasonry. He quickly rose to revisor and censor of the Holy Office, which latter ordered him to enter a lodge under an assumed name, after receiving from the Papal Penitentiary a dispensation authorizing him to take any oath which might be required of him. This Torrubia actually did, and soon thereafter he began to visit lodge after lodge in the peninsula until he had gathered all the information he required for the execution of his infamous plan. Having achieved this purpose, he presented to the Tribunal of the Inquisition a terrible denunciation of the labors of Freemasonry, accompanied by a list of ninety-seven lodges, with the membership roll of each. As a result of this denunciation, hundreds of Freemasons were arrested and many were tortured by the Inquisition."

During the brief respite that followed this persecution, Freemasonry spread in Spain; but towards the end of the 18th century, new persecutions occurred. Then the conquest of Spain by Napoleon I and the abolition by him of the Inquisition gave Freemasonry there a new lease on life. But when the reconstruction came, the "Holy Tribunal" was re-established, and in 1814, King Ferdinand VII of Spain ordered all Masonic Lodges closed. During the next few years, the persecutions of Masons became extremely cruel and violent. In 1819, a Lodge was surprised at Murcia; the brethren, nearly all persons of distinction, died from the tortures inflicted upon them by the Inquisition, except the illustrious lawyer Brother Romero Alpuente, whose strong constitution enabled him to withstand the cruel suffering and who was released, the same as the other persons who were imprisoned because they were Freemasons, by virtue of a decree of the Provisional Government of 1820.

In 1820, Ferdinand VII of Spain fixed death on the gallows as the penalty for membership in the Masonic Order, and when a Lodge was raided at Granada, in 1825, all the members were hanged and the candidate, who had not yet been initiated, was sent to the galleys.

In 1828, the Marquis of Lebrillana and Captain Alvarez de Sotomayor perished on the scaffold because they had not come forward and denounced themselves as being Freemasons!

In 1829, a Lodge was raided at Barcelona; the Master was hanged, some of the brethren were sent to prison for life, and others were sentenced to less severe penalties.

In 1832, at last, the liberal government, organized with the aid of Freemasons, issued a general amnesty for all offenders of this class and Masonry flourished once more. A new period of trial began in 1849 and many persons were deported or sent to prison for their connection with the Masonic Order, until the September revolution (1868) came and put a final stop to these persecutions.

As regards the Philippine Islands, religious intolerance was responsible for many persecutions, including those of Masonry in 1896 and 1897. The evidence against most of the members of our Fraternity who were publicly executed, or murdered, tortured, imprisoned, or banished during that period, was limited to activity in Freemasonry, which

the enemies of our institution very conveniently associated and confounded with the armed movement against the government then in progress.

Toleration goes hand in hand with civilization and enlightenment, and its progress in the world during the last few centuries has been rapid and gratifying. But there are still many dark spots on the surface of the earth where religious intolerance of the worst kind prevails. The caste system which still is the curse of modern India is founded largely on religious intolerance. Benjamin Constant points out that caste rests on the religious idea of an indelible stain resting on certain men, and the social idea of certain functions being committed to certain classes. The Brahmans boast that Parasurama, their great hero, "cleared the earth thrice seven times of the Kshatriya caste and filled with their blood the five large lakes of Samauta." The Brahmans, the priestly caste, rule society, and caste still is the chief dominating factor in the life of the ordinary native of India. Millions upon millions belong to the lowest castes, generally spoken of as "pariahs" or "untouchables," whose very shadow and touch defile, and who are destined to live despised and oppressed. It will, perhaps, take centuries to wipe out these ancient prejudices and bring India closer to the realization of the ideal of Masonry, the Brotherhood of Man.

Masonry has at all times been an enemy of other prejudices based on intolerance which divide mankind and prevent the triumph of the lofty purposes of our Institution. Races and nations still boast of their superiority over others and strive to keep these in a state of bondage and submission. In many countries, class prejudice is still rampant. Prejudice in any form is intolerant of the opinion of others; it refuses a fair trial to those whom it accuses, and condemns them unseen and unheard.

The war against intolerance must begin not in the Lodge, nor in society, nor on the public forum; but as is the case with all Masonic endeavor, the initiatory movement must take place within us. One who has not learned to practise toleration is not fit to preach it. The man who is incapable of listening with patience to the opinions of others, though diametrically opposed to his own, and to weigh and judge them impartially and without prejudice, and who can not respect an honest conviction in another, must not urge others to do that which he himself can or will not do.

It is quite natural for a man to consider his opinion as the best, to look upon his people or nation as the wisest and bravest on earth, and to be fond and proud of his mother tongue; but this should not lead him to speak disparagingly of that which others love and esteem, for similar reasons and with the same right. As members of the nation or race to which we belong, we are too prone to look at the vices and shortcomings of others through the magnifying glass of prejudice, and to minimize our own, while we give scant weight to qualities and virtues that others prize highly and possess in a greater degree than we. It is part of our Masonic training and education to suppress the urge to impose our own religious and political beliefs upon others who have opinions worthy of respect. As Albert Pike says; "What is truth to me is not truth to another. The same arguments and evidences that convince one mind make no impression on another. This difference is in men at their birth. No man is entitled positively to assert that he is right, where other men, equally intelligent and equally well-informed, hold directly the opposite opinion. Each thinks it impossible for the other to be sincere, and each, as to that, is equally in error."

Brethren, let us not relent or let up in the war against intolerance that is, or should be, constantly going on within us. Let us respect each other's opinions and beliefs. Let us look for the good in our fellow man and not for the bad. Let us seek out the points upon which we may agree and not those concerning which we disagree and clash. Let toleration seal our lips and stay our pens when a strict adherence to our tenets and principles does not make it mandatory for us to speak. In other words, let us be Masons!

Allocution to the Masons Who Were Initiated Under the Spanish Régime

PRONOUNCED BY M. W. BRO. RAFAEL PALMA IN GRAND LODGE, MANILA, JANUARY 24, 1933

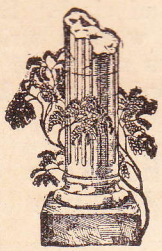
You are the survivors of a glorious, a heroic age in Masonry. You are living pages of a history written in blood and tears. Perhaps your recollection of those days of unhappy memory, those days of persecution, is but hazy now. To belong to Masonry was then rebellion against the established order of things; it was hardship and sacrifice. There was no respect for the sanctity of conscience, nor was there security of life and property. But rejoice: times have changed! Masonry no longer has to shun the light of day. Masons are not persecuted now; on the contrary, they are held in high esteem and some have been elevated to the highest public offices within the gift of our country. We need no longer work in secrecy, except so far as cowans and eavesdroppers are concerned, nor are we compelled to teach the tenets of our Institution in concealment.

What a change has been wrought since those days! People used to make the sign of the cross in the presence of a Mason, because they were convinced that the Masons were diabolic beings who mocked and trampled upon the body of Christ in their meetings. The ideals of Liberty, Equality, and Fraternity were excommunicated and were considered as impossible of realization in practice. Now they are sanctioned by law and custom and form so to say the essence and base of modern society. The world has been enlightened and transformed by those principles, and the progress made by science, invention, industry, and commerce is evidence of the truth and practicability of those principles.

But there is one thing to be feared, and that is the reaction which everywhere strives to arrest the progress of the principles of liberty. Socialism, dictatorship, fascism, sovietism are new forms of compulsion calculated to undermine liberty. They attempt to establish a government based on force and violence, stifle the free expression of human thought, muzzle public opinion for the benefit of a group of men or a party. May God preserve our young democracy of this menace and prevent the blessings of liberty from becoming the patrimony of a few privileged beings instead of the common heritage of all the citizens of this country.

Dear Brethren, Philippine Masonry is proud of you, because your valor and fidelity in danger and persecution have become a heroic tradition that honors Masonry in the Philippines. And I am also convinced that you are just as proud to form part of a society which labors for the dignity of man and the welfare and happiness of the entire human species.

When a man takes out life insurance protection, he immediately establishes an estate. This estate is available for his dependents from the moment his policy becomes in force. He thus achieves an immediate estate which he could not gain otherwise by long years of careful saving and skillful investments. His estate is at once established through life insurance, and the beauty of it all is that in case his life is spared and he lives to a ripe old age, he can then use for himself the money which he has saved toward the building of a sure estate for his dependents.—*Exchange.*



Our Dead

"We do not sigh when golden skies have donned
The purple shadows and the gray of night,
Because we know the morning lies beyond,
And we must wait a little while for light.

"So when grown weary with the care and strife,
Our loved ones find in sleep the peace they crave,
We should not weep, but learn to count this life
A prelude to the one beyond the grave."

—*Selected.*

Brother Henry C. Stanton.
Member of Sarangani Lodge No. 50, Davao.
Died at the Davao Mission Hospital, on January 3, 1933.
Buried under the auspices of his Lodge, on January 4, 1933.

Brother Augustus James Fenner.
Member of Manila Lodge No. 1.
Died at Manila, on January 21, 1933.
Buried in the Cementerio del Norte, under the auspices of his Lodge, on January 23, 1933.

Bro. Aziz Tannus Hashim.
Member of Southern Cross Lodge No. 6.
Died at Riversburg, Pennsylvania, on February 16, 1933.
Remains to be brought back to the Philippines for interment.

Wor. Bro. Heraclio T. Mangay.
Past Master of Sinukuan Lodge No. 16.
Died at Manila, on February 18, 1933.
Buried under the auspices of his Lodge, on February 26, 1933.

Brother Salustiano Vibar.
Member of Marble Lodge No. 58, Romblon.
Died at San Fernando, La Union, on February 14, 1933.
Buried in Manila, under the auspices of Bagumbayan Lodge No. 4, on February 19, 1933.

Brother Carl Grytz.
Nember of Lodge Perla del Oriente No. 1034, S.C., Manila, P. I.
Died at Iloilo, on January 16, 1933.
Buried under the auspices of Iloilo Lodge No. 11, on January 21, 1933.

Lodge News

From Iloilo Lodge No. 11, Iloilo

A fine fraternal spirit was shown by the Iloilo Masons in connection with the last illness and death of Bro. Carl Grytz, a member of Perla del Oriente Lodge No. 1034, S.C., of Manila, who died at the Mission Hospital of Iloilo on January 16, 1933, of tuberculosis of the lungs. Prior to Bro. Grytz's death, Wor. Bro. Alva J. Hill, Master of Acacia Lodge No. 78, had tried to secure the removal of the sick man to some place offering better chances of recovery than Iloilo; but death frustrated this plan. The body was removed to the Masonic Temple, where it lay in state until the day of the funeral, January 21st, with members of the Fraternity in attendance. Masonic services were held with Wor. Bro. Timoteo Certeza, W.M., and Bro. Amado Cortez, S.W., of Iloilo Lodge officiating. Interment took place at the municipal cemetery. Bro Grytz, who was a native of Germany and had been employed by a lumber firm, leaves a widow and two children. His father-in-law, Bro. Levi J. Dublin, attended the funeral. Lodge Perla del Oriente No. 1034, S.C., expressed its appreciation of the efforts made by the Masons of Iloilo in behalf of their late member.

From Malinaw Lodge No. 25, San Pablo, Laguna

On January 7, 1933, at 6 p. m., Bro. Chua Lam Ko was raised to the Degree of M.M., with Bro. Irineo Exconde in the East in the First Section and Bro. Julio Alvero in the Second. Refreshments were served after the degree work. Later in the evening, the officers for 1933 were installed, with Rev. Bro. A. D. Rosario, Grand Chaplain, acting as Installing Officer and Bro. Byron E. Clark (95) as Master of Ceremonies. The officers installed were: Wor. Master, Irineo I. Exconde; Senior Warden, Marcial Maghirang; Junior Warden, Isabelo Eubinag; Treasurer, Florencio Dantic; Secretary, Julio A. Alvero; Chaplain, Restituto Briñas; Marshal, Antonio Aguirre; Senior Deacon, Teófilo de Torres; Junior Deacon, Esteban Exconde; Senior Steward, Damian Magpantay; Junior Steward, Eduardo Taylor; Organist, Inocencio Barleta; Tyler, Emilio Robles.

Addresses were made by Rev. Bro. A. D. Rosario, Bro. Dalmacio Aquino, Bro. Feliciano Exconde, Bro. Byron E. Clarke, Wor. Bro. Araullo, Bro. Ríos, and the newly installed Wor. Master.

On January 21st, a number of British Brethren from H. B. M. S. *Kent* visited the Lodge and were shown the sights of the town by the members. According to the Tyler's book, they were Bros. H. C. Rowley of United Brethren Lodge No. 1923, R. W. J. Esling, Lodge Rosyth No. 1159, Scottish Constitution, R. G. Cann, Hanslip Ward Lodge No. 3399, W. H. Campbell of Lodge Canongate and Leith L. and C. No. 5, S.C., and H. W. Holwell, Daintree Lodge No. 2938, E.C.

From Batong-Buhay Lodge No. 27

January 6, 1933, will be a red-letter day for Batong-Buhay Lodge No. 27, during this Masonic year. On the evening of that day, at its Temple on Alvarado St., Very Reverend Grand Chaplain Aurelio D. Rosario, assisted by Wor. Bro. Mariano Gonzalez as Master of Ceremonies, installed the new officers of the Lodge. Following the installation, the Worshipful Master-elect made a few short remarks. Diplomas of Honorary Membership were given to Worshipful Bros. E. M. Masterson, Julian C. Balmaseda, and Ramón Mendoza by M. W. Bro. Quintin Paredes, Wor. Bro. Felipe Tempongko, and Most Worshipful Bro. Antonio Gonzalez, respectively, on behalf of the Lodge, while from the hands of Right Wor. Bro. Manuel Camus, Bro. K. L. Kwong, of Amity Lodge No. 106, received with appropriate remarks the diplomas for Wor. Bro. H. C. Mei and Bro. David W. K. Au, Master and Secretary respectively of that Lodge. Past Grand Master Vicente Carmona, also an honorary member of the Lodge, presented the retiring Master with a Past Master's jewel. Wor. Bro. Mariano Sia accepted the jewel with words of thanks. The M. W. Grand Master then spoke with his usual unequalled oratory. Light refreshments were served.

From Batangas Lodge No. 35, Batangas

Batangas Lodge installed officers for 1933 in the evening of January 7th. On this occasion, a diploma as honorary member was presented to Most Wor. Bro. Teodoro M. Kalaw, P.G.M. He shares this honor with M. W. Bro. Antonio González, who received his diploma when he made his official visitation to the Lodge.

From Makabugwas Lodge No. 47, Tacloban

The Goat Club meeting on January 30th, an affair exclusively for Masons, was very interesting. On this occasion, Wor. Bro. Eulalio Causing, of Maktan Lodge No. 30, and Bro. Luciano Ortiz, of Sinukuan Lodge No. 16, both retired judges about to engage in the private practice of law, were the principal orators. Wor. Bro. Causing recounted his experiences as first civil governor of Davao in a very interesting manner. Bro. Ortiz spoke eloquently on Masonic character. Every Mason in town attended this meeting.

