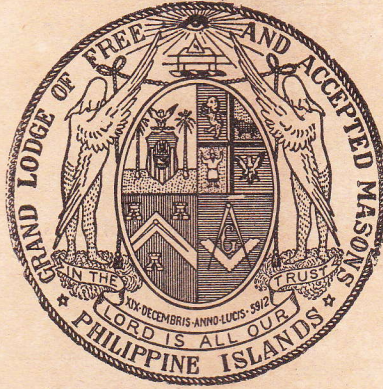


# The Cable Tow

Vol. XI

Manila, P. I., July 1, 1933

No. 2



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

## The Glory of Work

Let me do my work from day to day,  
In field or forest, at desk or loom,  
In roaring market place or tranquil room;  
Let me but find it in my heart to say,  
When vagrant wishes beckon me astray:  
"This is my work; my blessing not my doom;  
"Of all who live, I am the one by whom  
"This work can best be done in the right way."

Then shall I see it not too great, nor small,  
To suit my spirit and to prove my powers,  
Then shall I, cheerful, greet the hours,  
And cheerful turn when the long shadows fall  
At eventide, to play and love and rest,  
Because I know for me my work is best.

—Henry Van Dyke.

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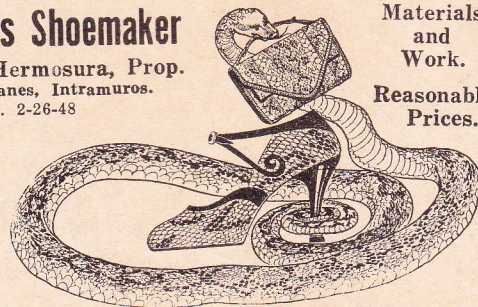
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Progressive Lodges and progressive Masons throughout the Islands are having their numbers of the CABLETOW bound. The management of the CABLETOW has a contract of many year's standing with the printing company under which the latter binds twelve numbers of any volume of the CABLETOW in neat fabrikoid binding for the sum of three pesos the volume. The CABLETOW management will give the benefit of this rate to any person desiring to have his numbers bound and will in this case donate the index. Missing copies will be supplied at 10 centavos each. If the bound volume is to be sent by mail, remit 64 centavos additional to cover postage, registration fee and packing. Money must be sent in advance; make remittance payable to THE CABLETOW, P. O. Box 990, Manila, P. I.

# THE CABLETOW

A Masonic Journal Published Monthly 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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Phone 2-15-06

## THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 106 Lodges (29 in City of Manila), with approximately 6,000 Master Masons. It is the only sovereign Grand Lodge in Asia and is universally recognized. Its territory, the Philippine Archipelago, has a land area of 114,400 square miles and a population of over 12 millions. The present elective Grand Officers are: Stanton Youngberg, Grand Master; Manuel Camus, Deputy Grand Master; Samuel R. Hawthorne, Senior Grand Warden; Conrado Benitez, Junior Grand Warden; Vicente Carmona, Grand Treasurer; Newton C. Comfort, Grand Secretary, and Edward M. Masterson, Grand Lecturer. Grand Lodge meets on the fourth Tuesday of January each year.

Vol. XI

July 1, 1933

No. 2

## Editorial Section

### The Fourth of July

One hundred and fifty-seven years ago, a handful of staunch Americans, among whom there were a number of Masons, appealing to the Supreme Judge of the World for the rectitude of their intentions, and pledging to each other their lives, their fortunes, and their sacred honor, declared the United Colonies free and independent States and laid the foundation of that greatest of republics, the United States of America. The first man to affix his signature to that famous document, the Declaration of Independence, John Hancock, was a Master Mason. Each year, on the Fourth of July, as that great event is commemorated wherever the Flag of the Stars and Stripes flies, Masons remember that their ancient Fraternity played an important part in the construction of that wonderful edifice, the United States of America, and each Mason owing allegiance to that great country should, on that day, pledge himself to maintain its integrity and honor and emulate the zeal and devotion of those early builders.—L.F.

### The Fourteenth of July

A lofty column of bronze, crowned by a gilded figure representing liberty, marks the site in the French capital where that famous prison fortress, the Bastille, stood until on the 14th of July, 1789, the Parisians took it by storm and razed it to the ground. To the French, the Bastille was and is a symbol of oppression and its destruction by the people has ever been looked upon as a triumph of liberty over tyranny. The anniversary of the fall of the Bastille is the greatest national holiday of the French people who, in their struggle for freedom, were greatly inspired by the success of the colonists on the east coast of North America. In Masonic symbolism, the Bastille is mentioned in the Scottish Rite ritual and our French Brethren allude to it frequently.—L.F.

### Visiting the Sick

The impression which being visited or shown special attention by his Brethren while he is sick makes upon a Mason is, as a rule, deep and lasting. The same can, of course, be said of neglect under the same circumstances. A sick man instinctively craves sympathy and appreciates it when he receives it. Many a lasting friendship has had its origin in a sick bed visit, and neglect during illness has been the cause of the decline and death of affection in a good many cases. A person confined to his bed at home or in the hospital notices and reflects upon many things that would escape his attention if he were kept busy, and his condition not being normal, he is apt to attach undue importance to trifles that come to his direct attention. The duty of visiting the sick is one that must be placed near the head of the list, and the members of committees appointed in the Lodges for that purpose must be selected with special care. A Brother who has never had a long spell of illness can not realize this as well as one who has been confined to his bed or room for many weeks.—L.F.

### Our Hospital

In the Official Section of this number, our readers will find a notice of the Annual Meeting, on July 17th, of the Masonic Hospital for Crippled Children. This meeting will be a short and interesting one, as usual, and we hope a large number of members of the corporation will attend the same. The Masonic Hospital is the most wonderful work ever undertaken for humanity by Masons in the Philippines, and it deserves more support than it has been receiving. Deeds and not mere words make the genuine Mason, and it is not always the orator who glibly discourses on charity who opens his hand and heart when there is an appeal for money, time or effort in behalf of active and tangible benevolence. We would be more than

gratified if a large number of members were present, because that would be an eloquent way of showing the appreciation of all concerned to the Brethren who have done such splendid and unselfish work for the hospital during the year. To face a practically empty hall would be disillusion and disappointment to the officers of the corporation who are entitled to great credit for their labor of love.—L. F.

### The Spiritual Side of Masonry

In his Annual Message delivered at the Grand Lodge Communication last January, M. W. Bro. Antonio Gonzalez sounded a timely warning when he addressed these ringing words to the Masons of the Philippine Islands:

It is evident that man pursues his material happiness with an intentness in keeping with the admirable material progress that characterizes our modern times. In this mad endeavor we often forget the spiritual side of life, and I have, for this reason, set myself the task of seeing Masonry makes its influence felt in the moral and spiritual order of things.

I repeat here once more what I have said so often in my speeches and writings: that we, as Masons, must see that the formidable progress which the world is now making in a material way, be based on the solid foundation of those moral and spiritual values which are, and always have been, the essence of our secular teachings, because Masonry is the best check for unbridled and deceptive materialism.

There are Lodges and other Masonic bodies in the world which have a perfect organization, a select membership, wealth and prosperity, and which function with the precision of an admirably contrived and competently managed machine. But in that array of cunningly fashioned, shining, cold metal, you look in vain for the flame of Masonry that should illuminate and warm it, and you turn away in despair, because while there is plenty of food for the eye, that which your heart seeks, the soul, is not there: in their craving for material perfection, the builders overlooked that which gives life, the spirit and soul.

The Lodge whose temple is a marvel of architecture is happy; but it is not half as happy as the Lodge which meets in a poorly appointed and dimly lighted hall but shines by its fraternal spirit. And an ounce of genuine emotion and fervent enthusiasm in the delivery of the ritual is worth a pound of elegant and perfect elocution without those homely attributes.

Don't let us forget the spiritual over the material side of Masonry!—L. F.

### Our Proceedings

Owing to various circumstances, our Grand Lodge Proceedings will not come out as early this year as last and it is quite possible that the volume will not reach our Brethren until some time in August. We have endeavored to give the Craft all information of vital importance in the columns of the *Cabletow*, and in this manner, the delay in getting out the Proceedings will not be much of a hardship on our readers. Both the Grand Secretary's Office and the *Cabletow* have since the last Annual Communication been greatly handicapped in their work by the changes resulting from resolutions adopted by the Grand Lodge, many of them inspired by considerations of economy, and further difficulties may arise from the same source as we go on. Paciencia!

## Official Section

### Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Stanton Youngberg has appointed Wor. Bros. Rosendo Reynoso (22), Samuel E. Awad (80), and Anastasio Uy Mochay (18), to act as Grand Lodge Committee for Visiting the Sick during the month of July 1933.

### Address Wanted

The correct address is wanted of Bro. Andy F. Turner, formerly with the U. S. Naval Hospital, W 58, Mare Island, California. If you know it, please communicate with the Secretary, Lincoln Lodge No. 34, F. & A. M., P.O. Box 40, Olongapo, Zambales, P.I.

The Secretary of Kalilayan Lodge No. 37, Lucena, Tayabas, P.I., on behalf of the Lodge and of the family of the Brother concerned, inquires for the address of José M. Alcantara, a member of said Lodge whose mail has been returned since, five years ago, he gave a vague address in New York City.

### The Chicago Exposition

The M. W. Grand Lodge of A. F. & A. M. of Illinois announces that it has opened headquarters in Room No. 245 at the La Salle Hotel, Chicago, where any member of the Fraternity sojourning in that city will find a welcome. The "Century of Progress," which we are told is the greatest World's Fair ever held, opened in Chicago on June 1st, and there will be thousands of Masons among the millions that will visit this exposition. "Any courtesy—M. W. Grand Master Stephens of Illinois adds in his letter to our Grand Secretary—we can extend to you or any of your membership will be gladly done."

### Grand Lodge Committee to be Added to List

To complete the list of Special Committees of the Grand Lodge for the year 1933-34, published in our April issue (Vol. X, pp. 219 and 220), the following Committee should be added:

#### Reception of Visiting Provincial Brethren

Wor. Bro. Pedro Hervas Sebastia	(7)
" " John George	(9)
" " Emiliano Enriquez	(14)
" " Federico Thomas	(23)
" " Vicente Poblete	(29)

### Dual Membership and the Cabletow

Answering an inquiry by Very Wor. Bro. Hua-Chuen Mei, District Deputy Grand Master for China, as to whether members of Lodges in his district belonging to more than one Lodge under the Philippine Jurisdiction would be entitled to any exemption from payment if they received only one copy of the *Cabletow* instead of two, our M. W. Grand Master, under May 27, 1933, made the following decision:

Replying to your inquiry about the *Cabletow* charge for members of newly organized Lodges with dual membership, I must invite your attention to the fact that under an amend-

ment to our Constitution adopted at the last Annual Communication of the Grand Lodge, the Cabletow quota has been abolished and the Grand Lodge dues payable by the subordinate Lodges have been increased to \$3.00 per capita. This per capita tax has to be paid by the Lodge for every Master Mason on its rolls. Dual membership is entirely voluntary with the member concerned, who has exactly the same rights and duties in each of the Lodges to which he belongs, and neither he nor either of the Lodges to which he belongs can claim any exemption of any kind based on dual membership. It is entirely up to the Lodge whether to charge its members anything for the Cabletow. The Grand Lodge has nothing to do with this. In my judgment, the best policy is to fix the dues of the members at a sum sufficient to cover everything and not to exact extra payments, as these are not only irksome to the membership but their collection, accounting, receipting, etc. involve a lot of useless and annoying work. If any Brother holding membership in two Lodges under this Grand Lodge desires to waive his privilege of receiving two copies of the Cabletow, his wishes will be complied with; but this will not in any manner affect the payment of Grand Lodge dues by the Lodges to which he belongs.

### Masonic Hospital Meeting

All members of the Masonic Hospital for Crippled Children, Inc., are urged to attend the Annual Meeting of the Corporation which will be held at the Scottish Rite Hall, 6th floor, Masonic Temple, Escolta, on Monday, July 17, 1933, beginning at 4.30 p.m. sharp.

### Announcement-Prize Essay Contest

Owing to the insufficient number of entries received so far, M. W. Grand Master Youngberg has extended the time for the presentation of papers for the Prize Essay Contest until August 31, 1933. (See Circular, CABLETOW, April 1933, p. 219).

## Editorial

### Comment and Correspondence

### The Influence of Masonry

We publish in this number a lecture delivered over the radio by Bro. John M. Haussermann, which we are sure our readers will find very interesting. A *propos* of the subject of this address, the Influence of Masonry, we clip from the "Masonic Sun," published in Toronto, Canada, the following item which certainly gives food for thought:

#### A Mason's Influence

The influence of one man whose life is guided by the light of Masonry is far beyond estimation. One may build a mansion, may spend uncounted sums in rearing its walls of marble, and in storing it with every element of beauty within, and yet, passing from this mortal realm, may have accomplished but little; while another, perhaps, never built anything save a mansion of character. The invisible precious stones are laid around his own character. He left little save influence, but that influence, exerted day by day, falls into sensible souls, and shapes, moulds and directs the course in life, and reveals the truth to countless others.

### Life Insurance at Work

We copy an article under the above heading, written by Bro. George D. Dryer and published in the *Masonic Analyst*. We wish we could make a few more of our Brethren insurance-minded; there would be less destitute widows and orphans then and fewer Lodges would be "all time bloke." Here is the article:

"Hold fast to that which is good."

"Hold fast to that which is good."

These times call for plain speech. For more than two hundred years the human mind has not been able to devise anything to take the place of life insurance. The institution of life insurance is still sound as the American dollar. Nor has it changed one iota in any of its basic underwriting essentials. The same principles first promulgated for legal reserve life insurance still hold sound and true.

An ordinary life policy—one on which the premiums are payable throughout the lifetime of the insured—is still the basic contract for underwriting the risk on human lives. All other policy forms are merely adaptations of it—the same o'd policy with the premium increased to shorten the premium paying period, or further increased to accumulate, within a given period of time, a savings fund equal to the amount insured (called an endowment policy).

In times of economic stress—"Hold fast to that which is good!" It may be necessary to make alterations in your insurance program to do so, but don't give it up! Make the necessary changes with the policies you now have rather than destroy what you have bought with confidence in former years. Rewrite them if you must, but with the same company in which you are insured. Don't drop an old policy to buy a new one from another agent. You are the principal loser when that is done. At least find out what you can do to retain the rates applicable at the age when your old insurance was purchased, for it will save you many dollars in the end. And note this: If a change must be made now to maintain your protection, it can again be changed back to the original program you first had, or to one more to your liking, when future circumstances permit you to do so—*If you hold on to your old policies!*

Seventeen years before the American Revolution, one hundred and seventy-five years ago now,—in 1759—the first of America's legal reserve mutual life insurance companies began doing business and is still doing business just as it then did, with few modifications to keep abreast of changing times and the needs of its policyholders. It has experienced the upheavals of six major wars in this country alone. More than seven serious financial panics, not to mention several other lesser "depressions," have failed to disturb its economic soundness. Even a series of grave epidemics similar to the influenza menace of 1919, did not shake its mortality experience. It emerged from each of these disturbances in a more sound condition than before. All legal reserve life insurance companies in the United States operate under the same identical underlying principle of economics and actual science.

The institution of life insurance in America is impregnable. Such weaknesses as may occasionally appear are due to the failure of individuals to live up to, or appreciate, the sacredness of the trusts imposed in them. As they become apparent, the business of life insurance should and will purge itself. No other undertaking in America is so close to the people, or so openly conducted, or so thoroughly supervised and restricted by governmental and state authorities—the people themselves.

Outside influences may shake the life insurance business in a few isolated spots just as they did in 1905-6, but the *institution* of life insurance in America is sound to the core and still the proven safest depository for your funds yet devised by man. Be of good faith. The government at Washington still lives and life insurance policies are contracts which rest solidly on the Constitution of the United States of America. "Hold fast to that which is good."

### A Letter from Bro. George W. Vilain

One of the most ardent and active members of Manila Lodge No. 342, F. & A. M., in the days of 1902 and subsequent years was Bro. George W. Vilain, whose present address is 1502 Walnut Hill, Edgewater, Norfolk, Virginia. The Editor, who enjoyed the friendship of Bro. Vilain for many years and likes to hear from him, was more than pleased to receive a letter, dated May 25, 1933, in which Bro. Vilain describes a trip to Winchester, Virginia, where he attended the annual conclave of Knights Templar of the State of Virginia. We consider as especially interesting the following paragraph of our good Brother's letter:

On the second day we went sight-seeing, and this is really the interesting thing I wish to speak about. We visited the Lodge rooms of Winchester Lodge. Our guide told us that shortly after the Civil War, a tramp artist, thought to be a German, called on the Lodge Officers and stated that if they would furnish him with a certain quantity of liquor a day, with the necessary food and supplies, and lock him in the building so he could not get out, he would paint the Masonic history on the walls and ceiling of the Lodge rooms. The officials consented to this arrangement and in about seven weeks this artist completed his work. Words cannot express to you the wonder of these paintings. The figures are life-like and seem to talk to you, and the longer you look at them the longer you want to stay. The paintings cover the entire walls and ceiling, and although the work was done shortly after the Civil War, yet it appears as though it was only done recently.

Bro. Vilain adds that this Lodge is the same in which President McKinley was raised while a major in the Union Army during the Civil War.

