The Cable Tow

Vol. X Manila, P. I., April 1, 1933 No. 11

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

Never Satisfied

"If never a sorrow came to us,
If never a care we knew,
If every hope were realized,
And every dream came true;
If only joy were found on earth,
And no one ever sighed,
And never a friend proved false to us,
And never a loved one died,
If never a burden bore us down,
Soul-sick and weary, too,
We'd yearn for tests to prove our worth
And tasks for us to do."

—*Exchange.*

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Circulars on Pages 218 and 219 Must be Read in Open Lodge

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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 **April 1, 1933** **No. 11**

Editorial Section

Getting Into The Habit

Attending Lodge is, with most regular attendants, a habit. They would not think of missing a meeting, simply because they have become used to being present at every one and, besides, they know that they would be missed and that their absence would give rise to comment. It is not difficult, either, of getting into the habit of not attending. After the first or second time, the absentee knows that he will not be missed by everybody and that no one will comment on his absence, and once a Mason arrives at that conviction, he fears that to resume attending meetings will involve questions and remarks by indiscreet Brethren which are apt to be embarrassing, so he continues staying home. Let us get into the habit of attending, and let us stick to it.—*L. F.*

This Is Heaven

"This is Heaven after what we have been seeing in America and Europe and in other parts of the world," is the remark credited to more than one globe trotter passing through Manila these days. Business is poor, to be sure, and there is considerable unemployment; but after all, the situation is by no means desperate. As we said before, the well frequented carnival did not create that impression, anyway. But the public reads about hunger marches elsewhere in the world and immediately a few agitators convince the loafers and unemployed that they ought to stage one. Fortunately this plan was nipped in the bud and our troublemakers will have to devise some other scheme. We have depressionists in our Lodges, too, advocating reduction of the dues, remission of debts, and all sorts of measures because of the crisis; but in most cases common sense seems to prevail and the advocates of ill-advised, panicky measures have little success. Don't let the talk of crisis and depression frighten you; we are not half as badly off here as they are in most parts of the world! —*L. F.*

The Nervous Master

When the Master of the Lodge or, for that matter, any officer or member, has the misfortune of being of a nervous disposition, it is neither charitable nor masonic to contribute to his nervousness by word or act or fail to give him that assistance which might save him embarrassment. "Razzing" the presiding officer or trying to "get his goat" is a form of sport that we have seen much abused in other fraternal organizations; but we consider it entirely out of place in a Masonic Lodge. Fortunately it may be said not to exist in our Lodges; but we would like to see more readiness to help an officer when a little assistance, judiciously given, can save him embarrassment.—*L. F.*

From Father To Son

A few days ago we read this notice in the *Bulletin* of the U. S. Army Club 318, of New York, which we receive regularly:

> Brother Franklin D. Roosevelt, President-Elect of the United States, will raise his son, Elliott, in Architect Lodge No. 519, F. & A. M., in the Grand Lodge Room, Masonic Temple, 23rd Street, New York, on the evening of February 17th, 1933. All Master Masons are invited.

It is inspiring to see the father pass the torch of Freemasonry to the son. In many families, this has become a tradition. Generation after generation enter the fold, living and dying as Masons, and when there is a break, there is generally some potent reason for it. Evidently the present Chief Executive of the United States is an enthusiastic Mason and his son has caught the spark. It must have been a proud day for the father when he assisted in raising his son from a dead level to a living perpendicular. —*L. F.*

Strong Men and Strong Measures

We are all familiar with the type of Master of a Lodge whose sole endeavor is to get to the end of his term with the least effort and trouble possible. Such a man worries only about one thing: how to remain popular and make no enemies. He leaves all thorny problems and disagreeable jobs to others, and his successor has a herculean task ahead of him when he takes charge and finds himself confronted by the muck of a whole year.

The period through which the world is now passing is not

one for weak-kneed Lodge officers: times of crisis demand strong men and strong measures. Half-hearted action and expedients must not be resorted to and procrastination must not be tolerated. The spirit of sacrifice must be created where it does not exist, and fostered where it is present in an embryonic state. If the Master is a weakling and endangers the welfare of the Lodge, the reins of government should be taken out of his hands. There is more than one way of doing this. To let things drift is dangerous. Let the best heads get together and find a way out of the difficulty, let the most eloquent tongues convince the majority, and let the strongest minds and wills carry through the program. This has ever been the best and only way of saving an organization when threatened by disaster and ruin, and while things are not so bad at present, no one knows what the future has in store for the world and the Craft and it behooves us to keep our eyes open and our decks cleared for action.—*L. F.*

The Masonic Hospital for Crippled Children

It is about time that we again reminded the Craft of the existence of the noblest and most successful enterprise ever launched by Masons in these Islands, the Masonic Hospital for Crippled Children. There is no doubt that the small group of enthusiastic workers who are keeping up this labor of love needs support. Whenever we mention that fact, we hear a lot of talk about hard times; but when we remember the enormous crowds that attended this year's carnival and see how relatively well patronized our movie houses and other places of amusement are, that argument loses considerably in weight. Our Masonic Ward in the Mary J. Johnston Hospital in Tondo is doing wonderful work, and in July, the corporation will be able to look back upon nine years of active and beneficent labors in behalf of the poor little cripples. Each and every Mason in the Islands should have a part in this work.—*L. F.*

That P. M. Superiority Complex

A Past Master has reason to be proud of his achievements. To become Master of his Lodge, he had to win the confidence of the members and had to show his proficiency by passing an examination which, properly conducted, is not easy. Then, for twelve months, he held the position of Master, a responsible trust which requires much hard work and sacrifice if the incumbent is conscientious. Most of our Past Masters have been successful and wise executives of their Lodges; but some have done poor work while in the Oriental Chair, having dodged or shifted responsibility and left the Lodge no better than they found it, if as good. But, however successful a Mason may have been as Master of his Lodge, this does not give him the right to assume a haughty attitude and consider himself a superior being, high above the Brother who has never risen to the dignity of Master. Unfortunately, that is the stand some of our Past Masters seem to take, and, what is the worst, there is among such Brethren a tendency to impose their will upon the Master of the Lodge and attempt to run the Lodge to suit their ideas. Let us have no more of that P.M. superiority complex; it is neither proper nor masonic!—*L. F.*

Masonic Relief

In our Editorial Correspondence and Comment Department, our readers will find three articles entitled, respectively, "Masonry and Charity," "Masonic Homes," and "Chronic Applicants for Relief," which we ask our Brethren to read. They deal with a subject that comes up frequently and regarding which many of our members and especially the profane hold erroneous opinions. It is about time something were said about this matter.—*L. F.*

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Stanton Youngberg has appointed Wor. Bros. John R. H. Mason (3), Sixto Tenmatay (12), and Luis Antonio (16), to act as Grand Lodge Committee for Visiting the Sick during the month of April, 1933.

[Grand Lodge Circular]

Subject: "Discussion by Subordinate Lodges of subjects of Dual Membership and Abolition of Territorial Jurisdiction of Lodges over Petitioners for the Degrees."

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

GREETINGS:—In his Message delivered at the opening session of the Annual Communication of the Grand Lodge, on January 24, 1933, Most Worshipful Brother Antonio Gonzalez, as Grand Master, made the following recommendations:

DUAL AND PLURAL MEMBERSHIP, AND ABOLITION OF JURISDICTION OF LODGES OVER PETITIONERS FOR THE DEGREES

Many of the resolutions submitted to me by Lodges which I visited verse on the subjects mentioned in the title of this chapter.

The introduction of dual and plural membership would require an amendment of our Constitution, paragraph 250 of which clearly provides that no Mason shall be a member of more than one Lodge in this jurisdiction at the same time.

The dual or plural membership system seems to have originated in England where it has been in vogue for many years. The American Grand Lodges appear to have the same system as we have in our Grand Jurisdiction. However, we see from the proceedings of the Grand Lodge of Texas that the committee appointed to consider the advisability of adopting dual or plural membership reported that eleven of the Grand Jurisdictions with which Texas maintains fraternal relations have adopted the dual or plural membership system. A similar committee appointed by the Grand Lodge of Arkansas reported that thirteen Grand Lodges have adopted it. In the proceedings of the Grand Lodge of Illinois we read that eighteen Grand Lodges have adopted the system referred to. In the proceedings of the Grand Lodge of Montana, the committee appointed to consider this matter reported that nineteen Grand Lodges have adopted the dual or plural membership system and gave their names as follows:

Alabama	Massachusetts	Oregon
Arizona	Michigan	Rhode Island
California	New Hampshire	South Carolina
Connecticut	New York	South Dakota
Delaware	North Dakota	Virginia
District of Columbia	Oklahoma	Wisconsin
Kentucky		

We cite these data in order to show that in our sister Grand Lodges in America there is a tendency in favor of the adoption of the English system, under which members are allowed to hold membership in two or more Lodges at the same time.

The principal argument adduced by those who advocate the amendment of our Constitution in the sense of permitting dual or plural membership is that business or other reasons compel the majority of their members to remove from the jurisdictional territory of their Lodges, and once away from it, they demit because they desire to continue being active in Lodge, which they would not do if they were permitted to belong to two Lodges at the same time. They add that as this is not obligatory but optional, no harm can result from its adoption and no one will be compelled to incur any additional expense against his will. Others allege reasons of sentiment, saying that many a man would rather be inactive in Masonry than demit from the Lodge in which he first saw the light of Masonry.

I must mention, however, that some Lodges and individual Masons have pronounced themselves as strongly opposed to any amendment of the Constitution in this sense.

The same is the case with the proposition to amend our Constitution by eliminating the provisions relative to the jurisdiction of Lodges over candidates for the degrees. Paragraph 154 of our Constitution provides that no Lodge shall receive an application for the degrees of Masonry from a candidate unless he shall have been a resident within the jurisdiction of such Lodge during six months next preceding the date of his application.

It is alleged by those who advocate this amendment that much good timber for Freemasonry is lost for the reason that members not liking the prospective candidate oppose his admission, while others argue that the persons who live in the place where a man resides are best qualified to judge whether or not he is good material for our Fraternity.

This matter as well as that of dual or plural membership are things to be studied very carefully, considering the needs of our subordinate Lodges rather than abstract or theoretical reasons. I believe that no fundamental question affecting our Constitution should be considered lightly. We must be careful in anything involving a radical change in our legislation.

I believe that our subordinate Lodges and individual members should be heard on these matters before any final action is taken on the same. They should be informed of all aspects of these questions, of their advantages and disadvantages, their benefits and their dangers, and the good or evil that may spring from the adoption of the measures proposed. To accomplish this, these matters should be submitted to them directly, hence we believe that it would be wise for us to submit them to something in the nature of a Masonic plebiscite.

I therefore recommend that the incoming Grand Master refer these matters to the subordinate Lodges, with instructions that they be laid before the members thereof, for consideration; that each Lodge then adopt a resolution recommending either the adoption or the rejection of the proposed amendments, and its reasons for such action; that said resolutions be sent to the Grand Secretary's Office not later than December 1, 1933, for transmittal to the Committee of Jurisprudence of the Grand Lodge; and that said Committee, after considering the same, make such recommendations thereon as it may see fit, taking into consideration the resolutions adopted by the subordinate Lodges and all data and circumstances of the case, for debate at our next Annual Communication.

The recommendations above copied being referred to the Committee on Reports of Grand Officers, the latter, in its report to the Grand Lodge, which was adopted by said body, made the following recommendation:

That the proposed amendments relative to dual membership and the abolition of local jurisdiction over candidates be referred to the Lodges and considered at the next Annual Communication.

In compliance with the recommendations of my immediate predecessor, M. W. Bro. Antonio Gonzalez, and the will of the Grand Lodge as expressed by its adoption of the recommendation of the Committee on Reports of Grand Officers, I hereby direct all Lodges to take up and consider the subjects hereinabove mentioned, and take action thereon in strict accordance with the last paragraph of Most Wor. Bro. Gonzalez' recommendations, above copied.

This Circular shall be read in open Lodge at the Stated Meeting next following its receipt by the Lodge, and mention of it having been so read shall be made in the minutes of said meeting.

Given under our hand and the seal of the Grand Lodge, at Manila, Philippine Islands, this twenty-fifth day of March, A. L. 5933 (A. D. 1933).

STANTON YOUNGBERG, *Grand Master.*
Attest:—N. C. COMFORT, *Grand Secretary.*

[Grand Lodge Circular]

Subject: "Prize Essay Contest"

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

GREETINGS:—In his Annual Message as Grand Master, delivered on January 24, 1933, Most Wor. Bro. Antonio Gonzalez recommended that the Grand Lodge or Grand Master continue to sponsor literary contests on Masonic subjects in order to get our members interested in Masonic study and research work. This recommendation having been adopted by the Grand Lodge, the following announcement is hereby made:

MASONIC PRIZE ESSAY CONTEST

All Master Masons in good standing owing allegiance to the Grand Lodge of F. & A. M. of the Philippine Islands are invited and requested to participate in a Masonic Prize Essay Contest, subject to the following rules:

(*a*) The essay, which must be original, must be on the subject "Achievements of Masonry in the Philippine Islands." It must be submitted in either English or Spanish, typewritten on one side of the sheet only, doublespaced, and must not exceed 2,000 words.

(*b*) All essays must be in the hands of the Assistant Grand Secretary not later than June 30, 1933.

(*c*) On or before June 30, 1933, the undersigned will appoint a committee of five members of this Grand Lodge conversant with both English and Spanish who will judge the MSS submitted, and not less than thirty nor more than sixty days thereafter, on a date to be announced in due time, the award will be made. The judgment of the committee mentioned will be final.

(*d*) A gold medal will be awarded to the author of the best essay and a silver medal to that of the second best, provided said essays are worthy of such distinction.

It is hoped that as large a number of Brethren as possible will compete for these prizes, and that the 2nd Literary Contest of our Grand Lodge will be a success.

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 thirty-first day of March, A.·. L.·. 5933, A. D. 1933.

STANTON YOUNGBERG, *Grand Master.*
Attest:—NEWTON C. COMFORT, *Grand Secretary.*

Appointments of Grand Lodge Committees and District Inspectors

Most Worshipful Bro. Stanton Youngberg has appointed the following Standing and Special Committees of the Grand Lodge and District Inspectors, to hold office during the current Masonic Year:

STANDING COMMITTEES

Jurisprudence
George R. Harvey (3)
Rafael Palma (16)
Seldon W. O'Brien (9)

Accounts
William W. Larkin (6)
George P. Bradford (3)
Fidel T. Manalo (82)

Finances
Estanislao M. José (85)
Francisco Santiago (4)
Miguel Bonifacio (29)

Credentials
Gregorio Garcia (12)
Rafael Araujo (13)
Samuel N. Schechter (80)

Correspondence
George R. Harvey (3)
Leo Fischer (4)
Filemon Perez (16)

Returns
Ciriaco Z. Cuenco (67)
George Milne (94)
Marciano Sayoc (15)

Grievances
Lot D. Lockwood (61)
Gregorio S. Narvasa (27)
Agustin M. Medina (103)

SPECIAL COMMITTEES

Lodge Advisory
Antonio Gonzalez (85)
Esteban Munarris (14)
Miguel Bonifacio (29)

Masonic Home Board
H. E. Stafford (1)
Daniel Laurel (35)
Valentin García (89)

Cabletow
Lawrence Benton (1)
Tomas Alfonso (81)
Emilio P. Virata (31)

History
Enrique Locsin (18)
José Velez Martinez (43)
Sisenando Palarca (96)

Cemetery
Stanton Youngberg (9)
Manuel Camus (8)
Samuel R. Hawthorne (1)
Vicente Carmona (22)
Newton C. Comfort (3)

Lodge Buildings
Charles S. Salmon (9)
José V. Bagtas (20)
Francisco Llamado (17)

Education
Teodoro M. Kalaw (12)
Austin Craig (6)
José Velo (4)

Custodians of the Work
H. A. Bordner (3)
Julian C. Balmaseda (51)
Felipe Tempongko (7)

Commemorative Monuments
Julian C. Balmaseda (51)
Rufino Martinez (4)
Vicente Badillo (57)

Masonic Temple Building Plans
A. J. Gabler-Gumbert (8)
Valeriano Segura (30)
George E. Williams (2)

Library
Leonardo Garduño (16)
Dionisio San Agustin (42)
Rufo M. San Juan (22)

Employment
Canuto S. Nadurata (13)
Clemente Bernabe (79)
José F. Fetalvero (77)
Honorio Musni (19)
Fred A. Gathercole (8)

Cottage at Santol
Louis M. Hausman (1)
Alfredo Herrera (16)
Gregorio Alcantara (71)

Service
Joseph F. Boomer (9)
Ricardo San Agustin (23)
Ignacio Susara (53)
Charles Birsh (94)
Eugenio Padua (51)

Coöperation with Masonic Hospital for Crippled Children
Joseph H. Schmidt (8)
Juan Atayde (41)
Isaac Santos (48)

Economies
Marciano Guevara (22)
Ricardo Santos (80)
John R. McFie (6)

Grand Lodge Relief
Stanton Youngberg (9)
(All Past Grand Masters)

District Inspectors

First District, Manila:

CHARLES S. SALMON (9), Inspector.
Manila No. 1.
AUGUST SCHIPULL (1), Inspector.
Corregidor No. 3.
ENRIQUE V. FILAMOR (12), Inspector.
Bagumbayan No. 4.
EDWIN E. ELSER (3), Inspector.
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HARVEY A. BORDNER (3), Inspector.
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RAFAEL PALMA (16), Inspector.
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FELIPE TEMPONGKO (7), Inspector.
Walana No. 13.
JOSÉ GUINTO (48), Inspector.
Dalisay No. 14.
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Luz Oceanica No. 85.
HONORIO MUSNI (19), Inspector.
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CIRIACO Z. CUENCO (88), Inspector.
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GREGORIO CARIAGA (82), Inspector.
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OMAR M. SHUMAN (6), Inspector.
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Mount Mainam No. 49, Naic, Cavite.
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JOAQUIN GARCIA (12), Inspector.
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ZÓSIMO FERNANDEZ (26), Inspector.
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ARSENIO NATIVIDAD (28), Inspector.
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Tamaraw No. 65, Calapan, Mindoro.

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GERVASIO RAMIREZ (55), Inspector.
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HIGINO DE GUIA (51), Inspector.
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FELIX MARTINEZ (65), Inspector.
Laoag No. 71, Laoag, Ilocos Norte.
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Abra No. 86, Bangued, Abra.

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HENRY BECKER (39), Inspector.
Gonzaga No. 66, Tuguegarao, Cagayan.
ANGEL LLANES (30) Inspector.
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DOMINGO MADDELA (68), Inspector.
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JUAN ORELLANA (60), Inspector.
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Isarog No. 33, Naga, Camarines Sur.
CEFERINO ARROYO (33), Inspector.
Camarines Norte No. 107, Daet, Camarines Norte.
CEFERINO R. DIÑO (66), Inspector.
Mayon No. 61, Legaspi, Albay.
DIEGO LOCSIN (18), Inspector.
Bulusan No. 38, Sorsogon, Sorsogon.
ANDRÉS F. NAVARRO (92), Inspector.
Ma-Bu-Ti No. 92, Masbate, Masbate.
ADRIANO N. RIOS (58), Inspector.
Marble No. 58, Romblon, Romblon.