At the February Stated Meeting, the lecturer for the evening, Bro. Dominador Gallardo, conducted a Masonic intelligence test which made the evening a most interesting and instructive one and provoked much enlightening discussion. These tests and debates are to be continued.

Bro. Francisco Tomas, of this Lodge, died 23 days after his wife had passed away. At his own request, he was buried with Masonic honors at Carigara, Leyte, Wor. Bro. Judge Luciano Ortiz officiating as Master and Wor. Bro. Fidel Fernandez as Chaplain. Some 38 Masons made the 54-kilometer trip from Tacloban to Carigara to attend the funeral of this modest but active Brother. Wor. Bro. Federico V. Larraga delivered the funeral oration and Dr. Agustín Bañez spoke in the name of the family.

From Sarangani Lodge No. 50, Davao

On January 4, 1933, Sarangani Lodge No. 50 held Masonic services over the remains of Bro. Henry C. Stanton, one of its members, who had died at 10 a. m. on the day before at the Davao Mission Hospital. The

Brethren took turns standing guard over the body while it lay in state at Bro. Vicente Guinoo's funeral parlors. The services were impressively conducted and were attended by many non-Masons. Bro. Stanton is survived by a widow and a young son and daughter.

The installation of the officers of this Lodge for the present Masonic Year was held on January 28, 1933. Worshipful Brothers Pedro R. Santos and Juan M. Ramos, both P.M. of this Lodge, acted as Installing Officer and Master of Ceremonies, respectively. The Inspector of our Lodge, Worshipful Brother Feliciano Iñigo, was received in due form. The following Brethren were installed: Benito Natividad, Master; Bartolomé J. Cuadra, Senior Warden; José Viacrucis, Junior Warden; Hilarion Cabrera, Treasurer; Telesforo I. Alfelor, Secretary; Sergio Salvaleon, Chaplain; José V. Diaz, Marshal; Casimiro F. Arkoncel, Senior Deacon; Leon A. García, Junior Deacon; Te Chioco, Senior Steward, and Vicente Guinoo, Tyler. After the installation, speeches were delivered by Wor. Bros. Rafael S. Castillo and Celestino Chaves, Bro. Leon A. García, and the newly installed Master. There were songs by Miss Meding Iñigo and Miss Amparing Narciso, and refreshments were served.

From Pangasinan Lodge No. 56, Dagupan

It is a pleasure to be able to report that in Dagupan, "the Temple is nearing its completion." Here is what the active Secretary of Pangasinan Lodge No. 56, Bro. Luis S. Vallejo, has to report on the subject:

On Saturday, February 11th, a party was given by Wor. Bro. Francisco Aquino at the home of Bro. Andrés Torio of Dapitan Lodge to several Brethren of this Lodge. After the party they inspected the new Lodge Building under construction, near the railroad station. All Brethren present were very much astonished and delighted to notice the speedy construction of the building. According to Bro. Pablo Natividad, the contractor, the building will be finished about the end of this month.

The dreams of the Brethren to have a house of their own have at last been realized. This is due to the untiring efforts of Wor. Bro. Clark James, president of the Pangasinan Temple Association, Wor. Bro. Emeterio de los Santos, P.M., Wor. Bro. Francisco Aquino, the new Master, and the strong cooperation and support of Bro. Pablo Natividad, the contractor, and all the Brethren.

A committee has been appointed by the Master to take charge of installing lights and transferring the equipment of the Lodge, the chairman of which is Wor. Bro. Vicente de Leon.

The stated meeting of the Lodge on March 11th will be held at the new building.

From Kanlaon Lodge No. 64, Bacolod

The officers of Kanlaon Lodge for 1933 were installed on January 14th, last, with 24 members and 17 visitors present. Wor. Bro. Olimpio de la Rama acted as installing officer and Wor. Bro. Ildefonso Coscolluela as master of ceremonies. Wor. Bro. Carlos Dreyfus received a fine P. M. jewel from the Lodge, Wor. Bro. Pablo Nava, the District Inspector, making the presentation. Wor. Bro. José B. Lopez delivered a good inaugural speech in Spanish. After Lodge, the Brethren repaired to the University Club for dinner, and later many went to Bro. Major Garma's house to bid him good-by, Bro. Garma's leave being about to expire.

From Gonzaga Lodge No. 66, Tuguegarao

On December 29, 1932, Gonzaga Lodge installed the following-named officers who had all been re-elected: W. M., Juan B. Pagulayan; S. W., Cornelio Balangue; J. W., David Romero; Treasurer, Pedro R. Perez, and Secretary, B. Pagalilauan. Wor. Bro. Arcadio Alarcon, P. M. of Mt. Mainam Lodge No. 49, acted as installing officer and Wor. Bro. Lorenzo de Leon as Master of Ceremonies.

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

A Philips radio set was established in the Lodge club room two months ago and many persons, Masons as well as non-Masons, come there to listen to the programs. The members were especially pleased to hear the voices of Misses Helen and Frances, daughters of Wor. Bro. Roy D. Bennett, formerly of this Lodge, and a piano solo by Miss Helen, some time ago. The Craftsmen are grateful to the Master of the Lodge for providing entertainment in this manner.

From Union Lodge No. 70, San Fernando, La Union

The officers of Union Lodge No. 70 for 1933 were installed on January 7th by Wor. Bro. Bonifacio Tadiar, in the presence of a large gathering of Masons and non-Masons. Wor. Bro. Leoncio R. Salanga acted as Master of Ceremonies. After the installation, Wor. Bro. Luis Fé made his inaugural address as new Master of the Lodge, then Wor. Bro. Leon C. Flor was given a P.M. jewel by the Lodge, Wor. Bro. Justo de Leon making the presentation. Wor. Bro. Salustiano Vibar, a P.M. of Marble Lodge No. 58, addressed the audience on the subject "How can Masonry be made more practical." Addresses were also delivered by Wor. Bro. Zoilo Tolentino, of Laoag Lodge No. 71, and Wor. Bro. Tirso Coronel, of Zambales Lodge No. 103. Refreshments were served after the speech-making.

On February 15th, it was the sad duty of the Lodge to conduct funeral services over the remains of one of the speakers at the Installation Meeting, Wor. Bro. Salustiano Vibar. This Brother, who was division superintendent of schools of Union Province, was found dead in his bed on February 14th, the cause of death being heart trouble. After the Masonic services, which were held at the residence of the deceased, necrological services were held by the government officials and teachers in the Provincial Government Hall. From there the body was conveyed to the railroad station, to be taken to Manila for burial. The services were well attended and a large crowd accompanied the body to the train, showing the high esteem in which our departed Brother was held in the province.

From Mt. Lebanon Lodge No. 80

The officers elect and appointed of Mt. Lebanon Lodge were installed at its hall on California Street on Monday 23rd, last, by Wor. Bro. Ricardo C. Santos, the outgoing Master. The new tableau of officers is as follows:

Worshipful Master, Walter Ruebe; Senior Warden, Ogden Eugene Bishop; Junior Warden, Louis Rifkin; Treasurer, Motel Goldstein; Secretary, Elie Akrass; Chaplain, José de los Reyes; Marshal, Robert Key, P.M.; Senior Deacon, Frederick Vogt; Junior Deacon, David Geller; Senior Steward, Erick Wolrath Mannberg; Junior Steward, William Samuel Flavin; Organist, Juan de S. Hernandez, and Tyler, Judge H. Oswald (1).

From High-Twelve Lodge No. 82

The installation of the new officers of High-Twelve Lodge No. 82 took place at the Masonic Temple on the Escolta, on Saturday evening, January 21, 1933, after Deputy Grand Master Stanton Youngberg and other officers and members of the Grand Lodge had been solemnly received, Wor. Bro. Eugenio de la Cruz and Wor. Bro. Gregorio Cariaga, Past Masters of High-Twelve Lodge, acted as Installing Officer and Master of Ceremonies, respectively. The officers who will serve the Lodge in 1933 are: Jesus Alvarez, W.M.; Donato Valenzuela, S.W.; Dominador R. Escosa, J.W.; Eugenio Tadle, Treasurer; Fidel T. Manalo, (P.M.), Secretary; Casiano Karganilla, Chaplain; Ciriaco Magsanoc, Marshal; Dominador B. Ambrosio, S.D.; Pío Salomon, J.D.; José B. Logan, S.S.; José Alegre, J.S.; and Emilio Marquez, Tyler.

Seventeen brethren from the *Kent* Branch of the China Fleet Lodge of Instruction visited the lodge on this occasion and were courteously welcomed by the Master of the Lodge. Bro. S. T. Taylor, ship representative, responded. After the ceremonies of installation, the newly installed Master requested Wor. Bro. José A. de Kastro, Grand Inspector for High-Twelve Lodge, to present to Wor. Bro. Roberto Villatuya, outgoing master, a Past Master's Jewel. Rt. Wor. Bro. Stanton Youngberg, Deputy Grand Master, delivered a very instructive speech. Bro. Dominador R. Escosa, the newly installed Junior Warden, reported to the Master that of the 45 members of the Lodge residing in the City of Manila, there were present 43. After closing the Lodge, refreshments were served.

From Muog Lodge No. 89, Parañaque

The installation of the officers of this Lodge took place on December 31, 1932, at 7:00 o'clock in the evening. Most Worshipful Grand Master Antonio Gonzalez, accompanied by the Grand Officers and members of the Grand Lodge, made an official visitation. The following officers were duly installed: Agripino Pascual, Wor. Master; Carl G. Heilmann, Senior Warden; Eusebio B. Beltran, Junior Warden; Eusebio Laquindanum, Treasurer; Mauricio B. Jaberina, P.M., Secretary; Eleno de los Reyes, Chaplain; Cecil L. Watkins, Marshal; Juan Lopez, Senior Deacon; Arthur L. Work, Junior Deacon; Robert E. Carver, Senior Steward; Eligio G. Santa Ana, Junior Steward; Tomás Borja, Organist, and José H. Santos, Tyler. Wor. Brother Mariano Gonzalez, Past Master of Nilad Lodge No. 12, acted as Installing Officer and Wor. Bro. Julian Jimenez, Past Master of Taga-Ilog Lodge No. 79, as Master of Ceremonies. Remarks were made by Wor. Bro. Agripino Pascual, the newly installed Master, and by Wor. Bro. Julian C. Balmaseda, who was delegated by the Most Wor. Grand Master. After the ceremonies, the Lodge was called from labor to refreshment and the public was admitted into the Lodge hall. Refreshments and dancing followed the installation.

From Service Lodge No. 95, Manila

January 1933 was a busy month for this lodge. Seven meetings were held. We conferred the First Degree as a courtesy to Isla de Luzon Lodge No. 57, upon Erick Harold Ekstedt, on January 2nd. The First Degree of Masonry was conferred upon Tracy Elsworth Huber, George Haskin Price, and Alden Erickson, at the special meeting held on the 9th. The First Degree of Masonry was conferred upon William Brummett, Joseph Arthur Heinly, Monroe Davis, and Lewis Robinson at the special meeting held on the 12th. The Degree of Master Mason was conferred upon Bros. James D. Condron and Dill E. Shelton at the special meeting of January 16th. At the special meeting of January 23rd, the Second Degree was conferred upon Bros. Huber, Erickson and Price, and at the special meeting of January 27th, the Second Degree was conferred upon Bros. Heinly and Davis. At the special meeting on

the 30th, the Third Degree was conferred upon Bros. Shonley, Huber and Price.

It is with regret that we report at this time the sudden death of our former Tyler, Bro. Ferda Ashby, who was found dead in his bed. Death was due to heart disease. The funeral services were held at the Estado Mayor at 3:00 p. m. on Tuesday, February 17th, under the auspices of Manila Aerie No. 500, Fraternal Order of Eagles.

From Mount Huraw Lodge No. 98, Catbalogan

By dispensation of the Grand Master, a special election of officers for 1933 was held by Mount Huraw Lodge at its January Stated Meeting. Bro. Cayetano Froilan was elected as Master, Bro. Lao Hoo as Senior Warden, Bro. Gonzalo Villarin as Junior Warden, Bro. Ignacio Tan Tay In as Treasurer, and Bro. Cándido Fornillos as Secretary. February 25th is the date set for the installation of officers, which will be private and will be followed by a banquet, probably at the residence of the new Master.

From Bataan Lodge No. 104, Balanga

The installation of the officers of Bataan Lodge for 1933 took place privately on Saturday, January 21st. Wor. Bro. Higino de Guía, our Lodge Inspector, did the installing, with Wor. Bro. José L. Intal assisting him as Master of Ceremonies. The Lodge Hall was full to its capacity with the attendance of 33 visiting Brethren, representing ten Lodges. Wor. Bro. L. Pakingan, the outgoing Master, was given a fine P.M. jewel, Wor. Bro. Higino de Guía making the presentation.

Addresses were made by the new Master and by Wor. Bros. S. R. Ganzon, H. de Guía (51), José L. Intal (82), A. C. Donor (57), V. E. Abad (34), and B. F. Alcid (63), also by Bros. P. P. Servillas (27) and Vicente Escota (34). The new officers of the Lodge are: Dr. S. R. Ganzon, W.M.; Toribio David, S.W.; Juan S. Paguio, J.W.; Amando Banzon, Treasurer; L. Pakingan, P.M., Secretary; Tomás Fernando, Chaplain; Angel Simpao, Marshal; Mariano Bundok, S.D.; José Juinio, J.D.; Marcos Jorge, S.S.; Daniel Bascara, J.S.; F. L. Villafranca, Organist; and Laureano Escalada, P.M., Tiler. A banquet prepared under the direction of Bro. Amando Banzon, followed the ceremonies.

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. Richard Francis Adams was raised at a special meeting on February 21st by a team under the direction of Wor. Bro. Bernard H. Brown.

Wor. Bro. Samuel R. Hawthorne, whose election as Senior Grand Warden was received with great joy by the members of this Lodge, was absent in China during February. Accounts of his visitation to Amity Lodge No. 106, of Shanghai, and the constitution by him of Nanking Lodge No. 108, of Nanking, will be found elsewhere in this issue.

Bro. Oscar P. Rhudie has left for a trip around the world; he expects to be back in half a year.

Dues and greetings have been received from the following Brethren: Bro. Colonel Alfred Ballin, U. S. Army, 32 North Ohio Ave., Columbus, Ohio; Bro. John W. T. Allen, 1118 Spencer Street, Cardena, Calif.; Bro. Captain James M. Barclay, 2008 3rd Ave., Richmond, Va.; Bro. Lieut. James D. Barnett, Fort Adams, Rhode Island; Bro. Edgar O. Clayton, 650 Geary Street, San Francisco, Calif.; Bro. Major Charles F. Codori, Union League Club, San Francisco, Calif.; Bro. Captain Earl F. Greene, 527 Queen Ave., San Antonio, Texas.; Bro. Jacob K. Haber, 766 Brady Ave., Bronx, New York; Bro. George C. Jones, 202 Burke Bldg., Seattle, Wash.; Bro. Kenneth S. Jones, La Villetta, Roquebrun, Cap Martin (A. M.) France; Bro. Zuldie C. Mitchell, Rt. 5, Box 100, Statesville, N. C.; Bro. Milton E. Springer, 10 East Coover St., Mechanicsburg, Pa.; Bro. Myron E. Tielkemeier, Fort Slocum, New York; Bro. Walter W. Weber, Washington, D. C.,; Bro. G. T. Wuertz, c/o Los Angeles Ry Co., 7th and Central Sts., Los Angeles, Cal., and Bro. Samuel Zwillich, 3572 De Kalb Ave., New York City.