Many thanks, Bro. Vilain!

## From Near and Far

### Most Wor. Bro. Youngberg's China Visit

During his recent absence from the Islands, from March 29th to May 15th, Most Wor. Bro. Stanton Youngberg, though travelling on business of the Philippine Government, managed to do a great deal of constructive work for Masonry and for our Grand Lodge in the neighboring Republic of China.

M. W. Bro. Youngberg sailed from Manila on the S.S. *President Taft* on March 29th. The first Masonic work which received his attention in China was in connection with the proposed organization of a Lodge under the Philippine Jurisdiction in the city of Canton, where a small group of enthusiastic Masons had expressed their desire to organize under our Grand Lodge. On April 4th and 5th, our Grand Master spent his evenings with these Brethren, talking things over with them, giving advice and instructions, and doing all he could to help them in their venture. On the 5th, the promoters of the new Lodge had a get-together tea party with the members of Lodge Star of Southern China, No. 2013, a Lodge under the English Constitution which has been doing good work in Canton since 1883, and the Brethren of which showed a fine fraternal and helpful spirit.

At Hongkong, on April 10th, M. W. Bro. Youngberg had tiffin with the officers of the District Grand Lodges of England and Scotland for Southern China. On this occasion, matters were discussed in the frankest and friendliest manner possible, many misunderstandings were cleared up, and much good was accomplished. This luncheon was held at the Exchange Restaurant in Hongkong and was given by Bro. F. C. Mow Fung, P.D.S.G.W., S.C., one of the signers of the petition for a dispensation of Pearl River Lodge. Those present at this luncheon, besides the guest of honor and the host, were Rt. Wor. Bro. J. L. McPherson, Deputy District Grand Master, English Constitution; Rt. Wor. Bro. G. T. Waldgrave, P. D. G. Warden, E. C.; Wor. Bro. Y. S. Wan, P. M., University Lodge, E. C.; Rt. Wor. Bro. W. J. Burling, D. S. G. Warden, S. C., also D. G. Officer, E. C.; Rt. Wor. Bro. S. Eccleshall, P. D. S. G. Warden, S. C.; Rt. Wor. Bro. C. M. Manners, P. Substitute D. G. Master, S. C. (North China); Very Wor. Bro. J. W. Baldwin, Asst. D. G. Secretary, E. C.; Wor. Bro. N. Mackay, P. M., Lodge Alexandria No. 117, New South Wales Const.; Bro. David W. K.

Au, Secretary, Amity Lodge No. 106, Shanghai; and Wor. Bro. F. H. Holdman, W. M., Lodge Naval and Military 848, S. C.

On April 14th, our Grand Master arrived at Shanghai, accompanied by Bro. David W. K. Au, Secretary of Amity Lodge No. 106. In the evening of that same day, an official visitation of Amity Lodge was made. Two candidates were initiated on that occasion, one a Chinese, who was obligated on the Bible, and the other a Parsee, at whose initiation the Zend Avesta took the place of the Bible. The work was exemplified in a creditable manner.

On April 15th, Amity Lodge No. 106 gave a luncheon in honor of the visiting Grand Master at the Cathay Hotel, which was another interesting and successful affair. Among those present were Rt. Wor. Bro. H. J. Clark, District Grand Master, English Constitution; Rt. Wor. Bro. F. G. Penfold, District Grand Master, Scottish Constitution; Wor. Bro. T. R. Porter, Deputy District Grand Master, Massachusetts Constitution; Wor. Bro. Setwart E. Young, representing the Irish Constitution, and Wor. Bro. F. Reiss, representing the M. W. Grand Lodge of Vienna and Lodge Lux Orientis, of Shanghai.

On April 17th, in the evening, M. W. Bro. Youngberg attended the wedding banquet, at the Oriental Hotel, of Bro. Paul Y. Sieux, of Amity Lodge, who had that day been married to Miss Dora Lee at the Cantonese Union Church.

Early on April 19th, M. W. Bro. Youngberg left for Tsingtao. During his sojourn in that pleasant city he had informal meetings with the Brethren there and was told that Newchwang Lodge was to be transferred to Tsingtao, in view of the waning importance of the port of Newchwang.

On April 24th, our Grand Master arrived at Nanking, coming from Tsingtao, and was received by a delegation from Nanking Lodge No. 108, headed by Bro. Hansen, the Acting Master. A full account of the Grand Master's visit and his official visitation to Nanking Lodge will be found in the June number of the *Cabletow* (Vol. XI, p. 14). M. W. Bro. Youngberg proceeded to Shanghai on the 25th.

On April 26th, he attended the consecration and installation of officers of Lodge Shanghai Kilwinning No. 1382, S. C., of Shanghai, and the consecration banquet at the Armory of the Shanghai Volunteers. At the banquet, he responded to the toast to "Our Visitors." All Grand Jurisdictions having Lodges in China were represented on this occasion, and it was a fortunate coincidence that our Grand Master was present in Shanghai and thus able to represent our Grand Lodge in person.

On May 4th, M. W. Bro. Youngberg attended a regular meeting of St. George's Lodge, No. 4575, E. C., at Shanghai, and witnessed the raising of Bro. C. R. J. Belson. This Lodge was founded in 1923, meets at the Masonic Temple, 1623 Avenue Road, and has for its Master Wor. Bro. S. E. Faber. District Grand Master H. J. Clark, who is a member of this Lodge, attended the meeting, and the District Grand Master of the English Constitution in Japan was also present.

On May 6th, Doric Lodge No. 1433, E. C., of Shanghai, received a visit from our Grand Master. The Master of the Lodge is Wor. Bro. F. S. Bridges. Bros. Thomas Newton and Albert Edward Kyte were passed and Messrs. Cedric James Furniss and Albert Edward Self initiated that evening. The meeting was followed by a very enjoyable dinner at the Masonic

Club, Lodge having opened early, at 5.30 p. m.

On May 9th, M. W. Bro. Youngberg made another official visitation to Amity Lodge No. 106. This was a long meeting; it lasted from 6 p.m. to 11 p.m. The Second Degree was conferred on Bro. Dooda, the Parsee Brother whom the M. W. Grand Master had seen initiated on April 14th. A Canton Gold Medallion tea set was presented to M. W. Bro. Youngberg, as a memento of his visit to Shanghai, and after the meeting, some fifteen of the Brethren accompanied their distinguished visitor to the tender which was to take him to the S.S. *President Taft* and which left at midnight.

On May 12th, our Grand Master had a strenuous evening with the Brethren at Canton, with whom he discussed matters and went over the ritual from 8 p.m. to 2 a.m., in the hall of Lodge Star of Southern China, No. 2013, E. C.

On his return to Manila, on May 15th, Most Wor. Bro. Youngberg, as we reported in our last number, spoke with great enthusiasm of our work in China. The record of his trip shows that he did not miss an opportunity to work for the success of what our Grand Lodge has undertaken in that country, and from reports received from Brethren in China, we conclude that he has done splendidly and has been able to remove many misunderstandings and prejudices and straighten out many things that were in urgent need of attention.

We are confident that with the able assistance of Very Wor. Bro. Hua-Chuen Mei, our District Deputy Grand Master for China, M. W. Bro. Youngberg will manage our interests in China in such a manner that he will be able to report nothing but success under that chapter at the next Annual Communication of our Grand Lodge.

### The North Carolina Lodge of Research

The Grand Lodge of the Philippine Islands is now a member of the Correspondence Circle of the North Carolina Lodge of Research No. 666, A. F. & A. M., of Monroe, North Carolina. A membership card for 1933 has just been received from Bro. J. Ray. Shute, the Secretary, who writes that he is forwarding Part I, Volume III, of NOCALORE, the official publication of the Lodge. Every Master Mason in good standing and all regular Lodges etc. are eligible to membership in the Correspondence Circle. The dues are \$5.00 per annum. The objects of the Lodge of Research are: To provide a common union for and between Masonic Students; to create an interest and active participation in Masonic research; to present and discuss papers prepared on topics of Masonic interest; to reprint rare and valuable works on Freemasonry; to publish meritorious books on subjects of Masonic interest; to translate and publish foreign works on Freemasonry; to publish quarterly the Transactions of the Lodge, which contain the papers and discussions, obituaries, book-reviews, etc. presented in Lodge; to form a Masonic Library and Museum, and to enable American Freemasons to study English-speaking Freemasonry.

### Grand Representatives Appointed

Commissions as Grand Representatives of the Grand Lodge of the Philippine Islands near Sister Grand Lodges in the United States have been issued as follows:

In Vermont, our Grand Lodge will be represented by Asst. Grand Chaplain William G. Towart, of Bennington, Vt., his predecessor having been relieved for non-attendance.

In West Virginia, our Grand Representative is now Wor. Bro. Mathew Stanley Hodges, of Franklin, W. Va., in lieu of Bro. E. Camden Jones, deceased.

### Freemasonry going to Pieces in Germany

Under the caption "Freemasonry and Germany," *La Revue M.*, of Brussels, Belgium, publishes in its April number an interesting article of which the following is a translation:

It is rather difficult to obtain at present definite information on the situation of the Lodges, Grand Lodges, and Brethren in Germany. We have ceased all correspondence with the German Masons with whom we were in communication, and the news which we publish hereunder, as a continuation of those published in our preceding issue, has reached us in an indirect manner. We give the items in the order in which we received them.

Several weeks ago, the German newspapers announced that a search in a Jewish Lodge at Allenstein had resulted in the finding of communist pamphlets and ammunition, the presence of which the officers of the Lodge had been unable to explain. The Lodge was closed.

This news item was evidently intended to serve a purpose; but.....

There is no Jewish Lodge at Allenstein. The only Lodge there, named "Stein an der Alle," is under the jurisdiction of the Grand Lodge at Berlin known as "National German Christian Order" which has since quite some time ago proclaimed that the fact of being a Jew excludes absolutely from admission into the Order.

However, a Dutch Brother says in *De Broederketen* that this might be a Lodge of the Jewish Order of B'nai B'rith which has very conveniently been confounded with Freemasonry. He also points out that there is a Lodge of Odd Fellows at Allenstein.

After a long debate, the Grand Lodge of Saxony has unanimously adopted the following resolutions:

1. Only Germans of patriotic sentiments who profess the Christian religion are eligible to membership in Lodges under the jurisdiction of the Grand Lodge of Saxony. Jews and Marxists are not eligible.

2. The Grand Lodge, in communication assembled, gives full power to the Grand Master to make any decision without consulting either the Executive Committee or the Grand Lodge.

3. The Government and the public will be informed of the present resolutions. The Grand Master is requested to ask one of the heads of the Government for an audience and to attend the same accompanied by one or two Brethren chosen for this purpose.

In the course of the debate, Deputy Grand Master Bachmann affirmed that the Defence Committee had done everything it could do under the circumstances, and this was corroborated by Grand Master G. Anders.

At the present moment, the universalist Lodges are all reported to have been dissolved and the others assure the Nazi Administration of their supernatural sentiments, without being sure, however, of receiving absolution! There is no news from the "Rising Sun," which our French Brethren say is worrying them.

In confirmation of the opinion above given, we have received an announcement notifying us of the dissolution of the "Grosse Landesloge der Freimaurer von Deutschland," German Christian Order, one of the three Grand Lodges which sent to Hitler the telegram assuring him of their loyalty which we published in our last number.

The Grand Master of the Grand Lodge "Zur Sonne," of Bayreuth, Bro. Koelblin, has retired. This leaves the Deputy Grand Master in charge, who has made his debut by a decree providing that "All existing relations between the Grand Lodge "Zur Sonne" and foreign Grand Jurisdictions are hereby broken off."

Grand Master Karl Habicht and all the other Grand Officers of the National Grand Lodge "Zu den drei Weltkugeln" (Three Globes) have resigned. The Grand Lodge has been transformed into a Christian national order. In order to avoid confusion, it desists from the use of the designation "Freemasons" for its members and adopts as its title "National Christian Order of Frederick the Great."

*Latest News.* The Grand Lodge of Hamburg has become the "Bund der Brueder vom deutschen Hause."

The Prussian Grand Lodge "Zur Freundschaft" has dropped its Masonic character and has broken all relations with the other Grand Lodges. It has abolished the obligation of secrecy and is cooperating in the renaissance of the German fatherland.

The Grand Lodge "Zur Eintracht," of Darmstadt, becomes the "German Christian Order of the Knights of the Temple." It preserves the first three degrees but prohibits the higher degrees.

The German section of the International League of Freemasons is dissolved.

We are not receiving any more German Masonic publications.

The "Freimaurerbund zur Aufgehenden Sonne" and all its subordinate Lodges have ceased to exist.

### Reorganization in Egypt

The Grand Secretary's Office has received communications from Egypt showing that there has been a reorganization of Symbolic Masonry in the land of the Pharaohs. At its Annual Communication last January, our Grand Lodge resolved to withdraw recognition from the *Grande Loge Nationale d'Égypte*, as there were two bodies of that name each of whom claimed to be legitimate, and it seemed evident that our Grand Lodge has extended recognition to the one least entitled to it. It now appears that a new National Grand Lodge has been organized, through the efforts of the Grand Orient of Egypt, out of the two rival bodies, which comprised a total of 103 Lodges. The Grand Master of the new Grand Lodge is Mohamed Fahmy Pasha, a member of the Egyptian Senate and former minister of Egypt at Athens; the Pro-Grand Master is Ibrahim Fahmy Karim Pasha, Minister of Communications; the Deputy Pro-Grand Master is Aly Gamaledine Pasha, Minister of War and Navy, and the Grand Secretary is Mohamed Khaled Hassaneine Bey, Chief Inspector of Letters and Sciences at the University of El-Azhar and the Religious Muslim Educational Institutions. The Temple of the new Grand Lodge is at No. 6 Avenue Fouad 1er, Cairo.

### The Brazilian Grand Lodges

At its last Annual Communication, the Grand Lodge of the Philippine Islands recognized a number of the Brazilian Grand Lodges; but not knowing the addresses of some, it forwarded the communications to Very Wor. Bro. Almiro Americo da Silva, Grand Secretary of the Grand Lodge of Bahia (Rua Carlos Gomes N. 21, Bahia, Brazil). This distinguished Brother with rare Masonic courtesy, attended to the matter very promptly, and thanks to him we are now able to give the correct addresses of the several Grand Secretaries, which are as follows:

MINAS GERAES. Alvaro Cavalcanti de Oliveira, Grande Secretario da Grande Loja Symbolica de Minas Geraes, Caixa Postal 121, *Bello Horizonte*, Minas Geraes, Brazil.

PARA. Dr. Abel Nunes de Figueiredo, Grande Secretario, Grande Loja do Pará, Caixa Postal 455, *Belem*, Para, Brazil.

PARAHYBA. Dr. Joao Tavares de M. Cavalcanti, Grande Secretario da Grande Loja da Parahyba, Caixa Postal 3. *Joao Pessoa*, Parahyba, Brazil.

RIO DE JANEIRO. Ernesto Gui Kopschitz, Grande Secretario da Grande Loja do Rio de Janeiro, Rua do Carmo 64—1°, *Rio de Janeiro*, Brazil.

Communications have also been forwarded to the two Grand Lodges concerning which further information had been requested, pending the establishment of relations. They are:

RIO GRANDE DO SUL. Alipio Batista de Oliveira, Grande Secretario da Grande Loja do Rio Grande do Sul, Caixa Postal 263, *Pelotas*, R. G. do S., Brazil.

MATTO-GROSSO. Grande Secretario da Grande Loja de Matto-Grosso, Rua Dr. Joaquim Murtinho No. 145, *Cuiaba*, Matto-Grosso, Brazil.

## Pieces of Architecture

### General Albert Pike

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

Albert Pike, by common accord is reputed to be the profoundest American Masonic scholar. Brother Roscoe Pound, dean of Harvard Law School, says of him:

Excepting Krause, no mind of equal caliber has been employed upon the problems of Masonry. And Krause, great scholar and philosopher as he was, had lived only in the cultured serenity of German university towns whereas Pike had lived in staid Boston and turbulent Arkansas, had been compelled by local public opinion to fight a duel, had fought in two wars and had commanded Indians. Moreover, Krause's Masonic experience was negligible in comparison with that of this veteran of American Masonry. Accordingly we do not hesitate to pronounce Albert Pike by far the best qualified by nature, experience of life, Masonic experience and Masonic learning of those who have thought upon the problems of Masonic philosophy.

Born in Boston, December 29, 1809, of poor parents, Albert Pike, although he passed the examinations for entrance to Harvard, was not able to take a collegiate course, owing to a lack of funds to pay the tuition required, and turned to teaching. In 1831, after six years of work in the country schools of Massachusetts, he migrated to the west and united himself to a trading expedition from St. Louis to Santa Fe, Mexico. The venture was fraught with many hazards. The wilderness through which the journey was made was the roving ground of Indian tribes most of which were hostile. On the return trip he passed through the Staked Plains and Indian Territory.