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Mount Huraw No. 98, Catbalogan, Samar.

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Iloilo No. 11, Iloilo, Iloilo.
RAMÓN A. ARNALDO (55), Inspector.
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Makawiwili No. 55, Capiz, Capiz.
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RODOLFO A. MEDEL (64), Inspector.
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WALTER W. ROWLEY (44), Inspector.
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ALFONSO LECAROS (84), Inspector.
Maguindanaw No. 40, Cagayan, Oriental Misamis.

Twentieth District, Province of Palawan:
GAUDENCIO E. ABORDO (99), Inspector.
Palawan No. 99, Puerto Princesa, Palawan.

Twenty-first District, China:
HUA-CHUEN MEI, District Deputy Grand Master (106).
Amity No. 106, Shanghai, China. Nanking No. 108, Nanking, China.

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 Masoneria 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,

Pieces of Architecture

What The World of Music Owes Mozart

A Genius buried in a Pauper's grave

By Professor Gilbert Patten Brown, D. D., Litt. D.,
Englewood Cliffs, New Jersey

Among the many men of genius whose names are recorded on the pages of our time-honored Fraternity, none was greater for fineness of nature and honesty of purpose than the man a few of whose many virtues will here be told by a late-day author. While the parent church of Christianity has openly fought the world's most democratic brotherhood during the two centuries that Masonry has gone on in the world to a marked success, some of the greatest Masons of history have been Roman catholics, such as Ramsay, Lord Baltimore, O'Connell, Daniel Carroll, and Mozart.

The world now loves to listen to the story of Mozart, the great genius whom the jealous music-mongers of his native country sent to a pauper's grave. Yes, to those of us who love music and poetry and have been students of world biography, no one man in the dim past so touches our hearts as does Johann Chrysostom Wolfgang Gottlieb Mozart, son of Leopold (and Marie Anna Pertl) Mozart, born at rural and beauteous Salzburg in West Austria, on January 27, 1756. His five names are often misused, so today his name is usually given as Wolfgang Amade (or Amadeus) Mozart. A book on the life of the composer by Dyneley Hussey presents this name and includes a letter (April 4, 1787), written by him to his father, Leopold Mozart, and the letter is signed "W. A. Mozart." The many names given the child were not so formidable as to have affected a simple and lovable nature, which was preserved throughout his career.

Fresh from Heaven—genius was born in Mozart, but it cannot be said to have wholly come from the father, Leopold, who was but an ordinary musician, although he surely recognized the genius of the son and worked unselfishly to foster its development.

The childhood of Mozart was unique and interesting. Sweetness of disposition, keenness of ear, and willingness to work were manifested early and rarely flagged. When the little "Wolfgang" (as he was generally called in youth) was about three years of age he learned to strike chords on the harpsichord, and easily memorized passages overheard in his sister's lessons. In his fourth year his father taught him short pieces for the harpsichord; and in his fifth year he composed simple melodies which were written out by his father. So, in a way, little Wolfgang was a composer at the age of five. At the age of seven he could play the second violin part in six trios which had been written by one of the father's pupils.

Schachtner tells a story of Mozart which illustrates his keenness and aptitude. He was one day playing his own violin and remarked to Schachtner, "Your violin is tuned half a quarter of a note lower than mine here, if you have left it as it was when I last played it." The other violin was brought in to the young Mozart and the tuning was found to be exactly as he had said. This extraordinary sense, or memory for pitch, attended Mozart's whole career as a musician and composer.

The sense of humor was highly developed in Mozart's make-up. Naturally of a cheerful bent, he was a lover of fun and enjoyed all things of good report and humorous; his fondness for wit and repartee was often as oil on the waters upon which his craft braved many a tempest, and he usually emerged with a smile.

During his early childhood with his father he spent much time at the Austrian capital. It is said that especially in Vienna he freely exercised his gentle disposition, which endeared him to his associates there. He was accustomed to visit the Emperor's palace frequently; and one day while playing on a polished floor in the presence of Archduchess Marie Antoinette (later Queen of France), he slipped and went down. She lifted him to his feet, and he naïvely said, "You are very kind; when I grow up I will marry you!" As a child he was very docile and obedient to his parents, and would often say, "Next after God comes my father." He was religious by nature too; and not so much of a creed monger as was his father.

In his manhood the great composer was as quick at repartee as his memory was keen. When his opera, "Don Giovanni," was first produced in Vienna (in 1788), it was given but a chilly reception. The Austrian Emperor said to the composer's friend, Da Ponte: "Perhaps finer than 'Figaro'; but it was no food for the teeth of my Viennese." Da Ponte told Mozart what the Emperor had said, and the composer quickly replied: "Let them have time to chew upon it!" A little later Da Ponte arranged to have the performances of the new opera follow each other quite rapidly, and the results were wonderful. All Vienna waxed enthusiastic over the music, and the people soon regarded "Don Giovanni" as a masterpiece.

Not a few who have studied the works of Mozart and appreciate his music, agree on the fact that it is not the quantity of music which he produced in his short career, but its high excellence which incites the lasting appreciation of music lovers. This was owing not merely to his genius, but much to his persistent studies, which commenced when he was a small boy, and never ceased. His genius was largely the genius of hard work. During the rehearsals of the opera "Don Giovanni" at Prague, he was not a little praised; and he once said to the chapelmaster Kucharz: "People err if they think my art has cost me no trouble; I assure you, my dear friend, no one has taken such pains with the study of composition as I. There is hardly a celebrated master in music whom I have not carefully, and in many cases, several times studied through."

Some authorities believe that the best musicians of the succeeding generations owe much of their success to their studies of the works of Mozart. One writer of sixty years ago says that his works were "the joint production of lofty genius and profound contrapuntal knowledge guided and restrained by exquisite tastes. As an instrumental composer perhaps one only has surpassed him, Beethoven; but Beethoven had perfected his genius by studying Mozart. Haydn had developed the quartet form and invented the grand symphony. Mozart gave them a new spirit, and one sees his influence in all of Haydn's later works."

Haydn once said to the father of Mozart: "I tell you before God and as a man of honor, that I look upon your son as the greatest composer of whom I ever heard; he has taste, and possesses the most thorough knowledge of composition." Many believe that as a composer of operatic music Mozart stands where Handel stands in oratorio, and where Bach stands in his original contrapuntal works, and Beethoven in orchestral music—superior to all others. What Mozart gave to the world was like all genuinely classical music, individual, unique, original, lasting; and an intelligent appreciation of his compositions does much today to round out a liberal education for all lovers of instrumental music.

In middle life Leopold Mozart became a Free Mason—joining The "Crowned Hope Lodge"—"Zur Gekrönten Hoffnung" of Vienna, Austria. The Lodge consisted chiefly of Roman Catholics. The population of Vienna was at the time mostly Catholic. At his initiation two priests

were also initiated. He took the philosophy of Masonry seriously and it was life lasting.

Early in life the son became a Mason, being made such in this most celebrated lodge. He soon became a most cheerful member of the ancient and time-honored brotherhood. His initiation took place in 1785.

Last year Masonic lodges in Vienna and vicinity celebrated the 175th birthday of the world's greatest boy musician.

The popularity of his opera, "Die Zauberflöte," so highly approved by Beethoven, is said to have been due to the interweaving of Masonic ideals by the composer. Mozart's last finished composition was a cantata for a Masonic lodge.

A wonderful childlikeness attended Mozart's entire career. It was a simple, candid directness that took form in compositions which not only gained the acknowledgment of many musicians of his day, but have carried their messages of peace and sweetness and rest to the great heart of humanity. Those who are well acquainted with Mozart's Symphony in D Major (No. 41, the "Jupiter Symphony"), find a splendid expression of his gentleness of character therein, especially in "Andante Cantabile," in the second movement. The same can be said of Mozart's Concerto in E Flat Major, notably of the first and second movements.

This great soul died a pauper at the hands of the jealous musicians of Austria on December 5, 1791. He was buried in a heavy rain and snow storm in St. Marx Cemetery in Austria. The parish priest and only a few mourners followed his remains to the grave. There a wooden cross was put up. In a few years it rotted away and today no man knoweth where rest the ashes of the great violinist. On December 5, 1859, in the city of Vienna, before thousands of lookers-on, a monument was given to his memory. Under every Grand Masonic Lodge in the world there should be one body consisting of musicians and named in honor of the tender and never tiring Mozart, who died in good and regular standing in both the Masonic institution and the Roman Catholic Church.

On August 4, 1782, in the Church of St. Stephen in Vienna, he had married Miss Constance Weber, winsome, lovable, and as one historian puts it, "Even the priest was moved" at her beauty and refinement.

Men of genius usually make mistakes in love affairs. The woman to win the heart of Mozart was spiritually and mentally below him. Refinement and beauty in the fair sex is not usually allied today with the Arts, Letters and Sciences.

Mozart was a remarkably small man, thin and pale. His eyes were rather large. His head was noticed by most people as "too large for his body."

The father of our subject was a teacher such as few fine sons ever had. Many of his social and musical compeers were of the Craft.

Lessing was a Freemason, so were Goethe, Herder and Wieland—all worthy of the time-honored title of Master Mason.

Mozart died brokenhearted. The corpse was neatly clothed in the black dress of the Masonic Brotherhood and lay beside his piano. He had been christened and had lived and died a Roman Catholic. The candles of Roman Catholicism were burning in the room and on his body was the lambskin apron of a Master Mason. His apron was buried with him as is the custom of the Craft at all times. He was buried in a "common grave."

Vienna in those days was a city of jealous and immoral society. It had many churches with their fat and well-groomed bachelor clergymen. So it is to be remembered that wherever bigotry has reared her temples, there has the sacred name of Deity been polluted by the foul lips of false leaders in the guise of religion. This did not, however, poison the heart of the only Mozart, for he was religious by nature and not through fear, as put forth by mortal man. The clergy buried him in a pauper's grave and his brethren in Freemasonry were not permitted to take his remains. His parish priest was a Mason as were several of the local rabbis and members of their congregations.

The lesson we learn from the genius Mozart is that jealousy is no respecter of persons, and that while he suffered at the hands of his fellow musicians, the world today fully appreciates his wonderful talents.

He played the violin and the piano in masterly style as a mere child, before he could read or write. By the time he was in his first teens he was already a brilliant composer. Before he was twenty he was head and shoulders above all the German musicians of his day.

Instead of rejoicing in the lad's heaven-sent genius, they combined to crush him from the world of fame. He had no money, his influence was very small, and his enemies closed all doors of advancement in his face. With this handicap, Mozart set out to make good in the field of harmony.

His first bid for fame was the learning of the celebrated "Miserere" of Allegri. This was an intricate piece of music, which was played nowhere outside of the Vatican. Nowhere in the world was it on sale. The populace could not secure copies. Mozart attended a Vatican recital where the "Miserere" was played. After hearing it once, he went home, wrote out every note of it from memory, then played it to his friends.

His German foes carried word of this exploit to the Pope, in expectation that the daring young genius would be punished, perhaps excommunicated. The Pope, however, merely sent for Mozart, gave him the Papal blessing, and told him that such talent as his was a direct gift from the Heavenly Father and must be used in the Deity's behalf.

Failing to injure Mozart in this way, his enemies tried other means. When he won a music contest against some of the foremost of them, one of their number, Adolphe Hasse, declared loudly to his fellows: "This boy will make the public forget our very names." Some tore their hair in rage, others defamed his name.

In those times the most practical way for a musician to keep alive while waiting for financial success was to gain some court appointment which should feed and clothe him. Mozart's efforts to win such an appointment in the various petty German and Austrian courts were blocked cleverly by the music clique that sought his ruin.

When at last his wonderful ability gained him a post as a court concertmaster (at the princely salary of $250 a year) the clique managed to make life so miserable for him that he had to give up his position. This was done after his pay had been cut down to $225 a year.

As a result, from 1782 to 1787, he nearly starved. It was in the latter year that his opera "Don Giovanni" was produced. Mozart received only 100 ducats for this glorious bit of work. But its renown won him a court position at $34 a month in spite of the clique.

Yet even now that his work was recognized, it brought him ridiculously small returns. At every point, too, he was made to feel the enmity of his fellow-musicians even now that he had made good and that their hatred no longer had the power to prevent the world from proclaiming his greatness.

Yes, the old world was full of jealousy and crime in those days as it is today. Just because God had favored a son in their midst with marked genius—to be exact, because an inspired musician had risen to challenge their own cheap and antiquated fame, the music masters of Germany and Austria set themselves to wrecking the career of the young genius Mozart.

As a result, he had not only his own hard uphill battle to fight, but was forced back at every step by the plots of cliques of these all powerful opponents. Ignorance was bound to wreck his life.

This means years of grinding poverty and a thousand setbacks for the young musical genius. Unswervingly, he tackled his seemingly impossible task. And he made good. He won recognition and immortal fame. His memory is still in the hearts of millions till this day.

The Crowned Hope Lodge of Vienna is no more, its many initiates, the Priests, Rabbis and the men of the Arts, Letters and Sciences are sleeping their last sleeps, but the sacred name of Mozart will live as long as biography has a charm for the human family and music remains a solace to the heart of the rational and sober mind. His was born gifts. His name is embalmed by his own "Eudymion," where in the language of the immortal John Keats, he sings in tones of deathless rapture: "A thing of beauty is a joy forever."

Today the location of his grave is not known, the exact spot of his ashes is unmarked.

George Oliver: An Eminent Craftsman

By Joseph F. Boomer, P. M., Manila, P. I.

George Oliver was known in his day outside of Masonry as a distinguished British educator and clergyman, and as a voluminous and interesting writer on antiquarian subjects. To the Craft he is known as an omnivorous if not always a discriminating student of Masonry, and one of the most influential writers on Masonic philosophy.

Oliver was born in Pepplewick, Nottingham county, England, on November 5, 1782, of Scottish ancestry. His father was a clergyman and his mother the daughter of a landed gentleman, so that he was born to educational advantages and social standing. Oliver began a teaching career at an early age and advanced rapidly from one responsible position to another, meanwhile studying for the church. He took orders in 1813, but continued to teach for some time thereafter. Trinity College, Cambridge, enrolled him as a ten-year student. In 1836 he graduated from the institution as a doctor of divinity.

Dr. Oliver was made a Mason at 19 years of age. This was possible because Masonic practice at the time allowed the sons of Masons to be admitted under dispensations. He was raised by his father, in St. Peter's Lodge, London, in 1801.

One who reads the life of Oliver marvels at the prodigious amount of writing he was able to do on subjects requiring an almost unbelievable volume of reading as well as interminable personal research including the collection of written and oral records of facts and traditions, at the same time carrying on his work as a teacher or managing an important parish and pursuing his studies in preparation for collegiate degrees. Out of this remarkable assiduity and industry grew not only the formidable list of his books and published articles as an antiquary, but the even more astounding catalogue of his Masonic writings.

One of Oliver's biographers says of him: "He was a warm-hearted man of zealous antiquarian enthusiasm, of deep faith and of thorough religious convictions."

Another says: "The great error of Dr. Oliver, as a Masonic teacher, was a too easy credulity or a too great warmth of imagination, which led him to accept without hesitation the crude theories of previous writers, and recognize documents and legends as unquestionably authentic whose truthfulness subsequent researches have led Masonic scholars to doubt or to deny... While his erroneous theories and his fanciful speculations will be rejected, the form and direction that he has given to Masonic speculations will remain, and to him must be accredited the enviable title of the *Father of Anglo-Saxon Masonic Literature.*"

The influence of Oliver on the Philosophy of Masonry differed from that of Preston largely as the characteristics, training and vocations of the men differed and as the spirit of the age in which Oliver worked differed from that of the one in which Preston wrought. The former reached his prime some forty years later than the latter. During those forty years, *the age of reason* had given way to *romanticism* and a renascence of religious faith and an exaltation of the spirit over the intellect as a universal solvent, an era introduced into England and chiefly given bent by the poet Samuel Taylor Coleridge.

Oliver's conception of Masonry was as one of the three approaches to God, the other two being religion and science or knowledge. In his theory of things, man might know God through religion, through Masonic tradition, and through reason. To support his theory he arrived at the fantastic conclusion that Masonry was taught first by Seth to his descendants and was handed down as a distinct tradition of God separate from the manifestation of God afforded by religion and the holy writings. While he held that Masonry and religion were not identical Oliver conceived of Masonry as a definitely religious institution, and, to him, religion meant the Christian religion only.

Dr. Pound says of Oliver's philosophy: "Thus Oliver's interpretation of revelation determined his interpretation of the other two (tradition and reason, the other two manifestations of God). If we bear this in mind we may accept his general philosophy without accepting his particular doctrine. For it needs only to postulate a more universal and more general religion than he professed, a religion above the sects, creeds and dogmas to hold that such a religion along with Masonry and along with reason leads to God. Moreover Hindu and Mohammedan may each put his own interpretation on revelation and join in believing in these three modes of knowing the absolute. Mackey reproaches Oliver for narrowness and sectarianism. But the possibilities of his Masonic philosophy are as broad as could be desired. It was too soon in 1840 to ask a clergyman to go further in its application than he went."

Oliver died March 3, 1867. During the last twenty-two years of his life he had no part in active Masonry due to having lost his position as Provincial Deputy Grand Master in 1840, by having claimed the right to take part in a public demonstration in honor of a distinguished Mason who had been suspended by the Grand Lodge because of some technicality of Masonic law. After the incident Oliver withdrew from active connection with Masonry. Four years later, however, nearly all Masons in Great Britain united in subscribing to a fund to purchase for him a gift of plate in recognition of his valuable contributions to Masonry.

The Lodge Their First Thought

It is a peculiar fact, which has been demonstrated numberless times, that when Brethren are in their prime and prosperous, the Masonic Fraternity is either forgotten or treated with indifference and entirely neglected; but let reverses step in, and all other sources are shut off, you will find that the Lodge is their first thought and plea for help.—*W. S. Seipp, Grand Master, Maryland.*

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Editorial Comment and Correspondence

Letter from Bro. Wm. A. Rutledge III

We appreciate the words of Bro. Wm. A. Rutledge III, editor of the *Masonic Observer* and other Masonic publications in Chicago, concerning the CABLETOW. Our distinguished Brother says: "We read the CABLETOW with interest and take the liberty of quoting it frequently in our Masonic publications. It is better written and more enlightening than many of our United States journals and papers on Masonry."

Thanks, Brother!