Bros. James A. Ostrand, Gilbert I. Cullen, and John W. Smith spent some time in the hospital but are up and about again.

Cavite No. 2.—New addresses in San Diego, California, are those of Arve Lee, U. S. S. *Melville*, and D. A. Bradshaw, U. S. S. *Truxton*. In San Pedro, California, there are F. L. McLemore, on the U. S. S. *Relief*, and H. G. Jones, Box 15, U. S. S. *Saratoga*. At Guantanamo Bay, Cuba, we have W. L. McHorney, U. S. Naval Dispensary, and at Pearl Harbor, T. H. Arthur Jessie, on the U. S. S. *Beaver*.

Bro. J. W. Coghlin's new address is 288 Crown Street, Brooklyn, N. Y.

Bro. F. C. Purrucker, Jr., is now at 2830 Matadero Street, Pasadena, California.

Bro. C. F. Johnson is on the U. S. S. *Concord* (c/o P. M., Long Beach, California.)

Bro. S. E. Herbst may be reached addressing VP.10-S, Naval Air Station, Norfolk, Va.

Bro. William Kalious is at the Receiving Station, Navy Yard, Philadelphia, Pa.

Bro. R. L. St. John writes us that he is on the U. S. S. *Potola*, c/o P. M., New York.

In Manila we have received changes of address from the following Brethren: E. L. Ballard, on the U. S. S. *Canopus*; D. W. Walker, on the U. S. S. *John D. Ford*; and E. J. Holland and A. L. Franks, on the U. S. S. *Houston*.

Bagumbayan No. 4.—Wor. Bro. Leo Fischer's youngest daughter, Acacia Louise, was married to John E. Brice, of Virginia, at Los Angeles, California, on January 15th.

Island No. 5.—Bro. Michael J. Doyle has recently affiliated with this Lodge.

Bro. Berthrem B. Bell gives his address as D. E. M. L., Fort McDowell, California.

Bro. James W. Brennan is now located at 15 Pemberton Street, Worcester, Mass.

Southern Cross No. 6.—Wor. Bro. John R. McFie, Jr., was in Hongkong in January with a team of golf players selected by the Manila (Caloocan) Golf Club to meet the Hongkong and Shanghai golfers.

Bro. E. F. Koch recently passed through Manila on his return to Surabaya after spending a vacation in the homeland.

Bro. H. J. Hawkins is expected to return to Manila very soon.

Bro. T. W. Wright's son has died at Los Angeles, California.

Biak-na-Bato No. 7.—Bro. Co Cuang Co is expected back in Manila soon.

Bros. Placido de Jesus and Romualdo Ribeiro were patients in the Philippine General Hospital for some time, the latter with hernia.

Cosmos No. 8.—Bro. William N. Ray was ill at the Sternberg General Hospital in January.

Wor. Bro. Gabler-Gumbert sailed for Samar on February 11th, for a stay on his hacienda on Mahabang Island.

Bro. John C. Ruymann is back at his desk at the Philippine Education Co. again.

Bro. Le Roy W. Huntington is permanently located in Juneau, Alaska, where he is "enjoying" 16 inches of snow and five hours of daylight per diem—rather a scant allowance as far as the daylight is concerned!

Bro. José A. Reyna is enjoying a vacation in Candon, I. S., his home town.

Bro. Herald F. Stout is taking part in the battle maneuvers between the Hawaiian Islands and the Pacific Coast, on board the U. S S. *Hatfield*.

Bro. Adolf H. Langenheim has left the Santa Cruz Drug Store and has gone to France to take charge of an estate there.

Bro. José F. dos Remedios is now connected with the accounting

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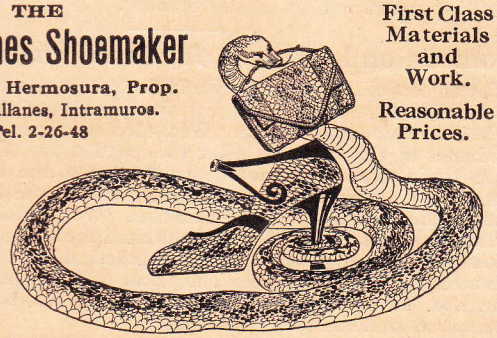

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Bro. William J. Ellis, Jr., has joined the Compañía Marítima.

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

Bros. Alfred F. Kelly and Leo L. Fischback, of Baguio, visited Manila in January.

St. John's No. 9.—Bro. C. S. Lounsbury was passed to the degree of F. C. at the January Stated Meeting of the Lodge and raised to that of M. M. at the February Stated Meeting.

At a Special Meeting held on January 27th, last, the First Degree was conferred on Mr. Francois J. Wickel, of the S. S. *President Hoover*, and the Second on Bro. William E. Ecker, of the same ship.

The Lodge rejoices over the election of Rt. Wor. Bro. Stanton Youngberg to the office of Grand Master of Masons of the Philippine Islands, and of Wor. Bro. Joseph F. Boomer to that of Grand Chaplain. It was the privilege of these Brethren to be installed in their high offices by Most Wor. Bro. Seldon W. O'Brien, P. G. M., another member of this Lodge.

Wor. Bro. C. S. Salmon was very busy in connection with the visit to Manila of the Shrine party from Afifi Temple, Tacoma.

Wor. Bro. E. C. Ross made a trip to Singapore to see his wife off, who is going to the States.

Walana No. 13.—Wor. Bro. Ciriaco Gaspar gave an interesting lecture on the tenets of Masonry at the December Stated Meeting of this Lodge.

Bro. Chung Kia Tao returned from China on December 8, 1932, after an absence of one year.

Wor. Bro. Canuto Nadurata's daughter died on December 14th and was buried on December 17th at Caloocan. Several members of the Lodge attended the funeral.

Bro. Apolonio Bamba had his appendix removed at St. Luke's Hospital on January 23rd.

Bro. Elino Rodriguez is employed as wireless operator on the S. S. *Vizcaya.*

Bro. Chua Lim has gone to China for six months, on vacation.

Bro. D. F. Alejandro's son was confined in the Philippine General Hospital with meningitis for over a month; he returned home on January 6th, completely recovered.

One of Wor. Bro. Rafael Araujo's sons was also seriously ill in December, at Malolos.

Malinaw No. 25.—Bro. Felix Catipon and family moved to Manila and established themselves at 473 Juan Luna.

Bro. Melanio Valdellion, bookkeeper of the Meralco in San Pablo, was transfered to the central office at Manila.

Bro. Inocencio Barleta is doing very well after having been confined to his bed for about a month.

Bro. Florencio Dantic is well again after several days of illness.

Bro. Exequiel Evidente has demitted to affiliate with Pinagsabitan Lodge No. 26.

Bro. Policiano Alimagno, an Entered Apprentice, passed to the Celestial Lodge above two weeks ago.

The beloved wife of Bro. Restituto Briñas has died of an intestinal disease.

Bro. Julio Alvero, the Secretary, has established a law office in Manila at the Leyba Building, on Calle David, corner of Dasmariñas.

Ibarra No. 31.—New addresses reported by the Secretary are Fred Blasingame, P. O. Box No. 14, Kingston, Oklahoma; John H. Vanover, U. S. S. *S-3*, Pearl Harbor, T. H., Egmidio del Mundo, Torrijos, Marinduque, P. I.; William W. Scudder and Howard P. Cooks, U. S. Naval Hospital, Cañacao, Cavite, P. I.; George Mariano, U. S. S. *Dickerson* (157), c/o P. M. San Diego, Calif.; Samuel Relkin, U. S. S. *Beaver* Pearl Harbor, T. H.; Clemente Carandang, Receiving Station, Pearl Harbor, T. H.; Julio R. Mendoza, 1st Lieut., P. C., San Isidro, Nueva Ecija, P. I., and Pastor Olaes, U. S. S. *Argonne*, c/o P. M., San Pedro, Calif.

Lincoln No. 34.—Bro. Sam Freeman sends dues and greetings from No. 149 Morse St., San Francisco, California.

Bro. Joseph Goldstein, formerly connected with the U. S. S. *Isabel*, on the Asiatic Station, is now on the U. S. S. *Chicago*, in the Atlantic fleet. He sends dues and greetings.

Bro. Simeon Redondo was operated on for appendicitis in St. Luke's Hospital, Manila. He has recovered and returned home.

News from Bro. Remigio Tandez indicate that he is getting well. He is confined in the Santol Sanatorium, suffering from tuberculosis.

Bro. E. J. Peterson, at 934 So. Flower St., Los Angeles, California, sends greetings.

Bro. Moises de Guzman sends Christmas greetings from San Diego, California.

Bro. Juan P. Nite sends greetings from the U. S. S. *Argonne.* He is being sent to the Asiatic Station for duty.

Our sick committee reports that Mrs. Rosete was sent to Manila for medical treatment.

Batangas No. 35.—Most Wor. Bro. Wenceslao Trinidad, P. G. M., left for Europe on February 6th, to undergo a surgical operation, probably in Munich or Berlin, Germany. A large number of Brethren, including M. W. Grand Master Stanton Youngberg, saw our distinguished Brother off at the pier.

Mabini No. 39.—Bro. Bernardo R. Yolores reports the birth of a son, the first child born to him and Mrs. Yolores.

Bros. Blas Villanueva and Henry Becker attended the Annual Communication of the Grand Lodge in Manila, on January 24th-26th.

Makabugwas No. 47.—Bro. and Mrs. Charles R. Anderson, who are now teaching in the Tarlac High School, after a tour around the world, announced the birth on January 25th, of Charles Reed Jr. Bro. Anderson, while in Jerusalem, sent a gavel to the Wor. Master, made of cedar wood from Mt. Lebanon.

Bro. Felix Relevo met with an automobile accident on his way to Carigara to watch over the body of the late Bro. Tomas. Luckily, he was only slightly injured, but the car of Wor. Bro. Fidel Fernandez was completely wrecked.

Bro. Cesar Cabasaan (55) came all the way from Estancia, with his family to attend the burial of his brother-in-law, Bro. Francisco Tomas.

Bro. Gregorio Zamuco (82) was confined to his bed for several days by a slight attack of bronchitis.

The wife of Bro. Melquiades Almadin, and the mother of Bro. Jose A. Mendoza were both ill and are now convalescent.

Wor. Bro. W. S. Price represented the Lodge at the Annual Communication of the Grand Lodge.

Wor. Bro. Federico V. Larraga attended the Carnival at Manila in February.

Wor. Bro. José F. Nano has reaffiliated with High Twelve Lodge No. 82.

Wor. Bro. Mauro G. Rodriguez is on locust campaign duty, and Wor. Bro. Alfonso Raquel is engaged in anti-cholera work in this province.

Bro. Germiniano Mendoza was raised to the sublime degree of M. M. at a special meeting held on February 11th, last. A beautiful souvenir trowel was presented to him as gift of Bro. Dominador Gallardo. The 25 Brethren present gathered at Wor. Bro. Fidel Fernandez' residence after Lodge was closed and partook of refreshments. One of the features of the evening was that the first section was conferred by the W. M., assisted by Past Masters Alaba in the W., Rodriguez in the S., and Fernandez as S. D.

Pampanga No. 48.—Wor. Bro. Isaac Santos' youngest daughter, who

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had been ill for a long time, died on January 26th as she was being taken to the provincial hospital at San Fernando.

Wor. Bro. Atilano G. Mercado is convalescing on his plantation at Lapu-lapu, Mexico.

Bro. Amado Pekson is still ill at the San Juan de Dios Hospital.

Wor. Bro. Apolinario S. de Leon ushered in his term as Worshipful Master by the publication of a Lodge bulletin which is to appear monthly hereafter.

Makawiwili No. 55.—Bro. Ildefonso D. Jimenez visited Manila on official business early in February. Wor. Bro. José Altavas also visited the capital of the Islands.

Bro. Carlos Quimpo reports the birth of a daughter on January 12th.

Pangasinan No. 56.—Wor. Bro. Francisco Aquino, Wor. Bro. Vicente de Leon, P. M., and Bro. Pio U. Reyes, J. W., represented the Lodge at the Annual Communication of the Grand Lodge this year.

Dues and greetings have been received from Bro. Adriano T. Cruz, Legaspi, Albay, and Bro. Rafael T. Puzon, Lingayen.

Bro. Primitivo Israel was passed to the degree of F. C. at the stated meeting of the Lodge this month.

Dr. and Mrs. Licerio Velasquez, son-in-law and daughter of Wor. Bro. Vicente de Leon, P. M., are spending their one month's vacation in Dagupan. Dr. Velasquez is the Acting District Health Officer of Bulacan.

The eldest daughter of Bro. Juan P. Vistro was elected queen of the Binmaley town fiesta.

Labong No. 59.—Bro. Guillermo Romero's wife died at the Philippine General Hospital on February 4th and was buried on February 8th at the municipal cemetery of Malabon. A number of Masons attended the funeral.

Wor. Bro. Dr. José M. Raymundo, Director of the Culion Leper Colony, made a short visit to Manila in January, on official business.

Wor. Bro. Irineo C. de Vega is up and about again after undergoing an operation at the Philippine General Hospital.

Kanlaon No. 64.—Bro. Geronimo Paredes has recently been appointed judge of the Court of First Instance of Iloilo.

Bro. Rafael R. Alunan has been appointed Secretary of Finance. He represented Kanlaon Lodge at the Annual Communication of the Grand Lodge.

On Christmas Eve, 1932, Bro. Alfredo T. Garcia, accountant of the Ma-ao Sugar Central, married Dr. Victoria Alabado, a practising dentist of La Carlota, who was for three years a pensionada of this Lodge while at high school.

Gonzaga No. 66.—Dues and greetings have been received from Bro. Florentino Oliver, who is still at Jolo as income tax examiner.

Bros. David Romero and Pedro R. Perez attended the Mabini Lodge installation at Aparri on January 7th.

Wor. Bro. Teodorico T. Taguinod represented the Lodge at the Annual Communication of the Grand Lodge in Manila.

Bro. David Romero reports the birth of a daughter on December 12th, last.

Bros. R. T. Pagurayan, Juan N. Diego, and Hilario de Yro were raised on November 26th, December 3rd, and December 10th, respectively.

Magat No. 68.—Bro. Domingo S. Baluyan had the misfortune of losing his two children who died of dysentery within three days.

Bro. Pedro Afalla is back at work after his operation for appendicitis; but Mrs. Afalla was still in the hospital early in February.

Mt. Lebanon No. 80.—Wor. Bro. Walter Ruebe's store at 49 Plaza McKinley, in the Walled City, presents a very attractive appearance now, thanks to the improvements made in the last few weeks.