Coming to Van Buren, a frontier town in Arkansas, Pike decided to settle down and opened a school there. At that time Arkansas was torn by political strife. The parties of the day were the Democratic and the Whig; but in Arkansas, it happened that the leaders of the two parties were virtually the heads of two hostile clans and the rivalry between them was, at times, less political than feudal. Killings were frequent and everywhere partisan feeling ran hot. Pike soon found himself in the midst of this factional strife, by reason of having written some articles on the principles of the Whig party, which were published in a Whig newspaper in Little Rock. These articles were written with such skill and vigor that they at once attracted attention. Soon after their publication the leader of the Whig party visited Pike at his school and per-

sued him to go to Little Rock and become one of the editors of the paper. While working on the paper Pike took up the study of law and was admitted to the bar in 1834. He soon took the foremost place before the bar of the state. During this period he prepared a complete revision of the statutes of Arkansas producing a work which is said to be a model of its kind.

Pike enlisted as a soldier for the war with Mexico and participated in the battle of Buena Vista. As one of the consequences of his experiences in Mexico, Pike felt it his duty to criticise the military conduct of the governor of the State and as an outcome was obliged to fight a duel. The affair took place over the line in Indian Territory. No one was hurt, and the principals were afterward reconciled.

Soon after his return from Mexico Pike went to New Orleans where he practiced law from 1853 to 1857. During those years he made a thorough study of the Roman Law, which was the basis of the code of Louisiana as it is that of the Philippines. Although a successful common-law lawyer and a judge of the Supreme Court of a common-law State, his scholarly instincts led him to write the manuscript of a three-volume treatise on the principles of the Roman Law which is now treasured in the library of the Supreme Court of the United States.

In 1857 Pike returned to Arkansas, where, for a time, he sat on the Supreme Court of the State.

In the Civil War which soon followed his return to the State of his adoption, Pike fought on the side of the South. Owing to his influence with the Indians he was commissioned by the Confederacy to recruit soldiers among the tribes. Although he was able to enlist a large body of Indians he was never able to make soldiers in the accepted sense out of them. Unfortunately for Pike his name has suffered as did those of the British officers of the Revolutionary War of 1812, whose lot it was to command Indian troops. After the Civil War, he lived for a time at Memphis, Tennessee, where he resumed the practice of law. Later he went to Alexandria, Virginia, and in 1870, to Washington, D. C., where he practiced law until his death in 1891.

Not only was Albert Pike an eminent scholar in the two great branches of modern law, but the versatility of his intellect and his restless energy and industry led him to explore many unusual fields of inquiry and intellectual activity. Among the papers left by this indefatigable student was a translation in 22 large volumes of those, to westerners, little known repositories of Indian lore and literature the Zend Avesta and Rig Veda, elaborately annotated. He himself was a poet of considerable note. Many of his poems became household favorites throughout the United States, particularly that remarkable poem celebrating the battle of Buena Vista, which figured in the school readers of a past generation.

Dean Pound, from whom we have quoted above, speaking further of Pike's mental and moral equipment, says:

Reviewing his extra-Masonic record for a moment, we see a man born and educated in New England, a pioneer in the southwest in its frontier period, a soldier in two wars, a successful lawyer under each of the two great systems of modern law, for a season judge of a supreme court and withal, though largely self-educated, a man of learning and culture who along with a treatise on the principles of Roman law which bore immediately upon his profession, could write verse of some merit and could busy himself in the translation of the great books of Oriental philosophy and religion.

Pike occupied himself for many years with Masonry. In 1859 he became Sovereign Grand Commander of the Southern Jurisdiction of the United States in the Scottish Rite and throughout the remaining years of his life applied himself unremittingly to the promotion of that rite.

During this period, Pike lectured extensively on Masonic subjects which he approached as a mystic philosopher. His reaction to Masonry is best set forth in his extensive work *Morals and Dogma*.

### The Influence of Masonry

Lecture delivered over the radio (Station KZRM, Radio Manila) on May 28, 1933, by Bro. John W. Haussermann, under the auspices of the Manila Bodies, A.A.S.R.

Why is it that, as the ritual of Masonry expresses it, in every age and country, men pre-eminent for their moral and intellectual attainments have encouraged and promoted the interests of Masonry and monarchs have for a season, exchanged the sceptre for the trowel, to patronize the mysteries and join in the assemblies of Masons? What is there in that ancient institution that has attracted authors and poets like Goethe, Lessing, Voltaire, Scott, Burns, Boswell, Besant, Kipling, Lew Wallace, and Mark Twain; composers like Mozart, Liszt, and Haydn; painters and sculptors like Hogarth, Bartholdi, and Ferrari; statesmen like Washington, Franklin, Canning, Briand, and Stresemann; champions of liberty and patriots like Patrick Henry, Bolivar, Mazzini, Kossuth, Rizal, and M. H. del Pilar; generals like Wellington, Bluecher, Garibaldi, Joffre, Pershing, Roberts, Kitchener, and Haig; naval leaders like John Paul Jones, Farragut, Schley, and Admiral Jellicoe; explorers like Peary, Kane, and Byrd; monarchs like King Frederick the Great, of Prussia, Emperors Williams I and Frederick III, of Germany, Emperor Napoleon III, of France, King Edward VII, of England, and King Oscar II, of Sweden, and countless others whose names are written in letters of gold in the annals of history and in literature, science, invention, and discovery, and will never be forgotten by grateful humanity? Is it believable that such personages, such minds, would have found solace and inspiration in Masonry if it were irreligious, unpatriotic, and given to conspiring against the State, as charged by some of its detractors, or silly and insipid, as alleged by others?

No doubt most of these men were attracted to Masonry by the lofty purposes of that ancient institution: self-improvement and the betterment and enlightenment of humanity. Literature, music, art, science and philosophy were, and still are, cultivated in many Lodges, and this may have induced many of these men to seek admission. As a fervent champion of liberty, Masonry has always had a strong appeal to the patriot and liberator. Its humanitarian tendencies and work have found favor with philanthropists and reformers. Men at the head of governments, unless blinded by prejudice, have not been slow to realize that law and order are in safe keeping where the spirit of Masonry predominates. The beneficent influence of Masonry, which the unbiased observer perceives on every hand, has awakened in many a man of an altruistic turn of mind the desire to have a part in the great work and has impelled some of the best men of the world to knock at the door of that ancient order.

That Masonry exercises great influence is something

that can not be denied or ignored. The enemies of the Fraternity have not left any term of vilification unused in describing it, in their own way, of course. But Masons are early in their career as such taught to respect and uphold the truth, and we shall endeavor to give our hearers this evening a truthful account of the real scope and character of the influence of Masonry.

Masonry may be described as a school of Friendship, Love, and Integrity, as a society of men, closely united, who strive to improve their own character and, applying what they have learned and practised in Lodge, to give humanity in general the benefit of the teachings of the great Fraternity and bring about a universal brotherhood of man. In inculcating the lessons and truths which form part of the system of their great moral science, Masons make use of symbolical forms taken from architecture and the building trade.

An ancient monastic precept is "Give me a task and make me love it." The first task assigned to the Mason is to improve his own character and ennoble his own soul, and unless he works at that task zealously and all his life, because it is one that is never finished, he is not, and can never expect to be, a true Mason. The novitiate is likened to a stone coming from the quarries in its rude and unfinished state, to be freed of its rough and superfluous parts until it shall be fit for the builder's use. In other words, the Mason's heart and conscience must be divested of all the vices and superfluities of life, so that his mind may be fitted as a living stone for that spiritual building, that house not made with hands, eternal in the heavens. No man may lawfully be made a Mason unless he believes in God and a future existence, and it is the life work of the Mason to fit himself for a more perfect world.

There is in the Mason's work in Lodge, and in the Masonic ritual, a constant repetition of teachings and precepts which has appeared tedious and useless to more than one member of the Fraternity. But the purpose is evident: having been constantly admonished in Lodge to practice toleration, charity, justice, and other virtues, the Mason can not but remember these lessons and be guided by them in his every-day life, just as the old soldier, in his carriage and movements, unconsciously does what he has been taught by constant repetition, as a recruit, and has practised incessantly in the course of his military life.

Thus equipped and trained, and kept in training by faithful Lodge attendance and Masonic reading and association, the man who has attained to the degree of Master Mason and lives up to what he has learned in Lodge, is a man to be reckoned with and can not but be an asset to the community in which he is living. His uprightness and moral and civic virtues are sure to encourage others to follow his example and be guided by his judgment; in other words, he indirectly becomes a leader and an educator of those about him. His influence in the community soon makes itself felt, because narrow-mindedness, bigotry, and prejudice are bound to lose considerable ground in any place where a few such men play leading parts in society. Slowly and steadily, enlightenment and toleration grow and spread, a blessing to the life and government of the community.

Masons being, as a rule, men of education and sterling worth, they are often chosen to occupy positions of trust, and in these, they endeavor to live up to the

traditions and precepts of Masonry. As teachers in our schools and universities, as government officials and judges, as lawyers, physicians, and business men, Masons are busy practising out of the Lodge the virtues inculcated in it, and thus the influence of Masonry is being felt in a thousand places and in a thousand ways every day. Thus the entire community profits by the influence of Masonry and is the better for it. But many communities make a State or nation, and the waves of good will, toleration, and progress emanating from men with a Masonic heart and training in those communities must of necessity reach and affect the life and government of State and nation.

History offers abundant proof of the liberalizing and enlightening influence of the Masonic Order. Nations in which that influence prevails are not contented to live in slothful ease at the expense of oppressed peoples or classes. Where wrongs are to be righted and slaves are to be freed, and where light is to be brought to those from whom it has been withheld, Masonry does not remain silent and inactive. While Masonic law and tradition strictly forbid political or religious debates in Lodge and Masonry will not allow itself to be drawn into politics, yet the love of truth, liberty and justice inculcated in Lodge has ever prompted Masons to rally to the standard of freedom and espouse the cause of the oppressed. Masonic principles have been written by Masons into the constitutions of the leading nations of the world and Masons have been the staunchest defenders and upholders of states built on such foundations. The United States of America is a living example of this. George Washington, a Mason, with a valiant army the generals of which were almost without exception members of the Order, and a small but efficient navy officered largely by Masons, freed his country from a galling yoke. Masons were largely instrumental in writing the American Constitution, and Masons have since the inception of the Great Republic played leading parts in upholding and defending its integrity. Many of the distinguished occupants of the White House have been Masons, and the present incumbent of the presidential chair, Franklin Delano Roosevelt, is not only a member of the Masonic Order but showed his firm adherence to it by attending Lodge a few days before his inauguration, when one of his sons was made a Mason.

Masons have ever been builders, and the foundation of many a mighty state has been laid by members of the Fraternity. We have mentioned the United States of America, and we might add Mexico and many of the South American republics and, in Europe, Italy. In Spain, while the statement, occasionally made, that the Spanish republic is the work of Masons, is not in accordance with facts, Masonic influence is very strong and is responsible for part of the liberal tendencies of the present government.

In all existing States, the influence of Masonry is a stabilizing and strengthening one. A good Mason must necessarily be a good citizen, because shortly after stepping over the threshold of the Lodge for the first time, he is solemnly enjoined to be exemplary in the discharge of his civil duties, by never proposing or countenancing any act which may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws under whose protection he lives, and by never losing sight of the allegiance due to his country.

The influence of Masonry extends over the entire world. While it is true that the Fraternity has not

attained to its full growth and development in some countries and has been practically suppressed or is dormant in others, it can not be denied that it is strong and active in the major part of the globe. In its onward march throughout the centuries, Masonry has experienced many temporary setbacks, and there may be further periods of stagnation and discouragement in store for it in some parts of the world; but the Masons are confident that their cause will triumph in the end, and that until its goal is attained, Masonry will help to make humanity better, more charitable, more tolerant, and more liberal.

### Our Detractors

From an address delivered by Wor. Bro. A. Gabler-Gumbert before Cosmos Lodge No. 8, Manila, P. I., in May, 1933.

The business situation today is such that many of my friends seem to have lost that familiar smile of theirs and I have an idea that they are craving for something to entertain and cheer them rather than for deep philosophy and learned dissertations on the landmarks, symbolism, and history of Masonry. Seeing things the same way, a wise Brother recently made these remarks in the "Illinois Freemason":

It is the business of every Mason to be cheerful and happy, and cast sunshine wherever he is; but that does not mean that he has to be everlastingly kidding everybody that he meets and making light of serious matters. Freemasonry is a serious institution.

For the reasons mentioned, I shall quote a number of passages from the works of antimasonic writers which should provoke laughter rather than wrath. Laughing is good for a person's health and we can afford to laugh at the absurdities uttered by the penny-a-liners of antimasonic propaganda.

The famous Casanova, who was born in Venice, Italy, in 1725 and died about 1800, speaks as follows of Masonry:

It was at Lyons where a respectable person with whom I became acquainted in the house of M. de Rochebaron, procured for me the favor of admission to the exalted and childish nonsense of Freemasonry.

I came to Paris as an E.A., and a few months later I was made a F.C. and a M.M. The M.M. is surely the highest degree of Masonry, because all other degrees which I received later are nothing more than agreeable inventions which, although symbolic, add nothing to the dignity of Master Mason.

A young man of good family, desiring to enter society should become a Mason, were it only to know what they are doing. Masonry is a charitable organization which has had to serve as a cover for criminal and revolutionary ideas and for plots against law and order at certain times and in certain places.

Every man of any importance or social position gained by merit, knowledge or wealth can become a Mason. I advise every decent young man to become a Mason; but I also advise him to be careful in the selection of the Lodge, because while bad elements can not dominate in a Lodge, they may be present and the postulant must be on his guard against dangerous alliances.

I will now introduce W. G. Sibley's book "The Story of Freemasonry," first printed in 1904 at Gallipolis, Ohio. Chapter III of this work deals with Leo Taxil's famous books against Freemasonry. Gabriel Jogan-Pages, whose pseudonym was Leo Taxil, was born at Marseilles, France, in 1854. A desire to earn easy money and make sport of the church impelled him to write a series of books entitled "Revelations of French Masonry" which attracted much attention in Europe, were translated into German, Italian, and Spanish, and were eagerly read by hundreds of thou-

sands of people. Taxil told the most fantastic tales about Masonry. He found the public exceedingly gullible and was made much of by his dupes; even Pope Leo XIII allowed himself to be deceived and decorated the arch faker with the order of the Holy Sepulchre.

High-degree Masonry was the most fertile field for Taxil's grotesque falsifications. He made Charleston, South Carolina, the scene of Masonic devil worship. There, according to him, His Satanic Majesty appeared without disguise—hoofs, horns, tail and all—with Diana Vaughan as high priestess. Diana was described by him as possessed of supernatural powers, such as the ability to turn herself into a liquid and pass through a stone, etc.

The priesthood throughout Europe became greatly alarmed and to ward off the impending danger, an anti-Masonic Congress was called to meet at Trent in 1896, to which the Pope telegraphed his blessings.

But alas, on April 17, 1897, in the hall of the Geographical Society in Paris, Taxil suddenly and shamelessly confessed to his shocked audience that the whole thing was a huge hoax, that his conversion was a pretense, that Diana Vaughan was a myth, and that his revelations regarding Masonry were all deliberate lies. He explained his attitude later, saying this:

The public made me what I am, the arch liar of the period, for when I first commenced to write against the Masons my object was amusement pure and simple. The crimes laid at their door were so grotesque, so impossible, so widely exaggerated, I thought everybody would see the joke and give me credit for originating a new line of humor.

Masonry is treated rather cavalierly in fiction, one of the offenders being Guy de Maupassant, the well-known French novelist. In his story entitled "My Uncle Sosthenes," the person who is supposed to be telling the story begins by saying that his uncle Sosthenes was a free-thinker from sheer stupidity. He says, further:

My uncle was a Free Mason, and I used to declare that they are stupider than old women devotees. That is my opinion, and I maintain it; if we must have any religion at all, the old one is good enough for me.

What is their object? Mutual help to be obtained by tickling the palms of each other's hands. I see no harm in it, for they put into practice the Christian precept: "Do unto others as ye would they should do unto you." The only difference consists in the tickling, but it does not seem worth while to make such a fuss about lending a poor devil half a crown.

To all my arguments my uncle's reply used to be: "We are raising up a religion against a religion; Free-thought will kill clericalism. Free masonry is the headquarters of those who are demolishing all deities."

Then follows an argument on Masonry between uncle and nephew. The nephew, continuing his story, says:

It was, however, indeed a sight to see my uncle when he had a Free Mason to dinner.

On meeting they shook hands in a manner that was irresistibly funny; one could see that they were going through a series of secret, mysterious signs.

Then my uncle would take his friend into a corner to tell him something important, and at dinner they had a peculiar way of looking at each other, and of drinking to each other in a manner as if to say: "We know all about it, don't we?"

And to think that there are millions on the face of the globe who are amused at such monkey tricks! I would sooner be a Jesuit.

Brother Leo Fischer, in an article on Masonry in Fiction, in the Far Eastern Freemason, cites an attack on Masonry by Thackeray as follows:

One of the foremost writers of English fiction, William Makepeace Thackeray, in his famous novel "*Vanity Fair*," considers it necessary, for some reason or the other, to take a little fling at our Institution in the following passage:

"As I cannot describe the mysteries of Freemasonry, although I have a shrewd idea that it is a humbug; so an uninitiated man cannot take upon himself to portray the great world accurately, and had best keep his opinions to himself, whatever they are."

Thackeray would have done much better had he, in this case, followed his own advice and kept his opinion on Masonry to himself instead of expressing it in the words "although I have a shrewd idea that it is a humbug."