Masonry and Charity

M. W. Bro. Delmar D. Darrah, in the *Illinois Freemason*, has the following to say about unjustified demands for relief made by Masons, or Mason's families:

The other day a lady called on me in regard to the condition of a member of her family who was a member of my lodge. She said that for many years he had been paying dues into the Masonic fraternity and now as he was sick and probably would not get well, she would like to have whatever benefits were coming to him. I inquired into his circumstances and found that the brother was worth some forty or fifty thousand dollars and had every comfort that could be given him. I learned that the family was going to hire a nurse and wanted the Masons to pay for it. I explained to my caller the underlying principle of Masonic charity and assured her that we would individually do all in our power for the brother, but under the circumstances did not feel that we should pay for the nurse when the brother himself was well able to meet the bill. A lodge not far from here recently incurred a bill of $100 in nursing a brother who was not only well off, but who had $10,000 in the bank at the time. It is difficult to tell where the matter would have ended had not some right-minded brother of the lodge, stopped it. Brethren, this is not Masonic charity, but is the principle upon which insurance and benefit societies are founded. Whenever Masonry sinks to their level, its peculiar charm and its prestige will be gone.

There is among the public and even among many of our Brethren the erroneous belief that Masonry is an unemployment and sick benefit society or something of the sort, hence requests like that mentioned by Bro. Darrah. We have heard demands not much less unreasonable than the one quoted read in open Lodge. It is about time something were done to enlighten people in this respect, and we are glad to state that among the Masonic talks to be given over the radio under the auspices of the Manila Scottish Rite Bodies there is one on "Masonry and Charity." It should not be difficult to prove the utter unreasonableness of expectations of benefits and relief not in any way warranted by the amount of dues paid by the members of our Lodges.

Masonic Homes

Recently, four outstanding Masonic editors, Bros. J. A. Fetterly (*Masonic Tidings*, Milwaukee), Wm. C. Rapp (*Masonic Chronicler*, Chicago), Alfred H. Moorhouse (*Masonic Craftsman*, Boston), and Jos. E. Morcombe, (*Masonic World*, San Francisco), in the "Editorial Symposium" published by them in the four Masonic journals mentioned, discussed the question of "Individual Relief *vs.* the Institutional Plan." We copy hereunder the article by Bro. J. A. Fetterly, as containing much that will be of interest to our readers. It is entitled "Two Schools of Thought" and reads as follows:

For several years there have been two schools of thought relative to the best method of administering Masonic relief to the aged and needy. On the one hand is the idea of removing such cases to a Masonic institution built for the purpose—Masonic homes—and a considerable school of thinkers has asserted the superiority of the plan of caring for such cases in their own homes by regular monthly grants of money. It is to a discussion of these two plans the present Symposium is directed. To simplify the discussion the institutional plan will be designated as the Pennsylvania plan while the individual or outdoor relief plan will be called the Iowa plan.

At the outset, it should be understood that today 38 states or Grand Jurisdictions have Masonic homes (institutional plan) while the others give relief individually. Iowa and Maine are the outstanding exponents of individual relief, while Pennsylvania and New York each have two or more Masonic institutions.

With the background thus sketched in, let us proceed with a discussion of the respective merits and demerits of each plan.

It can be assumed at the beginning that the institution can give closer supervision to the inmates, and surround them with greater luxuries; can supply them with a greater variety of food and can otherwise better care for their purely physical welfare, better than can be given under the outdoor relief plan. Institutions of that character are almost invariably set in beautiful surroundings, amid luxuriant flower beds, and set off by stately driveways lined with beautiful trees—veritable garden spots of beauty and fragrance.

Usually, too, the interior comforts provided for the inmates (guests so-called) are far better than they ever had at home. Tiled floors covered with rich carpets, furniture richly upholstered, high-ceilinged and scrupulously clean corridors and parlors, with steam heat, running water and all the other appurtenances of the up-to-date establishment, all make for elegance. Not always for comfort and ease.

More important still is the spirit of the management. Many Masonic homes are managed by real Masons, guided and influenced entirely by love and consideration. Some are not. Those fortunate enough to live in institutions where such a spirit exists are probably as happy as the average could be outside his own home. Those in the latter class of home, are unhappy, miserable and dejected.

It must be remembered that in most cases the guests (?) at these homes are old men and women who have come from localities where they have lived for years. They have been forcibly uprooted and replanted in a new location, amid totally new surroundings. All the habits of a lifetime are uptorn in a day. New faces, new quarters, new rules, new everything, meet them at every turn.

Nothing but an overwhelming love and sympathetic understanding on the part of the management can in any way make up for all the things that are missed. Too often that love and understanding are missing. The result is supreme unhappiness and misery.

Better far, in our opinion, is a crust and a cup of cold water, supplied by the hands of neighbors and friends, given in a spirit of love and enjoyed amid accustomed surroundings. There may be no antique rugs on the parlor floor and the heat may come from the old kitchen stove; but there is the old rocking chair, the old pipe and no strange, new, disturbing rules to forget.

In many, many cases, my brothers, $25 a month administered in the old home surroundings, through some understanding lodge brother, will buy more real comfort, ease and actual happiness than the $50 or $75 per month it takes to support each guest (?) at a Masonic home.

There has so far been no reference in this discussion to the financial side of the affair although that has its importance. The annual cost of caring for one person in a Masonic home ranges from $600 to $900. In Wisconsin 75 cents out of our $1.25 per capita tax goes to the maintenance of our Masonic home. In addition the institution has an endowment fund of $200,000, the annual earnings of which also go to the home.

After all, the main question is the happiness, comfort and contentment of our unfortunate brethren and their wives. In view of our experience, these objects can best be achieved by individual relief given directly, amid the home surroundings of the recipient—not by the institutional method.

Chronic Applicants for Relief

Bro. Wm. C. Rapp, editor of the *Masonic Chronicler* of Chicago, in the "Editorial Symposium" published each month by him and three other editors of leading Masonic journals in the United States, discusses the question of the chronic applicant for Masonic relief, that unmitigated nuisance with which almost every Lodge is familiar. His conclusion is, that set rules for the treatment of such cases can not be formulated and that each case must be dealt with on its merits. Owing to his connection with the Grand Lodge Office, the editor of the CABLETOW has come into contact with many cases of this kind. He has been duped more than once, and that quite recently, notwithstanding his many years of experience in Masonry and Masonic relief. He has listened to the petition of a "Masonic widow," affirmed to be such by a typewritten appeal in her behalf signed by some unwary Mason, only to learn afterwards that the "deceased Brother" was in prison, very much alive, and had been dropped by his Lodge years ago, presumably for good reasons. He has assisted in relieving the widow of a deceased Brother who turned out to be the kept woman of a profane. Something should be done, it seems to us, to warn the Masonic Fraternity against such individuals. Here is what Bro. Rapp has to say on the subject:

The chronic applicant for relief is not unknown in Masonic circles, but the opinion is hazarded that they are not as numerous among the fraternity as in other walks of life, in spite of the fact that the charitable impulse is highly developed among Masons, which naturally provides an incentive to seek help from this quarter. Nevertheless, many lodges are confronted with serious problems in dealing with chronic cases, the applicants generally being dependents of deceased members who have become imbued with the erroneous idea that a Masonic lodge possesses inexhaustible funds available for charitable purposes which can be freely tapped by piriful tales of distress or demanded as an obligation justly due them. Occasionally also a member of the fraternity, who should know better and probably does know better, assumes the ridiculous position that the fraternal tie entitles him to material help as an inherent right.

No set rules can be formulated for determining what the attitude of the lodge should be in such contingencies, for no two cases are exactly alike, the degrees of worthiness and necessity varying beyond all computation. There is a natural reproach in the designation as a chronic applicant for relief, which in some few instances may be undeserved, and such pleas will be considered with more caution and less leniency, particularly if there is evidence that the applicant makes little or no effort to help himself. Increased resistance to ever-recurring demands is justifiable, for charity beyond reason should not be expected, although unfortunately it frequently is. The ability of the lodge and its members to meet the demands made upon them must be considered, as well as the needs of the unfortunate, whether the latter be reasonable or otherwise. Fraternal courtesy, kindness and diplomacy should be manifested by lodge officers in all cases, even though they are convinced that no further assistance is possible or advisable. An absolute denial can be made in a kindly spirit, except perhaps where the attitude of the applicant becomes so intolerable that it is necessary to become "hard boiled."

The panhandler, who is frequently an imposter or a suspended member, the pestiferous brother who is constantly "borrowing" small sums here and there which he fails to repay, and the victim of perpetual hard luck who spends more time and energy in mooching carfare and lunch money than are needed to make an honest living, all present different problems. In most cases these panhandlers are merely a petty nuisance, but in aggravated instances they are guilty of unmasonic conduct meriting official discipline. The attitude here should be frigid.

It need hardly be mentioned that under present depressing economic conditions the standards of normal times cannot be followed. Tragedies and catastrophes are strewn along our pathway. Men who have led an honorable life, self-supporting, industrious and frugal, have become victims of adverse circumstances and are compelled to seek assistance. They find themselves side by side with the "chronic," the improvident and the shirker as applicants for help. Good judgment is required in the attitude of the lodge toward these unfortunates, and to the extent the ability of the lodge and the brethren will permit they should be provided for.

From Near and Far

The Constitution of Nanking Lodge No. 108

February 4, 1933, will always be remembered as one of the outstanding dates in the history of Philippine Masonry, as on that day our second Lodge in China, Nanking Lodge No. 108, was constituted under charter in the ancient city of Nanking. The history of this Lodge was one beset with trouble at the beginning. The first petition for a dispensation having been denied, because opposition had developed and conditions were not deemed propitious, a second petition met with success and a dispensation was granted by M. W. Bro. Antonio Gonzalez after he had personally investigated conditions, visiting Shanghai and Nanking for that purpose in September, 1932. The Grand Lodge of the Philippine Islands, at its Annual Communication last January, unanimously voted to grant Nanking Lodge a charter, and on January 28th, Rt. Wor. Bro. Samuel R. Hawthorne, Senior Grand Warden, sailed for China to constitute the new Lodge.

On February 3rd, Rt. Wor. Bro. Hawthorne left Shanghai on the night train for Nanking. He was accompanied by a party of Shanghai Masons headed by Dr. Hua-Chuen Mei, Worshipful Master of Amity Lodge No. 106. We see from the official account of the constitution that the ceremonies took place at the Lodge Hall at 209 Peh Hsia Road on Saturday, February 4th, beginning at 6 p. m. The following-named Brethren filled the several offices:

Rt. Wor. Bro. S. R. Hawthorne	as	*Grand Master*
Wor. Bro. Hua-Chuen Mei	as	*Deputy Grand Master*
Bro. Luther M. Jee	as	*Senior Grand Warden*
Bro. Wm. Yinson Lee	as	*Junior Grand Warden*
Bro. Claude A. Buss	as	*Grand Treasurer*
Bro. Paul Y. Sieux	as	*Grand Secretary*
Bro. J. M. Hansen	as	*Senior Grand Lecturer*
Bro. Lawrence T. C. Kwong	as	*Junior Grand Lecturer*
Bro. David W. K. Au	as	*Grand Chaplain*
Bro. Russell C. Jackson	as	*Grand Orator*
Bro. Edwin Marx	as	*Assistant Grand Secretary*
Bro. S. Henshaw Jee	as	*Grand Marshal*
Bro. Clifford H. Plopper	as	*Grand Standard Bearer*
Bro. Elbert Y. Chung	as	*Grand Sword Bearer*
Bro. H. T. Baillie-Grohman	as	*Grand Bible Bearer*
Bro. Francis F. Vaughan	as	*Senior Grand Deacon*
Bro. Francis C. Gale	as	*Junior Grand Deacon*
Bro. Hsiao-Min Lay	as	*Senior Grand Steward*
Bro. Alfred T. C. Kao	as	*Junior Grand Steward*
Bro. B. K. Wong	as	*Grand Pursuivant*
Bro. Timothy T. Lew	as	*Grand Organist*
Bro. Wm. H. Ballard	as	*Grand Tiler*

The new Lodge was constituted and its officers installed in strict accordance with the ritual of the Grand Lodge of the Philippine Islands. Addresses were delivered by Rt. Wor Bro. S. R. Hawthorne, Senior Grand Warden, and Wor. Bro. Hua-Chuen Mei, Worshipful Master of Amity Lodge No. 106.

Rt. Wor. Bro. Hawthorne, in his speech, referred to the pioneer spirit in Masonry in the following words:

The pioneer spirit that sent so many thousand sturdy men and women of the great American Republic toward the setting sun in the days when the empire was taking its westward course, was not confined to those who went west with rifle, axe, and plow. Close upon the heels of the men who blazed a trail in the wilderness, and in some cases with them, came others whose working tools were the gavel and gauge, the plumb, square and level, and the trowel, and who preached brotherly love, relief and truth. That same pioneer spirit impelled men who came to the fair islands of the Philippine group with rifle and saber to take up the trowel after the weapons of war had been laid away. And what is it but a manifestation of that spirit when a handful of Masons from across the sea, side by side with sons of Old Cathay, form a Lodge here in the Southern Capital where no altar of Masonry exists? No words of mine can adequately convey my admiration of the fine spirit shown by the signers of the petition for a dispensation and charter for Nanking Lodge. When the counsels of prudence impelled one Grand Master of Masons in the Philippine Islands to return the first petition for a dispensation disapproved, the Brethren who now compose this Lodge followed the wise advice accompanying that denial and waited a time with patience. Now, at last, their dreams have come true; pluck and perseverance have won the day!

This is a happy day, indeed. Here is a new Lodge, young, small, and not as yet firm on its feet, but full of courage and enthusiasm and composed of splendid material. In his immortal ode, the Tower of Wan, Confucius said that

> In crowds the zealous builders went,
> The walls began to rise.....

You are but few, but each of those few is worth an army, and I can see the walls of a magnificent edifice rise from the foundation laid this day.

He conveyed to the Brethren present a message of affection from their Philippine Brethren and praised the Masonic spirit of the Chinese in these words:

It was a wonderful privilege for me to bring to this splendid old city on the banks of the Yangtze Kiang this charter, signed and sealed on the banks of the Pasig River. It carries a message of brotherly love from a young, very young country, one that is still in its embryo stage, to one of the most ancient of the world. The spirit of Masonry has always existed among the Chinese people; we only supply the form. China had its Confucius who taught men to be virtuous for virtue's sake and not for the sake of a reward in after life; it had its Lao Tze, who anticipated the Christian doctrine of returning good for evil; it had its Mencius, the Second Sage of China, and innumerable sages and philosophers whose teachings and sayings would fit admirably into our monitors and rituals.

In concluding, Rt. Wor. Bro. Hawthorne exhorted the Brethren of Nanking Lodge to be loyal to their officers and work with courage and devotion.

The evening's banquet, which was held at the Bridge House Hotel, was a very pleasant and animated function.

Wor. Bro. Claude A. Buss delivered the toast to Our Respective Rulers and the Craft and to the M. W. Grand Master and Grand Lodge, with Rt. Wor. Bro. Hawthorne responding to the latter. Other toasts were to Our Sister Constitutions and Guests (by Bro. L. T. C. Kwong; reply by Bro. Wm. Yinson Lee); the Worshipful Master and Officers of Amity Lodge (by Bro. J. M. Hansen; reply by Wor. Bro. Hua-Chuen Mei); the Wor. Master and Officers of Nanking Lodge (by Bro. Luther Jee; reply by Wor. Bro. Buss), and the Tyler's Toast, by Bro. William Howard Ballard.

Nanking Lodge No. 106 has the following-named officers: Worshipful Master, Claude Albert Buss; Senior Warden, Johannes Morch Hansen; Junior Warden, Lawrence T. C. Kwong; Treasurer, Russell Clay Jackson; Secretary, Edwin Marx; Chaplain, Clifford Henry Plopper; Marshal, Harold Tom Baillie-Grohman; Senior Deacon, Francis Fay Vaughan; Junior Deacon, Francis Clair Gale; Senior Steward, Hsiao-Min S. Lay; Junior Steward, Alfred T. C. Kao, and Tyler, William Howard Ballard.

Inspectors in Convention on March 9th

The First Quarterly Convention of Masonic District Inspectors for the year was held at the Plaridel Temple, on Calle San Marcelino, Manila, in the evening of March 9, 1933. The meeting was opened by Very Wor. Bro. E. M. Masterson, Senior Grand Lecturer. Most Wor. Bro. Stanton Youngberg was present and presided. Addresses were delivered by the Senior Grand Lecturer; by Wor. Bro. Ramon Mendoza, Assistant Grand Secretary; Wor. Bro. Mariano Gonzalez, Junior Grand Lecturer; Rt. Wor. Bro. Manuel Camus, Deputy Grand Master; Rt. Wor. Bro. Samuel R. Hawthorne, Senior Grand Warden, and M.W. Bro. Stanton Youngberg, Grand Master. 45 District Inspectors were present, including the one of Magat Lodge No. 68, of distant Bayombong, Nueva Vizcaya. Excellent refreshments, provided by the M. W. Grand Master, were served.

One of the best speeches was that delivered by Rt. Wor. Bro. Camus, who spoke interestingly of some of his own experiences. As of special interest to our Inspectors, we reproduce hereunder a portion of the address made by Very Wor. Bro. E. M. Masterson, Senior Grand Lecturer, concerning the duties of the Inspectors, as follows:

Article V, Part II, of the Grand Lodge Constitution defines quite clearly these duties; but these provisions are apt to be misinterpreted, according to the character, temperament and conceptions of the Inspectors concerned. For example, we find the following provision in Section 1: "The Inspectors shall examine all Masters-elect in so much of the Constitution, Edicts and Regulations of the Grand Lodge as refers to the government of subordinate Lodges, as well as in regard to their proficiency in the work and lectures, and to withhold certificates from all who refuse or neglect to make themselves proficient."

It may appear to some of you that this paragraph is too severe, as it demands immediate proficiency from the officers-elect and non-qualification carries the penalty of refusal or withholding of the certificates from those who cannot or do not so immediately qualify. Such, however, is not exactly the case, for it devolves upon the Inspector to instruct the officers-elect in their several duties and give them every possible aid, in order that they may not fail to qualify. This is explained by Section 3, which reads, in part, as follows: "It shall be the duty of the Inspector . . . to instruct and qualify the Officers of the Lodges of his District." Nothing, I believe, can be plainer.

Inasmuch as Part II states that "the Grand Lecturer shall teach the ritual and esoteric work to the Inspectors of the Jurisdiction . . . and shall issue certificates to the Brethren who are proficient in the work and lectures adopted by the Grand Lodge and are qualified to act as Inspectors," so in like manner is each Inspector responsible for the proficiency of the officers of the Lodges in his District. In other words, as the Inspectors look to the Grand Lecturer for guidance, so do the Lodge officers look to the Inspectors for instruction.

Section 3 requires that "the Inspector shall visit each Lodge in his District, whenever called upon by any Lodge, or whenever he deems it necessary for the faithful performance of his duty; to inspect the work, and, if necessary, correct the same in accordance with the work as adopted by the Grand Lodge; to examine the records and all the books of each Lodge, and the manner of transacting its business."

The Inspector is also required, in addition to the foregoing, to report to the Grand Lodge the general conditions of each Lodge in his district, or any special conditions requiring official attention or action thereon.

The foregoing, boiled down and expressed in simple language, means, that an Inspector shall carry on the duties of his office, not only as an instructor and adviser, but as a friend assisting the officers in any or all possible difficulties arising from time to time, to the best of his ability. The promotion of efficiency, interest in membership, and financial stability should be his special care. He should take more than a passing interest in Lodge activities and ritualistic work, and be able to correct definitely and constructively any error he finds therein.