The crowds which we noticed at Wor. Bro. M. Goldenberg's establishment during the days of the Carnival did not look much like depression, either.

High Twelve No. 82.—Bro. Eduardo C. Seteng, recently appointed first mayor of the city of Amoy by the Chinese Government, was given a despedida dinner at the Cosmos Club by the officers and members of this Lodge on January 11th. Speeches were made by Wor. Bro. Gregorio Cariaga, Ramon Mendoza, Eugenio de la Cruz, Fidel T. Manalo, Jesus Alvarez, Donato Valenzuela, Dominador Escosa, and Dominador B. Ambrosio, and, finally by the guest of honor. Wor. Bro. Villatuya acted as toastmaster.

Wor. Bro. and Mrs. Eugenio de la Cruz report the birth of a son, at the Philippine General Hospital, on February 7th.

A baby girl made the home of Bro. and Mrs. Marcelo M. Melgar happy by her arrival on February 14th.

Bro. José B. Logan left for Isabela on February 14th, on business.

The Secretary has received letters from the following Brethren: Gregorio Zamuco of Tacloban, Rafael Quidilla of Baguio, Martin Carreon of Baguio, Mauricio Lazo of Lagangilang, Numeriano F. Flores of Subic, and Felix Jucaban of Calauag.

Bro. Cesario Diomampo, his wife and their daughter, about 3 years old, had an accident on February 5th, while motoring to Tanawan, Batangas, from Manila, between kilometers 60 and 61, on the Laguna-Batangas road. The car in which they were riding skidded and turned over, as a result of which Mrs. Diomampo suffered a broken bone in the left shoulder, two broken ribs, and a premature delivery. The child had a broken leg. Mrs. Diomampo and daughter were in critical condition at the Chinese General Hospital for the next three days. They are still under the care of a competent doctor.

Service No. 95.—Very Wor. Bro. E. M. Masterson has been made an honorary member of Batong-Buhay Lodge No. 27.

Demits have been granted to Bro. Wm. D. Cartwright, former Secretary of this Lodge, and Bro. Holtzman.

The following-named Brethren have been heard from lately: H. C. Stone, at Co. "H", 30th Infantry, Pres. of S. F., Calif.; Herbert M. Pritchard, U. S. S. *Yarnall* (143), San Diego, Calif.; Walter Martin, Co. "C", 4th Inf., Fort Missoula, Mont.; B. E. Klein, Park View Hotel, Pasadena, California; William Math., Bakers & Cooks School, Pres. of S. F., Calif.; John T. Ball, Co. "C", 4th Infantry, Fort Missoula, Mont.; Frank Hoffman, The Armory, Spokane, Washington; A. T. Stone, Station Hospital, Rock Island Arsenal, Illinois; F. A. Mitzner, 9915—47th Ave., S. E., Portland, Oregon; William D. Cartwright, 340 94th St., Brooklyn, N. Y.; Taylor Neave, King City, California; A. W. Boot, U. S. S. *Fulton*, Swatai, China; Benjamin Roth, 99th Obs., Sqdn., Mitchel Field, N. Y.; Walter L. Reynold, 7th Infantry, Vancouver Barracks, Wash.; William J. Duffy, 96th Bomb Sqdn., Langley Field, Va.; Alfred I. Nelson, Co. "I", 28th Inf., Fort Ontario, N. Y.; E. M. Pillsbury, Fort Robinson, Nebraska, and John Reid, Philadelphia, Pa.

Bagong-Ilaw No. 97.—Wor. Bro. Miguel G. Luna passed the recent bar examination with an average of 81.9%. His joy over this success has been somewhat marred by the serious illness of his father.

Bro. Emiliano A. Baja is the proud father of a boy, born on January 20th.

Bro. Juan Valero gathered the members of the Lodge and their families at his home on January 29th to celebrate the christening of his youngest son. Everybody had a fine time. This was the eighth of a series of monthly reunions given by members of this Lodge since June last year. Other members who have been hosts are Antonio Reyes, Ciriaco Eleido, Diosdado P. Ricafrente, Ramon Zapanta, Marcelo G. Alvarez, Faustino Geronimo, and Nazario Revillosa.

Bro. Enrique Reyes' wife has recovered from her illness.

The Brethren of this Lodge honored Wor. Bro. Miguel G. Luna with a dinner at the Panciteria Far Eastern in Manila on the night of February 10th on the occasion of his recent admission to the Bar. Wor. Bro. Miguel G. Luna then entertained his friends and relatives at his residence in Noveleta, Cavite, on February 12th.

Bro. Ariston Sison mourns the death of his youngest child who died on February 16. The burial took place in Bacoor, Cavite, on February 17.

Mt. Huraw No. 98.—Wor. Bro. Gonzales attended the provincial treasurers' convention in Manila in February.

Bro. Pastrana, Lieut. P. C., has recently been transferred to Ormoc, Leyte.

Bro. Fornillos, the Secretary, reports the birth of another son.

Bro. Lao Hoo has gone to Cebu on business.

Palawan No. 99.—Wor. Bro. Gregorio Solis was in Manila on official business in January and February.

Bro. Arcadio Arzaga sends greetings from Brooke's Point where he is teaching school.

Wor. Bro. Valentin Macasaet is engaged in construction work on the Puerto Princesa road.

Bro. P. K. Seng, recently returned from China, is managing the business of Tan Seng Yee, of Puerto Princesa.

Keystone No. 100.—Wor. Bros. Cornelio M. Aguirre and Amado Esleta attended the 21st Annual Communication of the Grand Lodge of the Philippine Islands.

Letter with dues and greetings have been received from Wor. Bro. P. C. Sevilla, Fort Monroe, Va., advising further that a baby boy, whom he has named Pacifico Castor Sevilla, Jr., was born to the family in United States.

Bro. Liberato J. Gomez is mourning the death of his brother Luis which occurred on February 15th.

The wife of Bro. Felipe N. Padilla and the son of Bro. Castor Viray are convalescent from recent illness at the Post Hospital, Ft. Mills. Bro. Lorenzo Almario has completely recovered.

Bataan No. 104.—Wor. Bros. S. R. Ganzon and L. Pakingan attended the Annual Communication of the Grand Lodge.

Bro. Mariano Bundok has been temporarily assigned to serve on a committee that is to investigate the design and construction of the Angat-Novaliches dam of the Metropolitan Water District.

Bro. Candido Alvarez is recovering from his illnes at Barrio Candating, Arayat, Pampanga.

Bros. Marcelo de la Cruz, Patricio Mistal, and Leo. San Pedro are now in Limay.

Greetings and dues have been received from Bro. Stanley S. Tongco, Box 1110, Los Angeles, Calif.

Amity No. 105.—Bro. Chengting T. Wang celebrated on January 10th, the 80th anniversary of his venerable mother's birthday with a dinner at which over 600 guests gathered, including many Masons of various local Lodges.

Wor. Bro. Frederick Reiss, a member of Amity Lodge, was duly installed as first Master of Lux Orientis Lodge, of Shanghai, under the jurisdiction of the Grand Lodge of Vienna, on January 25, 1933.

Bro. Tong Pao-Shu, F. C., was on January 16th inducted into office as Director General of the Postal Remittance and Savings Bank of China.

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 105 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.

Mensaje o Informe Anual del Gran Maestre, Muy Il. Hno. Antonio Conzalez (1932-3)

(Continuado)

CONCURSO LITERARIO EN EL DIA DE RIZAL

Para este concurso vuestro Gran Maestre ofreció una medalla de oro como Primer Premio y el Ilustre Hermano Stanton Youngberg, nuestro Gran Delegado, ofreció una medalla de plata como Segundo Premio.

Celebramos una velada la noche del 19 de Junio de este año con un selecto programa literario y musical, habiéndose hecho la adjudicación de los premios en dicha ocasión. Tuvimos una selecta y nutrida concurrencia y nuestro programa fué diseminado por la estación KZRM de la Radio Manila para beneficio de nuestros hermanos en provincias. Esta es la primera vez que un programa genuinamente masónico se disemina por radio en la jurisdicción de las Islas Filipinas. Recibimos muchos mensajes congratulatorios de los hermanos de provincias diciéndonos que escucharon nuestro programa muy claramente y como si estuvieran en este mismo recinto en que estamos congregados esta tarde. Pero aun más, un miembro de la Logia Unión No. 62, en Victoria, Australia, nos envió una comunicación diciéndonos que hasta allá habían oído parte de nuestro programa.

Sugerimos que esta Gran Logia, o su Gran Maestre, siga auspiciando concursos literarios sobre temas masónicos para promover el interés de nuestros miembros sobre estudios o investigaciones de esta naturaleza.

Creemos sinceramente que de este modo enriqueceríamos nuestra propia literatura masónica.

MANUAL MASÓNICO

Es también con este objeto de enriquecer nuestra literatura y como parte de este programa de educación y cultura masónica de que venimos hablando que hemos creado un Comité Especial para la preparación de un Manual Masónico, a fin de reunir en un compendioso volumen aquellas nociones elementales con las que debe estar familiarizado en masonería todo miembro de nuestra Gran Jurisdicción.

Por estar especialmente cualificados para este trabajo hemos nombrado como miembro de este comité a los hermanos: Teodoro M. Kalaw, P.G.M., (presidente); Newton C. Comfort, P.G.M.; Seldon W. O'Brien, P.G.M.; Geo. R. Harvey, P.G.M.; Vicente Carmona, P.G.M.; Leo Fischer, P.M.; Enrique V. Filamor, P.M. y Joseph F. Boomer, P.M.

Su presidente, el Ilustre Hermano Teodoro M. Kalaw, para su metódica preparación dividió la obra en siete capítulos que tratan de las siguientes materias:

Capítulo I—Historia general de la Masonería,
Capítulo II—Historia de la Masonería Filipina,
Capítulo III—Simbolismos masónicos y leyendas,
Capítulo IV—Legislación,
Capítulo V—Gobierno,
Capítulo VI—Derecho parlamentario masónico, y
Capítulo VII—Derecho penal masónico.

Inmediatamente después de creada esta comisión, sus miembros dieron comienzo a la preparación de esta magna obra, la primera de su género que se emprende en esta Gran Jurisdicción. Afortunadamente y gracias a la infatigable labor de algunos de sus miembros, parte de la obra se ha publicado ya en algunos números de nuestra revista *El Cabletow*. Toda la obra está terminada y la sometimos ahora a la consideración y actuación de esta Gran Comunicación para su adopción.

Podemos decir con verdadera satisfacción y también con un poco de orgullo que este es el Manual Masónico más compendioso y más moderno conocido hasta ahora. El nombre prestigioso de los que componen el Comité que se ha cuidado de su preparación es la mejor garantía de su valor.

Como ya hemos anunciado, es nuestro propósito ayudar a los miembros de nuestra jurisdicción a obtener mayores conocimientos en todo aquello que se relacione con la masonería. No queremos que se diga de ninguno de nuestros miembros que desconoce aquello que como nociones elementales debe conocer. Es urgente elevar aún más el nivel o standard de educación y cultura masónica de nuestros miembros. A esto obedece la preparación de este Manual Masónico. Hacemos, pues, con respecto al mismo las siguientes recomendaciones:

(a) Que se adopte el Manual Masónico que se adjunta como apéndice "I", como Manual Masónico autorizado por esta Gran Logia;
(b) Que se imprima dicho Manual Masónico tanto en inglés como en castellano;
(c) Que se vendan los ejemplares a nuestros miembros al precio del costo de su impresión, siendo obligatorio para cada Logia adquirir siquiera un ejemplar para uso de la misma;
(d) Que cada Logia presente un ejemplar a cada uno de sus candidatos tan pronto haya sido exaltado al grado de Maestro Masón e inmediatamente después de firmar los estatutos y este hecho deberá constar en actas.

BOLETINES

Sin duda alguna, las publicaciones en forma de boletines o circulares preparadas por algunas Logias contribuyen en gran manera a fomentar la afición por los estudios masónicos. Hemos recibido con verdadero placer y leído con fruición varios de ellos, mereciendo especial mención los siguientes: *The Lambskin*, de la Logia Bagumbayan No. 4; *The Gavel*, de la Logia Mactan No. 30; *The Rough Ashlar*, de la Logia Charleston No. 44; *The Trowel*, de la Logia Pintong-Bato No. 51; *The Cornerstone*, de la Logia Mt. Lebanon No. 80 y *The Sprig of Acacia*, de la Logia Mt.

Huraw No. 98 y las Circulares de las Logias Southern Cross No. 6, St. John No. 9, Zapote No. 29, Makawiwili No. 55, Kasilawan No. 77, Acacia No. 78 y *La Agenda* de la Amity Lodge No. 106 de Shanghai.

El *Cornerstone* de la Logia Mount Lebanon No. 80, salió con un número extraordinario el mes de Diciembre del año pasado y contiene material variado y excelente que habla muy alto de la labor meritoria de sus editores. Tengo entendido que se han repartido muchos ejemplares de dicho número, lo que hace innecesario hablar más detenidamente de él.

Algunas logias han suprimido la publicación de sus boletines por economía; pero sería de desear que las logias hagan todo lo posible para tener alguna que otra publicación.

Creemos que ello contribuye mucho a que los miembros de las logias se interesen por los asuntos de las mismas y, en general, por los intereses de la fraternidad. Es el mejor vehículo para llevar a todos noticias concernientes a las diferentes actividades de cada logia. Sirven así de incentivo a los poco activos y de constante emulación a los demás.

Repetimos que con estas publicaciones se fomenta y se desarrolla la afición por los estudios e investigaciones masónicas y se aumenta y se enriquece nuestra propia literatura.

Todo esto, con ser poco, es lo bastante para que las logias no se desanimen en esta clase de empresas. Deben seguir con este orden de actividades que siempre habrá de redundar en provecho de todos.

Es desde luego muy necesario que los editores de esas publicaciones sean hermanos que tengan conocimientos masónicos lo bastante maduros para que las mismas den los frutos que se esperan. De otro modo, serían el peor arma contra nuestros propios intereses. Aquellos que no nos miran bien, tendrían a su disposición el mejor argumento contra nosotros. Sería mil veces preferible que no tengamos ninguna publicación a que se hagan cargo de su edición hermanos que no están debidamente preparados.

Por el contrario, cuando estas publicaciones salen bien editadas y contienen artículos que reflejan la verdadera naturaleza de nuestras doctrinas y de nuestros principios constituyen la mejor información tanto al mundo masónico como al que no lo es de los saludables fines que nos proponemos.

Bien es verdad que no estamos aquí empeñados en una labor de propaganda o de proseletismo, pues, que esto es precisamente todo lo contrario del espíritu que informa a nuestra institución.

Pero si queremos demostrar al mundo que nos rodea que aquí estamos por el bien de todos es menester que ese mundo que nos rodea sepa a qué atenerse, conozca cuáles son nuestros ideales y qué es lo que nos proponemos. Y para esto no hay nada mejor que estas pequeñas publicaciones.