But sarcasm was a second nature to the author of "*The Book of Snobs*" and at that time (1846) Freemasonry was not particularly popular in England.

Quoting Brother Fischer again, in the article above referred to, what do you think of this:

In "*Las Inquietudes de Shanti Andia*," Pio Baroja, a Spanish author gives us the following description of a "good old Mason":

"I am of the same opinion as a Mason whom I knew at Liverpool. This Mason had gone up as high as the thirty-third or forty-third degree—I don't know which, but it is the highest of all. On holidays, that man would put on his dress suit, an apron, and an assortment of triangles and insignia, go to the Lodge, and came back drunk as a lord. At home, everybody admired him, and the good man, who was very candid, would say to me:

"My father made me join the Lodge when I was fourteen years old; I am now sixty-five and have gone up to the highest degree. People think I deserve much credit for this, but I don't think I do."

The hero of that same novel, in giving the story of his life, then tells us that the hardened criminals with whom he used to associate in prison, had a Masonic Lodge. We will cite part of his story:

"Through the conversations of my companions I learned that on our prison ship a Masonic Lodge was operating the name of which was Faith and Liberty and the agents of which were in communication not only with the prisoners on the other prison ships, but also with some of the officers of the garrison.

Allen and I made known our desire to join the Lodge, and after passing the tests, we became Brethren. The Master was an old Greek pirate whose past history was a series of horrors.

Through this Freemasonry we came into possession of useful information for a possible escape."

Commenting on an anti-Masonic novel reviewed in the "*Wiener Freimaurer-Zeitung*" in 1925, Bro. Fischer says, in the same article:

This story appears too ridiculous to deserve any attention, were it not for the fact that it shows that there are diseased brains capable of turning out such drivel and ignorant, bigoted minds that will believe such nonsense as the anti-Masonic novel "*Ritas Vermaechtnis*" (Rita's Legacy). In it the devil appears in the shape of Dr. Lucian Stana (Lucifer Satan), a high degree Mason, with pale yellow face and black hair rising in the form of two horns. There is an American Grand Master in the story who considers it a privilege to murder his own son as a traitor to Masonry. The son has assassinated a priest and committed other crimes said to be considered by Masons as meritorious acts, etc.

One of the later works in which Masonry is fiercely attacked and slandered is entitled "*Freemasonry, its Origin, Secrets, and Activities*." It was written by Gregor Schwartz-Bostunitsch, a former Russian high school teacher, and I shall make a few quotations from it which I have translated from the German edition of the work mentioned (Weimar, 1928):

P. 45. (Quoting Dr. Katsch). The falsification of documents was the order of the day in older Masonry.

P. 65. (Quoting the so-called "Protocols of the Sages of Zion") External Masonry serves only as a cloak to hide our invisible power and its goal; but the plan of action of that power and even its location will always remain unknown to the populace.

Page 95. Though Jesuits and Masons are bitter enemies, this is no obstacle to their working occasionally hand in hand,

as they are doing at present.

Page 130. The ordinary Lodges are used for drilling the cannon fodder needed by the higher degrees in their wars.

Among the publications against Masonry that have appeared in recent years, I will mention only a few.

In his "*Orígenes de la Revolución Española*," P. of. Juan Jusquet, Barcelona, represents the Spanish Masons as a society of plotters who attempted to gain a foothold in the royal court and with Dictator Primo de Rivera, in order to destroy the monarchy. He asserts that millions were spent for revolutionary propaganda, and that the money, which came from Russia, passed through the hands of American Jews and was distributed by the Lodges.

The history of Freemasonry, as compiled from such literature, is something that would make one shudder. I do not consider it wasted time to collect clippings and data concerning these attacks and slanders. In every historical event, the hand of the Masons is seen. Everybody in the limelight is accused of being a Mason by those who do not agree with his views. William II has been charged with being the "Superior of the Masonic Order," and even Ludendorff has been accused of belonging to the Fraternity. Really, one who has made a study of the caricature of Masonry represented by its enemies is no longer astonished at anything he reads or hears against it.

As I said before, laughing is good for a person and the best thing for us to do is to treat these attacks with the ridicule they deserve.

*Note of Editor.* Our apologies to the author for omissions etc., due to the length of the address and lack of space.

## Dual and Plural Membership

By Leo Fischer, Grand Secretary's Office

The discussion of the proposition to amend the Constitution of our Grand Lodge in the sense of allowing dual membership in this Grand Jurisdiction has brought out the fact that many Brethren and even entire Lodges do not understand the existing law on the subject and miss entirely the purpose of the amendment. Others, thought they understand the present law and the purpose of the proposed amendment, have not a sufficient knowledge of Masonic jurisprudence to understand the effect of the proposed legislation if it is adopted. We shall endeavor to explain the points involved.

### The Existing Law

When, in 1912, our Grand Lodge adopted its Constitution, it copied from the Constitution of the Grand Lodge of California, upon which our own Constitution was based, a provision prohibiting dual membership which was section 157 of the California law and read as follows:

No Mason shall be a member of more than one Lodge at the same time.

Subsequently amended, this provision, now paragraph 250 of our Constitution, reads as follows:

No Mason shall be a member of more than one Lodge in this jurisdiction at the same time: *Provided, however,* That membership in a Lodge under dispensation shall not be considered as dual membership within the meaning of the prohibition therein.

M. W. Grand Master E. E. Elser, in Circular No. 26, of November 14, 1921, ruled on the meaning of the paragraph above quoted, deciding that—

...no Master Mason can belong to more than one Lodge established within the Philippine Islands, the Philippine Islands being the jurisdiction of the Grand Lodge of the Philippine Islands.

Besides being approved by the Grand Lodge at its Annual Communication in 1922, M. W. Bro. Elser's ruling was again confirmed by that Body at its Annual Communication of 1928, by the adoption of the report of the Jurisprudence Committee on the subject of dual membership, the last part of which sustains

...that the aforesaid portion of our constitution absolutely forbids dual membership in Lodges working in the Philippine Islands except in the case of a Lodge under dispensation....

#### **This prohibition does not apply outside of Islands**

Some of our Brethren labor under the mistaken belief that the prohibition of dual membership applies to Lodges in general, although the words "in this jurisdiction," used in the Constitution, and "established within the Philippine Islands," used by Grand Master Elser, clearly limit this prohibition to the Philippine Islands and exclude Lodges outside of them. Consequently, a Master Mason may at the same time belong to a Lodge in these Islands and to a Lodge anywhere else in the world, provided the same is recognized as regular by our Grand Lodge and its own Grand Lodge permits dual membership. Under the rulings quoted a member of any Lodge in the Islands may also hold membership in any of our Lodges in China, in our Lodge on the island of Guam, in England, where dual membership is permitted and is very popular, etc. etc.

#### **Purpose of the proposed amendment**

The purpose of the amendment proposed in the Annual Message of M. W. Bro. Antonio Gonzalez and referred to the Lodges for discussion by Grand Lodge Circular of March 25, 1933 (Cabletow, Vol. X, p. 218) is to remove the prohibition of dual membership altogether or, in other words, to strike out paragraph 250 of our Constitution, so that a Mason may at the same time belong to as many Lodges in the Islands or elsewhere as he pleases.

The question to be answered by the Lodges is, therefore, whether or not they are of the opinion that a Mason should be allowed to belong to more than one Lodge in the *Philippine Islands* at the same time.

#### **Points of Law to be Remembered**

In several Lodges, the argument has been heard that there is danger of a man holding membership in two Lodges allowing one Lodge to suspend him for nonpayment of dues and continuing as a member in good standing of the other. If members holding this belief will turn to paragraph 332 of our Constitution, they will see that such a danger does not exist. The paragraph cited reads as follows:

The suspension of a Mason is a temporary deprivation of all his rights and privileges as such, and prohibits all Masons and Lodges from holding any Masonic intercourse with him until he shall be legally restored in the manner hereinbefore prescribed.

When a Mason is suspended in any Lodge, the suspension is not from membership in the Lodge alone; but from *all the rights and privileges of Masonry*. It operates to suspend him automatically in any other Lodge or Lodges to which he may belong, as well as in the Scottish or York Rite Bodies, the Shrine, etc.

#### **Confusion in Grand Lodge Records**

Whether or not dual membership within the jurisdiction will cause confusion in the Grand Lodge re-

ords is a matter for the Grand Secretary's office to decide and argue when the question is discussed at the Grand Lodge Communication. We do not think the Lodges should take up this aspect of the subject at all. It appears that the Grand Secretary's Office apprehends no trouble from the results of the elimination of paragraph 250 of our Constitution.

The foregoing is submitted, not as an argument *pro* or *con*; but in order to facilitate an understanding of the subject under discussion.

## **Practical Masonry**

By Bro. LUIS F. REYES

### **1. MASONRY IS SERVICE.**

It is a well known fact in the Masonic World that Masonry, as a science, is based on facts and figures, on things practical and real. It is likewise not unknown to every Mason that Masonry had a humble beginning among people who thought and acted in accordance with the dictates of their conscience and sentiments, with the basic purpose of attaining, among other things, the loftiest and noblest ideal in point of *SERVICE*. Such is its foundation that Masonry from time immemorial has always been conceived as existing in this spirit of service. In spite of the practical origin of Masonry, it now reveals itself as established more on a basis of symbolical and theoretical ideas, because the accomplishment of unselfish and charitable deeds is within the scope of only those Masons who are found really capable of following their predecessors, the founders of Masonry, real one-hundred-percent masons in deeds and in thoughts. In order to train and educate the followers of original Masonry, its ideas and ideals were and are now represented in the form of symbols which, to an ordinary Mason, appear to be noble and lofty ideals, existing but theoretically, not because of their impracticability of accomplishment, but simply because the ordinary Mason does not measure up in thought and action to the requirements of such lofty and noble thoughts. It is evident, therefore, that a true Mason bears the genuine seal and mark as such only in point of service, accomplished through unselfishness and charity, irrespective of social position, race, blood and culture. A real Mason is not a Mason in name only but must be distinguished as such principally by his work in accordance with the sublime ideals of Freemasonry.

The symbols of Masonry are not to be studied and learned through the medium of ritualistic and routine work within the four walls of the Lodge room, and then forgotten as soon as we step outside. If we were to do that, we would be Masons only in theory and would, after labor, leave the Lodge no better than we entered it. Any Mason whose main concern is to wear the emblems of Masonry is not a real and true Mason, because he does not give Masonry and humanity that service which he is in duty bound to render, converting the teachings illustrated by the Masonic symbols into actual deeds and facts. Of course, it is difficult to express the teachings of Masonry in facts, because its sphere of action is not local but universal; but if we do our best to put those teachings into actual practice and fall short in the accomplishment of our purpose, we have at least the satisfaction that we have been true to our obligations. Our failure, then, instead of driving us to despair, merely encourages us to strive to improve ourselves correcting our mistakes and

shortcomings, or do more than what we have been doing. Masonry is not what it should be where its sublime teachings and lofty ideals remain in the realm of theory and are not transferred to the field of actual practice. A mere idealist who does not contribute his grain of sand to the success of Masonry and the welfare and uplift of humanity is not a real and genuine Mason.

## 2. LIBERTY, EQUALITY AND FRATERNITY CONSTITUTE THE CORNERSTONE IN THE FULFILLMENT OF MASONIC VIRTUES.

Liberty, equality and fraternity form the cornerstone whereupon the temple of Masonry is erected and represent the unselfish humanitarian activities of Masonry. While we may not be able to live up to these lofty ideals to the fullest extent, it is incumbent upon us to be square and straightforward with ourselves, our Brother Masons, and humanity at large, sparing no effort in the realization of those ideals, because, as I have already said and now reiterate, Masonry is Service. Unfortunately, ostentation and vanity are too strong for many a Mason to resist, and any one who succumbs to them is bound to remain an empty figure in Masonry and can hardly be called worthy of the name.

Every Mason carries in him the seed of LIBERTY; but it is up to him to show by his acts that he is a man free-born, opposed to oppression, respectful of the rights of others, and independent in the expression of his honest convictions. Only he can call himself free who is able to keep his passions in due bounds and is not the slave of his passions and prejudices. The Sublime Paralytic, Bro. Apolinar Mabini, said: "Freedom is liberty to do right and never wrong."

EQUALITY is based on the undeniable truth that all men are created equal. There must be no inferiority or superiority complex. We must be square to ourselves and to others, irrespective of culture, social standing, race, etc. Justice and tolerance do not come natural to every man, but we must strive to be just and tolerant and to overlook and forgive shortcomings and errors committed in good faith.

FRATERNITY is based on the foundation that we are all children of God, of that Supreme Being which we as Masons call the Great Architect of the Universe. We must act up to this spiritual relationship which forms a firm bond between us and the rest of humanity, by acting toward others as we would have them do toward us, and by not taking advantage of the weakness or ignorance of our fellow-beings. Fraternity lays us under the obligation to help the needy and implies the practice of charity. St. Paul speaks of charity in the broader sense, which is a truly Masonic virtue as follows:

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

## 3. THE SPHERE OF ACTION OF MASONRY IS LIMITLESS LIKE THE HORIZON.

Free thought, free action, and love of liberty are characteristic features of the Masonic Institution. From its very origin, Masonry has always formed a nucleus of undaunted, determined men and fearless champions of the oppressed, weak, and humble. Chivalry toward the fair sex, reverence for the aged, and tenderness for children have ever characterized the

Craft. The promotion of brotherly relations between its members, an active regard for the welfare of Brother Masons, their widows and orphans, and solidarity in behalf of suffering humanity in general have always been, and are, outstanding traits and activities of the Masonic Order. Frequently and all the world over, Masonry has shown its unselfishness by extending a helping hand to the afflicted and bringing enlightenment when and where needed, without the least expectation of a reward. It has contributed to the sciences, arts, literature, and other forms of learning and useful activity. Surveying its achievements throughout the world, we can not but feel the greatest admiration and gratitude for it. The principles of Masonry are universal in their application and its members are active in all fields of human activity and usefulness. Thousands of wise, tolerant, and unselfish Masons are daily engaged in building character and their beneficiaries are not only individuals, but families, communities, and whole nations and races.

## 4. MASONRY IN ACTUAL PRACTICE.

As an institution founded by men of action, Masonry can not be otherwise than practical. Its teachings and tenets penetrate to the innermost being of any man fit to be a Mason and serve him as a guide in his actions in daily life. The work of Masonry is not circumscribed to the Lodge but extends to the whole world. It has been carried on with such determination that thousands of Masons have found martyrdom in preaching and practicing the tenets of Masonry. Masons have ever been, and are even now, the target of attacks and persecution by the forces of darkness and intolerance. In putting Masonry into practice, we must overcome our strongest enemy, the selfishness natural to every created being. The practicability of the teachings of Masonry depends upon the individual himself and upon the manner in which he views those teachings.

*Note of Editor.* The above reproduces, in condensed form, a lecture delivered by Bro. Luis F. Reyes at the May Stated Meeting of Bagumbayan Lodge No. 4. Due to lack of space and for other reasons, we have been unable to print this paper in full.

## Questions and Answers

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

536. Was Sun Yat Sen, the founder of the Chinese Republic, a Mason?

*Answer.* Having been asked this question a number of times, the Editor of the *Cabletow* has finally consulted Most Wor. Bro. John H. Cowles, P.G.M. of Kentucky and Grand Commander of the Supreme Council of the Thirty-third Degree, A. & A. S. R. of F. M., Southern Jurisdiction of the United States. Here is what this eminent Brother has to say:

... replying to your inquiry with reference to Dr. Sun Yat Sen, will say that so far as our records show there is nothing to indicate that Dr. Sun Yat Sen ever took the Scottish Rite degrees in Honolulu or anywhere else in our Jurisdiction.—It has been generally thought that he was a Mason, but I do not know where anything could be found that would prove that fact to be absolutely true.

Several Masonic papers have in the past attributed Masonic membership to the great Chinese patriot, without stating the name of the Lodge, except that some said he belonged to some Lodge in Shanghai and to the Scottish Rite Bodies in Honolulu. Since our Brethren in Shanghai affirm that Dr. Sun Yat Sen never joined or visited any Lodge there, and the story of his having joined the Scottish Rite Bodies in Honolulu has been shown to be a myth, we must conclude that the founder of the Chinese Republic, though a Mason at heart, did not belong to any Lodge of Masons.

537. Which is correct, "Masonry" or "Freemasonry"? I see both terms used and would like to know what is the rule about using the one or the other. Can you give me this rule?

*Answer.* There is no fixed rule regarding the use of the words "Masonry" and "Freemasonry;" but the proper way of using either the one or the other has been expressed very aptly by a writer in "The Freemason" (London), as follows:

From the point of view of history and origin "Freemasonry" is technically correct, because it differentiates between the Freemasons, among whom the Craft began, and the Masons, of whom there were many types, just as to-day we have brick-masons, stone-masons, etc. Legally it is probably more correct, because the official title of Grand Lodge is "Free and Accepted Masons," which is definitely preserved in the form of "Freemasonry." On the other hand, you have the fact that "Masonry" is sanctioned by long usage; even in the very beginning our forefathers called themselves "Masons," oftentimes formally so, as may be seen in the old charges and ancient manuscripts, and as for the present, the word "Masonry" is used in G.L. proceedings, general Masonic literature, and in the every-day vocabulary of the Brethren.