We wish to recommend that special attention be given to the accounting and expenditures of Lodge funds. The real, conscientious Inspector must make all Lodge interests his own, and the prosperity and proficiency that will surely follow will be his reward for whole-hearted service.

Lastly, the Most Worshipful Grand Master earnestly desires that courtesy and patience be the dominant factor or key-note in the attitude of all the Inspectors towards the officers and members of all Lodges under their jurisdiction, for therein lie unity and harmony from which emanate the strength, stability and fair name of our Noble Order.

News from M. W. Bro. Wenceslao Trinidad

A cablegram has been received from Vienna, Austria, advising that Most Wor. Bro. Wenceslao Trinidad, P.G.M., was operated for a tumor on the spine on March 11th, last, and that the operation, which was performed by Prof. Denk, was a success. Our distinguished Brother is convalescing at the Sanatorium Loew, in the Austrian capital. Brother Trinidad left Manila on February 6th, a very sick man. In a letter written on board the steamer *Gange*, on February 22nd, the day before the arrival of the ship at Bombay, he asked Wor. Bro. R. Mendoza, Asst. Grand Secretary, to thank all the Brethren who came to see him off. He also gave a description of his visits to Hongkong, Singapore, and Colombo, and of the life on board. Brother Trinidad's operation was a very delicate one and the news that it was successful was received with rejoicing by his Masonic Brethren and friends in the Philippines.

Roosevelt Dons Apron of Free Mason In "Raising" His Son to Degree in Lodge

New York, Feb. 17 (AP)—Franklin D. Roosevelt tonight wore the white lambskin apron of a Free Mason and at a "communication" behind the closely-guarded doors of Masonic Temple helped make his son, Elliott, a third-degree member.

The President-elect himself has long been identified with the craft. He holds membership in Holland lodge No. 8, of this city, which was chartered in the early days of the country. He also is a Knight Templar and has attained the 32nd degree in the Ancient Accepted Scottish Rite. In addition he is a noble of the Mystic Shrine and is grand representative of the Grand Lodge of Georgia in the Grand Lodge of New York.

The ceremonies were conducted by the Architects' lodge in the auditorium of the Grand lodge, before an assembly of more than 1500 "Blue Lodge" Masons, including high dignitaries of the order. Admission was by invitation only.

A heavy detail of police was thrown about the temple at West Twenty-third street and Sixth avenue. The President-elect, under guard of police and secret service men, left his residence in East Sixty-fifth street shortly after 8 o'clock. The lodge had been called to order before he arrived.

A delegation from the lodge met him in the foyer and escorted him to an ante-room, where he "clothed" himself with an apron and proceeded to the auditorium. He was warmly greeted. The doors were closed and guarded by Masonic "tilers."

The President-elect watched the lengthy rites with great interest. Near the close of the degree he officiated—in the language of the fraternity—in "raising" his son "to the sublime degree of Master Mason."

Twelve policemen, all Masons, were detailed as a special guard.—*Boston Herald.*

Lodge News

From Southern Cross Lodge No 6

With M. W. Bro. W. W. Larkin, P. G. M., acting as installing officer and Wor. Bro. Theodore Hall as master of ceremonies, Southern Cross Lodge No. 6 installed its officers for 1933 on February 13th. The Lodge was honored by the presence of Most Wor. Bro. Stanton Youngberg, Grand Master of Masons in the Philippine Islands.

After the installation of officers, Wor. Bro. John R. McFie, Jr., was installed, by Most Wor. Bro. Stanton Youngberg, as Grand Sword Bearer of the Grand Lodge; Rt. Wor. Bro. Ramón Mendoza, Assistant Grand Secretary, acted as master of ceremonies.

A Past Master's Jewel was then given by the Lodge to the outgoing Master, Wor. Bro. J. R. Herdman, the presentation being made by Most Wor. Bro. F. H. Stevens, P. G. M., accompanied by fitting remarks, to which Wor. Bro. Herdman responded.

From St. John's Lodge No. 9

Most Wor. Grand Master Stanton Youngberg, who is a Past Master of St. John's Lodge No. 9, made a surprise visit to his Lodge at its 194th Stated Meeting, on February, 1933. The Lodge had conferred the First Section of the Third Degree on Bro. Camillus Stacey Lounsbury in the afternoon and the minutes of the January Stated Meeting had just been read and approved when the M. W. Grand Master, accompanied by a large number of officers and members of the Grand Lodge, was announced, admitted, and received with the Grand Honors. After the business of the Lodge had been completed, M. W. Bro. Youngberg asked for permission to install two of his Grand Lodge officers whom it had not been possible to install at the recent Annual Communication, and Wor. Bros. Juan O. Chioco and Vicente Lopez were thereupon installed as Grand Stewards by the Most Wor. Grand Master, assisted by Wor. Bro. C. E. Piatt as Master of Ceremonies. The Second Section of the Third Degree was then conferred upon Bro. C. S. Lounsbury, with the M. W. Grand Master acting as K. S., Bro. Rothenhoefer as H. of T., Bro. Glenn P. Leonard as S. D. and first F. C., Bros. G. E. C. v. Pelikan and Paul M. Rasch as F. C.s, Bros. B. F. Jinks, John George, and S. W. O'Brien as Men of T., Wor. Bro. Rothenhoefer as Wayfarer, and Bro. David Innis as Secretary. Wor. Bro. Salmon delivered the lecture and Wor. Bro. Boomer the charge. Wor. Bro. Rothenhoefer then formally welcomed the M. W. Grand Master, who replied and then introduced the Grand Officers, after which the Master invited all Past Masters present to stand up and introduce themselves. Lodge was closed at 11 p. m.

From Silanganan Lodge No. 19, Pasig

On Monday evening, January 9, 1933, Silañganan Lodge No. 19 installed its newly elected and appointed officers, with Wor. Bro. Delfin C. Medel as Installing Officer and Wor. Bro. José J. de Guzman as Master of Ceremonies. Most Worshipful Grand Master Antonio Gonzalez and members of the Grand Lodge were present. Past Master's jewels were presented to Wor. Bro. Castor P. Cruz, by Wor. Bro. Honorio Musni, and Wor. Bro. José M. Perez, by Wor. Bro. Leandro A. Jabson.

The officers installed were: Master, Elpidio L. Cruz; Senior Warden, David S. Santos; Junior Warden, Ramon Peralta; Treasurer, Pedro C. Jabson; Secretary, José M. Santos; Chaplain, Leandro A. Jabson; Marshal, Vicente Victorio; Senior Deacon, Engracio Legaspi; Junior Deacon, Juan Frisnedy; Senior Steward, Gregorio Gatchalian; Junior Steward, Valentin Antazo; Tyler, Maximo Espiritu.

From Makabugwas Lodge No. 47, Tacloban

The February reunion of the Goat Club was held on February 26th at the residence of Bro. Fortunato Sevilla, academic supervisor of Leyte, and was in honor of Wor. Bro. Ceferino Hilario (48), judge of the 26th District. A very interesting lecture was delivered by one of the lady guests, Miss Luisa B. Alvarez, head of the home economics department of the Leyte High School, on the subject "The Rôle of the Filipino Home in building a Philippine Nation." There was a round table conference for the discussion of the Hawes-Cutting Law which may be said to have ended in a draw, the pros and cons being evenly divided. Wor. Bro. Ceferino Hilario, the guest of honor, was presented by Wor. Bro. Fidel Fernandez and expressed his gratitude.

The Stated Meeting of this Lodge on March 4th, last, was one full of interest. Bro. Gregorio Zamuco gave a talk on his Mother Lodge, High Twelve No. 82, which is the first of a series of lectures to be delivered by visiting Brethren on the subject of their own Lodges. Questions and answers on the Entered Apprentice Degree, conducted by Bro. P. V. Advincula, J. W., was another interesting number of the program of the evening. Wor. Bro. Aldaba, the district inspector, on behalf of the Lodge, pinned a P. M. jewel on the breast of Wor. Bro. Mauro G. Rodriguez, with fitting words.

From Pangasinan Lodge No. 56, Dagupan

Pangasinan Lodge held its March Stated Meeting in its new Temple, which was almost completed. Thanks to Bro. Andrés Torio, of Dapitan Lodge, who lent his services gratis, lights were installed in the building. Bros. Felipe P. Navaluna and Domingo Cabali were passed to the degree of F.C. by teams working in Spanish and English, respectively.

From Service Lodge No. 95

Service Lodge No. 95 held six meetings in February, 1933. On the 6th of the month, Mr. Vicente Ramos was initiated, and on the 10th, Messrs. Leo K. Harper and Joseph A. Kohout. On the 13th, Bros. Joseph A. Heinly and Harry Monroe Davis were raised, and on the 20th, Bros. William Brummett and Alden Erickson. On the 24th, Bros. Joseph H. Kohout and Leo K. Harper were passed to the degree of F. C. At the last meeting of the month, on the 27th, Bro. Lewis Robinson was raised. At this meeting, Masonic Brethren from His British Majesty's Ship *Medway* were introduced and welcomed, and refreshments were served after labor.

From Mount Huraw Lodge No. 98, Catbalogan

At the request of M. W. Grand Master Stanton Youngberg, Wor. Bro. Arthur J. N. Gabler-Gumbert, P. M. of Cosmos Lodge No. 8, visited Mount Huraw Lodge on February 20th and brought greetings from M. W. Bro. Youngberg which were received with gratification by the Lodge. Wor. Bro. Gabler-Gumbert, always a welcome visitor in this Lodge, was asked to install the officers of the Lodge, which he did in a very solemn and efficient manner.

From Leonard Wood Lodge No. 105, Fort Stotsenburg

The officers for the year 1933 were installed by Leonard Wood Lodge in its hall on February 6th. Wor. Bro. H. R. Andreas acted as installing officer and Bro. Basilio Castro (48) as Master of Ceremonies. The newly installed Master, Wor. Bro. Fred Sladky, and the new Junior Warden, Bro. George Setzer, made addresses. Wor. Bro. Andreas was presented with a fine masonic stick pin. Several selections were played by the orchestra during the ceremonies, there was dancing after the closing remarks by Wor. Bro. Andreas, and refreshments were served and much enjoyed. The officers of Leonard Wood Lodge for 1933 are: Fred Sladky, W. M.; Ruperto Monte, S. W.; George Setzer, J. W.; Nicolas Garabato, Treas.; Wm. L. Jones, Sec.; Benigno Calantuan, Chaplain; Cipriano Masiclat, S. D.; Floyd Cottrell, J. D.; Gaudencio S. Cruz, Marshal; Antonio Concepcion and Basilio Calaguas, Stewards, and Leonard Clark, Tyler.

Amity Lodge No. 106, Shanghai, China

Amity Lodge was pleased to receive the official visitation of another high Grand Lodge officer, Rt. Wor. Bro. Samuel R. Hawthorne, who visited the Lodge in behalf of M. W. Bro. Stanton Youngberg, G.M., and was received with the honors due him on February 17th, last. Taking advantage of his visit, Wor. Bro. Hua-Chuen Mei requested him to assist in putting on the second section of the Third Degree, which Rt. Wor. Bro. Hawthorne did, in excellent form, of course. The distinguished visitor made a fine address, full of praise for the Lodge and its officers and members. Previously on the same evening, Wor. Bro. Frederick Reiss, Master of Lodge Lux Orientis, Vienna Constitution, and officers and members of his Lodge, had made a fraternal visit to Amity Lodge where they found a cordial welcome. Rt. Wor. Bro. Hawthorne sailed early in the morning of the 18th, going directly to the tender after a midnight supper in Lodge.

The members of Amity Lodge are planning a two-day excursion to Wusih and Lake Taihu, on May 6-7, with their families. Bro. Tang Sing-hai and his good lady have arranged an attractive program for the occasion.

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.—Bros. Richard Francis Adams and Lewis Ackley Riggins were raised to the sublime degree of Master Mason at a special meeting held on February 21st.

Dues and greetings were received from Bro. Fred Anderson, Vallejo, Cal.; Bro. Fred W. Bender, Tientsin, China; Bro. Herbert J. Bertram, Belleville, Ill.; Bro. John L. Drew, San Francisco, Cal.; Bro. Frank Pittman, Los Angeles, Calif.; Bro. Jacob H. Spengler, St. Augustine, Fla., and Bro. Geo. W. Vilain, Norfolk, Va.

Bro. D. L. Cobb is critically ill at Mary Chiles Hospital.

Bro. Dr. G. I. Cullen is recuperating at Baguio.

Bro. James Ostrand is much improved in health.

Bro. Capt. John W. Smith spent some time in the Sternberg Hospital in March.

Cavite No. 2.—New addresses of Cavite Lodge members at San Diego, California, are the following: L. R. Washer, U. S. S. *Simpson*; G. S. M. Cook, Recruit Depot, Marine Corps Base; Malcolm Aljian, U. S. S. *Pruitt*; R. M. Frey, 1581 A-Street, and W. E. Gooding, U. S. S. *Evans*.

Bros. W. H. Fiddler and D. Jawitz both give their address as U. S. S.

Pillsbury, c/o P.M., Manila, P. I.

Wor. Bro. E. W. Lawson writes from the U. S. Navy Recruiting Station at Richmond, Va.

Bro. Capt. Ray Spear is with the Supply Dept., U. S. Naval Academy, Annapolis, Md.

Wor. Bro. M. E. Mitchell's present address is 536 Center Street, Conway, Ark.

Bro. C. P. Hamilton is at the pay office, Sub-Base, New London, Conn.

Bro. B. W. Jennings address is 13th Naval District, Disbursing Office, Seattle, Wash.

Bro. J. M. Stover is at the U. S. V. Hospital, A-Ward, Tucson, Ariz.

Bro. Lt. R. W. Coffey is at the Puget Sound Navy Yard, Bremerton, Wash.

Bro. L. A. Wagner is on the U. S. S. *Trenton*, San Pedro, Calif.

Bro. G. E. Williams is on the U. S. S. *Canopus*, Bro. E. R. Stearns on the U. S. S. *Houston*, Bro. F. C. Cooley on the U. S. S. *Edsall*, and Bro. S. Johnson on the U. S. S. *S-39*, all c/o P.M., Manila.

Bro. Samuel E. Lee, U.S.N., was retired after 30 years service and will make his home at 32 Church Street in Charleston, S.C. We have seen a clipping from a Charleston paper giving an interesting account of Bro. Lee's service with the U. S. Navy since he first enlisted in August, 1902, on nearly every type of war vessel from the frigates *Constitution* and *Essex* to the most modern superdreadnaughts, and in every part of the globe.

Corregidor No. 3.—Bro. and Mrs. Bissinger have returned from a short honeymoon at Hongkong.

The Secretary has recently heard from Bro. William C. Cox, Greensburg, Kentucky; Bro. E. C. Wells, Baguio, and Bros. Jeffrey W. Mayo and Charles W. Taylor.

Bro. Norman C. Robison and family left for the United States on the army transport which sailed on March 11th. Bro. Robison is the youngest Master Mason of Corregidor Lodge, having been raised on February 9th, last.

Bagumbayan No. 4.—Bro. Manuel Gamban reports the addition to his family of a charming young lady, Manolita Lourdes, born on February 11, 1933.

Bro. Pedro de Mesa visited this city during the latter part of February.

Lieutenant A. D. Ylagan, elected to receive the degrees in this Lodge many months ago, was initiated on February 4th and passed on February 11th by Maguindanaw Lodge No. 40, of Cagayan, Or. Misamis.

Wor. Bro. Leo Fischer spent a vacation of five days in Los Baños in March.

Wor. Bro. José A. de Kastro was on the sick list and unable to attend the March Stated Meeting of the Lodge.

A fine lecture entitled "The Beehive" was delivered by Bro. Antonio Viterbo at the March Stated Meeting.

Island No. 5.—Among the passengers on the U. S. Army transport which sailed on March 11th, last, were Wor. Bro. Joseph C. Kilbourne, who is going to Fort McArthur, Calif., and Bro. Lochridge L. Key, whose station will be Fort Francis E. Warren, Wyo.

Bro. James Gayle is on duty as a prison guard on Alcatraz Island, Calif.

Bro. Paul P. Phipps' present station is Fort McArthur, Calif.

Bro. Julian Principe has written from Pettit Barracks, Zamboanga.

Southern Cross No. 6.—Bro. Arthur F. Fischer is back in the Islands after an absence of half a year in the United States.

Bro. Lt. A. A. Goodwyn has returned to Manila for a second tour of duty with the 31st U. S. Infantry, after an absence of about six years.

Cosmos No. 8.—Bro. John S. Gould was passed on February 1st, Bro. C. M. Hasselmann conferring the degree.

The wife of Bro. Domingo Martinez, of Pinamalayan, Mindoro, was seriously ill at the Philippine General Hospital in February and March.

Bro. Wm. J. Ellis was also on the sick list about that time.

Bro. Alfred F. Kelly was ill at the Notre Dame de Lourdes Hospital in Baguio in February.

Bro. Walter P. Ganz is on his way to South America, via Europe.

Bro. John C. Ropp, of the round the world liner *President Polk*, was in Manila a short time in February, just long enough to say howdy and adios while his ship was in port.

Bro. Francis Seeckts was a visitor from Bataan on February 18th.

Bro. Arturo Soler has been transferred to Zamboanga as court stenographer after being stationed for some time at Naga, Camarines Sur.

Bro. John Sinn writes from Hawaii and sends greetings.

St. John's No. 9.—Bro. Kent Harris, of the S. S. *President Adams*, was passed to the degree of F.C. at a special meeting held in the afternoon of February 20th.

On February 23rd, another special meeting was held, at which Bro. Reinhold Seeger, Jr., of the S. S. *President Coolidge*, was first examined in the F.C. lecture and then raised to the degree of M.M.

Wor. Bro. John George's youngest daughter was operated on for appendicitis in February.

Bros. Seeley and Weinrabe, of the S. S. *President Coolidge*, visited the Lodge on February 23rd.

Bro. John W. Lewis wrote from the U. S., being at the time on a trip to the Southwest for a few months' vacation.

Bro. C. W. Squier wrote that he had a lot of rabbit and quail hunting this winter.

Pilar No. 15.—Bro. Toe Hio's daughter Victoria was married to Bro. Wee Sit's son, on February 19th.

Wor. Master Manuel de Leon, accompanied by other officers of the Lodge, visited the Brethren residing in Silang and Dasmariñas, on March 5th.

Bro. Ciriaco Karganilla has been promoted to supervising internal revenue agent with assignment to a new district comprising Batangas, Cavite, Mindoro, and Zambales.

Bro. Domingo Reyes is sick with diabetes at his residence in Baclaran, Parañaque, Rizal.

Silañganan No. 19.—Wor. Bro. Silvino Gallardo has been transferred to Iloilo as provincial commander.

Wor. Bro. Honorio Musni is busy organizing the "National Volunteers" in which he holds the rank of colonel.

Bro. Juan Frisnedy's daughter Conching is recovering from a protracted illness.

