The Cable Tow

Vol. XI Manila, P. I., August 1, 1933 No. 3

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 Temple of Babies' Smiles"

Patients in the Masonic Ward for Crippled Children, Mary J. Johnston Memorial Hospital, Tondo, Manila. July 1933

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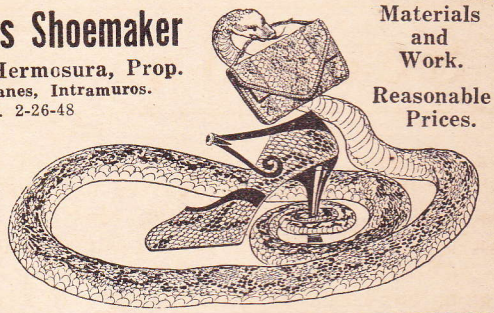

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THE CABLETOW

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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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 **August 1, 1933** **No. 3**

Editorial Section

Antituberculosis Month

By a proclamation dated July first, the Governor-General of the Philippine Islands has set aside the month of August, nineteen hundred and thirty-three, as "Antituberculosis Month" in the Philippine Islands, requesting all government officials, all teachers in public and private schools and all citizens to give the Philippine Islands Antituberculosis Society their support and undivided cooperation in carrying out its educational program and in raising funds for its work." "For twenty-three years"—Governor-General Murphy says—"the Philippine Antituberculosis Society has been fighting tuberculosis. Today, it begins its annual appeal for support through public voluntary contributions. The funds obtained are used to finance a program of clinics, nursing service, and educational service by which the people are to protect themselves against tuberculosis, and to finance the operation of a sanatorium for the treatment of tubercular people."

We have no doubt that each and every Mason in the Islands will give this humanitarian work his undivided and enthusiastic support.—L.F.

Provincial Lodges

A Lodge in the provinces, especially one that is distant from the seat of the Grand Lodge and from other Lodges, is a microcosm, a little world in itself. Lodges in the city form part of a group or chain and are to some extent dependent upon each other. They use the same Lodge halls, sometimes even the same paraphernalia and working tools. They confer degrees for each other. Their officers consult each other, advise and coach each other, and substitute for each other when necessity requires it.

The provincial Lodge has none of the advantages enumerated. It has to provide its own hall, paraphernalia, and equipment. It can not appeal to another Lodge for a courtesy degree, a substitute, or any similar service when the absence or illness of its own workers render the conferring of a degree difficult or impossible. Its Master can not consult other Masters of Lodges or Past Masters as easily and quickly as the Master of a Lodge in the metropolis. Its officers can not, without leaving town, attend degree meetings of other Lodges in order to become thoroughly familiar with the work before putting it on themselves. In other words, the provincial Lodge and its officers must stand on their own feet and work out their problems themselves.

The provincial Lodge generally has a great responsibility, which is that of being the sole body representative of Masonry in the town where it is established. By its action and attitude and by the conduct of its members, Masonry is judged in that part of the earth. If there is strife and dissension in the Lodge or between members of the same, or if any individual Mason disgraces himself, the whole of Masonry is blamed for it and criticized. The admission of one man unfit to be a Mason does untold harm to the Fraternity in a small town where everybody knows everybody else and everything is commented upon.

Indeed, the task, the mission, of a provincial Lodge is much greater and more important than that of a Lodge in the city.—*L. F.*

Masonry not a Secret Society or Sect

One of the principal charges that are made against Masonry is that it is a secret society. We contend that it is not. A secret society is one the membership and object of which are secret. The Masons of the Philippine Islands openly appear in public as such, many of them wear the insignia of the Fraternity with which a large portion of the public is acquainted, and all are proud, and not at all afraid or ashamed, to be known as Masons. The aims and purposes of Masonry are not kept secret; on the contrary, they are revealed to the public by word of mouth and in

print, and even the radio is now used to broadcast them. The Masonic Lodges in these Islands even admit the public to some of their ceremonies, especially to those of the induction into office of the Lodge officers, on which occasion every one present can hear what duties these officers solemnly promise to perform in Lodge.