Hemos dicho más de una vez que es necesario que la masonería se deje sentir en las comunidades en que vivimos, en las colectividades que conviven con nosotros. No debemos aislarnos. Si nuestra labor como masones ha de producir, ha de dar los frutos que deseamos, es menester que la fuerza de nuestros principios, de nuestros ideales, se siente, se deje sentir en el mundo que nos rodea. Es necesaria una labor intensa de vulgarización, digámoslo así, de nuestras enseñanzas. Muchos desconocen lo que es masonería. Hay mucha suspicacia, hay mucho prejuicio, hay mucha prevención contra la masonería, y todo esto es debido a que muchos ignoran la verdadera naturaleza de esta fraternidad. Y es por esto porque nuestra labor es bastante dificultosa. Y es por esto también porque todavía la masonería no es bien acogida en algunos sectores.

Pues bien, es menester borrar estos prejuicios y estas suspicacias. Es menester que el sol de nuestros ideales brille en todas partes sin manchas que lo deslumbren. Y estas pequeñas publicaciones, estas hojas volantes, son las más apropiadas para esta labor.

Estas son las razones que nos animan a recomendar en este mensaje a que nuestras logias sigan sin desmayos editando boletines, circulares y otras publicaciones parecidas procurando que por todos se sepan, para que todos se identifiquen con nuestros altos y desinteresados ideales.

NUESTRA REVISTA OFICIAL EL "CABLETOW"

Una gran parte de esta magna labor la está llevando nuestra revista THE CABLETOW. Su infatigable editor, el Ven. Hmno. Leo Fischer, ha procurado todo lo posible para que esta revista cumpla con sus verdaderos fines culturales y de información.

Es para nosotros motivo de satisfacción el saber que muchos artículos de nuestra revista son objeto de favorables comentarios y también de reproducción en las más importantes revistas extranjeras. Podemos afirmar, sin temor alguno a equivocarnos, que nuestra revista es una de las revistas masónicas mejor editadas hoy día. Ella ha sido un factor muy grande para que se nos conozca mejor fuera y ha puesto el nombre de la Gran Logia de las Islas Filipinas a un nivel envidiable.

Desde luego que esto lo debemos a su editor. Sin embargo, hemos procurado que nuestros miembros contribuyan con algunas colaboraciones que, como ya lo habrán leído, son de inestimable valor.

Hemos procurado que lo mejor de los discursos, conferencias y otras alocuciones pronunciadas por nuestros hermanos en las diferentes visitas, asambleas y demás actos que tuvimos durante la presente legislatura se reproduzca en las columnas del *Cabletow*. Vuestro propio Gran Maestre ha contribuido editorialmente a sus páginas en un breve Mensaje Mensual.

También se ha hecho todo lo posible para buscar medios y arbitrar recursos con el fin de que la cuota que se paga actualmente por el *Cabletow* se reduzca de algún modo, y al fin, conseguimos reducir a ₱*1.00*, en lugar de ₱*1.20* como era antes. A este efecto, hemos expedido con fecha 1.o de Septiembre de 1932 el siguiente edicto:

(Véase el *Cabletow*, Septiembre 1932, p. 82.)

Esto no obstante, algunas logias no han presentado resoluciones pidiendo que se rebajen aún más estas cuotas que se pagan por el *Cabletow*, aduciendo como motivo el estado de depresión económica que sufren las mismas. Como más abajo informamos, hemos creado un Comité Especial de Reajustes Económicos y hemos sometido estas peticiones a dicho comité para su debida consideración e informe a esta reunión.

Hemos notado que por enviar a las logias y a los hermanos copias de nuestros edictos, circulares y otras correspondencias semejantes se gastaba por la Gran Secretaría bastante en sellos y sobres. Para efectuar una economía en estos gastos, hemos decidido que se publique todo esto en nuestra revista y que en esta forma se lea en logia abierta. A este efecto hemos expedido el siguiente edicto:

(Véase el *Cabletow*, Abril 1932, p. 208.)

Recomendamos a los miembros de nuestra jurisdicción a que sigan colaborando con nuestro editor en las columnas del *Cabletow* para hacer aún más amena la lectura de nuestra revista. Es menester que aparezcan en la misma artículos redactados por diferentes plumas para darle cierto variado colorido. Volvemos a repetir que tenemos elementos y materiales para esto. Sólo hace falta un poco más de ánimo y decisión.

NUESTRAS REUNIONES MENSUALES

Hemos dicho en más de una ocasión que la Masonería es vida y la vida es acción. La Masonería como la vida es

fuerza en constante evolución.

Mucho se ha dicho en tiempos pasados que muchos valiosos elementos que antes nutrían nuestras filas se mantienen alejados como atacados de la peor de las enfermedades, la enfermedad de la indiferencia.

Comprendiendo que este mal es como la carcoma, que poco a poco y sin que nos demos cuenta va minando la solidez de nuestras filas, hemos creído conveniente reunir a todos los hermanos de Manila y sitios convecinos todos los meses, siquiera una sola vez al mes, para un continuo cambio de ideas e impresiones, para oir de ellos sugestiones o pareceres, escuchar sus agravios si algunos tuvieren, conocer sus dificultades y hasta sus aflicciones, a fin de que desaparezcan y se borren recelos, antagonismos y perezas, y todos acudan a la obra común sin prevenciones y sin desmayos.

Así hemos interpretado siempre la labor de la Masonería y es por esto porque siempre hemos sostenido que era urgente que nos conozcamos más e intimamos mejor. Con esto se disipan malas inteligencias y se deponen actitudes poco fraternales.

Afirmábamos en nuestro mensaje mensual del mes de Marzo pasado en las páginas del *Cabletow* que no queríamos que hubiera recriminaciones donde no debía haber más que paz y concordia, que no queríamos que resonara en nuestros templos más que la bienhechora voz del que pronuncia un consejo caritativo al hermano. Una palabra dicha en un momento de mal humor, un ademán, un gesto impropio en un rato de perturbación mental, todo esto debe ser olvidado. Muchos de nuestros contratiempos los creamos nosotros mismos por nuestra excesiva susceptibilidad.

A todo esto obedeció el que reuniéramos a los hermanos todos los meses en franca y verdadera camaradería. Empezamos el mes de Febrero del año próximo pasado con una cena ofrecida por vuestro Gran Maestre bajo los auspicios de su Logia La Luz Océanica No. 85, y así continuamos todos los meses hasta el Diciembre último. La reunión del mes de Marzo fué bajo los auspicios del Ilustre Hermano Gran Delegado Stanton Youngberg, la del mes de Abril lo fué bajo los auspicios de nuestro Gran Primer Vigilante el Ilustre Hermano Manuel Camus, la del mes de Mayo lo tuvo a su cargo nuestro Gran Segundo Vigilante el Ilustre Hermano Banks, la del mes de Junio lo tuvo a su cargo nuestro Hermano Tesorero, la del mes de Julio, el personal de nuestra Gran Secretaría, la del mes de Agosto, nuestro Primer Gran Instructor, la del mes de Septiembre, nuestro Segundo Gran Instructor, la del mes de Octubre lo tuvieron a su cargo todos los Grandes Oficiales de nombramiento, la del mes de Noviembre, los Venerables de las Logias de Manila y sitios convecinos, y la del mes de Diciembre lo auspiciaron los Inspectores.

Estas reuniones estuvieron concurridisímas las más de las veces. Se hicieron valiosas sugestiones para el mejor servicio de los intereses de la Fraternidad, se discutieron problemas, y se propusieron grandes ideas e iniciativas. Se pronunciaron hermosos discursos y bonitas conferencias. Estas charlas de silla a silla dieron mejor resultado de lo que nosotros esperábamos. Creemos que se ha conseguido mayor solidaridad entre nuestro elemento, variado y diferente, y mucha mayor compenetración entre todos.

Recomendamos, pues, que se sigan celebrando estas reuniones mensuales como hasta ahora y que nuestro siguiente Gran Maestre siga convocándolas para los fines arriba mencionados.

ASAMBLEAS DE MAESTROS MASONES

Llevados de estos mismos deseos, hemos estado sugiriendo a las diferentes Logias de nuestra Jurisdicción la celebración de Asambleas o Convenciones de Maestros Masones en aquellos lugares o localidades de las provincias o regiones que creyeran más propias y convenientes.

No está de más el volver a decir aquí que los intereses de la fraternidad son los intereses de todos y cada uno de sus miembros, y que todos, desde el más joven masón al más viejo, tienen la ineludible obligación de mirar y de velar por los intereses comunes y colectivos.

De aquí nace nuestra obligación, como oficiales encargados de la marcha y administración de los asuntos masónicos en esta Gran Jurisdicción, de oir a todos nuestros miembros en todo aquello que afecte o pueda afectar a la vida masónica en general.

En una institución eminentemente democrática como la institución masónica es menester conocer la voluntad y los deseos de todos. El pueblo masónico tiene derecho a hacerse oir y nosotros, sus oficiales, tenemos la ineludible obligación de escuchar y atender.

Ha sido nuestra norma de conducta desde que empuñamos el mallete hacer que el pueblo masónico hable con la mayor franqueza y con la mayor sinceridad para que nosotros podamos conocer en toda su extensión sus deseos, sus problemas, sus necesidades. Es humanamente imposible adivinar o conocerlos de antemano. Somos más de seis mil hermanos en esta Gran Jurisdicción y nos separan tantas millas de distancia que no es posible resolver todos los casos bajo una misma norma o bajo un mismo rasero o patrón. Necesariamente cada caso varía según las circunstancias de cada localidad.

Nada, pues, más propio como el hacer que se celebren asambleas o convenciones de maestros masones, periódicamente, en cada provincia, o en cada localidad, o en cada región, según conviniese a los intereses de las logias.

Esto hemos sugerido a nuestros hermanos y afortunadamente la idea ha sido favorablemente acogida.

Los masones de los valles de Cagayan celebraron su asamblea el día 1 de Mayo de 1932.

En los días 3 y 4 de Julio del año pasado, las diferentes logias de la provincia de Tayabas tuvieron su convención en la misma ocasión en que hicimos la visita oficial a las mismas.

En la noche del 16 de Julio del año pasado, las logias Cabanatuan No. 53, Nueva Ecija No. 73 y Memorial No. 90 celebraron su propia convención.

La asamblea de los maestros masones de las logias Malolos No. 46, Pampanga No. 48, Isagani No. 96 y Leonard Wood No. 105 tuvo lugar el 30 de Julio de 1932.

Las logias de la provincia de Cavite celebraron su asamblea el día 7 de Agosto de 1932.

Los masones de la provincia de Cápiz celebraron su asamblea el 13 de Agosto de 1932.

Las logias de la provincia de Pangasinán celebraron su asamblea el 20 de Agosto de 1932.

En la provincia de Batangas se celebró el día 15 de Octubre de 1932.

Los de la provincia de Rizal tuvieron su asamblea el día 16 de Octubre de 1932.

Los de la provincia de La Laguna celebraron su asamblea el 22 de Octubre de 1932.

Los de la provincia de Zambales el 12 de Noviembre de 1932.

Los de las provincias de La Unión, Abra, Ilocos Sur e Ilocos Norte, el 24 de Noviembre de 1932.

Y en Cebú se celebró una asamblea entre los de aquella región el día 26 de Noviembre de 1932.

Estas son las asambleas de las que hemos sido notificado oficialmente.

Con excepción de las asambleas celebradas en los valles de Cagayan, en Cápiz y en Cebú, en todas las demás hemos

estado presentes con un buen número de nuestros Grandes Oficiales y miembros de nuestra Gran Jurisdicción.

En casi todas ellas, se han presentado resoluciones, proposiciones y sugestiones tan variadas y tan trascedentales que a su mera lectura nos convencen que los hermanos tienen el interés de la masonería en sus corazones.

Siempre ha presidido en estas asambleas el verdadero espíritu de orden y concordia que pone muy alto la disciplina masónica de nuestros miembros.

Bajo diferentes encabezamientos, las resoluciones y peticiones aprobadas en estas asambleas se someten a la consideración de esta convención para su acción correspondiente.

Por sus prácticos y valiosos resultados recomendamos que se sigan celebrando en lo futuro estas asambleas y convenciones de maestros masones.

VISITAS OFICIALES

Los ratos más gratos e inolvidables entre la múltiple y heterogénea labor impuesta al Gran Maestre son los dedicados a visitar a las logias y a los hermanos.

Ha sido siempre nuestro deseo el visitar personalmente a las logias para tener un conocimiento personal y sobre el mismo terreno de cómo marchan los asuntos masónicos en nuestra Gran Jurisdicción.

Es deber de los Grandes Oficiales ponerse al corriente del estado de la masonería y es para esto absolutamente necesario tener momentos de charlas y de contacto personal con los hermanos y un continuo cambio de impresiones con ellos.

Hemos recorrido personalmente casi toda la jurisdicción territorial que cae dentro de nuestra Gran Logia para mejor cumplir con esta misión. Todas las logias han sido visitadas, con excepción de la Logia Charleston No. 44, en Guam, y ello no ha sido por falta de voluntad, sino por falta de tiempo y de oportunidad. Nos ha sido físicamente imposible visitar esta Logia.

En las más de aquellas regiones y provincias en donde se celebraron asambleas o convenciones de maestros masones hicimos coincidir con ellas nuestra visita porque así se nos ofrecía una ocasión más propicia para ponernos en personal contacto con los hermanos y conocer sus necesidades y sus deseos.

A continuación va una relación detallada de todas nuestras visitas:

(Omitimos esta larga lista que está redactada en inglés y se imprimirá en el Tomo de Actas.)

De esta relación los hermanos verán que a excepción de cinco logias, todas han sido visitadas por su Gran Maestre personalmente y algunas de ellas dos y más veces.

Hemos hecho en total ciento veintisiete visitas.

Creemos que esta es la ocasión más oportuna para hacer público testimonio de gratitud a los Ilustres Hermanos Kalaw, Youngberg y Camus por el interés personal que se han tomado al ir personalmente a visitar a nombre de vuestro Gran Maestre aquellas logias arriba referidas y a ellos asignadas.

Todos ellos han cumplido escrupulosamente las instrucciones dadas y tenemos los mejores informes de que los hermanos y las logias visitadas se han sentido muy complacidas y satisfechas por sus visitas.

También hacemos aquí público testimonio de gratitud a todos los hermanos de esta Gran Jurisdicción que han estado acompañándonos en estas visitas. Sabemos el sacrificio personal que significa el abandonar el hogar, los quehaceres y negocios y las comodidades y el gastar un buen puñado de pesos en una época de tan aguda crísis y depresión financiera como la que conocemos hoy día. Sin embargo, los hermanos se han impuesto expontáneamente este sacrificio, y todos, emulando por servir mejor los intereses de la fraternidad, se han sumado a nuestras constantes peregrinaciones, a todos los puntos a donde hemos ido, desde Aparri hasta Joló, en todo lo ancho y largo de nuestro Archipiélago, y hasta a las hospitalarias playas de la China.

Por primera vez en los anales de nuestra Gran Logia podemos anotar con satisfacción el hecho de haber conseguido fletar un barco para visitar a los hermanos y a las logias del Sur. Al rededor de unos cincuenta hermanos a bordo del vapor *Luzón* estuvimos por catorce días recorriendo casi todas las logias de las Islas Visayas y de Mindanao.