Batong-Buhay No. 27.—Wor. Bro. Conrado Tanting has returned from China after a year's absence.

Bro. Diego Avanceña is back from America and will remain permanently in the Islands.

Bro. Cirilo Lim is sick in bed.

Balintawak No. 28.—Wor. Bro. Felipe de Leon visited Manila during the Carnival.

Bro. Lim Hap is back from Manila, weighing two kilos more than when he left.

Bro. Sotero Olea and other members of his family are reported ill at Torrijos, Marinduque.

Bro. Agripino Escolano is back from Manila, where he spent his three months of vacation.

On February 11th, Wor. Bro. Felipe de Leon delivered an address on "Coöperation" and Wor. Bro. V. A. Tañafranca gave a short talk based on a pamphlet entitled "The Erring Brother"

Bro. Ulpiano Camacho gave a lecture on the duties of a Mason at the March Stated Meeting of the Lodge.

Isarog No. 33.—The wife of Bro. P. J. Vallejo has fully recovered from her operation.

Wor. Bro. Alexander Gordenker's wife was seriously ill after the birth of her last baby, a fine boy; but she is now on the way to recovery.

Wor. Bro. Santiago Rodrigo, who was seriously ill at Iriga, was a visitor to Naga, having recovered from his ailment.

Wor. Bro. Emil Schaffner has sent greetings and dues from Bacolod, where he is now stationed as division superintendent of schools.

Lincoln No. 34.—Bro. Moisés de Guzman has been transferred to the U. S. S. *Nautilus-N-2*.

Bro. Truett C. Lusk complains of the severe cold at Astoria, Oregon, from where he sends greetings.

Bro. Jacobo Gonzales sends dues and greetings from Rosales, Pangasinan.

Bro. Charles F. Hoeltke is on the U.S.S. *Lexington*; he, too, sent dues and greetings.

Mabini No. 39.—Wor. Bro. Angel Padilla, manager of the Iloilo Branch of the Philippine National Bank, is spending his vacation at Aparri.

Bro. Baldomero Perez has been transferred from Ilocos Norte to Cagayan as provincial treasurer.

Wor. Bro. Hermogenes Florentino is for the time being manager of the branch of La Granja, Inc., at Ilagan.

Bro. Peter Johnson sent greetings and dues from Pasay, Rizal.

Bro. Felipe Battung has been ill for some time.

Minerva No. 41.—Bro. Walter L. Parman is now with the Manila Trading and Supply Company.

Bro. Albert E. Tatton, formerly of Cosmos Lodge No. 8, is now a member of Minerva Lodge.

Bro. John Woo is back from a six months' vacation.

Bro. Francis S. Thompson has gone back to the Southern Islands after a vacation of two weeks spent in Manila.

Pampanga No. 48.—Wor. Bro. Ceferino Hilario left on February 11th for Leyte, to assume the duties of judge of the Court of First Instance there.

Bro. Paulino B. Kanlas, who was operated for appendicitis in the provincial hospital of Pampanga, has recovered from her operation.

Bro. Jorge Avendía has lost his wife who died on February 25th and was buried on the 26th. A number of Brethren attented the funeral.

Wor. Bro. Atilano G. Mercado is convalescing in Baguio.

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

Sarangani No. 50—Wor. Bro. Benito Natividad has been transferred to Maasin, Leyte, as judge of the Court of First Instance. A *thé dansant* was given in his honor at residence of Bro. Vicente Guinoo before he left Davao.

Bro. Constancio Sasedor is the happy father of a newly born baby girl.

Wor. Bro. A. Zamora made an inspection as provincial treasurer at Mati in March.

Bros. José Elayda and Eugenio Durante, of the provincial treasurer's office, are on accrued leave of absence.

Makawiwili No. 55.—Bro. Dioscoro Coching's son died on February 3rd.

Bro. Ildefonso D. Jimenez has been ordered to the province of Bohol and will leave for his new station as soon as his health has improved.

Pangasinan No. 56.—The wife of Bro. Mariano Ereso presented him with a son on February 22nd.

Bro. Alejandro Sevidal of San Carlos spent his one month vacation leave in San Fabian, his home town.

Tupas No. 62.—Bro. John H. Renner and his daughter Mary left Cebu on March 12th; they will make a tour around the world.

Wor. Bro. J. H. Alley arrived in Cebu on February 6th.

Wor. Bro. A. A. Williamson gives his address as 2451-26th Ave., North, Seattle, Wash.

Union No. 70.—Bro. Esteban Viloria has been the recipient of many condolences owing to the death of his beloved son who died of bronchitis.

On March 17th, the son of Wor. Bro. Dr. Tirso Coronel, a P.M. of Zambales Lodge No. 103, died of diphtheria. Funeral services took place the following Sunday, with many members of Union Lodge No. 70 attending.

Makiling No. 72.—Wor. Bro. R. A. Ruiz, accompanied by the two Wardens, Bros. John T. Farley and E. L. Valmonte, paid a fraternal visit to the Masons of Cabuyao, Santa Rosa, and Biñan on March 12th.

Bro. Leon O. Calica was initiated on March 4th, the work being put on in the English language.

Wor. Bro. Juan O. Chioco has been appointed Inspector for Mártires del 96 Lodge No. 32, of Nagcarlan, Laguna.

Kasilawan No. 77.—Our sick report for the month of February is as follows: Bro. Manuel B. Espinosa was ill but has recovered. Mrs. Agaton Day, who was at St. Luke's Hospital several days with pneumonia, is convalescing. Mrs. Olimpia Cruz, wife of our Wor. Master, spent some time at the Mary J. Johnston Hospital.

Bro. Lucio B. Angeles has been working as salesman for the Insular Drug Co. since January 6th.

Bros. Tranquilino Arrieta and Baldomero Torres have demitted.

Bro. Leopoldo Boquiren sent dues and greetings from Davao.

Taga-Ilog No. 79.—Bro. José Macaraig has lost his eldest daughter who died of pneumonia on March 8th.

Bro. Gabriel Garduque sent regards and dues from Fort Crockett where he is with the Air Corps, U.S.A.

Bro. Ong Sihan and family are back from a vacation in China.

Bro. Romualdo Sator and family are on a vacation in Nueva Ecija.

Bro. A. H. Aguilar is going to the Itogon Mines in Benguet where he has a permanent job.

Bro. Amador B. Macaraig has moved into his new home at No. 1 Avenida 17, Balintawak St., Caloocan.

Bros. Gimenez, Sanchez, Tangco, and Go Kawe were on the sick list in March.

Bro. Modesto Fernandez' wife, Juanita Aguilar, is sick at her home, 1125 (interior) Trabajo. Bro. Fernandez is absent in the United States.

Mount Lebanon No. 80.—Bro. Juan de S. Hernandez was awarded the degree of Bachelor of Music by the Conservatory of Music, University of the Philippines. This is the first time that this distinction was conferred by the state institution.

Our former Secretary, Bro. Albert Cohen, writes that he and Mrs. Cohen are having a wonderful time on their trip to New York. His future station will be Langley Field, Virginia. While in this city, our genial brother and his charming wife made a hosts of friends, and the Cohens send regards to all of them.

Wor. Bro. M. Goldenberg, P.M., sends his regards to the brethren. His address in the United States is 321 Broadway, New York City. Before returning to the Islands about the middle of the year, he and Mrs. Goldenberg will visit the dry goods manufacturing centers of Europe.

Our chaplain, Col. José de los Reyes, chief of the customs secret service, does not seem to use soft gloves upon the smugglers. Almost every day we read in the papers of arrests made by his men.

Bro. Jerome M. Goldenberg, who is dealing in radio sets and parts in New York City, states that while things over there are at a standstill, he still can manage to make both ends meet.

Bro. William Henry Hensley sailed on the U. S. T. *Grant.* He promises to write to the Brethren as soon as he is settled in his new station.

Bros. Frederick Vogt and Wolrath E. Mannberg will retire some time this year from active service in the army. Both of them have thirty years service to their credit.

Wor. Bro. A. Simkus, P.M., is sick again. He is confined at Room 16, St. Luke's Hospital.

If the plans of our Treasurer, Brother Motel Goldstein, materialize, we shall have another Lodge hall in the city. Bro. Goldstein is studying the advisability of erecting another storey on a building on Taft Avenue for lodge room purposes.

High-Twelve No. 82.—Wor. Bro. Adriano Rivera had an attack of dengue in February.

Wor. Bro. Jesus Alvarez' father died on February 21st and was buried in the Cementerio del Norte on the 23rd, several members of this Lodge attending the funeral.

Bro. Eugenio Columbretes' wife and two children are back in Manila from their vacation, having been gone from the city since August, 1931.

Bro. Heriberto Vila was taken to the San Lazaro Hospital with typhoid fever on March 4th.

Bro. José B. Logan is at Baguio on temporary assignment.

Dagohoy No. 84.—Bro. Casimiro B. de Sahagun has resumed his duties as a teacher in the Bilar Rural High School after enjoying an extended vacation in Batangas and other provinces.

Bro. Ceferino Villanueva has been reassigned to the Bilar Rural High School after temporary duty in the Central Office.

Wor. Bro. Frank Lombardo left Tagbilaran on February 17th, for Manila and other places, on official business.

Wor. Bro. Emilio Buenaventura, Jr., will soon leave for Cebu, to which province he has been promoted in recognition of his fine record as district engineer of Bohol.

Mount Kaladias No. 91.—Wor. Bro. G. Almazan, P.M., has gone to Manila to attend the Convention of Provincial Treasurers.

Bro. S. Teves, S.W., who represented the Lodge at the Annual Communication of the Grand Lodge, reports a very profitable experience at the meetings.

Bro. L. Sirilan, who was with us for about a year, has been transferred to Agusan as engineer-at-large.

Bro. H. R. Bell was in Cebu recently as an official of the Annual Interscholastic Meet.

Bro. Chiu Tek Ye was initiated on January 19th.

Bro. D. Amistoso was passed on Jan. 21st and raised on Feb. 11th.

Service No. 95.—Dues and greetings were received from the following-named Brethren: C. H. Cull, 3367 Brothers Place, S.E., Washington, D.C.; W. L. Hildebrand, U. S. S. *Marblehead*, c/o P.M., San Pedro, Calif.; Jos. A. Derdzinski, U. S. S. *Rochester*, Shanghai, China; John O. Roberts, University of Washington, Seattle, Wash.; W. D. Barry, U. S. S. *Chester*. c/o P.M., San Pedro, Calif.; Maxwell Weinstein, Co. "F", 15th Infantry, Tientsin, China; William H. Jackson, U. S. S. *Beaver*, Pearl Harbor, T.H.; Daniel H. Campbell, Naval Air Sta., Lakehurst, N.J.; Walter R. Perry, 315 Montgomery St., San Francisco, Calif.; Lee S. Estes, U. S. S. *Nitro*, c/o P.M., San Francisco, Calif.; Elmer C. Holmes, W.D.M.C., Office, Chief Signal Officer, Munitions Bldg., Washington, D.C.

Secretary C. A. Caron further reports that letters with greetings have been received from other members of the Lodge, as follows: Peter Vanderpile, 113 Linden St., Passaic, N.J.; William P. Kennedy, Aberdeen Proving Ground, Aberdeen, Md.; Wm. H. Ballard, U. S. S. *Tulsa*, Nanking, China; Alfred T. Nelson, Co. "I", 28th Inf., Fort Ontario, N.Y.; Robert A. Koning, 130 So. Maple St., Zeeland, Mich.

Bagong-Ilaw No. 97.—Mrs. Calixta Ongkiko Reyes, wife of Bro. Enrique Reyes, who was reported as having recovered from her illness, suffered a relapse during the latter part of February and died on March 8, a victim of pneumonia. The burial took place on March 12th in the masonic plot of the municipal cemetery of Noveleta, Cavite. Many Brethren of this Lodge and relatives of the deceased attended the funeral.

Bro. and Mrs. Máximo Santiaguel were the hosts at a well-appointed dinner given at their home on March 19th. Members of this Lodge and their families attended the affair. After the party they repaired to the home of Bro. Claro M. Manalo and visited Mrs. Manalo, who had just recovered from a long illness.

Mt. Huraw No. 98.—Many Brethren attended the dinner dance given by Bro. Capt. Patricio Guerrero on his birthday, March 17th.

Bro. Venancio Trinidad's wife underwent a slight operation and was confined at the Puericulture Center for several days. Bro. Gilberto C. Rosales was the attending surgeon.

Wor. Bro. Clodoaldo is at Catarman for the court session.

Bro. Benito Soloria was raised on February 21st.

Bud Daho No. 102.—Bro. Luciano Abia left recently for his new station, Dipolog. The members of the Lodge gave him a *lauriat* party before he left.

Bataan No. 104.—Wor. Bro. Felipe Padolina reports the birth of a son, on March 15th.

Wor. Bro. J. C. Hill has undergone an operation for eye trouble.

Bro. Fabian Santiago, of Samal, had the visit of Wor. Bros. S. R. Ganzon, Felipe Padolina, and L. Pakingan. and Bro. José Juinio, on February 16th.

Bro. Cándido Alvarez sends greetings from barrio Candating, Arayat, where he is convalescing

Leonard Wood No. 105.—Bro. Ruperto Monte, S.W., is the proud father of a 7-pound son.

Amity No. 106 —Wor. Bro. Hua-Chuen Mei having resigned as Master of this Lodge, Bro. Frank J. Rawlinson was elected to succeed him at the Stated Meeting on March 14th.

Bro. George R. Fitch celebrated his 50th birthday on January 23rd with a tea party at his home where several hundred of his Brethren and friends called to extend congratulations.

Bro. Paul Y. Sieux has announced his engagement to Miss C. Y. Lee, daughter of Dr. and Mrs. S. C. Lee of Shanghai.

Bro. Kwang-chao Lee's aged father passed away early in February at Tientsin.

Bro. Au left Shanghai for Hongkong and Canton on a business trip February 25th, to be gone a fortnight.

Bros. J. Heng Liu and F. C. Yen spent the months of January and February in the North organizing ambulance work and perfecting hospitalization facilities for wounded soldiers and injured civilians in the fighting areas in Jehol and intramural zones.

One of our members, Wor. Bro. Wm. B. Pettus of Peiping, has generously donated to Nanking Lodge No. 108 a set of trestle board charts imported from America.

Bro. Te-ching Yen who rendered valiant service to the Chinese Delegates at the League of Nations and who supported his Brother Dr. W. W. Yen, the Chief Delegate at Geneva, is soon expected to return to China.

Brother Clarence K. Chan who made a business trip to the South in February and March has returned to Shanghai.

Nanking No. 108.—Wor. Bro. Claude Albert Buss made his first official visit to Amity Lodge No. 106, of Shanghai, on February 17th, and received on that occasion the degree of Past Master, which was conferred on him by Rt. Wor. Bro. Hawthorne and Wor. Bros. Mei and Hylbert.

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)

JUNTA CONSULTIVA SOBRE ASUNTOS MASÓNICOS EN EL NORTE DE CHINA

Del Gran Maestre de la Gran Logia de Massachusetts recibimos el Marzo último una proposición al efecto de establecer una Junta Consultiva Sobre Asuntos Masónicos en el Norte de China (Advisory Council on Masonic Matters in Northern China) entre las Grandes Logias de Inglaterra, Escocia, Irlanda, Massachusetts y Filipinas. Con fecha 4 de Junio de 1932 le contestamos que habíamos de someter la proposición a la presente Gran Comunicación para su debida consideración.

Fechada el 28 de Octubre de 1932 recibimos del Gran Maestre de la Gran Logia de Massachusetts una carta del tenor siguiente:—

"THE MOST WORSHIPFUL GRAND LODGE
OF A. F. & A. M.
OF THE COMMONWEALTH OF MASSACHUSETTS
MASONIC TEMPLE
BOSTON

28 de Octubre de 1932.

Sr. Don Antonio González, Gran Maestre,
Gran Logia de las Islas Filipinas,
Templo Masónico, Manila, I. F.

Muy Ilustre y Querido Hmno. González:—

Con referencia a vuestra carta de fecha 4 de Junio, 1932, relativa a la formación de una Junta Consultiva sobre Asuntos Masónicos en el Norte de China, os escribo hoy para participaros que los convenios están actualmente en vías de ser firmados por las Grandes Logias de Massachusetts, Inglaterra, Irlanda y Escocia, y le envío adjunto un ejemplar del convenio que espero acabaréis por firmar en el caso de aprobar vuestra Gran Logia este esfuerzo cooperativo para promover el bienestar de la Masonería en China. En el caso de optar por unirse con nosotros en esta empresa, haced el favor de firmar el convenio adjunto y devolvermelo, y tendré mucho gusto en enviarlo a nuestros amigos en el extranjero a fin de que puedan firmarlo, y luego haré que se lo os devuelva para los archivos de esa Gran Logia.

Para vuestra información, os participo que el representante de Massachusetts en dicha Junta será el

Worshipful Thurston R. Porter,
Deputy District Grand Master,
Massachusetts Constitution,
248 Kiangse Road, Shanghai, China.

Con recuerdos cordiales y saludos fraternales,

(Fdo.) CURTIS CHIPMAN,
Gran Maestre.

Adjunta a dicha carta venía un proyecto del siguiente tenor:

Nosotros, como representantes de las Grandes Logias de Inglaterra, Escocia, Irlanda, Massachusetts e Islas Filipinas, deseando fomentar las relaciones armoniosas en el progreso de una alta norma de Masonería en el norte de China, basado en los intereses de la Francmasonería como institución universal más bien que en los intereses de cualquiera jurisdicción determinada, convenimos por la presente en lo que sigue:

1.o Que se establezca una junta consultiva en el norte de China para el fomento de la armonía y mejor inteligencia entre las Grandes Jurisdicciones que actualmente tienen Logias con carta constitutiva dentro del referido territorio abierto;

2.o Que dicha junta se compondrá de un representante de cada una de las Grandes Jurisdicciones signatarias, nombrándose dicho representante por el Gran Maestre correspondiente, o anualmente o siempre que fuese preciso para llenar alguna vacante;

3.o Que dicha junta elegirá de entre sus miembros un presidente y un secretario. El presidente convocará la junta cuando fuese necesario y presidirá en sus reuniones. El secretario levantará acta de sus reuniones y, después de cada una de éstas, remitirá a cada una de las jurisdicciones firmantes un extracto de dichas actas. La junta podrá asimismo adoptar el reglamento que crea conveniente para el despacho de sus asuntos;

4.o La junta se reunirá mediante convocatoria de su presidente para tratar de los asuntos que afecten los mejores intereses de la Masonería en general dentro del territorio del Norte de China;

5.o La junta votará sobre cualquier asunto de gran importancia que afecte a la norma actual o futura de la Masonería, y cada representante tendrá derecho a un voto;

6.o Las jurisdicciones signatarias convienen en no adoptar ninguna medida importante que afecte a la Masonería en el norte de China sin tener debidamente en cuenta las recomendaciones de la mayoría de la junta según quedan expresadas por sus votos;

7.o Se conviene y entiende, además, que cualquiera de las Grandes Jurisdicciones podrá darse de baja y ser relevada de cualquiera obligación que hubiese contraída a raíz del presente convenio, mediante notificación con seis meses de anticipación a cada una de las Grandes Jurisdicciones signatarias.