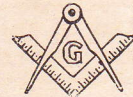
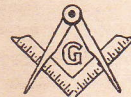
Perhaps a wise rule would be to use the word "Freemasonry" wherever necessary for purposes of identification and to admit that a long-established usage permits the use of a shorter and more familiar form among ourselves.

As to the origin of the word "Freemason," there are several explanations of this term. The suggestion has been made that Freemason stands for free-stone mason. All that is in favour of this is the curious fact that, in the first instance we know of, the term does mean free-stone mason. Another view is that free-mason means free of the masons' guild, i.e., a member thereof. Another explanation is that itinerant masons were called free because they claimed exemption from the control of the local guilds of the towns in which they temporarily settled. The best explanation is that Freemasons were free to travel about in times of feudal bondage, i.e., they were not serfs, bound to the lands of an overlord. Thus the demand of a candidate for initiation, "Are you free" originally meant, "Are you a serf?"

### Book Reviews

*The Medal for Valor.* By Major Emanuel A. Baja, Philippine Constabulary, Manila, P. I., 1933. 6 x 9 in. 178 pages. Edited and published by the Constabulary Academy Post Exchange, Baguio, P. I. Paper-bound, ₱2.75. Cloth-bound, ₱3.25.—Brother Baja, whose fine book on the Philippine Flag we reviewed in our issue for January, 1929, has come to the fore with another book. His new work, as stated in the introduction written by Bro. Col. Louis J. Van Schaick, U. S. Army, "sets forth in terse form the record of the officers and men of approved valor of the Philippine Constabulary.....who have been decorated by the Philippine Government. The book conserves the records in accurate, accessible form. It will serve as an additional satisfaction to those still living whose names appear therein; as a memorial dear to the families of those heroes who have passed on; and as

an inspiration to all in the service to rise to the occasions as they come, to add their names to the lists." The first man on this roll of honor, First Lt. Henry Knauber, was a Brother Mason, and the writer of this review knew him well, as both he and Bro. Knauber were sergeants together in the "Stalwart Thirty-Second" in the strenuous days of 1899 and 1900. The number of Masons among the men decorated for bravery is not small. The book is a most interesting record of deeds of valor performed in the defence of peace and order and gives the reader a vivid idea of the great task assigned to our insular police and the splendid manner in which its members acquit themselves of the work assigned to them. We congratulate Bro. Baja upon getting out "The Medal for Valor" and recommend his new book to our readers.



## Lodge News

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

### From Bagumbayan Lodge No. 4

Bagumbayan Lodge No. 4 was convened in the Blue Lodge Hall on the 6th floor of the Escolta Temple on the evening of June 22nd, last, to receive the official visitation of the Deputy Grand Master and other officers and members of the Grand Lodge and listen to an address by Bro. Camilo Osias, a member of the Lodge who had returned to the Islands, for a short stay, with the Independence Missions on June 11th. The Deputy Grand Master, Most Wor. Bro. Manuel Camus, accompanied by a large number of members of the Grand Lodge, was introduced and received with the usual honors. Shortly after he had taken his seat by the side of Wor. Bro. Antonio S. Fernando, Master of the Lodge, the guest of honor, Bro. Camilo Osias, was announced, introduced, and presented to the Chair by Rt. Wor. Bro. Conrado Benitez, Junior Grand Warden, also a member of Bagumbayan Lodge and chairman of the committee on arrangements.

Bro. Osias began by saying that during the four years and four months that he had been absent from the Islands, Bagumbayan Lodge had never been out of his mind and he had during that time learned more about Masonry in the Islands, and about the Philippines, than he had known before. He then proceeded to describe how on his travels and during his activities as Resident Commissioner of the Philippines in the Congress of the United States he had found Masonry an Open Sesame. His membership in the Institution gave him an easy approach and assured for him a sympathetic hearing with the numerous Congressmen and Senators who belong to the Craft, and helped him greatly in his endeavors to further the Philippine cause. The speaker mentioned specific cases where Brother Masons had actively assisted him in preventing the passage of legislation unfavorable to the Islands and their people and in securing as good an independence law as could be obtained. He spoke of his two visits to Washington's old Lodge to Alexandria, of cornerstone layings and other Masonic ceremonies which he attended, and of Masonic talks which he gave in the several Lodges which he visited. In these talks—he said—he always emphasized the glorious history of Masonry in the Islands, the great service which Masons rendered to the cause of liberal-

ism, the existence of true brotherhood between all races in the Craft in the Philippine Islands, the fact that a large number of the high officials and leading men in the Islands were Masons, etc. Bro. Osias found the Masons in Congress strong for the cause of Philippine freedom. He praised the great sense of justice and fairness of the American people and spoke in enthusiastic terms of the hospitality which he was shown by the Masons everywhere, mentioning especially an occasion on which he and Wor. Bro. Manuel Roxas were the guests of the Shriners and the mayor of Pittsburgh presented each of them with a golden key of the city. Bro. Osias' words left his audience impressed with the fact that the contribution of Masonry to the progress of the Philippine cause in the United States is one to be valued most highly.

After a while, the engine of Bro. Osias' train of thought jumped the Masonic track completely and did not return to it all evening. Following the recommendation of Bro. M. H. del Pilar, he enlightened his Masonic hearers on a subject of great importance with which no one is more familiar than he. In splendid, clear and concise English he explained the history and the intricacies of the Hawes-Hare-Cutting Act in a manner that left nothing to be desired. His lucid, forceful remarks on the law not only made its provisions clear to the audience; but convinced ever one present that in Bro. Osias, the Philippines have a most able and conscientious representative in the United States whose merits for the cause of his people can not be overestimated.

As was to be expected, Bro. Osias received prolonged and fervent applause. After concluding his speech, he still had to answer a few inquiries by Wor. Bro. Juan Chioco, P. M. of Makiling Lodge No. 72, then Rt. Wor. Deputy Grand Master Camus made a few remarks, saying, among other things, that the people of the Islands must not only prepare for independence but must strive to keep that independence in spiritual matters which they now possess.

A large number of Masons attended the meeting which was a most inspiring and profitable one.

### From Service Lodge No. 95

At a special meeting held at the Plaridel Temple on May 22nd, last, Service Lodge No. 95 conferred the Third Degree on three candidates, to wit: Bro. Romulo M. David, a F. C. of Hiram Lodge No. 88, of Manila; Bro. John Burrows Coryell, a F. C. of Northern Lodge No. 25, Newark, N. J., and Bro. Darrell McDermott Monteith, a F. C. of Service Lodge. A buffet lunch was served in the Social hall after labor.

### From Amity Lodge No. 106, Shanghai

Very Wor. Bro. Hua-Chuen Mei, District Deputy Grand Master for China, in a letter dated May 27th, informs us as follows:

"We have already gotten ready the lacquered plaque on which are carved four characters written by President Lin Sen, Chairman of the National Government of China. The letters are done in gold upon a background of vermilion, and may be translated 'The Soul of Charity' or 'The Spirit of Mutual Helpfulness.' The scroll is inscribed to the Grand Lodge of Masons of the Philippine Islands and signed and sealed by Lin Sen. The plaque is 7 or 8 feet long, and some 3 or 4 feet wide, reinforced in the back, so as to withstand your atmospheric changes."

The Lodge excursion to Wusih and the Grand Lake was a huge success. Some thirty Brethren, together with their families, participated and were lavishly entertained by Bro. and Mrs. Sing Hai Tang. A day was spent on the lake in the famous Flower Boats of Wusih provided by Bro. Tang, and everybody returned to Shanghai happy and contented the next day.

## Personals

Items for publication in this column should be submitted not later than the 20th of the month. Secretaries sending personals for publication should omit congratulations, thanks, and matter suited for a Lodge bulletin, but not for a paper going to all the Masons of the Islands. Stale news and items of exclusively local interest will not be published. Report births, serious illness, and deaths in immediate family of Masons, marriages, promotions, changes of station or occupation, honors,

letters from absent Brethren with greetings, trips abroad, and similar news. Secretaries of Lodges publishing bulletins should send the latter to the CABLETOW immediately upon publication, or make an extra copy of the personals when preparing the bulletin for the printer and send it to the CABLETOW.—L.F., Editor.

**Manila No. 1.**—Bro. and Mrs. Joseph P. Heilbronn have returned to Manila from a very pleasant vacation in Europe and the United States; they arrived on June 2, 1933.

Bro. (Dr.) G. I. Cullen, who has been suffering from a severe attack of anemia for several months, has improved very much in the salubrious climate of Baguio.

Brethren outside the Philippines have sent dues and greetings; they are: Caspar Alman, 5526 Phillips Ave., Pittsburgh, Pa.; Robert E. Clark, 1150 Guinda St., Palo Alto, Cal.; Richard B. DeMallie, Kyobashi, P. O. Box 28, Tokyo, Japan; William J. Green, 1501 Marin Ave., Berkeley, Cal.; Jesse H. Mael, 546 Chester Ave., Ottumwa, Iowa; Bert Palmer, Rt. No. 2, Lake Ballinger, Edmonds, Wash.; Harry S. Ross, Mgr. Western Prod. Co., Oakland, Cal.; Seth L. Weld, Hdqrs. Eighth Corps Area, Ft. Sam Houston, Texas, and Lewis P. Willis, Petroleum, West Va.

A letter has been received from Brother Lewis A. Riggins, on board the transport near Honolulu, giving an account of his voyage to that point and sending greetings to the Brethren in Manila.

Brother E. U. Gronkvist, address P. O. Box 953, Buffalo, N. Y., has sent greetings to the Brethren; he is optimistic regarding economic conditions in the U. S.

Brother Frederick L. Taylor, (Major, U. S. A. Rtd.) has advised of his change of address to: 16-6th St., S. E. Washington, D. C.

Philatelists, please take notice: Brother Alfred G. Ebberler, Wright's Grove Lodge No. 779, F. & A. M., Chicago, Ill., writes from 4145 N. Oakley Ave., Chicago, Ill., that he is desirous of exchanging postage stamps with someone here.

**Cavite No. 2.**—Bro. Claude L. Boles, CPHM, USN, is at Tutuila, American Samoa (via P. M., Honolulu, T. H.).

Bro. R. E. Zannoni, U.S.S. R-2, New London, Conn., is another new address communicated to us. At the same place also have Bro. R. D. Searfoss, U.S.S. R-2 Sub Base, New London, Conn.

Bro. Robert L. Crosby is on the U. S. S. *Houston*, c/o P. M., Manila, P. I.

Word has been received from Wor. Bro. Edwin W. Lawson that he was married to Miss Cecile Grace Cullen at Crisfield, Md., on April 19th. Wor. Bro. Lawson left the Islands last October on the U. S. N. Transport *Henderson*.

Bro. (Capt.) W. L. Friedell is now at the U. S. Navy Yard, Washington, D. C.

Bro. Arthur Jessie is on the U. S. S. *Arkansas* (Division M), at San Pedro, Calif.

Bro. E. M. Moore is on the U. S. S. *Texas* (Box 37), at San Pedro, Calif.

Bro. J. C. McAhan, on the U. S. S. S-47, Pearl Harbor, who had his right hand fractured in the line of duty some time ago, is recovering the use of the injured member rapidly.

Bro. W. J. Daugherty writes from 121 College St., Butler, Pa.

Bro. J. C. Miller gives his new address as 875 Brunswick St., San Francisco, Calif.

**Corregidor No. 3.**—Wor. Bro. Charles A. Massell and family have removed from 601 Marcelino, Paco, to 919 Wright, Malate.

Bro. James A. Greer left Manila on June 3rd for the United States, on vacation.

The Secretary reports letters from Bros. Solomon Libby, Charles C. Connolly, E. C. Zitzkowski, and Carl Hildabrand.

The wife of Very Wor. Bro. Harvey A. Bordner had a severe attack of bronchitis last month but has fully recovered from her illness.

**Bagumbayan No. 4.**—Bro. Camilo Osias, Philippine Resident Commissioner in the United States, returned to Manila for a brief stay here, with the two Independence Missions on June 11th.

Miss Emily B. Fischer, a daughter of Wor. Bro. Leo Fischer, returned to the Islands on the U. S. A. T. *GRANT* on June 24th, after an absence of three years, during which she was with the Q. M. Department in Chicago. Mrs. John E. Brice, Bro. Fischer's youngest daughter, at present at San Pedro, Calif., plans to return to Manila in September.

Bro. Pedro de Mesa has established himself at Lubang, Mindoro, where he is busy enlarging his fine collection of mollusks.

Bro. Floro A. Santos visited Iloilo on business in May; he

went down by plane on the 7th and returned on the S. S. *Mayon*.

Bro. Ceferino Purisima, division superintendent of Bataan, is spending his two months of vacation in Ilocos Norte, his home province.

Bro. C. T. Cruz was in Puerto Galera, Mindoro, for several weeks in April and May, in connection with his work at the University of the Philippines. At the June stated meeting of the Lodge, Bro. Cruz delivered an interesting lecture on "Geography in Masonry."

Mr. Gregorio C. Punzalan was initiated on May 10th.

Bro. Vicente Monteiro is recovering from a surgical operation.

*Southern Cross No. 6.*—Wor. Bro. John R. McFie, Jr. mourns the death of his brother Ralph who died at Davao in May, having been a sufferer from heart trouble for a considerable time.

Wor. Bro. A. J. Balls accompanied the M. W. Grand Master on his visitation of Pinagsabitan Lodge No. 26, on June 3rd.

Bro. E. R. Riddle spent a vacation of ten days in Baguio in May.

Bro. H. J. Hawkins, of the Socony-Vacuum Corporation, has been transferred from Legaspi to Cebu.

The Secretary received letters with dues from Bro. Francis R. Slater, Bolinas, California, and Bro. W. H. Berger, New York.

Wor. Bro. George C. Dankwerth delivered a splendid address on the world's currency problem recently before the Rotary Club.

Bro. E. R. Hyde also made an address before the Rotary Club which was very favorably commented upon; his subject was "Sundials and clocks."

Bro. E. G. C. Rivers is ill at the St. Paul's Hospital and Mrs. Rivers, who had been in constant attendance at his bedside, also became ill and is now a patient at the Manila Heights Hospital. Bro. Rivers is rapidly improving.

*Cosmos No. 8.*—Bro. Wm. J. Ellis is now engaged in the cold storage business; he is with the Import Meat & Produce Company which sells meat, fish, poultry, and dairy products at No. 2 T. Pinpin, close to the Escolta.

M. W. Bro. Joseph H. Schmidt was confined to his home for several days last month by an attack of influenza.

Bro. Robert C. Whiting was ill at the Queen of the Angels Hospital in Los Angeles, according to late reports from that city.

Bro. José A. Reyna has resumed his work at the Lagangilang Agricultural School, in Abra, after five months of vacation at Candon, Ilocos Sur, his home town. His health is much improved.

Bro. Walter P. Ganz, writing from Cape Town, states that he is enjoying his trip immensely. He is going to Europe next and then to South America, where he expects to make his home.

Bro. John Sinn writes from Honolulu that he has been enjoying the Scottish Rite Easter services in that city this year.

Bro. Otto O. Hanson returned to Manila in May, after some time spent in the provinces, but has left again.

Another visitor to Manila in May was Bro. Thorbjorn M. Holmsen, who has been very busy of late with his lumbering operations in Palawan.

Bro. Frank Graziani, who has had many years experience in auto servicing and repairing, has been made manager of the Gasanol Service Station on Calle Echague.

Wor. Bro. Fred M. Holmes is now connected with the Estrella Auto Palace.

Bro. Charles P. Neuffer sends greetings from Surigao.

*St. John's No. 9.*—Wor. Bro. E. A. Rodier, for the last six years veterinary pathologist and chief of the veterinary research division of the Bureau of Animal Industry, has been made director of the animal disease control bureau by the Commissioner of Reconstruction for the province of Kwangsi, in Southern China. Dr. Rodier has retired from the Philippine Service and his retirement was declared to be a distinct loss to the Filipino people by Governor-General Roosevelt. He returned to Manila in May to get his family, but an infection, due to a serum inoculation, has kept our Brother in the hospital and prevented his returning to China.

Bro. Mark Nestle, general secretary of the American-European Y. M. C. A., has become a member of this Lodge by affiliation. He comes from Gloversville Lodge No. 429, of Gloversville, N. Y.

Bro. Robt. B. Latham has left for the United States for a six months' vacation.

Bro. Paul [redacted] and bride will return to Manila on the S. S. [redacted] here about the middle of this month.

Mr. Oscar Seybrand Johnson was initiated at a special meeting held on May 19th last.

Letters inclosing dues have been received from Bro. C. H. Nichols and Bro. Merton Best.

Bro. Charles P. Jarman has left for the United States, via Europe.

M. W. Bro. S. W. O'Brien and wife returned about the end of May from a pleasant vacation of two months in Baguio.

*Nilad No. 12.*—We hear from Tacloban, Leyte, that Bro. Doroteo Soriano was in that town in May, conferring with the Bureau of Forestry officials there.

*Walana No. 13.*—Bros. Dalmacio de la Cruz and Cirilo Calderon were passed on June 10th.

Bro. Juan Cayabyab is ill with liver trouble at his home in Calococan.

Bro. Agaton Gutierrez is up and about again after several months' illness.

Bro. Lee Kee left for China in May, on a vacation.