Another term applied erroneously and maliciously to Masonry in these Islands is "sect." Masons are not dissenters from an established church, nor is Masonry a religious faith or organization, hence the word "sect" is misapplied when used with reference to Masonry.—L.F.

The Masonic Hospital For Crippled Children

Nine years ago, on July 29, 1924, in the Masonic Temple on the Escolta, the outstanding Masonic charity of the Philippine Islands, the Masonic Hospital for Crippled Children, had its inception when a number of enthusiastic Masons and Masons' wives organized a corporation for the purpose of building, equipping, and maintaining in the city of Manila a hospital for the treatment of crippled children regardless of parentage, race, color or religion. The enterprise was ushered in with great enthusiasm, but as is often the case, a large number of its supporters lacked the virtue of constancy and, losing interest, dropped out. But a small band of workers remained faithful and continued undismayed, year after year. For the last eight years, the corporation has been maintaining a Masonic Ward for Crippled Children in the Mary J. Johnston Memorial Hospital in Tondo, and in that ward, a considerable number of poor unfortunate cripples have in the course of these years been given treatment and quite a few have been discharged, either completely cured or, at least, much improved and relieved. In another part of this number, our readers will find an account of the proceedings of the Masonic Hospital Corporation at its last annual meeting, on July 17, 1933. We can not help remarking, as we have been doing year after year, that this splendid work of Masonry in these Islands is not receiving the general support which it deserves and that the burden of the work and expense rests upon the shoulders of a limited group of members. The joining fee and dues are exceedingly small; but this notwithstanding, the overwhelming majority of the Craft are not members of the Hospital. The Brethren who have been carrying on the work all these years, and especially the officers of the corporation, deserve our admiration for their noble spirit of devotion and self-sacrifice.—L. F.

A Change of Printer

For ten years, from No. 1 of Volume I (June, 1924) to No. 1 of Volume XI (June, 1933), the McCullough Printing Company has been printing the *Cabletow;* but as a result of a resolution adopted by the Grand Lodge at its last Annual Communication, providing for the letting of the contract to the lowest bidder, the printing of our paper is now being done by the Methodist Publishing House. In reporting this change, the Editor of the *Cabletow* can not but pay a tribute to the McCullough Printing Company and to the competent and courteous staff of that firm. Their efficiency and desire to please greatly facilitated the work of the editor, whose worries they reduced to a minimum by their cooperation. During the early years of the *Cabletow,* when our finances were in poor shape, the management of our paper, or rather the Grand Lodge, received favors from the Company mentioned which were highly appreciated and which will never be forgotten. Throughout the ten-year period that the McCullough Printing Company did business with the *Cabletow,* the relations between the management of our paper and the firm mentioned were of the most pleasant nature, and in parting with his old friends, the Editor deems it a duty and a pleasure to thank them for past favors and to wish the firm success and prosperity.—*L. F.*

Our "Lodge News" and "Personals"

If you find no account of a Grand Lodge visitation to your Lodge in the *Cabletow,* ask your Secretary why he did not send one in. If no personal items from your Lodge appear in our column headed "Personals," ask your Secretary why he did not send any. The Secretary keeps the minutes of the Lodge meetings and receives the correspondence, hence he is the logical man to furnish the editor of the *Cabletow* with any material there may be for the columns mentioned. In order to remind him of what we want and when he must send the items in order to have them published in the next number, we insert almost every month, at the head of the columns mentioned, detailed instructions concerning these points. It seems that by no means all Secretaries read these instructions, judging by what the editor receives in his office. Many batches of "Personals" are received long after the 20th of the month, and consequently too late for publication in the next number, and often items received have to be blue-penciled or changed considerably, because the writer has disregarded the instructions carefully repeated month after month.

If your Secretary belongs to the inactive class, prod him in the ribs and you will not have to complain about the *Cabletow* never mentioning your Lodge or the individual members of it.—L. F.