Los entusiasmos y la hospitalidad con que fuímos acogidos no pueden ser descritos. Provincias hubo en que fuímos recibidos por sus primeras autoridades civiles. En otras, un pueblo heterogéneo salía a nuestro encuentro. Y en todas fuímos objeto de recepciones, masónicas y no masónicas, las más cordiales y entusiastas.

Los hermanos del Sur en un simbólico abrazo se fundían con los hermanos del Norte. Los pechos latían al unísono y en todas partes se sentía flotar el verdadero espíritu del amor fraternal. La solidaridad masónica en nuestras filas nunca tuvo su mejor apoteosis.

También quisiéramos que conste de una manera especial en este mensaje la visita hecha a las Logias del Norte. Coincidiendo con la asamblea celebrada en Vigan por los hermanos de las provincias de ambos Ilocos, Abra y La Unión, visitamos las Logias Angalo No. 63, Unión No. 70, Laoag No. 71 y Abra No. 86 con un contingente de sesenta y cuatro hermanos venidos de Manila y provincias vecinas.

También merecen ser mencionadas por el número tan considerable de hermanos que vinieron con nosotros las visitas a las logias de Cavite, de Nueva Écija, de Rizal, de La Laguna, de Batangas, de Bataan, de Pampanga, de Bulacan, de Tarlac, de Baguio, las de las logias en los valles de Cagayán, de Tayabas, de Zambales, de Pangasinán y de varias logias de Manila.

No hacemos aquí un relato de estas visitas porque para esto necesitaríamos toda la noche y además la reseña de casi todas ellas ha aparecido ya, con más o menos minuciosidad, en el CABLETOW, al cual nos referimos para ser breves.

La mejor impresión que hemos recogido de estas visitas es la de que no tiene fundamento alguno lo que algunos se suponían sobre que los entusiasmos masónicos se están languideciendo o de que se está muriendo en nuestros pechos la llama de nuestros sagrados ideales.

Todo lo contrario. Habrá habido deserciones, habrá habido algún número considerable de miembros que se han alejado de nuestro lado. Pero esto ha sido más bien un beneficio para la fraternidad. Han quedado los materiales más sólidos que han resistido y pueden resistir aun las más fuertes conmociones.

Y entre todos los que se han quedado los lazos de amor fraternal son más fuertes ahora por lo mismo que la carcoma ha ido desapareciendo poco a poco.

Y volvemos a repetir que nuestras visitas nos han convencido que la Masonería sigue siendo en nuestro suelo lo que antaño, una gran fuerza moral para el desarrollo y bienestar moral y espiritual de los individuos y de las colectividades. En algunas comunidades la actuación de la Masonería se deja sentir. Se la tiene en alta estima y se espera mucho de su labor. Pero esto no sucede en todas partes. Y es precisamente allí donde los masones se encierran en las cuatro paredes de sus templos, sin dejarse conocer por la comunidad en donde viven, donde la vida

de la Institución es muy lánguida. Esto nos prueba que es de vital importancia para todos el que despleguemos nuestros esfuerzos para que la luz de nuestros altos ideales irradie e ilumine hasta el último rincón de nuestro suelo.

Así y sólo así la Masonería cumplirá con su noble misión.

CONSTITUCIÓN DE LA LOGIA CAMARINES NORTE NO. 107

Después de visitar nuestras logias establecidas en las regiones bicolanas procedimos a Daet, la cabecera de la provincia de Camarines Norte, para constituir allí de conformidad con nuestros ritos la logia Camarines Norte No. 107. La solicitud para una carta constitutiva de esta Logia fué anteriormente aprobada por esta Venerabilísima Gran Logia.

Para una tenida especial a este efecto, en Daet, Camarines Norte, abrimos la Gran Logia en debida forma, con los siguientes oficiales ocupando las diferentes estaciones y puestos en la forma siguiente:—

Antonio González	*Gran Maestre*
Edward M. Masterson	*Gran Maestre Delegado*
Mariano González	*Primer Gran Vigilante*
Zeferino Arroyo	*Segundo Gran Vigilante*
Mariano Dy Liacco	*Gran Tesorero*
Ramón Mendoza	*Gran Secretario*
Aurelio Diego Rosario	*Gran Capellán*
José Arpal	*Gran Orador*
José E. de Vera	*Gran Maestro de Ceremonias*
Andrés Filoteo	*Primer Gran Diácono*
Clemente Bernabé	*Segundo Gran Diácono*

Anunciado el objeto de la reunión, procedimos a las ceremonias públicas de constitución de la logia Camarines Norte No. 107, seguida de la instalación también pública de sus oficiales.

Lo más granado de la sociedad de Camarines Norte estuvo presente en la noche de la constitución que fué una de las más gloriosas para nuestra fraternidad.

Un público heterogéneo invadió los espaciosos salones del edificio en donde se celebraron las ceremonias, ávido de conocer y de saturarse del espíritu de nuestra institución y de sus ideales.

Se pronunciaron elocuentes discursos alusivos al acto y a los fines que informan a nuestra Fraternidad.

Para no alargar demasiado este informe, sólo añadiremos aquí que nuestra logia Camarines Norte No. 107 ha principiado su labor bajo los mejores auspicios.

Auguramos una vida próspera y feliz para esta logia que tiene a su cargo los intereses de nuestra Fraternidad en los valles de Camarines Norte.

NUESTRA LOGIA "AMITY" NO. 106 DE SHANGHAI

Ha sido verdaderamente feliz la política de esta Gran Logia de decidirse por el establecimiento de una logia en los valles de Shanghai y promover así y desarrollar la causa de la Masonería en China.

Es de conocimiento público que a principios del año pasado una invasión bárbara y sangrienta destrozó hogares y arruinó propiedades de algunos hermanos nuestros, miembros de la logia Amity No. 106 en Shanghai. Desde entonces quisimos ir personalmente a hacer una visita allende los mares con el principal objeto de ser los portadores de las simpatías de esta Gran Logia para aquellos hermanos en sus momentos de tribulación.

Por consejos de los mismos hermanos de aquella logia tuvimos que posponer nuestra visita para después. Y sólo en el mes de Septiembre de 1932 conseguimos realizar nuestro propósito, llevando una comitiva de hermanos de Filipinas a los valles de Shanghai.

Nuestra visita ha sido la más oportuna e instructiva. Bien es verdad que llegamos cuando ya había desaparecido el humo de combate; pero las heridas todavía no se habían cicatrizado. Llevamos personalmente a todos nuestros sentimientos por los días luctuosos que causaron la desgracia de muchos e hicimos ahí mismo los más fervientes votos para que pronto el bienestar y la felicidad volvieran a reinar en aquellos hogares desolados.

En realidad teníamos ciertos escrúpulos al iniciar este viaje sabiendo como sabíamos que muchos de nuestros hermanos habían sufrido grandes e irreparables pérdidas y no queríamos gravarles más con nuestra visita; pero supusimos que su alma hermana les haría comprender que allá ibamos, no para ser regiamente recibidos y agasajados en medio de tanto infortunio, sino que allá volabamos para hacer patente a los afligidos, a los víctimas, que nos sumábamos a ellos en sus desgracias, en su infortunio.

Hacia mediados del pasado mes de Septiembre llegamos a las hospitalarias playas de Shanghai. Un nutrido grupo de hermanos de la logia Amity salió a recibirnos. A la cabeza iba su espléndido Venerable Maestro el Dr. Hua-Chuen Mei. Un programa bien preparado se somete inmediatamente a nuestra aprobación. Después de los saludos de rigor, nos ponemos al corriente de la situación actual de la logia y de los hermanos. Al día siguiente se nos recibe oficialmente con los honores de ritual y con la asistencia de los ilustres delegados de las jurisdicciones hermanas. Y después de algunos días, se ejemplifica un trabajo de primer grado con el consiguiente cambio de impresiones entre visitadores y visitados.

Es de justicia consignar aquí que los intereses de nuestra institución están debidamente resguardados en manos de nuestros hermanos de Shanghai. Tienen la Masonería bien adentrada y también un alto sentido de responsabilidad. La cualidad de sus miembros, su infatigable labor, su política conservadora, su tacto, su espíritu conciliador, todo es una verdadera prueba de que están promoviendo los intereses de la Fraternidad de acuerdo con nuestra política de mutuo respeto y comprensión entre todos los elementos que la integran.

Alguien ha dicho que necesitamos más Masonería entre los hombres. Y nosotros añadiremos que necesitamos más Masonería porque necesitamos mayor comprensión y una idea más clara y definida de los naturales derechos de los hombres y de los pueblos. La Masonería puede hacer mucho en este sentido, sobre todo en este rincón de Oriente.

No abrigamos ninguna duda de que en un futuro no lejano la Fraternidad masónica habrá resuelto muchos de los problemas que afectan a la humanidad, sobre todo aquellos que se engendraron al choque de odios entre hombres y entre pueblos.

La Fraternidad masónica en China, como en Filipinas, está preparada para este apostolado y la solidaridad entre los hombres en esta parte del mundo deberá mucho a la labor coordinada de todos los masones esparcidos en estas regiones. No debemos, por tanto, desanimar a los hermanos en esta labor pro-masónica. Antes al contrario, debemos allanarles los obstáculos que puedan encontrar en su camino.

Las atenciones con que fuímos acogidos por todos en China estarán para siempre grabadas en nuestros corazones.

No hacemos aquí una crónica detallada de nuestra visita porque ya esto ha aparecido en el CABLETOW.

Pero más abajo hablaremos de nuestra visita a Nanking, la capital de la República China, por tener relación con la dispensa otorgada por nosotros a algunos hermanos de allá para la formación de la logia Nanking.

Cerraremos este capítulo agradeciendo a los hermanos de la logia Amity No. 106 y a los de las jurisdicciones hermanas sus múltiples atenciones a la comitiva de la Gran Logia de las Islas Filipinas que ponen de manifiesto las cordiales relaciones que prevalecen entre todos.

(*Continuará*)

Piezas de Arquitectura

Compendio Histórico de la Masonería Filipina

Por Teodoro M. Kalaw, P. G. M.

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

(*Conclusión*)

49. *La Única Alternativa*

A la vez que la Asamblea de Maestros reunida en 4 de Julio autorizaba a la Gran Logia Regional la formulación de la protesta arriba mencionada, sugería también la conveniencia de una reorganización, de modo que dicha entidad masónica se convirtiese en una Gran Logia Soberana e independiente, obteniendo del Gran Oriente Español todos los poderes de gobierno y jurisdicción sobre las logias simbólicas del país. El objeto era que, puesto que el Gran Oriente tenía la ocupación masónica del territorio por derecho de prioridad, la Gran Logia Soberana que se crease heredaría perfectamente todos estos derechos.

Se formó debidamente una Asamblea Constituyente nombrándose una Comisión redactora de la nueva Constitución, la cual fué aprobada con ligeras enmiendas en la reunión del 30 de Enero de 1916. La Gran Logia Regional se llamaría "Gran Logia Nacional de Filipinas". Seguidamente se enviaron los papeles al Gran Consejo de la Orden para su aprobación. Aquí empezó un nuevo calvario para los masones filipinos, porque el Gran Oriente Español no respondió a la urgencia de la medida reclamada.

Según la extensa correspondencia cruzada entre la Gran Logia Regional y el Gran Oriente, la primera se quejaba de la demora con que el segundo atendía las reclamaciones más perentorias, de que el procedimiento del Gran Oriente era engorroso y centralizador, de que la Gran Logia Regional carecía de atribuciones necesarias para decidir asuntos más pequeños, de que su poder sobre las logias era completamente nulo, pues cualquiera de estas podía dirigirse directamente al Gran Consejo de la Orden por encima de la Gran Logia, y de que la Constitución últimamente aprobada había restringido mucho más los poderes de suyo limitados de la Gran Logia Regional.

Por otro lado, la situación de los masones filipinos se hacía muy difícil por el conflicto creado con la constitución de la Gran Logia Americana que alegaba ser la única regular y estar reconocida por muchas Grandes Logias y Grandes Orientes del mundo y había empezado ya a fundar logias constituidas por filipinos, lo cual equivaldría a una lucha entre filipinos mismos.

Las autoridades de la Gran Logia Regional, viendo la apatía de la metrópoli, dijeron claramente que no tenían otra alternativa, si no conseguían la aprobación de su nueva Constitución, que fusionarse con la Gran Logia Americana, ya que había elementos que abiertamente favorecían la fusión.

50. *Movimiento de Fusión*

El primer movimiento de fusión tuvo lugar el año 1913 a iniciativa, entre otros americanos, de Charles H. Loeber de la logia *Manila* No. 1. El movimiento se renovó en 1915, gracias principalmente a Christian W. Rosenstock de la logia *Bagumbayan* No. 4. Ambas logias pertenecen, como se sabe, a la Gran Logia de las Islas Filipinas. Además de los dos arriba mencionados, Charles A. Tansill, un masón de una logia de Kentucky, frecuentaba mucho las logias filipinas, abogando por la amistad y armonía entre unos y otros. La logia *Sinukuan* fué una vez recibida en tenida de honor por la logia Manila, y la logia Nilad lo fué también por parte de la logia Bagumbayan, hechos que demostraban por lo menos una corriente de aproximación. Durante el año 1916 se celebraron otras reuniones privadas a las que concurrieron, entre otros, el ya mencionado Rosenstock, Harvey, Comfort y Tempongko por parte de las logias americanas, y Kalaw, Palma y otros, por parte de las filipinas. Los masones filipinos, sin embargo, no acababan de decidirse por la fusión, principalmente por razones sentimentales, pues profesaban afecto y lealtad al Gran Oriente Español. Pero en Enero de 1917 ocurrió un hecho inesperado: la muerte de Don Miguel Morayta, el Gran Maestre del Oriente Español, muy amigo de los filipinos, el único quizás de entre los masones españoles por quien los filipinos sentían verdadero afecto y veneración. Con la muerte de Morayta los filipinos se sintieron más libres de separarse. Se designó un comité conjunto formado por William H. Taylor, H. Eugene Stafford y Newton C. Comfort, de la Gran Logia de las Islas Filipinas, y Manuel L. Quezon, Teodoro M. Kalaw y Tomás Earnshaw, por parte de la Gran Logia Regional, para tratar formalmente de realizar la fusión. Después de algunas reuniones, el Comité sometió unas bases para ser sometidas a una asamblea conjunta constituyente formada por los venerables maestros actuales y pasados y los primeros y segundos vigilantes de todas las logias pertenecientes a las dos grandes jurisdicciones, asamblea que se reuniría el 13 de Febrero de 1917 en el Templo Masónico de la Escolta. Entre las bases estaban: la adopción por la asamblea de la constitución actual de la Gran Logia de las Islas Filipinas, pudiendo presentarse enmiendas en algunos detalles; entrega a las logias del Gran Oriente Español de nuevas cartas bajo la constitución adoptada, continuando las logias de la Gran Logia de las Islas Filipinas con sus cartas actuales; elección de los nuevos grandes dignatarios; fuera distinción de razas; igualdad de derechos y privilegios para todas las logias; libertad en la adopción del rito e idioma para los trabajos.