Convencidos de que este convenio ha de producir resultados beneficiosos, fomentado relaciones más estrechas entre las jurisdicciones signatarias y que contribuirá también al bienestar de la Francmasonería, lo hemos firmado y sellado con los de nuestras respectivas Grandes Logias.

La primera impresión que causa la proposición de establecer una Junta Consultiva sobre Asuntos Masónicos en el Norte de China es que la marcha de los asuntos masónicos por aquellos valles no es lo que debiera ser. De otro modo no se comprende semejante proposición. Esta mera consideración ha sido más que suficiente para que vuestro Gran Maestre haya ido a examinar personalmente la marcha de los asuntos masónicos en lo que respecta a la logia Amity No. 106 en Shanghai, China. Teníamos que emplear al rededor de dos semanas para este viaje a China y por este tiempo abandonar otros deberes, masónicos y no masónicos, en Manila; pero creímos necesaria nuestra marcha. Quisimos estudiar sobre el mismo terreno la necesidad de establecer una Junta Consultiva sobre asuntos masónicos en China y dar a dicha proposición de la Gran Logia de Massachusetts toda la seria consideración que se merece. De un examen personal y después de varias conferencias también personales sobre este asunto con varios hermanos en Shanghai y también en Nanking, no hemos encontrado que exista nada que signifique entorpecimiento u obstáculo a la marcha natural y progresiva de los asuntos masónicos en aquellos valles y que justifique la proposición

de la Gran Logia de Massachusetts.

Al contrario, y volvemos a repetir, nosotros, los masones de la jurisdicción de la Gran Logia de las Islas Filipinas, debemos estar muy orgullosos de la labor excelente por encima de toda ponderación que los hermanos de la logia Amity No. 106 están realizando en aquellos valles. Son muy cuidadosos en la selección de sus miembros, activos en todas sus empresas, cumplidores de sus deberes y conocedores de todas las leyes y regulaciones masónicas. Poseen un tacto y un don de gentes tan admirable que, no solamente no han dado motivos a roces o malquerencias entre hermanos de diferentes jurisdicciones, sino que su labor de acercamiento ha producido mayor compenetración y mucha mejor mutua inteligencia entre todos. Por tanto, podemos con la mayor confianza y seguridad descansar en su lealtad y fidelidad masónicas, en su competencia y sentido de responsabilidad en todo lo concerniente a nuestra Institución y al honor y buen nombre de nuestra Gran Logia.

¿A qué obedece, pues, la proposición para establecer una Junta Consultiva en China? El párrafo primero del propuesto convenio dice los siguiente:—

1.o Que se establezca una junta consultiva en el norte de China para el fomento de la armonía y mejor inteligencia entre las Grandes Jurisdicciones que actualmente tienen Logias con carta constitutiva dentro del referido territorio abierto.

Este primer párrafo dice que el objeto es promover la armonía y la mejor inteligencia entre las Grandes Jurisdicciones que tienen logias en aquellos valles. Y decimos nosotros que esta armonía y buena inteligencia siempre han existido y continúan existiendo entre dichas Grandes Jurisdicciones. No hay el menor desacuerdo entre ellas y, en lo que a nosotros respecta, nunca hemos dado lugar a que se dude de nuestros mejores deseos de conservar siempre y en todo tiempo esta armonía y buena inteligencia. Nuestros hermanos de la Logia Amity No. 106 están observando esta misma política. Y de todos modos, la armonía se promueve mejor en un ambiente de mutua y natural cordialidad libre de toda cortapisa que obstruya la libre manifestación de nuestras ideas y de nuestros sentimientos.

Los párrafos cuarto y quinto dicen:—

4.o La junta se reunirá mediante convocatoria de su presidente para tratar de los asuntos que afecten los mejores intereses de la Masonería en general dentro del territorio del Norte de China;

5.o La junta votará sobre cualquier asunto de gran importancia que afecte a la norma actual o futura de la Masonería, y cada representante tendrá derecho a un voto.

Presumimos que la intención es hacer que esta Junta resuelva todos los casos referentes al establecimiento de nuevas logias en el territorio de China. China, como es de conocimiento de todos los masones, es un territorio abierto a todas las jurisdicciones regulares, y si actualmente tan solo trabajan en dicho territorio cinco o seis jurisdicciones, nadie puede asegurar que mañana trabajen en el mismo siete, ocho o más. El hacer que ahora las cinco jurisdicciones de Inglaterra, Escocia, Irlanda, Massachusetts y Filipinas establezcan dicha Junta Consultiva a nada práctico conduce o puede conducir, puesto que nadie puede impedir que en lo futuro, o mañana mismo, establezcan logias en dicho territorio otras Grandes Jurisdicciones, cuya política sobre este extremo no podemos conocer de antemano. Por tanto, no sabemos si ellos se conformarían o no con este proyecto o si se sumarían o no a los acuerdos que tome dicha Junta Consultiva. Si no estuvieren conformes, a nada práctico hubiera conducido el establecimiento de dicha Junta Consultiva en China. No habría unanimidad de acción ni de propósito.

Además, no parece sino que las cinco Grandes Logias de Inglaterra, Escocia, Irlanda, Massachusetts y Filipinas, al establecer dicha Junta Consultiva en China, quieren asumir un mandato sobre asuntos masónicos en dicho territorio como para definir la política que se debe adoptar en el mismo, cuando dicho mandato no los ha sido conferido en un convenio masónico internacional por todas las Grandes Logias regulares reconocidas en el mundo. ¿No sería esto causa más que suficiente para que, en lugar de promover la armonía entre diferentes jurisdicciones masónicas, sea motivo para censuras o desacuerdos entre las mismas?

Y es que, además, algunas jurisdicciones podrían interpretar el convenio propuesto como el deseo de las Grandes Logias de Inglaterra, Escocia, Irlanda, Massachusetts y Filipinas de ejercer una velada dictadura masónica en el territorio de China, cosa que debemos evitar si hemos de conservar el espíritu que hasta ahora informa nuestra institución.

Si la Junta va hacer una especie de gobierno supremo, entonces no es propio el término o la palabra consultiva.

No parece sino que la Junta Consultiva es realmente una Gran Logia o que tiene las prerrogativas de una Gran Logia sin sus responsabilidades consiguientes.

El párrafo sexto dice:—

6.o Las jurisdicciones signatarias convienen en no adoptar ninguna medida importante que afecte a la Masonería en el norte de China sin tener debidamente en cuenta las recomendaciones de la mayoría de la junta según quedan expresadas por sus votos.

Si el objeto de dicha proposición de establecer una Junta Consultiva es hacer que la misma determine la política que se deba seguir, en los asuntos masónicos, en China, me temo que con esto se coarte de algún modo nuestra libertad de acción, pues, si necesariamente hemos de atenernos a lo que se acuerde por dicha Junta Consultiva, renunciaríamos con ello a parte de nuestra propia soberanía masónica. No estamos dispuestos a recomendar que esta Gran Logia abdique parte de sus funciones de este modo. Se podría decir que los acuerdos de la Junta Consultiva no tendrían el carácter de obligatorios para ninguna de las Grandes Jurisdicciones signatarias, y sí solamente tendrían a ilustrar a las cinco Grandes Jurisdicciones en cuanto a la política que deberían seguir en China. Si esto es así, implícitamente reconoceríamos que las referidas cinco Grandes Jurisdicciones de Inglaterra, Escocia, Irlanda, Massachusetts y Filipinas necesitan de la ayuda de un mentor que les aconseje en todo lo referente a sus asuntos masónicos en el territorio de China. Y la mera enunciación de esta premisa trae implícitamente la admisión de que dichas Grandes Jurisdicciones, o algunas de ellas, o algunos de sus ilustres representantes, no han obrado siempre, en el pasado, con discreción y tino en la administración de sus asuntos masónicos en China. Seríamos injustos con nosotros mismos y con nuestros hermanos de la Logia Amity No. 106 si nosotros diésemos lugar a que se afirmara semejante cosa. En lo que respecta a la Gran Logia de las Islas Filipinas, hacemos constar de una manera clara y terminante que siempre hemos obrado con cautela y después de una inteligente consideración y maduro estudio en la administración de todos nuestros asuntos y problemas, no solamente en China, sino también en cualquiera otra parte de nuestra jurisdicción masónica.

Parece extraño que la propuesta Junta Consultiva se limite tan solo al norte de China. No se explica por qué se excluyen los territorios del sur y del centro de China, si de todos modos se cree que dicha Junta Consultiva habrá de producir algún beneficioso resultado para los intereses masónicos.

Mucho nos tememos que la propuesta Junta Consultiva, lejos de ser un instrumento para promover la mejor inteligencia entre las referidas Grandes Jurisdicciones, sea motivo de constantes roces y desacuerdos. No siempre se puede complacer a todos y es muy difícil que en cualquier

cuerpo deliberativo se obtenga siempre unanimidad de pareceres.

Somos de parecer que es mucho más práctico y razonable seguir el espíritu que informa nuestra propia constitución. En el párrafo 130 se exige que la recomendación de la logia con carta constitutiva más próxima o más accesible se acompañe en el caso objeto de las disposiciones de dicho párrafo. Por aquello de que donde hubiere la misma razón debe haber la misma disposición, según aforismo jurídico bien conocido, debemos decir también que para todos aquellos casos que sean de trascedentales resultados para la administración de nuestros asuntos masónicos en China, la recomendación o los puntos de vista de nuestros hermanos de la Logia Amity No. 106 en Shanghai, China, deben ser consideradas y tenidas en cuenta.

Por las consideraciones arriba mencionadas, somos de parecer que la Gran Logia de las Islas Filipinas no debe ser parte en dicho proyecto propuesto por la Gran Logia de Massachusetts.

LA LOGIA NANKING

Una de los detalles más pintorescos de nuestra visita a China fué la invitación que recibimos para ir a Nanking, la capital de la República.

Acompañados por varios hermanos, en Nanking estuvimos visitando sus parajes más antiguos y también sus más modernas construcciones. Hicimos una peregrinación al mausoleo del Dr. Sun Yat Sen que, como es de conocimiento general, constituye ahora una de las maravillas artísticas del mundo.

Como quiera que no es nuestro deseo convertir este mensaje en una crónica de viajes omitiremos detalles de los sitios a que fuímos llevados y sólo diremos que allá al pié del monumento del Dr. Sun Yat Sen depositamos una corona de flores como humilde y sencilla ofrenda ofrecida por los hermanos de la jurisdicción de la Gran Logia de las Islas Filipinas al padre y fundador de la República China. De esto hablaremos otra vez en capítulo separado.

En Nanking un grupo de hermanos se nos acercó pidiendo audiencia a fin de recoger y cambiar impresiones con nosotros sobre nuestra actitud en cuanto al establecimiento de una logia en Nanking bajo la obediencia y jurisdicción de la Gran Logia de las Islas Filipinas. Aceptamos esta audiencia toda vez que esta Gran Logia, en su última reunión, dejó abierta esta cuestión a sugestión de nuestro Ilustre Gran Maestre entonces, el Muy Ilustre Hermano Larkin.

Después de una larga conferencia recogimos la impresión de que no era justo ni caritativo denegar a aquellos hermanos lo que con tantas ansias deseaban.

No encontramos ningún motivo de por qué no se les debía conceder una dispensa y fuímos lo bastante francos para decirles que cualquier nueva solicitud sería estudiada por nosotros bajo todos sus puntos de vista y circunstancias del caso.

El territorio chino es un territorio abierto y en la capital de la misma república no existe actualmente ninguna logia masónica.

Fué una respetable figura china, uno de los más conocidos caudillos de aquella república el que en uno de los banquetes ofrecidos a nosotros se mostró tan interesado en insuflar en su pueblo el espíritu de nuestros ideales que allí mismo sugirió que nuestros libros, nuestros rituales, todo lo que se refiere a nuestra institución se tradujera al lenguaje del pueblo para que su beneficiosa influencia se dejara sentir en todos aquellos rincones.

Hemos estudiado bajo todos sus aspectos esta cuestión del desarrollo y desenvolvimiento de la Masonería en China y creemos sinceramente, como ya dijimos antes, que lejos de poner obstáculos a esto, debemos alentar a todos para que la Masonería se desarrolle allá más ampliamente, para que así sea aun más efectiva.

El pasado mes de Diciembre recibimos una solicitud de diez y seis hermanos de Nanking, de diferentes nacionalidades y pertenecientes a diferentes jurisdicciones, para que se les expida bajo dispensa una carta a fin de establecer una logia bajo nuestra jurisdicción en aquellos valles. Teniendo en cuenta que esta Gran Logia en su pasada reunión acordó claramente que la resolución entonces adoptada no debería ser considerado como un precedente y que no debería ser tenida como un obstáculo para cualquier otro paso ulterior que su Gran Maestre o esta Gran Logia quisiera adoptar después, recibimos esta solicitud para estudiarla según los hechos y los datos que personalmentse hemos recogido en nuestra visita hecha allá, según dijimos antes. La solicitud venía acompañada de todos los requisitos formales que exige nuestra constitución y venía favorablemente recomendada por voto unánime de los miembros de la Logia Amity No. 106.

Por las razones ya apuntadas arriba nos decidimos a otorgar la carta que bajo dispensa se pedía y desde entonces quedó organizada, aunque todavía bajo dispensa la primera logia masónica en los valles de Nanking, ahora la capital de la vecina república de China.

Ahora y de acuerdo con nuestra constitución los hermanos de aquella logia presentan su petición para la expedición de su correspondiente carta constitutiva, adjuntando todos los papeles y documentos pertinentes al caso.

Su petición está endosada al comité correspondiente-quien informará directamente a esta reunión sobre sus recomendaciones.

OFRENDAS FLORALES

Oficialmente como Gran Maestre de la Gran Logia de las Islas Filipinas ofrendamos en tres distintas ocasiones coronas de flores en nombre de los hermanos de esta Gran Jurisdicción.

Fué la primera vez cuando en el día de la asamblea de maestros masones de la provincia de Cavite inauguramos la convención yendo a pié en procesión al monumento de los Trece Mártires y depositamos ahí una corona de flores. La vida de estos trece mártires de Cavite está íntimamente relacionada con nuestra historia patria y al mismo tiempo con la historia de la Masonería filipina. Nueve de ellos eran masones y murieron por sostener y defender los principios de la Masonería. Su muerte trágica fué la reafirmación de los ideales masónicos en nuestro suelo.

La segunda ocasión en que hicimos una ofrenda de flores en nombre de los miembros de esta Gran Jurisdicción fué cuando en Nanking, China, visitamos el mausoleo del padre y fundador de la República china, el Dr. Sun Yat Sen. Es de todos bien conocido que los ideales que este ilustre personaje defendiera para establecer los verdaderos principios de la democracia en China tienen sabor eminentemente masónico. Sus escritos, sus obras, sus predicaciones están impregnados de los altos y desinteresados ideales que sustentamos.

Y fué la tercera vez cuando visitamos en Octubre pasado la logia Batangas No. 35. Antes de principiar los trabajos, depositamos una corona de flores al pié del monumento del hermano Apolinario Mabini en Batangas. Al igual que muchos de sus hermanos contemporáneos, Mabini debió mucho de su ilustración y cultura a las enseñanzas de la Masonería, a tal extremo que admirados algunas autoridades americanas por la lucidez de sus argumentos

en las varias controversias que sostenía con ellos, indagaron de dónde había adquirido el hermano Mabini aquel caudal de conocimientos que tan alto ponían su nombre de estadista, y se les informó que todo lo debía Mabini a su educación y cultura masónica y que la Masonería fué su mejor maestra que le había preparado y capacitado para aquella lucha de ideas. El ideal masónico fué su mejor mentor.

El simbolismo de estos actos es inspirador. Recordar a los muertos es para los vivos tomar alientos y no desfallecer en sus múltiples actividades. La estela de sus virtudes nos guía en nuestras empresas, el monumento espiritual de su obra gigantesca es el faro de luz inextinguible que nos señala al camino en los tempestuosos mares de la vida.

Es en este espíritu como depositamos reverentes ofrendas florales en nombre de los miles de masones de esta Gran Jurisdicción ante aquellos que han dado carne de realidad y alientos de vida a los ideales de nuestra augusta y honorable fraternidad.

UNA PLANCHA CONMEMORATIVA

Por esto mismo acogimos con grandes entusiasmos la idea feliz de varios hermanos que venían con nosotros en nuestro viaje a las logias del Sur sugiriéndonos el que se fije una plancha conmemorativa en el mismo lugar en donde nuestro héroe, el hermano José Rizal, levantó su choza de desterrado en Dapitan.

Cualquiera que haya estado en aquel lugar de su histórico exilio habrá observado que allá no hay, no existe, nada que tuviera relación con nuestro hermano Rizal en su carácter de masón. Allá estuvimos con la comitiva que viajábamos por el Sur en la madrugada del 25 de Abril de 1932. Estuvimos algunas horas. En aquel sitio se levanta ahora un bonito parque y es uno de los lugares más pintorescos de nuestro país.

Entre todos los hermanos que viajamos por el Sur se acordó que se preparara una plancha conmemorativa con el nombre de los hermanos que allá estuvimos y el de sus respectivas logias para fijarlo en aquel sitio como recuerdo de nuestra masónica peregrinación a aquel lugar. Y así procedimos.

En los talleres de nuestro hermano Doroteo Trinidad se preparó la plancha y una fotografía de la misma se acompaña a este informe como apéndice "J".

Este hermoso pensamiento del Hermano Rizal sobre la Masonería se lee en parte conspícua de la plancha:—

"Los masones no deben descansar mientras la tierra aliente un tirano, mientras la noche recoja en sus ecos las quejas del oprimido, mientras haya esclavos, mientras haya opresores."

—DIMAS-ALANG (José Rizal).

La logia Mount Apo No. 45 se encargó de preparar la columna en donde se ha fijado la plancha como también de colocarla en el parque de Rizal en Dapitan.

EL BAGUIO EN JOLÓ

De todos son bien conocidos los desastrosos efectos que causó entre varios de nuestros hermanos en Joló el baguio del 29 de Abril del año pasado. Para ayudarles de alguna manera y aliviarles de aquella desgracia en lo que podíamos, expedimos una carta circular el día 17 de Mayo de 1932 apelando a la caridad de los hermanos de esta Gran Jurisdicción. Esta circular es del tenor siguiente:

17 de Mayo de 1932.

A los Venerables Maestros, Vigilantes y demás Miembros de las Logias de esta Obediencia.