Bros. Esteban Diokno and Fernando José have been transferred to the coast guard "Arayat" as engineers.

Mrs. Norberto C. Asinas has left the hospital and is now convalescing at their newly built home at 450 Maria Clara, Sampaloc.

Wor. Bro. Rafael Araujo delivered an interesting address on the selection of material for Masonry, at the last stated meeting of the Lodge, and received many congratulations in this connection.

On June 10th, Mr. Tiburcio A. Velasco, of the Manila R. R. Co., was initiated in this Lodge.

*Pilar No. 15.*—A letter with dues and greetings has been received from Bro. Macario D. Bautista, Stockton, Calif.

A daughter was born to Bro. and Mrs. Mariano Dominguez last May.

Bro. Mariano Dominguez, while ill at the Philippine General Hospital, was visited several times by Brethren representing the Grand Lodge.

*Rizal No. 20.*—Bro. Porfirio A. Romulo, the Secretary of Rizal Lodge, visited Manila in June and was a visitor at the Grand Secretary's Office on June 17th.

*Dapitan No. 21.*—Wor. Bro. Temistocles Elviña is now the owner and manager of the Manila Auto Repairs, an establishment for general auto repairing at 822-A Rizal Avenue.

*Maktan No. 30.*—Bro. Dominador Gallardo, of Makabugwas Lodge No. 47, Tacloban, Leyte, informs us that Bro. Casiano Yuzon, of Maktan Lodge, delivered an interesting lecture on "The Lost Word" at the stated meeting of Makabugwas Lodge on May 5th.

*Charleston No. 44.*—Bro. Allen R. Donaghu, formerly with the Marine Detachment on the U. S. S. *New York*, is now with the Marine Detachment at the U. S. Naval Prison, Mare Island, Calif.

Bro. J. N. Warren is now on the U. S. S. *New York*, San Pedro, Calif.

Bro. George M. Wagstaff gives his new address as 216 La Verne Ave., Long Beach, Calif.

Brother Arthur Anderson died on May 1st at the Susana Hospital, Agaña, Guam, of an injury to a vertebra for which an operation had been performed. His remains were buried in the U. S. Naval Cemetery, with Masonic services.

*Makabugwas No. 47.*—At the stated meeting on June 3rd, Bro. Felix Relevo delivered an interesting lecture on "Masonic crimes and punishments."

Bro. Candido Fornillos recently lost a son from dysentery. Bro. Pio V. Advincula, J. W., represented the Lodge at the funeral, which took place at Palo.

Bro. Fidel Fernandez, president of the Tacloban Academy, has sailed for Manila to work for the recognition of his school.

Bro. Benedicto Cunanan is in Surigao or Davao, inspecting post offices.

Bro. Donato Pesado has been reassigned to the Calubian district as supervising teacher.

A Negros air taxi made a special trip to Tacloban to return with medicines for the son of Wor. Bro. W. S. Price who was down with typhoid fever.

*Pampanga No. 48.*—Bro. Francisco de Mesa was the lecturer at the April Stated Meeting of this Lodge; his subject was "The Education of our Masses." This short but interesting paper was published in the Lodge bulletin.

Wor. Bro. Felix Bautista has been designated to deliver the monthly lecture at the May Stated Meeting.

Bros. Quirino Abad Santos and Amado G. Bisda have visited Wor. Bro. Atilano G. Mercado, who is in Baguio for his health.

Bro. Amado Pekson spent some time in Manila where he

was undergoing medical treatment.

Bro. Dr. Pacifico R. Parilio is convalescing from an illness which has been keeping him confined to his bed for a long time.

*Mt. Mainam No. 49.*—Bro. F. H. Dualan, of the U. S. S. *Canopus*, writes from Shanghai that both he and Bro. G. Manalo are well and wish to be remembered to all.

Bro. Esteban Yuvienco has removed to 407 P. Faura, Ermita, where he is conducting the Rainbow Restaurant.

Bro. Arcadio Angustia has been appointed assistant superintendent of the telegraph division of the Bureau of Posts.

Bro. Isaias Andrade's new assignment is as radio inspector and acting supervising lineman at Legaspi, Albay.

*Pintong Bato No. 51.*—Wor. Bro. Julian Balmaseda has been traveling on the S. S. *Bustamante*, detailed by the Bureau of Commerce in connection with the Floating Exhibition of Made-in-the-Philippines Goods.

*Makawiwili No. 55.*—Bro. Ildefonso D. Jimenez and family have left for Bohol, of which province our Brother has been appointed provincial treasurer.

Bro. Saturnino David, the new provincial treasurer, has gone to Bohol to get his family.

Wor. Bro. Manuel Roxas, Speaker of the House of Representatives of the Philippine Islands, returned to the Islands on June 11th, from Europe and the United States, in which latter country he had been working for independence legislation.

*Pangasinan No. 56.*—Bro. Adriano T. Cruz, stationed at Legaspi, Albay, visited Manila early in June and called at the Cabletow Office on the 3rd of the month. Dr. Cruz holds the rank of major surgeon in the Philippine Constabulary.

The following-named Brethren were guests of honor at a Masonic gathering held at Bro. Andrés Torio's home, on April 28th: Wor. Bro. Emeterio de los Santos (56), promoted to assistant provincial treasurer of Pangasinan; Bro. Pedro Encarnación, promoted to provincial treasurer of Camarines Norte; Wor. Bro. Leodegario Victorino (35), transferred to Pangasinan as division superintendent of schools; Wor. Bro. Roman Tuazon (84), transferred to Pangasinan as provincial auditor (Bro. Mariano Salud having been transferred to Nueva Ecija in the same capacity), and Bro. Gregorio P. Domagas (56), appointed chief internal revenue officer, with headquarters at Dagupan.

Bro. Domingo Cabali was raised and Mr. Faustino Oviedo was initiated at the stated meeting of the Lodge on May 13th. Refreshments were served at the Dagupan Hotel after the meeting.

Exequiel, the eldest brother of Bro. Benedicto Reinoso, died as the result of an automobile accident and was buried at Alaminos, Pangasinan, his home town. Several Brethren attended the funeral.

Bro. David Shaw's wife died in Manila and was buried on May 7th at Cuyapo, N. E. Several Brethren were present at the interment.

Dues and greetings have been received from Bro. Marciano E. Garcia, Binalonan, Pang.; Bro. Adriano T. Cruz, Legaspi, Albay, and Bro. José Tomeldan, Bangued, Abra.

*Kasilawan No. 77.*—Bro. Zacarias de Guzman sends greetings, dues and contributions to charity from San Diego, California. He was in the hospital at the time when he sent the letter, which had to be written by a friend.

Bro. Leoncio Pallorina had a good excuse for missing the stated meeting in April, as his wife presented him with a son at 10.45 that evening.

Bro. Lorenzo Reyes lost his wife, who died of pneumonia on April 25th.

Bro. Wenceslao Flores was in the hospital with pleurisy in May.

Wor. Bro. José S. Velasquez has changed his address from Mandaluyong to Mariquina, Rizal.

*High Twelve No. 82.*—Bro. Mauricio Lazo, who has been away for about ten years, was reported ill at his temporary residence, 447 Laong-Laan, Sampaloc.

Bro. Dalmacio Reyes is ill at his home, 739 Magdalena, Trozo.

Bro. Pedro de Jesus' mother died on June 16th and was buried the day after in the Cementerio del Sur. Several members of the Lodge attended the funeral.

*Service No. 95.*—Dues and greetings were received from the following Brethren: Bro. Harrison H. Perkins, Box 328, Barksdale Field, La.; Bro. Edward Fortress, Finance Office, Fort Douglas, Utah; Bro. J. R. Berry, U. S. S. Sandes 243, c/o P. M., San Diego, Calif.; Bro. George Strelow, U. S. S. Transport Chaumont, c/o P. M., San Francisco, Calif., and Bro. Clarence E. Walck, 1st St., Highland Park, R. F. D. No.

1, Lewiston, Penna.

*Bagong Ilaw No. 97.*—Wor. Bro. Miguel G. Luna reports the birth of a son. The "blessed event" occurred on May 28th, while our Brother was traveling in the South, making an extended tour of the Southern Islands (from May 12th to June 2nd) in connection with the second floating exposition on board the government cutter *J. Bustamante*. Accompanied by Very Wor. Bro. Julian C. Balmaseda (51) and Wor. Bro. Pablo Samson (69), Wor. Bro. Luna visited on this trip the Lodges in Dumaguete, Cagayan (Or. Mis.), and Masbate.

Wor. Bro. Joseph Ramos was seriously ill last May, being compelled to stay in bed for twenty days. On June 4th, a delegation of Brethren of his Lodge, with members of their families, paid him a surprise visit. Bro. Ramos left on June 25th for Iloilo, to take charge of Oliver's music store in that city.

*Keystone No. 100.*—A daughter was born to Bro. and Mrs. Macario Odiamar on March 16.

Bro. Alejandro Timban likewise reports in addition to his family, a boy.

Bro. Santiago Boter has returned from a vacation in Mindoro.

Bros. Inocencio G. Sigua and Pio F. Franco have returned from furlough which they spent in their home towns in Panganga.

Bro. Esteban Castillo has been transferred to the Q. M. at Fort McKinley.

Wor. Bro. Cornelio M. Aguirre is now with the Supply Division, Q. M. D., Manila.

Illness in families of members has been reported as follows: Mrs. Primitivo A. Villapando was a patient at the Post Hospital, Fort Mills, for some time; Bro. Luis A. Sevilla's son was ill at the same place, and Bro. Marcelo Nisperos' wife has been sick at home. All are better now.

*Elisha Ward Wilbur No. 101.*—Bros. Robert Mills and John G. James left for Europe in June for a well-earned vacation; they will return about November this year.

Bros. Harry P. Warren, of Port Lamon Surigao, and Eigil Vieth Dahl, of Bacolod, Occ. Negros, are awaiting their Second Degree.

*Bataan No. 104.*—Bro. Leonardo San Pedro and family left on May 16th for Cabibihan, Tayabas, where Bro. San Pedro will work for the Filipinas Lumber Co.

Bro. Marcelo de la Cruz is with the Atlantic, Gulf & Pacific Co. at Dahican, Mambulao, C. N.

Bro. Juan S. Paguio is acting division superintendent of schools during the absence of Bro. Ceferino Purisima.

Bro. Ciriaco de la Cruz has been retired by the Bureau of Plant Industry under the Gratuity Act.

Bro. Angel Simpao is principal of the Balanga elementary school instead of Orion.

Bro. Toribio David has been directed to assume, in addition to his own duties, those of Bro. Lazaro Dizon, who has been retired as supervising teacher.

*Unity No. 106.*—Bro. R. R. Service, who has recently returned from a furlough in the United States, has been assigned to new duties as regional secretary for Shangtung of the National Y. M. C. A. and may be addressed c/o the M. C. A., Tsinanfu, Shangtung.

Bro. T. L. Hsi, who is stationed at Tsingtao as manager of the Shanghai Commercial & Savings Bank Ltd., entertained Most Wor. Bro. Grand Master Stanton Youngberg during the latter's visit to Tsingtao.

Bro. D. H. Utter, S. D., left for home on furlough on May 27th for the *President Hoover*. At the special meeting on May 18th he was presented by the Brethren with a leather valise, in token of their "friendship, admiration and brotherly love" which he richly deserves.

Bro. L. Kwong, Chinese Consul General at Manila, came to Manila for a brief visit on official business. He resumed his duties in Manila on June 19th.

*Camarines No. 107.*—Bro. Gan-Bok returned from Amoy to look after his father, who had an attack of pneumonia. He expects to return to China at the beginning of July.

Mr. Bartolome Ortega was initiated in this Lodge on May 23rd; the degree was conferred in the Spanish language.

Bro. T. V. Natera, S. W., was in Manila in June, on personal business.

Bro. José Santos Seeping visited Cabanatuan, on a vacation.

*Pearl River, U. S.*—It is understood that Bro. J. H. Doolittle, the famous American aviator, will be in Manila soon. Bro. Doolittle, a member of Hollen's Lodge, of California, is one of the signers of the petition for dispensation for Pearl River Lodge (of California).

## Sección Castellana

## THE CABLETOW

La Gran Logia de M. L. y A. de las Islas Filipinas se fundó en 1912. Tiene 106 Logias (29 en la ciudad de Manila) con 6,000 Maestros Masones aproximadamente. Es la única Gran Logia soberana en Asia y es universalmente reconocida. Su territorio, o sea, el Archipiélago Filipino, tiene una superficie de 114,400 millas cuadradas de tierra y una población de más de 12 millones. Sus actuales Grandes Dignatarios principales son: Stanton Youngberg, Gran Maestro; Manuel Camus, Gran Mastre 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.

## Editoriales

## El Silencio

Hay un refrán español que dice, "En boca cerrada no entran moscas." En otras palabras, los que no hablan mucho no se exponen a sufrir perjuicios por algo que hayan dicho. Desde luego, ocurre a veces que el callarse una cosa tiene malas consecuencias, pero no cabe duda de que estos casos son raros comparados con los en que el daño resulta de haber hablado demasiado. El hombre que habla de todo que ve y oye a cualquiera persona dispuesta a escucharle, no tarda mucho en crearse enemigos, dificultades y disgustos. En la Masonería aprendemos callarnos sobre ciertas cosas y los más adquieren al mismo tiempo la costumbre de hablar menos y pensar más sobre las cosas en general. Al Masón le sienta bien el silencio. —L.F.

## El Hospital Masónico

El día lunes, 17 de julio de 1933, empezando a las cuatro y media en punto de la tarde, la corporación Masonic Hospital for Crippled Children, Inc., celebrará su reunión anual en el salón del Rito Escocés, sexto piso del Templo Masónico en la Escolta. El Hospital Masónico para Niños Lisiados es una institución que merece la simpatía y el apoyo de todo buen Masón de las Islas Filipinas, y es de esperar que la asistencia en la junta anual de 1933 será más nutrida de lo que ha sido en los años anteriores.

## Piezas de Arquitectura

## Los Fugitivos de Nuestra Orden

Por Francisco Advíncula, Ven. Maestro, Logia Bagong Buhay No. 17.

Me llena el alma de tristeza el recuerdo de aquellos descarriados miembros de nuestra antigua y honorable Fraternidad que se han olvidado del solemne juramento que libre y espontáneamente prestaron ante el altar en la noche de su iniciación en los augustos misterios de nuestra Orden, unos por haber llegado a la conclusión que debían obedecer a la voz de su conciencia, volviendo al seno de la religión de donde han venido y donde, según ellos, pasaron felices sus días infantiles, otros por no haber recibido, por su propia culpa y por incumplimiento injustificado de sus ineludibles deberes como miembros de nuestra Hermandad, los beneficios que esperaban obtener para su propio provecho y su propia utilidad, y otros por haber visto frustrada su esperanza de poder empuñar el malleto de la veneratura de su Logia y haber acabado por bus-

car lo que apetecían en alguna de las logias irregulares. Han dejado nuestras filas y se han acobijado bajo la sombra de otras instituciones para utilizar éstas como instrumento fácil de sus bastardas ambiciones, ya que en nuestra Orden han encontrado valedades infranqueables y obstáculos invencibles para colocar sus conveniencias personales por encima del bienestar y estabilidad de la institución. Estos valedares y obstáculos que se irguieron en su camino para impedir su rápido vuelo encaminado a encumbrarse inmerecidamente para saciar su sed de labrar su propia felicidad aun a costa de las agrupaciones donde pertenecen, fué la espada de la justicia y de la equidad que tenemos siempre desenvainada en nuestras Logias para defender a los virtuosos y para castigar a los hipócritas y fementidos. Es que la Masonería se ha fundado con nobles fines y elevados propósitos; se ha fundado teniendo por base sólida y estable el AMOR y la CARIDAD y por divisa, la redención de los hombres. Los miembros que la integran son abnegados desinteresados, siendo su misión en todos los valles donde se encuentran, prodigar todo género de bien a sus semejantes, siempre que puedan hacerlo sin grave daño para su propia persona. Nunca la institución masónica podrá servir de instrumento para fines deshonestos de sus miembros.

A estos fugitivos de nuestra Orden, no abramos jamás nuestros labios para proferir una frase de reproche, pues podrá interpretarse como disgusto de nuestra parte por su alejamiento de nuestra vera. Debemos alegrarnos y dar gracias a Dios por su separación de nosotros, porque con ellos nos hemos librado de un constante peligro que amenazaba abatir las columnas de nuestra Institución. Son dignos de piedad y conmiseración, puesto que a ellos todas las puertas de las asociaciones de principios sanos se cerrarán al correr del tiempo cuando los miembros que las componen se percaten de su reprochable conducta. Ojalá vuelvan a la razón y anden de nuevo en la senda del bien para hallar la perdida luz de la Verdad. Que el Supremo Hacedor ilumine sus entendimientos y aquiete sus espíritus conturbados.