Jury for Literary Contest Appointed

In pursuance of Grand Lodge Circular of March 31, 1933, the Most Wor. Grand Master has appointed the following-named Brethren a Committee to judge the papers submitted for the Literary Contest announced in said circular, with instructions to meet as soon as possible after August 31, 1933, at the call of its chairman:

Most Wor. Bro. George R. Harvey, chairman.
Most Wor. Bro. Rafael Palma.
Rt. Wor. Bro. Conrado Benitez.
Wor. Bro. Joseph F. Boomer.
Wor. Bro. Manuel X. Burgos, Jr.

By order of the M. W. Grand Master, the time for the presentation of essays for the Literary Contest was extended until August 31, 1933. The conditions for this contest are set forth in detail in the Grand Lodge Circular of March 31, 1933, which was published in the issue of the *Cabletow* for April, 1933 (Vol. X, p. 219). A gold medal will be awarded to the author of the best essay and a silver medal to that of the second best.

EDITORIAL COMMENT AND CORRESPONDENCE

Dual Membership

Under the above title, the *Masonic Tribune*, of Seattle, the splendid editorials of which are frequently quoted by Masonic journals, has the following to say regarding a subject which is occupying the attention of a good many of our Lodges at this time:

Eighteen grand jurisdictions in the United States have embodied in their Masonic law a provision for dual membership. This wise provision is becoming more and more popular as it gives to members of the Craft the opportunity of retaining the cherished ties of their mother lodge, and at the same time the privilege of joining and working in a lodge located in their new place of residence. In the jurisdiction of Washington, many Masons because of the endearing associations "back home" have refrained from joining local lodges. They undoubtedly would identify themselves with a lodge in this state if dual membership becomes a law.

Very little can be said against allowing Masons, who have moved to Washington from other jurisdictions, to become active members of our lodges and at the same time pay dues to the lodge where they were raised. Only good can come from following in the footsteps of the states that are now isssuing such memberships. The benefits will be manifold, both to the individuals and the lodges.

The School Crisis

Owing to the depression, a number of public schools in the Philippine Islands have closed their doors, discontinued classes or reduced their staff of teachers beyond the safety point. Some of the local governments have treated public instruction not as a necessity but as a luxury. That this is false economy is shown in an article published by the *Scottish Rite News Bureau* with reference to similar conditions in the United States. Believing that this article will be interesting to many of our readers, we copy it hereunder:

THE BREEDING PLACE

The following editorial with the above heading appeared recently in *The Washington Herald*, of which Eleanor Patterson is the editor and publisher. It was graphically illustrated by Enright, the cartoonist who depicted a mother vulture perched on the roof of a dilapidated public school building, beside a nest in which were three fledglings. The mother bird bore the name "False Economy," and the names of the three young birds were respectively, "Crime," "Poverty' and "Ignorance":

"In 15 states of the Union public schools have been closed, with no other provision made to continue child education.

"In 40 states school terms have been abridged to save money, thus depriving thousands of children of their rightful educational opportunities.

"In 35 states the teaching staffs have been reduced to the point where classes are 'overloaded' and cannot be properly taught.

"In sum, the whole public school system of the nation faces an imminent breakdown, the disastrous social and moral effects of which will be felt for generations.

"No 'economy' is so false as the false economy that breeds ignorance, poverty and crime in this enlightened republic.

"America must save the schools to save herself.

"What is the Federal Government going to do about it?"

Follow-Up Courtesy

Under the above caption, the *Masonic Tribune*, of Seattle, publishes an article which contains considerable food for thought and gives us one of the reasons why there are so many habitual absentees in our Lodges. We remember hearing one of our Past Grand Masters say that owing to the attitude of his Lodge and Brethren, he was inactive for years after his reception into Masonry and would have dropped out altogether had not something happened to bring him back. Because of the failure of the Brethren concerned to follow up that initiate, Philippine Masonry came very near losing one who was destined to become one of its most brilliant, enthusiastic, and active members. Here is the article to which we refer:

It has been pointed out that lodge members, on the whole, fail miserably in one thing—the showing of proper consideration for the initiate who has just been received into membership.