Queridos Hermanos:

Indudablemente os habéis enterado por la prensa y de otro modo que el 29 de Abril pasado se desfogó en la isla de Joló un temporal destructor, causando destrozos horribles de cuya extensión casi no podemos formarnos idea adecuada. Se da parte de pérdidas importantes en vidas y propiedades en el pueblo de Joló el cual, siendo como es asiento de nuestra Logia Bud Daho No. 102, es la avanzada meridional de la Masonería en el Archipiélago Filipino. No es más que natural que nos preocupe la suerte de nuestros Hermanos allí y nos alegramos que de las noticias recibidas resulta que ninguno de nuestros Hermanos en la región desolada haya muerto o sufrido graves heridas como consecuencia del temporal. Sin embargo, todos han sufrido daños materiales de mayor o menor cuantía, lo que en estos tiempos de crisis económica puede traer consigo la ruina. Uno de nuestros principales deberes es socorrer a los necesitados, y cuando éstos son Hermanos Masones, se hace más apremiante nuestro deseo de cumplir con dicho deber.

En su consecuencia, el Gran Maestre que suscribe invoca vuestros sentimientos fraternales y ruega a esa Logia contribuya su óbolo para el socorro de aquellos Masones de Joló que han sufrido pérdidas materiales a raíz de la calamidad a que nos referimos. Las cantidades deben enviarse al Gran Secretario el cual se encargará de dar razón y cuenta de las mismas y de su envío a Joló donde un comité especial las distribuirá equitativamente entre los damnificados.

En la seguridad de que habéis de responder a esta súplica, encarezco que la resolución correspondiente se adopte pronto y que la contribución de esa Logia sea generosa

Sincera y fraternalmente vuestro,

ANTONIO GONZALEZ, *Gran Maestre.*

Los hermanos no se sintieron insensibles a esta apelación que los hacíamos y conseguimos reunir la cantidad total de ₱833.22.

Esta cantidad se envió a la Logia Bud Daho No. 102 para su disposición.

EL COMITÉ ESPECIAL PARA ATENDER A LOS HERMANOS QUE VIENEN A MANILA

Con fecha 1.o de Junio de 1932 expedimos una carta circular del tenor siguiente:

Manila, 1.o de Junio de 1932.

A todos los Masones de la Jurisdicción de la Gran Logia de las Islas Filipinas.

Salud:—Durante mis visitas a varias Logias de provincias y después de algunas entrevistas con algunos de sus Miembros me he convencido que es de absoluta y perentoria necesidad crear en esta Gran Logia un Comité cuyos Miembros estén siempre a disposición de aquellos de nuestros Hermanos de provincias que tuvieren que venir a Manila para evacuar o gestionar algunos asuntos, ya masónicos o ya personales.

Muchos vienen a Manila por primera vez y no pocos vienen sin tener quien les ayude o les haga más fácil o menos trabajosa la gestión que tuvieren entre manos.

Estamos todos para el mejor servicio de nuestros Hermanos y es verdaderamente una lástima, por no decir otra cosa, que por falta de alguno que les guíe, nuestros Hermanos de provincias se encuentren a veces con no pocas dificultades en la evacuación de sus asuntos en Manila.

Para ayudar a estos Hermanos y, al mismo tiempo, hacerles más placentera su estancia entre nosotros, creo de mi deber crear como por la presente creo, un Comité Especial compuesto de los siguientes Hermanos: Ven. Hmno. Aurelio Diego Rosario, Presidente; Ven. Hmno. Edward M. Masterson, Miembro; Ven. Hmno. Joaquín García, Miembro; Ven. Hmno. Braulio M. Epino, Miembro; Ven. Hmno. Ramón Mendoza, Miembro, cuyos deberes serán los de atender a todos los Hermanos que tuvieren necesidad de que se les ayude o se les guíe en Manila en la gestión de los asuntos que tuvieren que evacuar aquí, facilitándoles los datos o informes que necesiten y poniéndoles en contacto con todos aquellos de nuestros Hermanos de quienes necesitasen para el mejor éxito de sus gestiones

Se ruega encarecidamente a todos los Hermanos de provincias que vinieran a Manila se pongan inmediatamente en comunicación personal con este Comité en las Oficinas de la Secretaría de esta Gran Logia, en la seguridad de que los Miembros del mismo se ofrecerán gustosos a ayudarles en sus gestiones.

Muy fraternalmente,

ANTONIO GONZALEZ, *Gran Maestre.*

Esta circular habla por sí misma. No queremos que nuestros hermanos de provincias cuando vienen a Manila se vayan con la impresión de que nosotros, los de Manila, no hemos hecho nada por ayudarles en sus necesidades.

Esta no es más que una justa reciprocidad a las atenciones que recibimos los de Manila de los de provincias en cuanto llegamos a su jurisdicción territorial.

Estamos aquí para el servicio de nuestros hermanos, y la creación de este comité se debe a nuestros deseos de que este servicio sea más efectivo y se deje mejor sentir en todas sus variadas manifestaciones.

Según el informe sometido por el comité han sido muchos

los casos que ha atendido y que ha despachado con gran contento y satisfacción de los interesados.

Recomendamos que este comité para atender a los hermanos que vienen a Manila sea en lo futuro uno de los comités especiales de esta Gran Logia. Así lo reclaman los intereses de la Fraternidad.

(Omitimos los capítulos sobre Dispensas y Permisos concedidos y Enmiendas de Estatutos aprobados.)

TRADUCCIÓN DE LOS RITUALES AL DIALECTO LOCAL

En muchas ocasiones se me han presentado resoluciones y peticiones sugiriendo el uso de los dialectos locales en nuestras diferentes ceremonias ritualísticas, alegando que habría mejor inteligencia en cuanto al significado de nuestros rituales y del espíritu que los informa, traduciendo los mismos al dialecto de cada localidad o de cada región.

Muchos hermanos y logias se han opuesto a la traducción de los rituales al dialecto local bajo el fundamento de que traería consigo muchas confusiones y que nadie podría garantizar la exactitud de la traducción en vista de los diferentes dialectos que poseemos en la actualidad, además de que esto no es necesario toda vez que un masón de esta jurisdicción debe saber necesariamente el castellano o el inglés.

Conociendo como conocemos la importancia de este asunto lo hemos endosado para su debido estudio y consideración a los Custodios del Trabajo. Este comité está integrado por los Muy Venerables Hermanos Julián Balmaseda y Edward M. Masterson, nuestros Grandes Instructores, y el Venerable Hermano Felipe Tempongko, que ha estado desempeñando con anterioridad y por bastante tiempo el puesto de Gran Instructor de esta Gran Logia. Como quiera que el párrafo 101 de nuestra constitución terminantemente dispone que será deber de los Grandes Instructores enseñar el ritual y el trabajo esotérico y como quiera que esta cuestión, de la traducción de los rituales, tiene íntima relación con dicho trabajo de los Grandes Instructores, hemos creido prudente saber antes de los Custodios del Trabajo, su parecer y su recomendación al efecto. Además, creemos que los Custodios del Trabajo tienen bajo su cargo todo lo referente a esta materia.

Con fecha 12 de Diciembre de 1932, los Custodios del Trabajo me presentaron el siguiente informe que hacemos parte integrante de este Mensaje. Dice así:

Manila, 12 de Diciembre de 1932.

Muy Ilustre Gran Maestre
de la Gran Logia de las Islas Filipinas,
Manila.

Muy Ilustre Señor:—Respecto a las sugestiones hechas por algunos Hermanos y los acuerdos aprobados por las diferentes asamblea regionales y provinciales de Maestros Masones, pidiendo se traduzcan a los dialectos los rituales usados en esta Gran Jurisdicción, los Custodios del Trabajo a los cuales han sido pasados dichas sugestiones y acuerdos, respetuosamente presentan la recomendación que sigue:

Que se traduzcan a los dialectos solamente los rituales usados en ceremonias públicas a que se invita a los profanos: *Entendiéndose, sin embargo,* Que antes de aceptarse como oficial cualquiera de dichas traducciones, la misma deberá ser revisada y aprobada por tres o más Maestros Masones que posean las condiciones necesarias para juzgar los méritos de dicha traducción, y luego aprobada por el Gran Maestre, mediante recomendación de los Custodios del Trabajo; *Y entendiéndose, además,* Que no se debe autorizar la traducción de los rituales que se usan al conferir los grados, siquiera por ahora.

Fraternalmente,

J. C. BALMASEDA,
E. M. MASTERSON,
FELIPE TEMPONGKO,
Custodios del Trabajo.

Concurrimos en un todo con este informe de los Custodios del Trabajo. Creemos que solamente se debería traducir al dialecto local aquellos rituales que pueden leerse o recitarse ante el público profano y, no los otros, por la simple razón de que todo masón de la jurisdicción de la Gran Logia de las Islas Filipinas debe necesariamente conocer el castellano o el inglés. La idea envuelta en esta proposición de traducir los rituales a los dialectos locales es la de que el público profano que tenga acceso a las diferentes ceremonias públicas permitidas por nuestros reglamentos conozca de una manera inteligente su significado. No siempre todos los que asisten a estas ceremonias públicas tienen un conocimiento cabal del castellano o del inglés y, en estos casos, sería necesario echar mano del dialecto local para la mejor comprensión de las ceremonias por el público.

La última parte del informe del Comité de los Custodios del Trabajo al efecto de que la traducción debe estar antes debidamente aprobada por los mismos y visada por el Gran Maestre es para garantizar la debida traducción del ritual en cada caso.

EL GRADO DE EX-VENERABLE MAESTRO

Poca o ninguna atención hemos dado hasta ahora al párrafo 324 de nuestra constitución que habla de este grado. Dice literalmente:

"Esta Gran Logia no reconoce grado de Ex-Venerable Maestro conferido por cualquiera autoridad no ejercida bajo una Gran Logia legítima, reconociendo únicamente la Orden de aquel nombre, según existe en las ceremonias inherentes a la toma de posesión del Venerable Maestro electo de una Logia con carta; la cual Orden solamente se conferirá por una asamblea de Venerables o Ex-Venerables, no menos de tres en número, que la hayan recibido regularmente. La recepción del grado de Ex-Venerable Maestro es una condición previa a la toma de posesión. De conformidad con las costumbre, el Venerable Maestro electo, siempre que sea practicable recibirá el grado en la forma aquí dispuesta, pero puede tomar legalmente posesión del cargo sin haber recibido dicho grado."

Si bien es verdad que en el último párrafo de dicha disposición transcrita se dice terminantemente que cualquier Venerable Maestro electo puede tomar legalmente posesión de su cargo aun sin recibir el grado de Ex-Venerable Maestro, sin embargo, sería ventajoso para los intereses de nuestros miembros que la recepción de este grado, sin ser una condición previa a la toma de posesión, se haga de conformidad con un ritual que se adopte oficialmente por esta Gran Logia.

En muchas grandes jurisdicciones hermanas se confiere este grado según sus propios rituales; pero en esta Gran Jurisdicción de la Gran Logia de las Islas Filipinas no tenemos hasta ahora ningún ritual a este efecto. No encontramos ninguna razón para que prescindamos de una ceremonia tan bien admitida y reconocida por otras soberanías masónicas y creemos sinceramente que ningún mal se seguirá si adoptamos en esta Gran Jurisdicción algún ritual para conferir el grado de Ex-Venerable Maestro.

Pudiera suceder, si es que no ha sucedido ya, que algunos de nuestros Venerables o Ex-Venerables se encuentren en una jurisdicción masónica que practica esta ceremonia, y, necesariamente y como consecuencia del hecho de que en esta Gran Jurisdicción de la Gran Logia de las Islas Filipinas se desconoce hasta ahora este grado, dicho Venerable o Ex-Venerable tiene que abandonar el taller o la logia en que se confiere dicho grado, lo que indudablemente significa para él un bochorno o un desaire. Esto se evitaría si el Venerable o Ex-Venerable pudiera justificar que él posee el grado de Ex-Venerable Maestro.

Creemos también que se daría mayor solemnidad e importancia al cargo de Venerable si, cumpliendo con las insinuaciones del transcrito párrafo 324 de nuestra constitución, le hacemos entrega de su cargo previa las ceremonias del grado de Ex-Venerable Maestro.

Por estas razones creimos oportuno expedir el día 29 de Diciembre de 1932 una carta circular cuyo tenor literal es como sigue:

CARTA CIRCULAR DEL GRAN MAESTRE

A los Venerables Maestros, Vigilantes y demás Miembros de todas las Logias de esta Gran Jurisdicción.

Salud:—Deseando el que firma que se adopten en esta Gran Jurisdicción las disposiciones necesarias para poder conferir en la misma el grado de Venerable Maestro pasado, de conformidad con las disposiciones del párrafo 324 de la Constitución de esta Gran Logia, queda nombrado por la presente un Comité integrado por el Muy Ilustre Hmno. Newton C. Comfort, el Muy Ilustre Hmno. George R. Harvey y el Ven. Hmno. Leo Fischer, con el encargo de redactar los reglamentos y ritual correspondientes y someterlos al que suscribe antes de la Reunión Anual de 1933.

En testimonio de lo cual, la firmamos y sellamos con el de esta Gran Logia, hoy 29 de Diciembre de 5932 (A. L.), o sea, 1932 (A. D.).

ANTONIO GONZALEZ, *Gran Maestre.*

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

De conformidad con este nombramiento los miembros del comité prepararon un ritual bastante sencillo que ahora sometemos para vuestra consideración y aprobación consiguientes.

En el caso de que esta convención tenga a bien aprobar este ritual, es nuestro deseo que en esta misma Gran Comunicación conferíamos este grado a todos los Venerables y Ex-Venerables presentes.

EL VIGÉSIMO ANIVERSARIO DE LA FUNDACIÓN DE LA GRAN LOGIA

El 15 de Julio de 1932, a propósito de la celebración del vigésimo aniversario de la fundación de la Gran Logia, expedimos una circular del tenor siguiente:

Manila, I. F., 15 de Julio, 1932.

A los Venerables Maestros, Vigilantes y demás Miembros de las Logias de esta Obediencia.

Salud:—Hace dos décadas, los caudillos de los Masones de las tres Logias que en aquel entonces funcionaban en las Islas Filipinas bajo la jurisdicción de la Gran Logia de California, o sea, la Logia Manila No. 342, la Cavite No. 350 y la Corregidor No. 386, llegaron a la conclusión de que ya había llegado el momento para fundar una Potencia masónica soberana en estas Islas. Impulsados por aquel espíritu emprendedor que el pueblo americano siempre ha demostrado en su avance hacia el oeste, resolvieron separarse de la Masonería californiense que tanto cariño les inspirara, y echar los cimientos de la primera Gran Logia soberana en esta parte del mundo. Se presentaron obstáculos y dificultades sin cuenta, pero aquellos leales Masones, sin vacilaciones ni desmayos, siguieron trabajando hasta el 19 de Diciembre de 1912, fecha esta en que la Serenísima Gran Logia de Masones Libres y Aceptados de las Islas Filipinas nació en esta ciudad de Manila. La historia nos relata como se desarrolló, como se conquistó no solamente el reconocimiento de la Masonería regular de todos los países del mundo sino también la buena voluntad de los Masones que trabajaban en esta tierra bajo la obediencia del Grande Oriente Español, y como dicho pequeño grupo de tres logias siguió creciendo hasta estos momentos en que lo vemos convertido en una Gran Logia universalmente reconocida que cuenta con 104 logias. La gloriosa historia de nuestra Gran Logia nos llena de orgullo y satisfacción y conceptuamos como un gran honor el militar bajo su bandera. Es, pues, nada más que procedente que observemos con la solemnidad conveniente el vigésimo aniversario de fecha tan histórica. Dejamos a la discreción de cada Logia en que consistirán dichos actos y si han de ser sencillos o espléndidos. Sugerimos, sin embargo, que las Logias de la ciudad de Manila y provincias limítrofes se unan a la Gran Logia en su observancia del referido aniversario, para la cual ya se están haciendo los preparativos convenientes.

Habiéndose celebrado la reunión preliminar para la formación de nuestra Gran Logia el 17 de Noviembre de 1912, nuestras Logias podrán celebrar el vigésimo aniversario de su nacimiento en cualquiera fecha desde el 17 de Noviembre hasta el 19 de Diciembre de 1932. Los dignatarios de la Gran Logia celebrarán el referido aniversario el 17 de Noviembre de este año.

Se encarece a los inspectores de Logias en provincias comuniquen con sus Logias acerca de este asunto y les den todos los consejos y la ayuda que fuesen necesarios.

Fraternalmente,

ANTONIO GONZALEZ, *Gran Maestre.*

El motivo y los fines de dicha celebración se hallan contenidos en un artículo publicado por vuestro Gran Maestre como su mensaje mensual en nuestra revista THE CABLETOW del mes de Noviembre de 1932. Por su íntima relación con este acontecimiento lo reproducimos aquí:

(Véase THE CABLETOW, Tómo X, págs. 127-128.)

La celebración de este vigésimo aniversario de la Gran Logia fué sencillamente un glorioso acontecimiento masónico.

Para atender a sus preparativos nombramos a todos los Venerables Maestros de las Logias de Manila y sitios cercanos comité presidido por el Venerable Maestro de la Logia Manila No. 1, Hermano S. R. Hawthorne.

De la labor de este comité ya tienen conocimiento nuestros hermanos. Debido a sus entusiasmos, a sus energías, a su celo y, sobre todo, a su fiel devoción a nuestra Gran Logia, conseguimos que la conmemoración haya sido un completo y brillante éxito. Se calcula que tuvimos en la noche del 17 de Noviembre del año 1932 más de mil hermanos reunidos en este mismo recinto para escuchar el selecto programa preparado para la ocasión.

Para que nuestros hermanos de provincias y también nuestros hermanos en China pudieran oir nuestro programa lo diseminamos por radio. De muchos de ellos tenemos informes que han podido oir distintamente nuestro programa por la estación KZRM. Del Venerable Hermano Mei de la Logia Amity No. 106 recibimos una comunicación al efecto de que hasta allá se oyó claramente nuestro programa.

Es para nosotros motivo de satisfacción saber que hasta el público profano ha recibido y escuchado con interés los diferentes números de la conmemoración de la noche del 17 de Noviembre último, habiendo varios comprendido mejor los verdaderos propósitos que nos animan como masones, como miembros de esta fraternidad augusta y venerable.

(*Continuará*)

Noticiero

De la Logia Biak-na-Bato No. 7

Las ceremonias de Instalación de los nuevos Oficiales, elegidos y nombrados para el año de 1933, como se había anunciado oportunamente tuvo lugar el día 28 de Enero último, en el Templo Masónico de la Escolta, con la asistencia de los Miembros de la Gran Logia que han sido expresamente invitados y una inusitada animación que dió vida y explendidez al acto hasta los últimos momentos.

El programa anunciado para dicha ocasión, de sencillo y modesto como se había propuesto, resultó sin embargo ameno y brillante, apesar de haber sido improvisado causando la admiración de los concurrentes quienes con delirantes aplausos premió todos los números del programa.

La medalla de Past Master fué impuesta por el Ven. Hmno. Salvador Barrios quien improvisó un brillante discurso, siendo contestado con otro tan sentido e impresionante por el Ven. Maestro saliente Hmno. Bartolomé del Rosario.