Las bases fueron aprobadas por las logias de la Gran Logia Regional; pero no lo fueron por las de la Gran Logia de las Islas Filipinas que querían que la fusión se hiciera por *afiliación* de logias. Todos creyeron que la idea de fusión había fracasado por completo. Se hizo el último esfuerzo. Un comité de la Gran Logia de las Islas Filipinas constituido por su Gran Maestre Taylor, el abogado Cohn y el Dr. Stafford compareció ante los representantes de las logias de la Gran Logia Regional abogando, más bien implorando, que aceptasen la nueva fórmula de fusión. Taylor y Cohn hablaron ante los centenares de masones reunidos en asamblea causándoles excelente impresión, especialmente el primero que pronunció un discurso conmovedor. Terminados los discursos, el comité americano se retiró dejando a la asamblea deliberar. Hubo largas horas de discusiones y cabildeos hasta que, al fin, prevaleció la idea de fusión por afiliación. Se recibió un cablegrama de Madrid anunciando que el Gran Consejo *accedía* a la petición de los filipinos y que la Asamblea de Junio *decidiría* el asunto; pero los filipinos creyendo que se trataba de un nuevo medio de demorar ya no hicieron caso al Oriente Español.

51. *La Fusión se Realiza*

Al día siguiente, 14 de Febrero, 27 logias de la Gran Logia Regional suscribían el documento de afiliación a la Gran Logia de las Islas Filipinas. Y cuando eligieron aquel día al nuevo Gran Maestre, ellas, que podían, por su número, escoger un Gran Maestre filipino, se pronunciaron por el mismo William H. Taylor, que el día anterior les había abierto el corazón para pedir unión, unión y unión. He aquí los dignatarios elegidos:

William H. Taylor	*Gran Maestre*
Manuel L. Quezon	*Gran Maestre Delegado*
Edwin E. Elser	*Primer Gran Vigilante*
Rafael Palma	*Segundo Gran Vigilante*
Timoteo Páez	*Gran Tesorero*

Newton C. Comfort.....*Gran Secretario*
Joseph F. Bromfield.....*Primer Gran Instructor*

El 31 de Marzo siguiente, el último Gran Venerable Maestro de la Gran Logia Regional, escribía al Gran Secretario del Gran Oriente Español una comunicación que, en parte, decía:

Como ya he ido anunciando en mis comunicaciones por espacio de dos años, el movimiento de fusión de nuestras Logias de aquí con las Logias americanas prevaleció, al fin. Una asamblea previa de representantes de cada Logia tuvo lugar el 13 de Febrero pasado en uno de los hoteles de la capital, dando por resultado el voto unánime en favor de la fusión.

Algunos días después de la fusión, el último Gran Venerable Maestro de la Gran Logia Regional explicaba en un discurso por qué los masones filipinos se unieron a los masones americanos bajo la Gran Logia de las Islas Filipinas, de la siguiente manera:

Y la ocasión de esta noche es, además, propicia a la evocación de los ideales de amor y fraternidad, porque, como sabéis, hace poco hemos verificado el acto trascendental de la fusión de los cuerpos masónicos del Simbolismo, bajo la jurisdicción de la Gran Logia de las Islas Filipinas. Bueno es decir aquí que nosotros, los masones del antiguo Oriente Español, no hemos ido a la fusión sin títulos ni nombre. Hemos traído a ella nuestro pasado heróico e histórico. Teníamos nuestras propias glorias, nuestras propias tradiciones, y una hermosa y magnífica historia llena de heroismos y sangre. Ese es el caudal que aportamos. Tampoco hemos ido a la fusión porque hayamos dejado de querer al Oriente Español, nó. No tenemos más que palabras de gratitud para ese Oriente a quien el Pueblo filipino debe el haber visto, en medio de las tinieblas en que estaba sumido, la esplendente luz de la Verdad. Hemos ido a la fusión por esta sola consideración, única, exclusiva: porque no queremos ver dividida la Francmasonería en Filipinas.

Así es que, aunque nuestro pesar y dolor habían de ser grandes y profundos y aun cuando si todo hubiese dependido de nosotros, hubiéramos preferido continuar bajo la antigua Obediencia, el espectáculo de una división fratricida que se desarrollaba a nuestros ojos como un mal sin nombre, se impuso sobre los antiguos afectos, y rompiendo, por un momento, los lazos del pasado, fuimos resueltamente a la fusión para salvar lo principal: la unidad

52. *Veinte Años de Vida*

Hace algunos días la Gran Logia de las Islas Filipinas cumplió 20 años de existencia. El número de logias subordinadas ha aumentado a 105 y el de afiliados activos a unos 7,000, esparcidos en todo el Archipiélago, desde Aparri hasta Joló. El Gran Maestre González dirigió una carta a los eminentes masones americanos y filipinos que desfilaron por la Gran Maestría preguntándoles cuál era, en su opinión, la labor más conspícua de la Gran Logia en sus 20 años de vida.

(Véanse las contestaciones de los Grandes Maestres en el CABLETOW, Tómo X, páginas 127-128, Noviembre 1932.)

FIN

Alocución a los Masones Iniciados Durante el Régimen Español

PRONUNCIADA POR EL MUY IL. HMNO. RAFAEL PALMA ANTE LA GRAN LOGIA, MANILA, 24 DE ENERO, 1933

Sois los supervivientes de una edad gloriosa y heróica para la Masonería. Sois las páginas vivas de una historia que pasó entre sangre y lágrimas. De aquellos tiempos de persecución, de ingrata memoria, queda acaso un borroso recuerdo en vuestras memorias. Pertenecer a la Masonería era entonces una rebeldía a las instituciones establecidas, penalidad y sacrificio. No había respeto al sagrado de las conciencias, ni había paz y seguridad para las vidas y haciendas. Pero exaltaos y regocijaos ahora. ¡Los tiempos han cambiado! La Masonería puede vivir en plena luz del día. Los masones no están ya perseguidos sino honrados y en ocasiones exaltados a las más altas posiciones públicas del país. No tenemos necesidad de ocultar nuestros trabajos excepto para los profanos y espías, ni buscar las tinieblas de la noche para enseñar las venerandas doctrinas de nuestra institución.

¡Qué diferencia va de ayer a hoy! La gente se santiguaba antes, a la presencia de un Masón, persuadida de que los masones eran seres diabólicos que insultaban y pisoteaban la persona de Cristo en sus tenidas. Los principios de libertad, igualdad y fraternidad estaban excomulgados y se consideraban de imposible realización en la práctica. Hoy están reconocidos en las leyes y diluidos en las costumbres formando, por decirlo así, la esencia y la base orgánica de las sociedades modernas. Hemos visto el mundo iluminado y transformado por esos principios y los progresos que ha experimentado en las ciencias, en las invenciones, en las industrias y en el comercio son una prueba indicativa de la verdad y viabilidad de esos principios.

Lo que debemos temer son las fuerzas de la reacción que en todas partes tratan de arrollar los principios de libertad. Socialismo, dictadura, fascismo sovietismo son nuevas formas de compulsión que en el fondo atacan la libertad. Tratan de establecer un gobierno basado en la fuerza y en la violencia, ahogar la libre expresión del pensamiento humano, amordazar la opinión pública, en beneficio de un grupo o de un partido. Dios quiera librar nuestra joven democracia de esta amenaza, para que las bendiciones de la libertad no sean el patrimonio de unos cuantos privilegiados, sino la herencia común de todos los ciudadanos de esta tierra.

Queridos hermanos: La Masonería filipina se enorgullece de vosotros, porque con los actos de valor y fidelidad que

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habéis demostrado en momentos de peligro y de persecución, constituís una tradición honrosa y heróica para la Masonería, en Filipinas, pero también creo que estáis orgullosos de pertenecer a una asociación que tiene por lema el dignificar al hombre y trabajar por el bien y la felicidad del género humano.

Las Formas Tradicionales de Nuestra Orden

¿A qué tanto formulismo, innecesario para hacer el bien? ¿No sería mejor estudiar menos simbología y trabajar más en el mundo profano a favor de las obras masónicas?

Estas reflexiones se nos aparecen cuando meditamos sin conocer el significado del simbolismo masónico, cuando nos atenemos sólo a las formas externas de las actividades del masón en Logia, o cuando damos a las palabras del Ritual únicamente la significación profana.

Sin embargo, a medida que avanzamos en los estudios masónicos llegamos a comprender que para ser buen masón no basta asistir puntualmente a las tenidas, ni mantenerse al día en las cotizaciones, ni desarrollar en el mundo profano alguna acción altruista. Es necesario hacer algo más, de modo que nuestro acervo espiritual aumente con la conquista de nuevos activos que sólo se alcanzan por el estudio y la meditación sobre el esoterismo de la Orden, así como por el perfeccionamiento individual cotidiano.

Franklin, no obstante sus trabajos y obligaciones profanas, regulando en preceptos ordenados de una altísima filosofía moral, el plan de su existencia, llevaba al día una libreta donde cotidianamente hacía el balance de sus obras, marcando con un signo cada una de las virtudes que transgredía. Y era para él un gran placer constatar cómo disminuían los signos a medida que pasaba el tiempo y se hacía más perfecto.

Deseaba vivir sin cometer ninguna falta y para ello debía corregirse de todas aquellas hacia las cuales una inclinación natural, el hábito o la sociedad podrían conducirlo.

Pitágoras, el pensador de Samos, nos pedía aprovechar el día (*carpe diem*); pero, al mismo tiempo, que el sueño nunca cerrara nuestros párpados sin haber repasado por tres veces las obras de la jornada, alegrándonos de haber hecho el bien y arrepintiéndonos en caso contrario.

Estas conquistas de perfeccionamiento espiritual, conseguidas en el primer tiempo por medio de estímulos materiales hasta hacerlas anidarse en nuestra conciencia, para dominar las fuerzas instintivas y dirigir con rectitud nuestra volición, deben aumentar cada día en todo aquél que aspira a la maestría masónica.

El sólo hecho de revestir las insignias para incorporarse a los trabajos de nuestros templos, significa que el masón se despoja desde ese momento de cuanto pueda perturbar su labor desquiciando su conciencia, y que sólo aspira a la mayor corrección de sus actos. Al franquear las puertas de su Logia, siente renacer y acrecentarse las fuerzas que le permitirán independizarse de los valores negativos con que nos presiona la bestia que llevamos dentro y que hace al hombre enemigo del hombre. Está ahora en el mundo espiritual, cuyo reinado ha sido y será siempre decisivo sobre la materia.

Y al contemplar los emblemas masónicos y al participar activamente en los trabajos, cada cosa, cada hecho, irá golpeando a su conciencia, iluminándola, y estimulando sus fuerzas afectivas para sentirse mejor y obligado a unirse a los demás mediante la tolerancia, el amor y la caridad.

Seamos, pues, prudentes respecto a las formas tradicionales de nuestra Orden. Mientras menos se discierna sobre su alcance, mucho más debemos respetarlas, porque el crédulo que les da importancia, puede resultar más sabio que aquél que se apresura demasiado a desacreditarlas.

Después de lo dicho, alguien me preguntará aún: ¿para qué tanta simbología?—*Revista Masónica de Chile.*

CONTRIBUTIONS IN NATIVE LANGUAGES

(TAGALOG)

Si Rizal, sa Kanyang Pagka Masón
Mga Aral na Ikinalat sa Pamamagitan ng Kanyang mga Sinulat

Ng Kap. na ANTERO GEMPESAO, Logia Cabanatuan No. 53

Akdang ginantingpalaan sa Timpalak-Panitik ng Gran Logia, noong Hunyo 19, 1932

MGA PANGUNANG BANHAY

KARUNUNGAN, KALINISAN AT PAGGAWA. Sa tatlong iyan binuu ni Rizal ang mga dakilang mithiin ng Masonería, na siya rin niyang naging mithiin upang inutos ang kanyang Bayan, at siya ring ginawa niyang alituntunin upang ang kanyang isipan at mga gawain ay maiukol sa mga dakila't banal na layunin. Siya'y nagpakarunong, nagpakalinis at gumawa upang magbigay halimbawa; nagkalat ng mga aral sa pamamagitan ng magagandang halimbawa at ng matalino niyang panulat.

Kung ang pananalig ng Sangkatauhan ay nabatay sa maliwanag na ilaw na isinabog ng Ebanhelio sa kalilinang ng pagsampalataya, siya naman ay lumikha ng isa ring Ebanhelio na luminang sa damdamin ng Bayang tinubuan.

Nang kanyang kapanahunan ay nakita niya na ang kanyang bayan ay binubuu ng mga taong sumusunod lamang pagka't siyang hinihiling ng pangangailangang mabuhay; ng isang kapitang Tiago, na "lubhang maligaya, mayaman, kasundo ng Dios, ng Pamahalaan at ng mga tao"; ng isang Donya Consolación, na larawang mistula ng kawalang-dangal; ng isang Donya Victorina de Espadaña, na maliban sa pagka-pilipina'y hiram na ang lahat, maging sa bihisan, ugali't pati ng mga kamalian. Nasaksihan din niya ang mga naglisaw na ama ng mga Basilio at Crispin, na mahalaga pa ang masasamang hilig kaysa asawa at anak; ang isang kabataang pabaya, na higit pang nakatatawag sa pansin ang bihisan at kagayakan ng kapuwa kaysa mabuting ugaling dapat na huwaran; ng mga mamamayang nagpapaumanhin kahit na yurakan ang katutubong matuwid; ang mga kababaihan, na sa pamamagitan ng nilungoy-lungoy at pabulung-bulong na pagdadasal ay nakakaligtaan ang tungkuling asawa't ina; ang mga mayayamang may halaga pa ang pilak kaysa karangalan nilang dinudustadusta, at sa ibabaw ng ulo ng mga iyan ay naghahari ang mga nagpapanggap na kahalili ng Dios, na nagsisipangaral ng pagpapakumbaba, nguni't siyang mababalasik; ng pagpapakasakit, nguni't sila ang namamasasa; ng kabanalan, nguni't sila ang unang yumuyurak sa mga banal na aral ng Lumikha. Nakita rin ni Rizal, na may isang pamahalaang hindi nakakikilala sa bayan, pagka't hindi ninasang kaunawain, at may isang bayan naman na hindi nakilala ang pamahalaan, pagka't nakahadlang sa pagitan nila ang matitibay na kumbento na siyang lalong makapangyarihan, maging sa buhay, sa yaman at sa katawan ng bayan.