As soon as he has been initiated, the new member is left to his own devices. The attention with which he was surrounded formerly has dropped away, and he is left to grope about in the dark, disappointed and a little hurt at the attitude displayed toward him.

In this atmosphere, it is little wonder that he becomes a stay-at-home member. However, if he had had the right sort of friendly advice and encouragement, he would have started upon a career of Masonic worth. At no time are courtesy and friendliness worth more in the lodge room than during the period immediately following a candidate's admission into the lodge.

Broad-Visioned Masonry

Above is the title of an editorial published in the May number of *The Craftsman*, the official bulletin of Mt. Kaladias Lodge No. 91, of Dumaguete, Oriental Negros. The initials, R. P. L., evidently stand for R. Ponce de Leon and we can not but congratulate that Brother on his article which is well written and timely. Let our readers judge for themselves:

Freemasonry is commonly taken and accepted as a universal brotherhood. It brings together within its fraternal fold men of every race and country regardless of social position or religious conviction and binds them with ties of brotherly love and mutual helpfulness into one big masonic family. It breaks down many of the conventional barriers that keep men apart. Racial distinctions, religious differences, social stratifications, political disagreements or intellectual intolerance have no place in the Fraternity. It takes a man in for what he is worth and for what he can do in the way of usefulness and service to the brotherhood and to the world which it seeks to improve.

The universality of Freemasonry is its biggest asset. Thru it the Fraternity has endured thru the centuries and it will continue to endure and prosper as long as narrow-minded sectionalism is kept away from its councils and all Masons continue to maintain the highest degree of loyalty to the Fraternity as a whole. The moment we Masons begin to become sectional, thinking and working primarily for our individual Mother Lodges and forgetting that we owe a greater loyalty and a greater duty to the whole world-wide Fraternity of which our Lodge is but an insignificant part, decay and decline will creep in and Freemasonry will lose much of the influence and the prestige that is hers to-day. Our devotion to our Mother Lodges should be but a part of the greater devotion that we owe the universal and venerable Institution to which we, as good Masons, belong. Whenever there is an apparent conflict of duty and loyalty, and there should be few if ever, the interests and welfare of Freemasonry as a whole should be paramount. Using a familiar expression, "our loyalty to our Mother Lodge ends where our loyalty to the Fraternity as a whole begins", not that we love our Mother Lodge less but that we love the Fraternity more. We should each one try to work thru our Mother Lodges to advance the cause of Freemasonry in general—helping in our own humble ways to make real love, relief and truth prevail not only within the Fraternity but out in the world.

Let us make this our guide and attitude in the solution of every problem that confronts us as Masons. Let us be broad-minded and broad-visioned. Nowadays certain fundamental questions are and will be presented to us for solution. The question should be this: Will DUAL MEMBERSHIP and ABOLITION OF TERRITORIAL JURISDICTION OVER PETITIONERS FOR THE DEGREES advance the cause of

Freemasonry in the world and make of us better Masons? Will many of the inactive Brethren that we see scattered here and there from their Mother Lodges be more active and more Mason-like if they are given the option to become active members of the Lodges in places where they happen to reside? Will there be better chances to win good material for the Fraternity if territorial jurisdiction is abolished? Supposing that you and I happen to be away from our Mother Lodge, will our usefulness and worth as Masons be diminished by the sectional restraints that are now imposed on us by the one—Lodge membership?

Brethren! these are trying times for Freemasonry and for the world. Will you and I not help to improve our Fraternity so that she will in turn help improve the world?

—R. P. L.