Ahora, más que nunca, cuando vemos surgir a la luz del día instituciones de carácter fraternal en su mayoría con ribetes masónicos, debemos levantarnos de nuestro ensimismamiento para laborar con redoblada actividad dentro y fuera de nuestras Logias respectivas con el propósito de convencer al mundo que la única y verdadera masonería existente en esta "Perla de Oriente" reconocida en todo el universo y que nunca y jamás desaparecerá del mundo mientras brille el sol en el zenit para dar luz, calor y vida a los habitantes de la creación, no obstante el paso destructor de los

años y de los siglos, es la Gran Logia de Masones Libres y Aceptados de las Islas Filipinas, a la cual todos nosotros pertenecemos con orgullo y con honor y no con miras egoístas y bajas, siempre dispuestos a mantener enhiesta su sagrada oriflama mientras permanezca en pie un miembro de nuestra Orden. Nuestra lema es: Por y para Dios, por y para la humanidad.

No se extrañen mis hermanos de este humilde toque de atención que hago en los presentes momentos. Considero un deber mío el hacerlo como uno de los miembros más insignificantes, para atajar a tiempo cierta enfermedad que ha sentado sus reales en varias Logias de nuestra Fraternidad. Me refiero a la apatía e indiferencia de los miembros en cuanto a la asistencia en las tenidas de sus respectivas Logias. Doloroso es decir que en las tenidas que celebran algunas de las mismas, no concurren más que los dignatarios y oficiales y a veces faltan hasta las "Luces" de la Logia, por razones baladies y fútiles.

La vida es una continua lucha, una continua actividad y trabajo para los masones. No durmamos en nuestros laureles después de nuestra iniciación en los misterios de la francmasonería, ni después de nuestra exaltación al sublime grado de Maestro Masón. Reunámonos siempre para propagar la LIBERTAD, IGUALDAD, y FRATERNIDAD y para poner en práctica aquel hermoso pensamiento de nuestro nunca bastante llorado hermano Rizal que debe servir de guía a todos los masones, que dice: "*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.*"

Hablando otra vez de los fugitivos de nuestra Orden, que por fortuna nuestra, no existen en crecido número, sugiero fraternalmente a todas las Logias que todavía cuentan en su seno miembros de esa laya, para que carguen las manos a los mismos sin consideración de ningún género, mediante el proceso debido y los expulsen después de probada su culpabilidad para cortar de una sola vez toda relación masónica con los miembros de nuestra Fraternidad. La Circular de nuestro Ilustre Gran Maestre sobre instituciones irregulares, debe hacerse cumplir rigurosamente en las Logias, y aquellas que hacen caso omiso de la misma, deben ser requeridas por el Ilustre Gran Maestre para que contesten por qué no deben ser retiradas sus Cartas Constitutivas. Sólo de ese modo podremos limpiar nuestras Logias de miembros no deseables.

Fuera cobardía moral y pase al valor cívico, debe ser nuestro grito de combate en los presentes días, para aplastar a los apóstatas de nuestra Orden que vilipendiaron con descaro y cinismo su sacratísimo ju-

clásico el *magister dixit*, y todo asomo de chispa que acusaba un desvío en la dirección del espíritu de la época, era sofocado en flor por incompatible con el criterio impuesto.

Como es natural otro grupo de hombres sostuvo la fórmula contraria y esto dió lugar a una serie de martirios en que cayeron como primeros víctimas los apóstoles de la *Reacción*. Se encendieron las hogueras de la intolerancia, funcionaron las hachas de la tiranía, y por un momento se creyó asegurado el triunfo de la causa del oscurantismo y de la abyección. Mas estaba escrito que en la región de las ideas todo es posible menos la perpetua sumisión a una ideología sistemáticamente inalterable. De aquí surgió como un ave fenix, una nueva orientación sobre las ruinas de la borrasca, y el pensamiento pudo sentirse tranquilo en su tierra de promisión, manumitiéndose de todo tutelaje ominoso e impropio.

La masonería es la conquista más depurada de esa evolución. Pero, qué es la Masonería? Algunos creen que es una secta; otros que es una religión formada para hacer la competencia a las ya muy numerosas que existen. Hay quienes dicen que es un cuerpo de hombres malos y endiablados que practican ciertos misterios entre los cuales se incluye el pateo o bofetada a un Cristo, pintándoles como enemigos crueles del Divino Redentor; hay también quienes dicen que de sus filas saldrán los anarquistas de mañana. En fin, hasta he leído a un autor que compara a los masones con los carbonarios de Italia y Francia.

Nada más lejos de la verdad. Con la Masonería, y cuando digo esto hablo de su código de principios morales, sólo se propone la formación de hombres que en sus respectivas comunidades sean ciudadanos amantes de la ley y del orden; de buena conducta dentro y fuera del hogar; y cumplan con el culto y prácticas de su religión con la mayor regularidad posible. El experimento es acaso atrevido, pero no estamos arrepentidos. Todavía esperamos la alborada de un nuevo día en que la sociedad nos hará justicia reconociendo que no somos elementos destructores, que no somos enemigos de ninguna religión.

Considerar a todos los hombres como hijos de un solo Criador tal es la primera enseñanza que recibimos de la Masonería, el primer estímulo que nos inspira en nuestra obra de caridad y buena voluntad, la fuerza invisible que imparte vitalidad a la augusta institución. Una comunidad de hombres sin los exclusivismos raciales, sin las barreras religiosas ni las sacudidas de la política partidista, sería el desideratum de la humanidad, y hacia ese ideal se encamina nuestra Fraternidad con la confianza puesta en Dios y en los hombres.

## De Fuentes Extranjeras

### Por Que Soy Masón

Vivimos en pleno siglo XX. Todo es luz y progreso. La masonería puede enorgullecerse de esto. Una parte grande de esta gloria le pertenece. Bastante que ha venido luchando para ello. Bendita Institución, ¡cuánto vales y significas ante los ojos de los necesitados! ¡Cuánto te veneran los oprimidos y desamparados! ¡Cuántas lágrimas has mitigado, y cuántos corazones has vuelto la alegría! Si toda la humanidad te entendiera y conociera, y les fuera dable penetrar en tus secretos y augustos misterios, ¡cuán diferente te juzgarían! La masonería, esa gran Aso-

### La Masonería, su Naturaleza y Fines

Por el Ven. Hmno. Manuel M. Calleja, Legaspi, Albay, I. F.

En la historia de la humanidad, las páginas más desventuradas son aquellas que nos hablan de la esclavitud moral. Hubo mentores—y los hay todavía—que pretendieron encerrar en el cerebro de un mosquito todos los conocimientos y todas las verdades de que es capaz la inteligencia del hombre. De esta suerte, el pensamiento, esa noble facultad que Dios concedió al hombre como Rey de la Creación, en periodos más o menos largos, hubo de replegarse en una inacción fatal para el progreso social. Se hizo

ciación, constituida por hombres de todos los credos e ideas, persigue muy altas y nobles finalidades. Sus filas la engrosan hombres de todas las religiones e ideas políticas. A esto no se opone ella. En religión, ella deja que cada uno piense como quiera, y tenga la suya. A la política la mira con repugnancia porque conoce bien lo dañinas que resultan estas luchas partidaristas a la familia masónica. Por eso es que ella quiere que los vicios en todos los órdenes de la sociedad profana, se alejen cada día más del seno de nuestras logias. La verdadera fraternidad masónica, el espíritu esencial de nuestra Institución así lo exige. Todos debemos ser uno solo, con un solo pensamiento y una sola voluntad, para proceder en todo aquello que se relacione con nuestras logias y nuestros Hermanos.

No es buen masón aquel que trata de confundir las ideas religiosas y políticas con los preceptos y estatutos masónicos, y arrastra estas ideas hasta el seno de nuestras logias y asambleas, donde debe de existir un solo pensamiento, donde no debe de flotar nada más que una sola idea; el pensamiento y la idea de laborar cada día con más ahinco y entusiasmo por el engrandecimiento de nuestra amada y noble Institución, y por el progreso social, moral y económico de nuestra Patria. La masonería, mil veces calumniada y vilipendiada, se esfuerza y lucha por hacer de este mundo un sitio mejor. Más digno de vivirlo el género humano. Por eso es que los hombres de todo el Universo corren cada día en mayor cantidad a incorporarse en sus filas. Esta es la razón porque esta Institución es cada día más poderosa. No existe otra asociación que sustente tan divinos preceptos y persiga tan altas y nobles finalidades para la familia universal como la Masonería. Lo demuestra el hecho de que en sus filas y columnas hay hombres de todas las razas, idiomas, costumbres y religiones. Ella anhela unir espiritualmente a los hombres de buena voluntad de toda la tierra, para que de este modo exista mejor compenetración y armonía entre ellos. Pero como desgraciadamente, todavía existen espíritus refractarios, y hombres egoistas y sectarios, conseguir esto, le costará todavía muchos contratiempos y trabajo.

Porque amo la libertad y la igualdad, y sé que mi Institución lucha por estos principios regeneradores, por eso soy Masón.

Porque anhelo que no existan oprimidos ni opresores, y que la verdadera paz y fraternidad reine sobre el Universo entero, y sé que este es uno de los fines que persigue mi Institución, por eso soy Masón.

Porque aborrezco el fanatismo, la maldad y el vicio, y sé que mi Institución los combate y ataca, por eso soy Masón.

La Masonería, en sus grandes batallas por su existencia, sólo ha sumado en sus haberes, dolor, abnegación y sacrificios. El sosiego y tranquilidad nunca han existido para ella. Toda su existencia ha sido una lucha titánica, siempre luchando contra fuerzas mucho más poderosas que ella. Pero cuando sus destructores y enemigos la han creído muerta y desaparecida, han quedado sorprendidos y atónitos al verla reaparecer más pujante y poderosa. Y es que instituciones como la Masonería no pueden desaparecer, porque el mundo y la humanidad necesitan de su protección. Ella es para la humanidad como un centinela bienhechor que vela por su felicidad y tranquilidad.

—Antonio Fernández Lago, en "Acacia," Puerto Rico.

## La Intrepidez

Intrepidez quiere decir valor frente al peligro.

Hermosa cualidad esa, que mucho contribuye al éxito del hombre.

Los grandes hechos históricos, han surgido precisamente como fruto de la intrepidez de los que lo llevaron a cabo.

Los ejércitos sólo conquistan victorias en los campos de batalla cuando están constituidos por soldados intrépidos.

Sin la intrepidez del patriota que se sacrifica por su país, hoy no habría ninguna nación libre.

La independencia y la libertad de los pueblos, han salido del filo de la espada del guerrero intrépido.

Doquiera que se ha presentado un pueblo intrépido, se ha levantado una nación libre.

Cuando los regimientos constituidos por soldados valientes, van al combate, casi siempre regresan, celebrando su victoria.

Los pasos de los hombres intrépidos, levantan un eco, que se transforma en algo así como la música de un himno de victoria cantado por coros angelicales.

Doquiera que ha posado la planta del pie el intrépido, ha dejado una huella luminosa, que sirve de guía a los pueblos, como sirvió en otro tiempo la Estrella de Belén a los Magos Orientales.

Los hombres intrépidos levantan pueblos con su espada.

Fundan la libertad, con su verbo.

Establecen la justicia sobre la tierra.

Estimulan el progreso de las naciones.

Defienden al débil contra el opresor fuerte y sin conciencia.

Sostienen la nacionalidad por la fuerza de su brazo.

Esas personas enérgicas, reflejan sus siluetas olímpicas y grandiosas en el horizonte de la historia, como si fuesen dioses enviados por Zeus a la tierra, para guiar a los hombres hacia el progreso y la libertad.

Son espíritus enérgicos, los que realizan grandes obras en favor de la humanidad.

Caracteres indomables, hechos para la lucha y amantes del progreso de los pueblos.

Pero, si esa bella cualidad, la intrepidez, salva y engrandece a las naciones, no menos lo hace con el hombre aislado.

El de carácter intrépido, está llamado a triunfar en la vida.

No pocas veces un triunfo ruidoso, surge precisamente de un acto de intrepidez.

La persona intrépida hace frente al peligro, sin temerle, y su mismo valor le presta fuerza para vencerlo.

Cuando se presenta al hombre de carácter enérgico algún obstáculo grande, lo conjura con el valor de que está dotado.

Aun cuando esos obstáculos sean inmensos, hace frente a ellos con redoblados esfuerzos, y a la postre los domina.

Es que la determinación inquebrantable de vencer, da fuerzas a la persona intrépida para luchar hasta el fin del combate.

El deseo de triunfar, le hará olvidar la dureza de la lid, y al fin vence.

Todo depende de que en su mente permanezca siempre viva la idea del triunfo.

En el intrincado laberinto de las dificultades que salen al paso del intrépido, él sabe buscar el hilo de Ariadna, y al fin surge de entre los dédalos enmarañados de contratiempos, triunfante y victorioso.

El intrépido lucha y vence.

El no se desalienta con dificultad alguna.

Es la intrepidez que sostiene al hombre en el más recio del combate, hasta llevarlo a la victoria.

El que esté revestido de la fuerza que le presta la intrepidez, no permite que su espíritu se desaliente, y sigue hacia adelante, hasta alcanzar la meta de sus aspiraciones.

La victoria es una bella y encantadora joven dispuesta a desposarse con el más intrépido de sus pretendientes.

¡Feliz quien llegue a celebrar sus bodas con tan gentil y bella moza!—A. Pereira Alves, en "Mundo Masónico," Habana, Cuba.

### Trabajo de Aprendiz

Muda e inerte ingresa la piedra bruta en el Taller maravilloso del Supremo Artífice. Todo en ella es tosco, deforme, grosero. La mano del artista ha de arrancarle lo único bueno que trae: su calidad.

Comienza entonces, paciente e incesante, el trabajo árduo de pulirla, suavizando asperezas, redondeando aristas y vértices demasiado agudos y quitando poco a poco su deformidad primitiva.

La noble labor de una comunidad de seres agrupados para practicar en toda forma y en su más amplia acepción el Bien Social, logrará al fin el milagro; la piedra insensible, el risco peligroso, cobrará alma, conciencia, saber. La inteligencia, desarrollada y robusta

### Los Menesterosos

He aquí lo que dice el Dr. J. F. Castellanos, Gran Secretario de la Gran Logia de Cuba, con respecto al socorro a los menesterosos:

Se ha afirmado acertadamente que la protección a los menesterosos, considerada hoy como un "deber moral", en el orden de las obligaciones sociales, habra de convertirse en un "deber legal" y, agregamos, esta conversión sólo tardará en producirse el tiempo indispensable para que el concepto de caridad se torne en principio de solidaridad. No se trata de un simple hecho doctrinal sino de una justa interpretación de la realidad: cada componente del agregado social ha de ser un cooperator en la obra de progreso y bienestar colectivo; el que no aporte esta contribución perturba, de una manera evidente, ese necesario equilibrio.

En efecto, la suma de todas las desesperanzas en aquellos que no obtienen los elementos fundamentales para subsistir, conduce a la gran mayoría por senderos antisociales; una visión de espejismo les hace apreciar el crimen como fuente de liberación de sus infortunios. Este hecho explica por qué la moderna política penal se orienta hacia crear un ambiente que imposibilite la realización del hecho delictuoso y obliga a la sociedad, en el caso concreto que nos ocupa (ya por la acción privada, ya mediante el poder público) a la adopción de una serie de medidas que garanticen al indigente los elementos materiales para subsistir a la vez que se produzca un medio moral elevado; que exista para ellos la certeza de que sus demandas serán atendidas, aplicando un procedimiento sumario, que facilite el ejercicio de ese derecho a pedir que hemos de reconocer a todo necesitado. Cuando tal cosa ocurra se habrá resuelto una de las cuestiones fundamentales para el progreso humano, desde el punto de vista moral.

Roberto Malthus, el prominente economista inglés, ha combatido enérgicamente la beneficencia pública en la forma que la entendemos y practicamos todavía, y su pensamiento a este respecto puede concretarse así: "El número de indigentes tiende a aumentar en relación directa con los socorros que se les aseguran." Por eso insistimos en que cese el procedimiento que consiste en dar ciegamente a cuantos piden; que la acción masónica no sea un mero auxilio accidental, sino obra de per-

manencia en sus efectos morales, regida por el derecho que tienen los infortunados a reclamarnos el ejercicio de deberes indeclinables.

### Las Logias Mueren por la Observancia Total o Parcial de Cualquiera de estos Medios:

10. Por no asistir a las tenidas;
20. Por falta de energía en el Venerable;
30. Por falta de actividad en el Secretario;
40. Por falta de empeño en el Tesorero;
50. Por no concurrir nunca a la hora reglamentaria;
60. Por no querer aceptar cargos;
70. Por estar siempre dispuesto a criticar y nunca dispuesto a obrar;
80. Por tratar de encontrar siempre algún defecto en el trabajo de los funcionarios y oficiales;
90. Por disgustarse si no lo hacen a uno miembro de alguna comisión;
100. Por no desempeñar nunca su cometido si acepta, por "no negarse," algún cargo en la Logia;
110. Por no emitir franca y leal opinión en los asuntos en que se es consultado, y decir después que las cosas debieron hacerse de tal o cual manera;
120. Por pensar y decir que la Logia está manejada por una "camarilla" cuando los funcionarios y oficiales trabajan en el cumplimiento de su deber;
130. Por ser intemperante, áspero, vanidoso y muy lleno de amor propio, para no reconocer sus errores;
140. Por hacer uso de la palabra para agredir o tratar asuntos políticos o religiosos que son prohibidos;
150. Por creerse perfecto, infalible y superior a los demás;
160. Por aspirar a todos los derechos y no cumplir jamás con ninguno de los deberes;
170. Por no observar, en nuestra vida civil, la conducta que debemos observar con los hermanos;
180. Por no saber respetar las opiniones ni los derechos masónicos, civiles, económicos y sociales de todos los hermanos.
190. Por creer que sólo nuestro hermano tiene obligaciones y nosotros sólo tenemos derechos;
200. Por sembrar resentimientos entre los miembros;
210. Por halagar la vanidad de un hermano con perjuicio de otro hermano;
220. Por discutir sin ilustrar;
230. Por trabajar siempre en familia;
240. Por hacer monótonas las tenidas;
250. Por negar sistemáticamente todo esfuerzo en bien de la Logia.
260. Por falta de disciplina;
270. Por convertir la Logia en una sala de tertulia después de abiertos los trabajos;
280. Por hacernos eco de versiones contrarias a un hermano en vez de defenderlo;
290. Por convertir en semillero de rivalidades y odios lo que debe ser un surco compacto de fraternidad de perenne armonía.
30. Por decir hipócritamente en Logia: "el querido hermano fulano"; y decir malamente en la calle: "el pícaro fulano";
310. Por ser sistemáticamente intransigente;
320. Por querer ser siempre Venerable de la Logia o cuando menos Vigilante;
330. Por creer que la finalidad de la Institución es la finalidad egoísta de cada uno de los hermanos.—(Del "Boletín Masónico."—San Salvador.)