Gaya nang nasabi na, lumikha si Rizal ng isang Ebanhelio, na naguudyok ng pagtuklas ng Karunungang magdudulot ng kaligayahan at karangalan, yaong Karunungang nagtuturo ng pagpapakarapat at humihikayat na umilag sa lahat ng makapagpapababa. Ang Ebanheliong iyan ay ang NOLI ME TANGERE, na, sang-ayon kay Retana ay isang aklat na ang lahat ay kasariwaan, katapatang-loob at daganas. Ang NOLI ME TANGERE ay larawan ng Pilipinas, sagana sa kulay at mga salamisim at nababatikan ng mga pangarap ng isang makatang maramdamin. Sa aklat na iyan ay pinilingan ni Rizal ang bayan, nguni't ang hinihintay niyang bunga'y hindi nagnuynoy, bahagya nang gumiti ang mga murang usbong, kailangang patabaan pa ang lupa. Ang ginawa niyang pampataba'y ang FILIBUSTERISMO, isang akdang puspos ng pagmumuni-muni at pagwawalang-tiwala, na lumikha ng mga damdaming mapanghimagsik. At bagaman ang dalawang aklat na iyan ay magkasalungat sa simulain, sapagka't samantalang ang una'y udyok ng mga pangarap at ang ikalawa'y ng kawalang pag-asa sa katubusan, ay hindi maikakait na kapuwa likha ng isang isipang naiilawan ng pag-ibig sa KALAYAAN, sa KATARUNGAN, sa KALINISAN, at higit sa lahat ay ng pag-ibig sa bayang tinubuan, isang pag-ibig na bumuhaylat nagpadakila sa kanyang ngalan sa kabila ng kamatayan, isang pag-ibig na hindi napulot sa lipunang humanga't pumuri sa kanya. Ang pag-ibig na iyan ay matitiyak pang isang pag-ibig na kayakap ng pananalig at pag-asa, na ipinamata sa kanya ng Masonería, niyang "pag-ibig na mapagpata't mahabagin; isang pag-ibig na walang inggit, walang karangyaan, kalaban ng kala-

suwaan, hindi hinahanap ang sa ganang sarili, hindi marunong mapoot, hindi pinapansin ang kasahulan, hindi ikinatutuwa ang kawalang matuwid, nguni't nagpaparangal sa Katotohanan, ano pa't isang pag-ibig na binabata ang lahat, nananalig, umaasa't nagtitiis."

Ang dalawang aklat ngang iyan ni Rizal, ang NOLI ME TANGERE at ang FILIBUSTERISMO, ay kasisinagan ng maliwanag na ilaw ng Masonería, na siyang bunga ng talino ng isang tunay na masón, na hindi naudyukan ng kinang ng ginto at ng marangyang kabuhayan, pagka't talastas niyang kung paaakit sa hibo ng kaligayahan ay magkukulang siya sa sariling budhî, at marahil ay humangga sa pagtataksil sa sarili, sa kanyang bayan at sa Sangkatauhan.

Sa unang dahon pa lamang ng NOLI ME TANGERE, sa kanyang handog sa Bayang tinubuan, ay may maliliwanag nang kislap ng mataas na diwa ng Masonería.

> "At dahil dito, ay pupunyagiin kong ilarawan nang walang pangimi ang iyong kalagayan; itataas ko ang bahagi ng tabing na nakatatakip sa kasiraan, ipaiilalim ang lahat nang dahil sa Katotohanan sampu ng pag-ibig sa sarili, sapagka't sa dahilang ako'y anak mo ay taglay ko rin ang iyong mga kasiraan at karupukan ng loob."

Ang mga aral na nakatampok sa handog na iyan ay isa sa mga panguhaning tungkulin ng isang masón. Ang manatiling tapat sa kanyang budhî at, upang laging maging kapiling ng matuwid ay dapat, sa ibabaw ng lahat, ay maging matapang na tiga sanggalang ng Katotohanan, at, sa dahilang ang Katotohanan ay isang banal na biyaya at siyang saligan ng Kabaitan, ang isang masón ay dapat na maging ganap na mabuti, mapagtapat at magkaroon ng isang marangal na puso.

Sa isang masón ay hindi dapat malingid ang kasaliwaan ng sangkatauhan at tungkulin niyang suriin ang mga kadahilanan upang ihanap ng lunas. Dapat alamin, na ang hindi marunong magpakasakit ay walang kalayaan, at ang hindi malaya'y walang lakas na sukat maituklas ng pagkakasulong at maipakitunggali laban sa masasamang hilig. Kailangan din naman ang Katalinuhan, pagka't ang dunong ay siyang mabisang sandatang pambaka sa kamangmangan at panghawi ng takip na tumatabing sa pagbabanalbanalan at pagkukunuwaring sumasagabal sa landas ng mga dakilang mithiin ng Katarungan at Pagkakapantay-pantay.

Ano pa't sa lahat ng sandali't sa lahat ng pagkakataon ay dapat ipakilala ng isang masón na wala siyang alituntunin kundi ang Kabutihan, pagka't ang kanyang kasiraan ay kasiraan ng lahat, at iyan ang naging patakaran ni Rizal hanggang sa huling sandali ng kanyang buhay.

Susog dito, at bago kami magpatuloy sa pagsurî ng MGA ARAL NI RIZAL NA IKINALAT SA PAMAMAGITAN NG KANYANG MGA SINULAT ay tutukoy muna kami hinggil sa katangian ng isang Masón.

KATANGIAN NG ISANG MASÓN.

Sa paglalarawan ng anyo ng bahay ni kapitang Tiago'y nasasaysay ang sumusunod:

> "Hindi ko na sana ibig isalaysay ang anyo ng bahay nang hindi na ako mahirapan, nguni't ang bagay na ito'y lubhang kailangan, sapagka't tayong tao'y karaniwan nang iwanki sa mga pagong. *Tayo'y hinahalagahan at inuuri alinsunod sa ating mga talukab.*"—(Noli, kab. I.*)

Tunay nga na ang tao, saan man makarating, anomang lipunan ang kinauukulan, ang kanyang uri'y hinihinuha alinsunod sa kanyang talino, ugali't pagkamamamayan. Maging sa gitnâ ng lipunán, maging sa piling ng mga kaibigan, ang masón ay dapat mamukod, maging sa pag-uugali't pakikisama, ano pa't dapat magkaroon ng sariling katangian.

Sang-ayon sa Rito Escocés, "ang isang masón ay natatangî sa iba dahil sa katapatán ng pag-uugali. Ang iba'y nagiging marangal dahil sa takot sa parusang mailalapat ng mga batás; kung banal, sapagka't naghihintay ng palá o dahil sa takot sa diablo sa kabilang buhay. Ang isang masón, kailan man ay matapat kahit walá niyang batas ng katauhan o ng kabanalan, pagka't ang kanyang batás ay yaong isinulat ng Lumikhâ sa kanyang puso. Saan mang bansa na may anomang urî ng pananampalataya ang masón ay siya rin. Naninikluhod sa paanán ng karurukang pangsinukob ng Dios bilang pasasalamat sa mga biyayang tinamó at payupapang hilingin ang Kanyang tangkilik. Iginagalang ang lahat ng mabuting taong may ibang pananampalataya't hindi ginagambala ang pagsampalataya ng iba. Sinusupil ang mga sariling hilig, pagka't hindi niya matutugunan ang mga hilig na iyan nang hindi mapipinsalá ang iba o ang kanyang sarili. Ayaw niyang magkulang sa iba, pagka't ayaw niyang siya'y pagkulangan. * * *"

Kapag natupad ang mga simulaing iyan, ay isang tandang magpapatunay na nalimbag sa ating puso yaong habilin na "Ang mata ng kapatiran ay nakapako sa iyo. Maging matapat ka't ipakilala sa pamamagitan ng gawâ na pagiging masón mo'y naging mabuti kang likhâ."

Isa pang patunay ng katangian ng tuntuning ipinamamatá ng Masonería'y ang inilalahad ng sumusunod na pakikipag-usap ni Ibarra sa Kapitan Heneral:

> —"Lubos akong nasisiyahan G. Ibarra sa pakikikamay sa inyo. Ipahintulot niyo sa aking tanggapin kayo nang buong kapalagayang loob."—Ang salubong ng kapitan Heneral kay Ibarra, na sinagot nito ng:
>
> —"Ginoo, . . . ang ganyang kagandahang loob . . . . . ."
>
> —"Ang inyong panggigilalas ay nakasusugat sa aking damdamin, ipinalalagay kong hindi niyo hinihintay na kayo'y tanggapin ko ng mahinusay: ang ganito'y isang pag-aalinlangan sa aking tuwid na kapasiyahan."
>
> —"Ang isang magiliw na pagtanggap po, ginoo, sa isang walang kabuluhang kampon ng Hari na gaya ko, ay hindi isang tuwid na kapasiyahan, kundi isang pagbibigay karangalan."
>
> —"Siya, siya * * * bayaan ninyong kami'y dumanas ng isang mabuting sandali; lubos akong nasisiyahan sa inyong ginawâ at umiinumkahi ko sa pamahalaan ng Hari upang pagkalooban kayo ng isang gantingpala dahil sa maganda niyong akala na pagtatayó ng isang paaralan * * *."
>
> —"Inaakala kong napakaliit ang balak * * * kaya't hindi ko sinapantahang karapatdapat na maging sanhî ng pagkagambala ng inyong kamahalan na may maraming gawain; saka ang isa pa'y tungkulin ko ang magbigay alam sa lalong may mataas na kapangyarihan sa aking lalawigan."—(Noli, kab. XXXVII.)

Sa dalawang nag-usap na iyan, ang una'y kataastaasang puno ng kapuluan at ang isa'y isang nasasakop ng kapangyarihan noon, ay mababakasan ng mga aral ng Masonería.

Ang kapitan heneral ay nakipag-usap nang walang pagmamalaki at si Ibarra naman ay sa isang paraang malayá na walang kapangahasan; mahinay at pakumbabang di pagpapakahámak. Iyan din ang naging alituntunin ni Rizal, hindi lamang nang siya'y malayá pang parang ibon sa gitnâ ng mga matatalinong bansa, kundi noon mang siya'y wala nang layá, sa gitnâ ng isang pook na malungkot gaya ng Dapitan, na, kung hindi man lubos na isang piitan, nguni't masasabing isang maluwang na kulungan ng katawan at pag-iisip. Isang patunay ay ang mga tilamsik ng kanyang diwâ ang mga paliwanag kay P. Pastells, nang sila'y nagsusulatan hinggil sa relihion at sa pulítika.

> "* * * Isang bagay na lubhang maselan (ang pulítika ang tinutukoy) at hindi dapat tukuyin sa kalagayan ko ngayon, gaya ng inyong pagkaalam na walang layá, isang *kurong may himig malayá* ay mangangahulugan ng paghamon, at *kung maging mairog ay ipalalagay na kaabaan o hibô* at hindi *ako magiging mapaghamon at hamák ni mapanghibô*. Upang ang pulítika'y mapagusapan nang buong linaw at magkaroon ng hangga'y kailangan, sa ganang akin, ay isang malawak na kalayaan."—(Vida y Escritos del Dr. Rizal ni Retana.)

Ang mga siniping iyan ay naglalahad ng pagtugon sa simulain na, "sa iba, (sa hindi masón) ay dapat maging malayá nang walang pagmamalabis; marangal na walang kapalaluan; mapakumbabang hindi pagpapakahámak * * *."

Ipinakilala ni Rizal ang kalinisan ng budhî at pagtalima sa mga aral ng kalinisan, nang minsang ibig supilin ng tuksô ang kanyang pusô, noong siya'y nakatirá pa sa bahay ng isang matandâ sa Chalk Farm na may mga anak na dalaga, na ang isa sa mga ito'y nahalataan niya ng pag-ibig. At upang ilasan ang udyok ng katawang-lupa'y dalidaling nag-paalam, umalis at lumipat sa ibang bayan. Nang ibalita niya ang pangyayaring iyan kay Regidor ay kanyang ipinaliwanag, na,

> "Hindi ko siya maaaring limangin; hindi ko siya mapakakasalan, pagka't hindi mapapayagan ng mga alalahanin ko sa ating bayan; hindi ako makapagpapakasirang paltan ng hibô ang isang dalisay at wagás na pag-ibig na maiuukol niya sa akin."—(Vida y Escritos del Dr. Rizal ni Retana.)

Iyan ang magandang halimbawang mahuhuwaran sa pagsupil sa sarili upang huwag makapinsala sa iba; upang walang luhang tumigis dahil sa kariwaraan at walang puring marurungisan at pangdidirihan ng malabigang lipunan.

"Igalang mo ang babae, kailan man ay huwag mong pagsamantalahan ang kanyang kahinaan at lalo nang hindi dapat balaking pugayan siya ng puri." Iyan ang alituntunin ng kalinisan.

Kapag sa lahat ng pagkakataon at sa lahat ng gawain natin ay babatay lamang sa matuwid at sa kalinisan ay nasunod natin ang magandang aral na iyan at sa alinmang sandaling tayo'y uriin ng mga matang mapagsurî ay di sasalang tayo'y mamumukod at kung baga sa pagong na ginawang halimbawa ni Rizal ay matatangî ang ating talukab na siyang tampók ng ating urî at mangyari pang hindi siyang lalong ikatatampók ng urî ng Masonería. Subali't kung ang pagiging masón ay sa pangalan lamang at iba ang ipakikilala ng mga gawain, wala tayong ginawâ kundî ang igulhó ang naiiba ng ibang nagkaroon ng dalisay na pananalig at batikán ang malinis na kasaysayan ng kapatiran, niyang kapatirang nag-aankin ng malalalim na lihim.

Kun sa nakaraang salaysay ay nailarawan ang katangian ng masón ay idagdag pa natin kung papano siya natatangî sa pagiging ama.

(To be continued)

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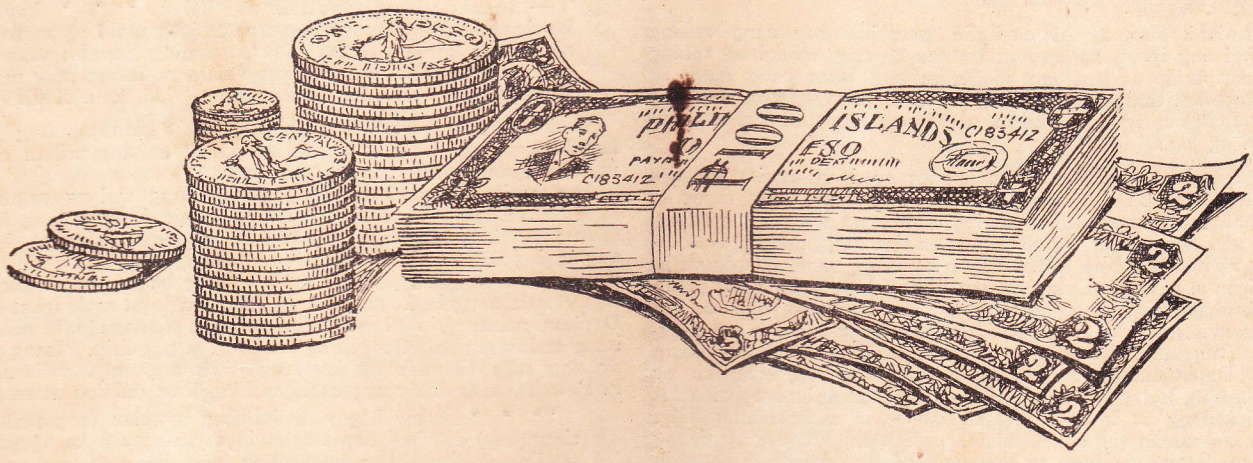

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