M. W. Bro. Darrah Honored

The May number of *The Masonic News,* published at Morton, Illinois, is dedicated to Most Wor. Bro. Delmar D. Darrah, Past Grand Master of Illinois and associate editor of the Masonic journal mentioned, of which Bro. Frank C. DeGraff is the editor and publisher. *The Masonic News* is the result of the consolidation of *The Masonic News* (founded in 1899) and *The Illinois Freemason* (founded in 1885). Most Wor. Bro. Darrah is known throughout Masonry by his admirable Masonic record and by his outstanding contributions to Masonic literature, among which we must cite the able Fraternal Correspondence Reports which he submits yearly to the Grand Lodge of Illinois, and the columns entitled "'Impressions by the Way" and "Questions and Answers", first in *The Illinois Freemason* and now in *The Masonic News.* The issue of the paper last named to which we have reference, contains numerous tributes from eminent Masons who are warm friends and admirers of M. W. Bro. Darrah. We have often quoted him in the *Cabletow* and have a high conception of his ability and Masonic qualities.

"Solomon in all his Glory"

In the Masonic Journal of India, R. W. Bro. Miller relates the following amusing experience:

"On one occasion it fell to my lot to visit a lodge in Northern India as the representative of the Grand Master, where a Grand Lodge officer had never been seen. Therefore, it can well be imagined what anxiety agitated the members of the Lodge preparing to receive the august representative. Many rehearsals had been held, and all were strung up to the highest pitch of nervousness as the hour approached for the visit of a Grand Lodge officer. The Lodge was opened, and the alarm given by myself on the old-fashioned door knocker with which the door was equipped. The resounding and emphatic alarm lifted the highly strung J. D. into the air. He quickly ascertained the cause of the alarm, and, in a voice trembling with emotion, announced: "Outside the door of the Lodge stands R. W. Brother J. J. Miller, District Deputy Grand Architect of the Universe."

He had lost his head, though his tongue mechanically operated. "Let him be admitted at once!" emphatically commanded the W. M.

As the Grand Lodge dignitary entered, clad in purple and gold and with bejewelled chest, there must have been evidence of self-importance, for an unkind Past Master seated in the East was heard to say: "If he's not the District Deputy Grand Architect of the Universe, he jolly well thinks he is!"—*Masonic Herald.*

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Stanton Youngberg has appointed Wor. Bros. Geo. Milne (94), Potenciano Herrera (16), and Roberto J. Cipriazo (31), to act as Grand Lodge Committee for Visiting the Sick during the month of August, 1933.

Organizations Barred to Masons

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

The "Gran Logia Soberana del Archipiélago Filipino," or any of the Lodges under its jurisdiction.

The "Supremo Consejo del Gr. 33 para Filipinas" and the so-called Scottish Rite Bodies under its auspices.

The bodies known as "Gran Oriente Filipino," "Mártires de Filipinas," and "Gran Luz Masonería Filipina," and any of their Lodges or branches in the Philippine Islands or abroad.

By order of the M. W. Grand Master,

NEWTON C. COMFORT,
Grand Secretary.

Masonic Watch Charm Lost

Wor. Bro. Valeriano Segura, 5 J. C. Ibarra, Cebu, Cebu, reports the loss of his Masonic watch charm on board the S.S. Panay, at Cebu, on June 4, 1933, while the ship was on her way to Manila. Bro. Segura's name is engraved on the charm under the white gold eagle. Please keep your eye open for this charm. Finder is asked to deliver the same to Wor. Bro. Segura or at Grand Lodge Office, and receive a substantial reward without any questions asked.

Addresses Wanted

Wor. Bro. August Schipull, Secretary, Manila Lodge No. 1, P. O. Box No. 407, Manila, P. I., would like to know the addresses of the following named members of his Lodge: E. M. Clarke, Otto Holstein, Lieut. G. C. Kinney, Capt. M. F. Lindsey, P. A. Lyons, Harry S. Neumann, and F. H. Zappala.

The correct addresses are also wanted of two members of Kasilawan Lodge No. 77, Bro. *Francisco Ancheta* (formerly 1450-A Pennsylvania, Manila), and Bro. *Wenceslao Flores* (last address 8 Herbosa, Manila). Please communicate with the Secretary, Manuel M. Agbulos, P. O. Box 2206, Manila, P. I.