Exhortación Oportuna

Copiamos a continuación algunos párrafos del "Mensaje" del Ven. Maestro de la Logia Biak-na-Bato No. 7, Hmno. Pedro Hervas, que nos parecen muy oportunos:

Dado a las consecuencias que palpamos a causa del acontecimiento financiero mundial que existe desde bastante tiempo a estas fechas, y aunque financiero, su trastorno es general, como lo dice en todas partes el curso de la vida, en todos sus sentidos y conceptos al escalar la, por consiguiente, tan escabrosa pendiente de la cima de 1934, precisa emprendamos una cruzada extraordinaria. Tenemos que unir todas nuestras buenas voluntades para formar en el campo de batalla, el frente para combatir las trances y percances que tengamos que afrontar empezando todos por la generosidad, ya en el Comercio, en la Industria, en la carrera, arte u oficio, en fin, en todo, todos acompañando a esta virtud de las demás virtudes morales que el caso requiere, "que nos unan las virtudes morales y sociales."

Rompamos la marcha asistiendo a todas las tenidas todas, pues allí hemos de recibir "las instrucciones necesarias para que podamos proseguir la obra."

No nos limitemos a cubicar solamente la piedra; tenemos que labrar, esculpir, imprimir, etc.; magno hermoso ha de ser el monumento que levantemos a la cultura y a la constancia; como MM.·. así hemos de continuar trabajando en el magnífico Edificio que construye y sostiene la Masonería.

Ea, pues, queridos H.H. míos. Sigamos tonificando, estimulando nuestro amor a la Masonería, cumpliendo nuestras obligaciones como estos tiempos exijen.

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

(*Karugtong*)

KUNG PAPANO ANG MAGING AMA

Makaraang sariwain ni María Clara at ni Ibarra ang matatamis na alaala ng maligaya nilang kahapong tigib ng pagmamahalan at pag-asa sa isang maaliwalas na búkas, na kinasisinagan ng mahahalinang pangitain, noong ang binata'y hindi pa naglalakbay; at, makaraang pagtibaying muli ang pag-ibig na iyon sa lilim ng malagong "corona de angel" na bumabalot sa gloryeta sa asotea ng bahay ni kapitan Tiago, na sumasaksi sa mga panibagong sumpaan, ay binasa ng dalaga ang sulat ng pamamaalam, na may mga habilin ng ama ni Ibarra, na ang lalong mahahalagang isipan ay ang mga sumusunod:

> —"Ikaw ay lalake * * * dapat mong alalahanin ang panahong darating at ang iyong mga tungkulin. Dapat mong pag-aralan ang kabatirán sa buhay, bagay na hindi maidudulot sa iyo ng iyong tinubuan, upang sa balang araw ay mapaglingkuran mo siyá * * *."
>
> "* * * Ikaw ay nahaharap sa kapanahunan at ako'y tumatalikod; ang pag-ibig mo'y nangagsisiusbong at ang akin ay isa-isang napapawi na; sumusulak ang init sa iyong dugo at ang pang-lalamig ang pumapasok na sa akin, nguni't gayon man ay lumuluha ka't hindi mo inaalintana ang isang kasalukuyan nang alang-alang sa isang kinabukasang may kapararakan sa ganang sarili mo't sa iyong bayan. * * *"—(Noli, kab. VII.)

Ang mga aral na iyan ay tumutugon sa simulain ng Masonería, na: "Ikagalak kung mayroon kang isang anak, nguni't ipanghilakbot mo ang lagak na itiniwala sa iyo. Hasikin mong matakot sa iyo hanggang sa ika-sampung taong gulang; ibigin ka hanggang sa ika-dalawampu, at igalang ka hanggang sa kamatayan. Hanggang sa ika-sampung taon ay maging gurô ka niya, hanggang sa ika-dalawampu'y maging ama, at kaibigan hanggang sa kamatayan. Pamatahan siya ng magagandang simulain bago ang makias na kilos; maging utang sa iyo ang pagiging matapatin at huwag ang hámak na kakisigan. Gawin mo muna siyang isang lalakeng marangal bago maging matalino."

Kung tayo'y magmamasid sa bulwagan ng mataas at mababang kalipunan, at sa magagara't hámak na tahanan, ay walang salang masasaksihan natin ang maraming kabalintunaang dumurungis sa karangalan at sa kalinisang ugali. Diyan tayo makatatagpô ng mga amá, na upang mapagtakpan ang kamangmangan ng anak sa kakulangan ng aral, ay binabalot ito ng mahahalaga at magagarang bihisang naibibigay lamang ng kayamanan. Nandiyan din ang mga anak, na, sa halip na igalang at pagpitaganan ang magulang ay nilalagdawan ang kapangyarihan nito sa pag-aakalang lalong mahalaga ang matuwid sa pagmamana kaysa tungkuling pagkaanak, kaya't ang pagkatakot, alang-alang at pamimitagan ay mga salitang walang kahulugan, gaya rin naman ng salitang AMÁ, na dapat maging sagisag ng pag-ibig at kapangyarihan ay nagiging isang payaos na tinging lamang. Ang mga ganyang anak na lumaki sa alo at maling pagpapalayaw ng magulang ay isang yagit lamang na nababalot ng mahahalagang bihisang walang naidudulot sa kalipunan at sa bayan kundi mapapait na hiraya't at linsil na kaugalian na naghahantad ng malaking kasiraan ng magulang.

Kung ibabaling naman ang ating mga matá sa mga naglaboy na pinagsungitan ng pagkakataon ay di sasalang makatatagpû tayo ng mga Basilio at Crispin, na dahil naman sa kapabayaan ng isang AMÁ na pinasamá ng katungkulan (cabeza de barangay) na hindi humihingi ng pagtupad sa tungkulin kundi isang pagsasakit sa ikayayaman ng mga nangangaral ng pagpapakadukhâ, ay mga anak lamang na walang naidudulot sa kalipunan kundi isang inang binaliw ng walang pangalang kabangisan, pagduhagi at pagdustâ ng isang P. Salvi na may balabal ng kabanalan. At, sana pa'y walang amang magsisisi, gaya ng pinuno ng mga masasamang loob na kausap ni Elías sa yungib, yaong matandang dahil sa pagtitiwala sa Katarungan ay nawalan ng anak na babae at dalawang anak na lalakeng pinasamá rin ng kamaangan ng isang pamahalaan; niyaong matandang sa gitnâ ng pagngangalit ay nasabi: "Hindi ako sumipot sa maliwanag upang maging AMÁ, kaya't walâ sa akin ang aking mga anak."—(Noli, kab. XLV.)

Ang mga AMÁ na hindi natutong magpala sa anak, gaya ng itinuturo ng Masonería ay walang maipamamanang buti, bagkus malalaking kasiraan na tataglayin ng kanyang mga bunsô hanggang buhay, at sa bibig ng mga taong hindi marunong magsuri'y walang anomang sabihin, ang gaya ng sinabi ng taga-luto ng kura sa kahabag-habag na si Sisa, na

> —"Kay-bubuti ng mga anak ninyo.... Napagkikilalang kayo'y matapat na asawa; ang mga anak ay lumalabas na kagaya ng amâ. * * *"—(Noli, kab. XVIII.)

Ang maging AMÁ ay may malalaking pananagutan: hanggang sa ika-sampung taong gulang, kailangan ngang katakutan ng anak, hindi sa pamamagitan ng parusa, ng banta't kabangisan, pagka't ang ganyan ay walang naidudulot kundi ang pagkamatay ng damdaming pagkahabag ng pusô at pumapawi sa lagablab ng karangalan, sabay sa pagkapawi ng kahihiyan na mahirap nang mapabalik, kundi sa pamamagitan ng aral at magagandang halimbawa, gaya ng maibibigay ng isang matalino't may malasakit na gurô, at sa loob ng panahong iyan ay mapamamatahan ang anak ng magagandang simulain na mag-iilas sa kanya sa gawing magmakisig na madalas umakay sa pagmamalabis. Hanggang sa ika-dalawampung taon, dahil sa mga aral na tinanggap ay mararanasan na ng anak na siya'y may amang pinagkakautangan ng katauhan at nagtataguyod sa ikanunutos ng kanyang kinabukasan, at dahil dito'y pilit makakayag ang kanyang pusô sa pagmamahal at maggiging matapat, mga uring tataglaying walang sala hanggang sa kamatayan, mga uring higit sa maipamamanang kayamanan, niyang ang kislap at taginting ay nakapagtuturo ng maraming kamalian.

ANG KAYAMANAN.

Mga aral ng Masonería tungkol sa KAYAMANAN:

"Kasuklaman ang kasakiman, pagka't ang umibig sa KAYAMANAN ay walang kakamtang bunga, at ang KAYAMANAN ay kapalaluan."

"Itakwil ang kasakiman pagka't iyan ay kapalaluan."—*A. Luna.*

"Ang mithiin ng Masonería ay ang tangkilikin ang paghahari ng pagkakapantay-pantay ng sangkatauhan, laban sa mga hangarin ng kasakiman na nagpapalusog sa sinisipsip na matuwid ng bayan at dinidilig ang kanyang kaligayahan ng luhâ ng mga dukhâ."—*Del Pilar.*

Laban sa ganyang matatayog na aral ng Masonería ay dinggin naman natin si Simoun noong ipinagpaparangalan ang mga lako niyang hiyás:

> —"At tingnan ninyo, tingnan ninyo; dahil lamang sa isa sa mga maliliit na batóng bughaw na ito, na wari'y walang kamalay-malay at di makasasamá sa kanino man, malinis na wari'y buhanging nataanggal sa langit, sa isa lamang nito na ihandog sa ukol na panahon ay nagawa ng isang tao ang ipatapon ang kanyang kagalit, isang magulang na may inaampong kaanak, na wari'y nangulo sa bayan * * * at dahil sa isang munting batô pang gaya nito, mapulang wari'y dugô ng pusô, gaya ng nasang paghihiganti, at kumikislap na gaya ng luhá ng mga ulila'y binigyang laya, ang tao'y nakauwi sa kanyang tahanan, napagbalikan ng amâ ang kanyang mga anak, ng asawa ang kanyang kabyak ng pusô, at marahil ay nailigtas ang isang buung mag-aanak sa isang maralitang sasapitin."—(Filibusterismo, kab. X.)

Diyan, ay buung-buung nalalarawan ang magagawa ng KAYAMANAN sa kamay ng isang taong dinadaya ng pananalig hinggil sa mabuting layunin; ng isang taong isinasadlak ng maiitim na kamalian ng kapuwa sa matigás na talampás ng kabiguan at inaglahi ng madlang kasamaan.

Ang KAYAMANAN ay kumakayag din sa pagpaparangya at umaabot sa guhit na hanggahan ng tunay na pagsampalataya; yaong pagsampalatayang natutungod sa tunay na Dios, na hindi humihiling na paggugulan ng yaman, yaong tunay na Dios na walang hinihiling kundi ang siya'y sambahin nang buong galang at pag-ukulan ng madlang kalinisan sa pamumuhay.

> "Hindi dumadaan ang isang taon na hindi dumadalong may dalang isang orkesta sa malaking kapistahan sa Antipolo; kung naroroon na'y gumugugol ng dalawang *misa de gracia* na kabilang ng maraming gayon ding bumubuu ng tatlong siyam at nang iba pang araw na walang pagsisiyam, at pagkatapos ay naliligo sa batis na pinaliguan ng Birhen." * * * "Ang dalawang misa ay nagkakahalaga sa kanya nang mahigit na apat na raang piso, nguni't mura pa iyon kung itinitimbang sa kaluwalhatiang tinatamô ng Ina ng Dios sa mga kastilyo, kwitis, bomba at mga berso, gaya ng tawag doon, kung tayahin ang kanyang malalaking pakinabang na matatamô sa boong taon dahil sa mga misang iyon."—(Noli, kab. VI.)

Ganyan ang naiuudyok ng KAYAMANAN sa kamay ng mga taong walang minamahalaga kundi ang kabutihang sarili. Ito'y pinatutunayan pa rin ng pakli ng puno ng mga tulisang kausap ni Elías, na:

> —"Mayaman ang sabi mo? Ang mga mayayaman ay walang iniisip kundi ang maragdagan ang kanilang yaman; sila'y nabubulag ng pagmamalaki at pagpaparingal, at sa dahilang karaniwan nang mabuti ang kanilang tayo, lalong-lalo na kung may mga kaibigang makapangyarihan, ay walang isa man sa kanila na nagagambala nang dahil sa mga kaawaawa. Alam kong lahat, sapagka't ako'y naging mayaman."—(Noli, kab. XLV.)

Ang KAYAMANAN, ay isang sangkap na mahalaga't makapangyarihan ng isang malinis na budhing marunong luminap sa kapakanan ng kabutihan; isang sadatang matalim sa kamay ng isang magiting na nakalaang magpakasakit sa ikanunutos ng katauhan; isang biyayang magdudulot ng kaligtasan ng karalitaan.

Nguni't ang KAYAMANAN ay nagagamit din matalim na balaraw, hindi parang isang samá sa paghanap ng kabutihan, kundi parang isang kailangan kung tunay na walâ nang ibang paraan upang ibuwag ang lalong malalaking kasamaan sa ikaliligtas ng sangkatauhan, at sa ipagtatagumpay ng Katarungan.

—"Sa tawag ng masasamang hilig ng mga namamahala ay bumalik ako sa Kapuluang ito, at sa ilalim ng anyong mangangalakal ay linibot ko ang mga bayan-bayan. Sa tulong ng aking yaman ay napasok kong lahat at saan mang gawi ay nakita ko ang pangangamkan sa lahat ng anyong kahalay-halay, minsa'y nakabalatkayo, minsa'y lantad na lantad, minsan ay ganid na nagpapakasawa sa isang katawang patay, na gaya ng ginagawa ng isang buitre sa bangkay, at naitanong ko sa sariling, bakit hindi tumitindi sa kanyang bituka ang kamandag, ang ptomaina, ang lason ng mga libingan upang mamatay ang nakaririmarim na ibon? Binabayaan ng bangkay na siya'y gutayin, ang buitre'y napundukanan sa laman, at sa dahilang hindi ko makaya ang siya'y bigyang buhay upan makalaban sa nagpapahirap sa kanya, at sa dahilang mahina ang pagkabulok ay pinasigla ko ang kayamuan, aking inayunan ang pagsalansang sa katuwiran at ang kapaslangan ay nag-ibayo sa dami; aking pinalalo ang pagkakasala, ang mga gawang malulupit, upang ang bayan ay mahirati sa kamatayan; aking pinalagi ang ligalig upang sa pag-iwas dito'y humanap ng kahit anong kaparaanan; aking hinadlangan ang pangangalakal upang kung mahirap at pulubi na ang bayan ay wala nang sukat ipanganib; aking inudyukan sa pangangamkam upang magsalat ang bayan * * *."—(Filibusterismo, kab. VII.)

Ang paraang iyang ginamit ni Simoun, ay siyang tanging paraang maipambabagsak sa malaking kasamaang binaka ni Rizal. Ang bayan noon ay supil ng dalawang makapangyarihan maniniil; ng pamahalaan at ng pagsampalataya. Ang Karununggan ay hindi makagitaw, walang puwang sa puso ng bayan pagka't sa harap ng matuwid ay nandoon ang bibitayan. Wala ngang tanging paraang nalalabi kundi itulak na ang kasamaan sa banging tinutungo upang sa gayon ay magwakás na ang pananagumpay ng samâ't nang sumikat naman ang katotohanan. Ano ang kailangang igiba ang lalong malalaki't mahahalagang gusali na unlaran ng katiwalian, kung sa ibabaw ng mga durug-durog niyang muog ay maibabandila ang katubusan ng Katuwiran at ng Katarungan? At iyan ang pinatutunayan ng mga kasaysayang kinatatalaan ng lalong maluluwalhating tagumpay; iyan ang maidudulot ng KAYAMANAN sa kamay ng may likas na pag-ibig sa ikanunutos ng katauhan.

Hindi ibinabawal ng Masonería ang magpayaman, pagka't ito'y kailangan upan mabuhay, nguni't sa isang karapat-dapat at marangal na kahulugan. Kapag ang KAYAMANAN ay ninais upang ipaging dakila, sa hangad na siya'y hangaan at pagpitaganan, sa sadyain at hindi ay pilit na may luluhang karalitaan; may tututol na katuwiran; may katarungang magiging laruan; may batás na yuyurakan, at kung minsan pa'y talinuwangan, itatawa't palibhasain ang nagtanyag sa kanyang ngalan at muling ipamalit ang banal na sumpâ sa mga hibò't paimbabaw na pananalig na nilayuan at pamuling niyakap dahil lamang sa kislap ng KAYAMANAN, at dahil diyan, ang kapakanan ng sangkatauhan ay maging maliit na sigay na sisiklut-siklutin ng mga kamay na, kung makinis man sa tingin, nguni't nag-aankin ng maiitim at kasuklam-suklam na kasaysayan. Sa aba ng mga ganyang likha . . . sa araw na ang kanilang budhi'y humiling ng pagtutuus ay saka pa lamang nila madadanas na sa buhay na ito'y mag-iiwan sila ng mga anak na may palatandaang taglay sa noo, palatandaang magiging manamanahan ng kanilang lipi, at ang kayamanang ipinamana'y walang itututuro kundi ang magpatulog ng kanilang siglâ at magpagawi sa katamaran at kapalaluan.

Kung ang KAYAMANAN nga'y hindi makapagtuturo ng isang malinis na kabuhayan, hindi magiging putong ng naghahawak, pagka't hindi ikaliligaya ng kapuwa; kapag ang KAYAMANAN ay masusukat lamang sa kanyang halaga at hindi sa magiging mabuting kapakinabangan, ay makalibong kapuri-puri ang ginawa ni P. Florentino na pagtatapon ng takbang kinalululanan ng mga hiyás ni Simoun, sabay sa pagbigkás ng mga mahalagang salita, na:

—"Itago ka ng Kalikasan sa kailaliman, na kasama ng mga korales at mga perlas ng kanyang walang pagkapawing mga dagat * * *. Kung sa isang banal at dakilang layon ay kakailangan ka ng mga tao, ay matutuhan kang kunin ng Dios sa sinapupunan ng mga alon. . . . Samantala, diyan ay hindi ka makagagawa ng kasamaan, hindi mo iliiko ang katuwiran, hindi ka mag-uudyok sa kasakiman. . . .—(Filibusterismo, kab. XXXIX.)

Sa mga nakaraang talata'y nailahad na namin ang kahulugan ng KAYAMANAN sa kapakanan ng katauhan, ngayo'y atin namang suriin ang kahulugan ng LAKÁS sa harap ng mga mithiin ng Masonería.—(*May karugtong*)

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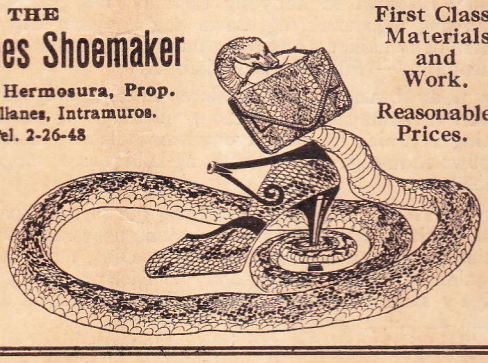

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