# CONTRIBUTIONS IN NATIVE LANGUAGES

(TAGALOG)

## Si Rizal, sa Kanvang Pagka Mason 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 Junio 19, 1932*

(Karugtong)

MGA SAGISAG NG MASONERIA AT ANG KANYANG

### MGA LIHIM.

—Sapagka't hindi ko inilalaan sa kapanahon natin ang aking sinusulat, kundi sa ibang darating. Kung mababasa ng mga kapanahon natin ang aking sinusulat marahil ay sunugin ang aking mga aklat, ang aking ginawa sa buong buhay; samantalang sa isang dako, ang makatuturing sa kahulugan ng mga titik na ito ay pawang matatalino, mababatid nila ang ibig kong turan at masasabi nila: Hindi ang lahat ay nakatulog nang kapanahunan ng aking mga ninuno. Ang lihim o hindi karaniwang titik na ito'y siyang makapagligligtas sa aking gawa ng kamangmangan ng mga tao, gaya rin naman ng pangyayaring ang lihim at kung anuanong mga paraan ang siyang nakapagligligtas sa maraming katotohanan sa mapaggibang kamay ng mga paré." Noli, Kab. XXV.)

Iyan ang itinugon ni pilósopo Tasio nang siya'y tanungin ni Ibarra kung bakit sumusulat sa pamamagitan ng heroglípiko kung ayaw niyang mabasa ang sinusulat.

Pinatunayan ng kasaysayan na ang Masoneria'y dumanas ng malulunokot na panahon, dahil sa paghahari ng bangis ng kamangmangan: noong ang karunungan, ang sining, ang kadakilaan ng mga damdamin at ang pag-ibig sa sangkatauhan ay pinapalibhasa iniiring nang namamayani pa ang mga "alipin ng imbot, ng inggit at ng mga hamak na hilig na nababalaban ng lalong kasumpa-sumpang pagkukunwari" ay kinailangan ng Masoneria ang mga sagisag upang walang makawatas ng kanyang mahahalagang lihim, sapagka't upang matalos ang mga dakilang bagay ay kailangan ang talino. Nguni't hindi iyan lamang ang anekin kahulugan ng mga sagisag, may lalo pang dakilang kahulugan. Ang "sagisag ay isang sisidlan, ang tungkol at ang aguhon ng mithiin ng naglalakbay, ang hagdan ni Jacob na aakyat ng isang mason tungo sa ikagaganap; ang maliwanag na tanglaw na mapanununtunan tungo sa katotohanan."

Gayon man, ay ipinalalagay ng mga kaaway ng Masoneria, niyang mga kaagulo ng dilim, na, sapagka't ang Masoneria ay nagpapakilala lamang sa pamamagitan ng mga sagisag, ang kanyang mga lihim ay kalaban ng katotohanan ay hindi dapat ilingid, nguni't hindi nila talastas na ang lihim ay siyang diwa ng katotohanang laan lamang sa mga may karapatan, at, sa pamamagitan ng mga sagisag ay pinagpipisan ng Masoneria ang mga tao sa dambanang dalangin; siyang tanggulan ng mga katotohanang ipinagiging marapat ng tao upang sa pamamagitan ng sining ay madama ang kapangyarihan ng pag-ibig, ang sanghaya ng kagandahan at kadakilaan ng mithiin ng Kalikasan, gaya rin naman ng banal na kahulugan ng isang krus na pinagnakuan sa isang Mananakop, na nagtuturo ng dakilang kabayanihan ng pag-ibig.

Pag-inilantad ang mga lihim ng Masoneria, ang katotohanang kaakibat ng lihim na iyan ay magiging isang hamak na laruan sa kamay ng kamangmangan, at ito'y pinatunayan na sa panahong ito ng pagsilang ng iba't ibang samahang lihim, na dahil sa panghuhuwad ay walang nailantad kundi ang masaklap na katotohanang naghantad ng mga tiwaling hiwaga ng kamangmangan at imbot. Iyan din ang pinatunayan ni Rizal sa kanyang DOCTRINAS MASONICAS na:

"Kung ang Karunungan ay malaya ngayon ay dahil sa Masoneria na naging tiga pag-alaga niya't iningatan siyang gaya ng pag-iingat ng malagablab na pag-ibig, samantalang naengangalit ang unos. At ngayong nanauli na ang katahimikan ay ikinakaloob niyang muli sa Katauhan upang siya'y tanglawan ng kanyang liwanag. Ano kaya ang kinahangahan ng Karunungan kung hindi siya binalot ng mga hiwaga ng mga ehipto at ng matatandang mago? Iyan din nga ang Masoneria na tiga tanggol at saligan ng Karunungan, na kung hindi dahil sa mga sagisag niyang nag-iingat ng mahahalagang lihim ay gaya

rin siya ng isang binhi na bahagya pa lamang nagisi ang balok ay pinag-itingan na ng ngalit ng mga elemento at sana'y nagutay sa kamay ng kamangmangan at kapabayaan."

Ipinalagay na baliw si pilosopo Tasio, gaya rin nga ng pagpapalagay na ang Masoneria'y isang sekta, pagka't ang mga aral ng baliw na iyon, gaya rin ng mga aral ng Masoneria ay hindi inilaan sa mga kapanahon, nguni't ang pilosopong iyon at ang Masoneria'y hinahangaan ngayon pagka't nawatasan sila ng Katalinuhan. Ang Masoneria na pinag-ukulan ng kung anu-anong palagay, hanggang sa nagbata ng maraming pag-uusig at salamat sa kanyang mga sagisag at ang kanyang mga banal na adhikain ay namayani sa ibabaw ng kuta ng kamangmangan at ang kanyang mga alamat ay pumukaw sa pananalig na ang halaga ng katotohanan ay hindi pa rin maibabatay sa pagsasakit na dapat iukol sa maliming pagsusuri upang humantong sa lubos na tagumpay, gaya ng patotoo ni Arthur E. Adward Waite sa The Secret Tradition, na, "Sa ganyan ay ipagpapatuloy ang paghanap (ng katotohanan), ang paghanap na hindi natin talos kung papano't kailan hahantong sa pagkatuklas, na mangangahulugan lamang ng panibagong paggayak sa muling paghahanap, sapagka't habang tayo'y nabubuhay tayo'y maghahanap." At ang dugtong pa: "Nasa atin din ang kadalubhasaan ng pagtutong ng landas na patungo sa Dios, sa pamagitan ng Karilagan. Kung tayo'y dumating na sa hangganan ng ating mga layunin na wala tayong taglay kundi ang nauukol sa atin at ating linisan ang lahat ng hindi atin, ay ating matutuklas na kapisan din pala natin yaong mga nakasama sa hirap. Ang hangganhang iyan ay ang tinatawag na Bayan ng Kapayapaan."

Subali't samantalang tayo'y naghahanap, sa landas na ating linalagos ay maraming sagabal tayong matitised, at isa na riyang ay ang PANATISMO.

### PANATISMO

"Ginoong Guevarra: inaakala gaga ninyong ang Dios ay ay nagpapatawad ng isang pagkakasala, gaya halimbawa ng pagpatay sa kapuwa sa pamagitan lamang ng pagsasabi sa isang pare, na tao rin namang may tungkulin magtago ng bagay na nabatid at pagkatakot na matupok sa impierno na dili iba't siyang tinatawag na "acto de atrición?" Kahit na maging duwag at walang-hiya pa? Iba ang pagkilala ko sa Dios, anye: sa ganang akin ay hindi nagagamot ng isang kasamaan ang kapuwa kasamaan, ni hindi napatatawad nang dahil sa pag-lungoy-lungoy ni sa pamagitan ng kalilimos sa simbahan. At ipinalalagay ko sa sarili ang ganitong halimbawa: kung ako'y pumatay ng isang ama ng mag-aanak, kung ang babae'y ginawa kong balo at ang ilang masasayang bata'y ginawa kong mga ulilang walang sukat na mag-ampo, nasapatan ko na kaya ang Hukumang walang hanggan kung bayaang kong ako'y bitayin, ihayag ang lihim sa ibang magtatago, maglimos sa mga kurang siyang lalong hindi nangangailangan, bumili ng "bula de composición" o lumungoy-lungoy araw gabi? At ang balo at mga ulila? Iniuutos ng budhi kong dapat tumbasan hanggat mangyayai ang aking pinatay, maglingkod ako ng lubos sa buong buhay sa mag-aanak na ako ang sanhi ng kanilang kasawian at gayon pa man, sino ang makakapalit ng pagibig ng asawa't ng magulang? \* \* \* (Noli, Kab. IV)

Ang paliwanag na iyan ni Ibarra sa teniente ng betarana noong gabling lisanin nila ang piging ni kapitan Tiago, ay nabatbatan ng makikinang at di mahahalagahang hiyas ng Masoneria. Sa paliwanag na iyan ay namamakas nang buong liwanag ang masungit na larawan ng PANATISMO, niyang "karumal-dumal na hilig ng katauhan, na pumipiring sa pananalig hanggang sa tinatanggihan ang kapangyarihan ng Dios." Tila baga ang manggumpisal, iyang iginising sa mahihinang puso, na wari'y lalong nagtuturo ng pagkakasala, lubha na sa kababaihan, ay kasinghalaga ng isang tunay na pagtitika at pagtawag sa Kumapal; tila baga ang pagtatapat ng isang pare, na, dahilang tao rin ay hindi nakaliligtas sa pagkakasala, ay may halaga ang basbas at pagpapatawad; tila baga ang isang salaring mamamatay, ang isang manghahamig, ang mamumugay ng puri, ang mapagimbot at walang kinikilalang matuwid kundi ang sa sarili ay nagiging malinis na sa harap ng sariling budhi, makaraang magdasal, humikbi-hikbi at magpakita ng paimbabaw na pakum-

baba't kabaitan, sa kabila ng malaking kapinsalaang nagawa sa kapuwa.

Alinsunod sa Rito Escoses, ang PANATISMO, ay isang pagkaligaw ng isip, isang pagpapakalabis ng haka sa pag-samba. Nagpapadilim ng kabaitan at bumubulag sa matuwid, bagay na sumusupil sa kalayaan ng tao sa paggamit ng katuwiran."

Ang mga pahayag ni Ibarra ay napapaloob sa isang bahagi ng PANATISMO, na tinatawag na "Fanatismo Religioso." Iyan ang bumulag at bumubulag sa mahihinang puso, kaya't nakapamamayani pa ang mga pamahiin at lisyang pagsampalataya; ang pagtataniman ng mga loob; ang mga paguusig; ang pagkapoot na lumalalang ng damdamin laban sa kabanalang humihikayat sa pagibig sa Dios.

Bilang bunga ng katiwaliang idinudulot ng PANATISMO ay atin unawain pa ang sumusunod:

"\* \* \* Lininis ninyo ang inyong mga bukirin, ginugol ninyo sa kanila ang buong buhay, ang mga naimpok, mga pagpupuyat, pagtitipid, at pagkatapos ay inilit sa inyo, pinalayas kayo sa inyong mga tahanan at ipinagbawal sa iba ang kayo'y patuluyin. Hindi pa nasiyahang lapastannganin ang katuwiran, kundi niyurakan sampo ng banal na kaugalian ng inyong bayan . . . Naglingkod kayo sa Hari at sa España, at nan sa ngalan nila'y pinag-usig ninyo ang katuwiran ay itinapon kayo'y sukat nang hindi man lamang nilitis, inilayo kayo sa yakap ng inyong mga asawa't sa halik ng inyong mga anak." Fili, Kab. X).

Sa harap ng masungit na dulang iyan, na ang bawa't yugto ay isang iring sa katotohanan at sa katuwiran, ay nandiyan ang malaking gawain ng Masoneria na may tungkuling magtanggol ng matuwid ng sangkatauhan upang hadlangan ang panglulupig, ang masasamang hilig at pagpapakalabis at pagtagumpayin ang kapayapaan at pagkakasulong ng bumubuhay ng pag-asa sa harap ng paghihikahos ng mga diwa na dapat paglaanan ng maaliwalas na bukas.

Kung sa Masorenia, ang matiayangang pagtupad ng tungkulin, gaya ng sabi ni Rizal (Doctrinas Masonicas) ay siyang KABANALAN, at ang tungkulin ay ang gumawa sa ikatutubos ng katauhan, sapagka't pagiging marapat ng tao'y mababawasan ang kasaliwaan-palad, ay nararapat tayong gumawa upang ipakilala ang tunay na KABANALAN, at hindi iyang KABANALANG nanghihilakbot sa harap ng karilagan ng Ka-

talagahan; itinatatawa ang bisa ng PAG-UUMANHIN, at yu-mayakap sa masasamang hilig, maturingan lamang na ito ang pananalig. Panunton natin sa alituntuning ito'y maibubuwag nating walang sala ang mga sagabal na humahadlang sa matuwid nating landasin.

**MGA SAGABAL NG MGA DAKILA'T MAHAHALAGANG BAGAY.**

"—Ibig ko sanang ituro ninyo sa akin ang mga taong dapat kong lapitan sa bayan, nang lalong mapanuto ang gagawin."—Ang hiling ni Ibarra kay pilosopo Tasio tungkol sa ipinatatayong paaralan. (Noli, Kab. XXV).

"—Ang inyong gagawin ay siya kong pangarap, ang pangarap ng isang kawawang baliw-ang bulalas na halos maiyak ni pilosopo Tasio, at anya pa: at ngayon ang una kong ipapayo sa inyo ay huwag kayong paparitong magtatanong sa akin kailan man, sapagka't aakalain ng mga taong matitino, na kayo man ay baliw rin. Sa akala nila'y baliw ang hindi kasang-ayon ng kanilang paghahaka." (Noli, Kab. XXV).

Ganyan ang kalipunan, iyang pinagtitiplanan ng mga tao, na dahil sa paniniwala na sila'y tanging pinili upang umugit sa kapalaran ng marami, ay walang ipinalalagay na mahalaga kundi ang kanilang mga haka at baliw ang hindi nila kasang-ayon, kaya't ang kadalasan ay nabibigo ang mga tapat na pananalig at nakapananaig ang kabalintunaanang nagpapagulo sa isip ng karamihang umaasa sa biyaya ng mga dakila't mahahalagang balak. Ang mga kabalintunaanang iyan ang mada-las na maging sagabal ng matuwid na landas na tinatalunton ng Masoneria.

Sa mga pagkakataong tayo'y ipalagay na baliw dahil sa pagsasagawa ng magagandang balak, ay pagkakataon ding humahandog upang ipakilala na ang pagkakasulong ay hindi napipigil ng kamangmangang, ng mga hindi marunong magwari. ng mga mainipin at mapanghamig. Ang mga ito'y hinahati ni Jose Fort Newton (Los Arquitectos) sa dalawang uri. Una, ang nagpapalagay na ang mithiin sa ikagagaling ng katauhan ay isang kamalian, sapagka't hindi saklaw ng Karunungan at makaliligtas lamang ang napailalim sa isang tiyak na paraan ng pagsampalataya. Ikalawa, ang mga humahanap ng kaligtasan sa pulitika at nangabubuhay sa pag-aakalang ang tao'y maaaring sumulong sa pamagitan ng paglikha ng batas at sa pagbibilang ng boto. (May Karugtong)



**Grand Lodge of the Philippine Islands**

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

*We hereby certify that Brother*

\_\_\_\_\_

*who has signed his name in the margin hereof is a regular Master Mason as appears to us by the Certificate of \_\_\_\_\_*

Lodge No. \_\_\_\_\_ held under this jurisdiction He is therefore recommended to the friendship and hospitality of the Craft, wherever dispersed.

*This certificate shall not entitle the Brother to admission to any Lodge without due examination given under our hands and the Seal of the Grand Lodge at the City of \_\_\_\_\_*

Philippine Islands this \_\_\_\_\_ day of \_\_\_\_\_ A.D. 19\_\_ A.L. 59\_\_

\_\_\_\_\_  
Grand Secretary

\_\_\_\_\_  
Grand Master

## HAVE YOU A TRAVELING CERTIFICATE?

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