A Friend Indeed

If he gives you recognition,
When your clothes are patched and torn;
If he comes to see and cheer you,
When you're lying sick and worn;
If he takes your hand and lifts you up,
When you're on the downward track;
If he says the same thing to your face,
That he says behind your back;
If when odds are strong against you,
He fights for you to the end;
Bind him tightly to your heart,
For that man is your friend.

—Dr. E. H. Bjorkman, in *The Eastern Star.*

From Near and Far

Annual Meeting of the Masonic Hospital for Crippled Children, Inc.

On July 17, 1933, at 4:30 p. m., the Masonic Hospital for Crippled Children, Inc., held its annual meeting in the Scottish Rite Hall of the Masonic Temple, with Most Wor. Bro. W. W. Larkin, its president since the organization of the corporation, nine years ago, in the chair, and Most Wor. Bro. Joseph H. Schmidt, its secrteary for the same length of time, at the secretary's table. The members present were, besides the President and Secretary, Wor. Bro. Fred M. Holmes (Treasurer), M. W. Bro. Frederic H. Stevens (Director), Rt. Wor. Bro. Manuel Camus (Director), Wor. Bro. C. S. Salmon, Bro. Wm. Huse Chapman, Wor. Bro. Aurelio D. Rosario, Bro. Reuben Levy, Wor. Bro. Leo Fischer, Mrs. Anita Perkins Fischer, and Miss Emily B. Fischer. Many were represented by proxy.

To remind or enlighten our readers, many of whom are not active participants in that noble enterprise of Philippine Masonry, we will say a few words about the Masonic Hospital. On July 29, 1924, a handful of Masons and Masons' wives organized a corporation entitled the Masonic Hospital for Crippled Children, Inc., "to build, equip, maintain, and operate a hospital ...for the care and relief of human beings, particularly crippled children," membership in the corporation being limited to Master Masons owing allegiance to the Grand Lodge of the Philippine Islands or to some other regular Grand Lodge, the wives, daughters, sisters, mothers and widows of such Masons, and organizations and associations whose membership consists of individuals of the classes hereinbefore referred to. A year after its organization, the corporation began to operate a ward for crippled children in the Mary J. Johnston Memorial Hospital, which has since then constantly accommodated six little patients, with six or more being taken care of in the other wards at the expense of the corporation. Hundreds of crippled and deformed children, admitted regardless of parentage, religion, race or color, have been practically made over in that ward during the eight years of its existence. Expensive appliances have been purchased, the corporation has paid the expenses of a surgeon for a postgraduate course in bloodless surgery in Europe, and the work has been carried on in the most efficient and economical manner imaginable. The officers of the corporation have been doing the most arduous and conscientious work without any compensation other than the satisfaction of doing good. Notwithstanding its steadily diminishing membership, the corporation has been carrying on nobly, as the account of the proceedings of its last annual meeting contained in the following lines will show.

A quorum being present, Most Wor. Bro. W. W. Larkin, the President, read his report for the year just past, which was as follows:

July 17, 1933.

To the Members of the
Masonic Hospital for Crippled Children
Manila, P. I.

Fraternal Greetings:

To-day is the close of another year during which time we have continued our work by helping unfortunate crippled children in the ward which we are maintaining at the Mary J. Johnston Hospital.

It is to be regretted that many members of the Masonic Fraternity appear to have lost interest in the work we are doing and have ceased giving us their support.

The following comparative statement of our operations for the past two years tells the story of lost interest in the welfare of the crippled Filipino children who are so much in need of our aid.

	Year Ended June 30, *1933*	*1932*
RECEIPTS:		
Dues and Fees	₱1,139.00	₱ 2,036.00
Donations	3,710.70	4,559.86
Investments	4,538.90	4,519.25
TOTAL RECEIPTS	₱9,388.60	₱11,115.11
EXPENSES:		
Hospital Expenses	₱8,269.05	₱ 7,613.00
Administration:		
Stationery, Postage, etc.	455.85	812.82
TOTAL EXPENSES	₱8,724.90	₱ 8,425.82
NET INCOME.	663.70	2,689.29
	₱9,388.60	₱11,115.11

The foregoing figures have been taken from the Auditor's reports, copies of which are on file with the Secretary.

The various appeals of the Masonic Press and of your officers have not met with the response which they have deserved, but nevertheless your directors and a few generous Masons have continued to carry on the work which the Masonic Fraternity so enthusiastically began.

Dr. Abuel and the staff of the Mary J. Johnston Hospital deserve much praise and credit for the wonderful work they have accomplished with the limited funds available.

Wor. Bro. Fischer has continued to be one of our staunch supporters as evidenced by his numerous appeals in both the *Cabletow* and *Lambskin*.

Other Lodge Bulletins have frequently endeavored to create enthusiasm and to maintain interest among the Fraternity, for all of which, your Officers and Directors as well as the little cripples are duly grateful.

During the past year the Masonic Fraternity has been burdened by unusual and heavy demands for charitable contributions, which together with decreased income have, no doubt, been material factors in decreasing the income of our Hospital. It is hoped that as the economic situation improves, such improvement will be reflected in the income of the Masonic Hospital for Crippled Children by a more liberal support on the part of the fraternity.

The following is a brief statement as submitted by the Mary J. Johnston Hospital of patients admitted to our ward during the year ended June 30, 1933:

146. Rizalino Flores, 10 years old, from 1263 Lealtad, Sampaloc, was brought in by his mother, August 19, 1932 with a cold abscess of the left thigh. After treatments for several months he was operated on December 5, 1933 by Dr. Abuel. A spica plaster cast was applied. Then on April 24, 1933 another operation was done—wide incisions were made and the old wound curreted. Big drains were inserted.

147. Benito Torre, 10 years, La Paz Iloilo, came August 31, 1932. He had tuberculosis sinuses of right arm and thigh. Moderate secondary anemia.

On September 20, 1932 Dr. Abuel operated on these siness under chloroform anaesthesia. For a long time the drainage continued. As fast as one would heal another broke out. Tonics, special medicine and special food was given. Finally all began to take effect and he began to gain. After gaining four or five lbs. the wounds began to heal and he is much improved now.

He is fond of wearing a red handkerchief like a boy scout and his smile at all times surely makes him a boy scout at heart even if he cannot do all of the boy scout stunts.

148. Estella Bautista, four years old, came in October 3, 1932 from 1338 Juan Luna, Tondo, She had a

tuberculous hip joint, right ankylosis knee joint. She was running a high temperature and it took forty days for the acute process to subside. She was much improved when she went home.

149. Pilar del Mundo, 1 year, came in October 5, 1932, from Batangas, Batangas. She had left clubfoot. On October 8, 1932 Dr. Abuel operated upon this foot doing a tenotomy of tendon Achilles. Then the foot was placed in a plaster cast. She was dismissed October 12th to return for further correction of the deformity.

150. Bienvenido Villarin, 12 years old, for 1953 Catamanan, Tondo, was brought in October 11, 1932 with left knee swollen. He had been having difficulty for over a month. After 44 days he left on November 11, 1932 with kidney infection and knee difficulty rights, having gained eight lbs. We were glad he could be made well.

151. Narciso Villegas, eight years, living at 253 Int. Mayhaligue, Binondo, was brought in by his father, January 5, 1933 with a tubercular abscess of left thigh. He was operated by Dr. Abuel May 10, 1933.

152. Antonio Medina, age seven years, from Samal, Bataan was brought in by his father Marciano Medina on May 4, 1933. His father was so anxious to have the hare lip repaired he could hardly wait. He had been on the waiting list for some months and there had been no vacancy. After clearing up the worms and getting him in condition for the operation his lip was made straight on May 10th.
On May 18th a happy, normal looking boy and a still happier father went home.

153. Romeo Zamora, age 7, was brought in by his father from Nicolas, Pangasinan, May 13, 1933.
Every hour he would say "when are you going to fix my lip?" On May 15, 1933 Dr. Abuel operated under local anaesthesia. We thought ether might be necessary but he was so anxious to have the lip made normal he never moved at all and was so good as he was operated under local anaesthesia. After the operation he was afraid to move and didn't even want to eat for fear the wound would be damaged. His palate was normal so with the fixing of the lip he is a normal boy. On May 21 when he went home he was so proud and his father equally or more so.

154. Vicente Arias, age six years, from 3 Lopez Jaena, Paco came in on May 22, 1933. He had a tubercular hip with shortening of one leg. He was placed upon a frame with weights on this leg to lengthen it. Day by day as they are increased he is happy and his parents are so glad to see the progress. Now that he is comfortable he is a very happy smiling boy. Soon he will have a spica cast and be off the frame when the buck's extension has completed its work.

155. Estella Bautista who was here before, returned June 23, 1933. The X-Ray proves that the T. B. process is active, so again she goes on a frame. This time there are weights to straigthen the crooked leg. She finds it hard not to turn but is a very good patient.

At present the following patients are in our ward:

Margarita Babadilla	Cesar Eva
Enea Bulala	Rizalino Flores
Eduvigis Arguelles	Narciso Villegas

and the following patients were in the General Ward of the Mary J. Johnston Hospital:

Limwell Robles	Vicente Arias
Benito Torre	Estella Bautista
Nicomedes Sanchez	

In closing I quote the following words of appreciation of our work as written by the staff of the Mary J. Johnston Hospital:

"As time goes on and we see the evidence of the wonderful work that is being done because of the willingness of the Masonic Lodge to contribute towards its support; when we see the needy, sick, uncared for children that are brought for treatment and realize that this worthy lodge is making this all possible we wish we knew how to show our appreciation. We are glad to be your representatives in bringing the gospel of health.

"It brought joy to our hearts when the word came that the Ward was to be redecorated and fixed all up in good shape once more. It is now so attractive with its restful color and nursery rhyme pictures on the wall. The little folks that have to lie on their beds of pain day in and day out no doubt are soothed as their eyes turn towards these pictures that tell their own story.

"When Hospital Day was approaching and we knew there would be many guests, we were terribly concerned about the condition of the furniture on the children's porch and all we needed to do was tell our troubles to the sympathetic men of the Masonic Lodge and out came some lovely little wicker chairs and a few days later some fine tables.

"For your sympathy, your interest and your substantial help we are very grateful. Surely you are doing a work for which you will be rewarded some day."

Fraternally submitted,
W. W. LARKIN
President

The report of the Treasurer, Wor. Bro. Fred M. Holmes, which was read next, showed that in spite of the depression, the corporation is 600 pesos to the good as a result of last year's operation, and that the financial affairs have been splendidly managed, with an eye to strict economy. The present worth of the corporation, as shown by the auditor's report, is ₱111,602.37.

Most Wor. Bro. Joseph H. Schmidt, the veteran Secretary, then read his report, which was as follows:

Manila, P. I., July 15, 1933.

To the
President, Directors and Members of the
Masonic Hospital for Crippled Children, Inc.

Greetings:

In accordance with Article VI, section V of the By-Laws of the Masonic Hospital for Crippled Children, Inc., I have the honor to make the following report of the work performed by me, as Secretary of this Association during the period from July 1, 1932 to June 30, 1933:

On June 30, 1933, the Association had the following members:

2	Honorary
44	Life
7	Sustaining
628	Regular
681	Total Membership.

During the year twelve new regular members joined the Association, and forty-two were reinstated.

The following receipts were issued during the past twelve months:

4	Sustaining Membership @ ₱100.00
9	Regular Membership @ ₱12.00
3	Regular Membership by Plaridel Temple Trust Agreement Certificate
207	Dues Receipts @ ₱2.00
407	Donation Receipts
15	Special Receipts for Plaridel Temple Trust Agreement Certificates.

Approximately one thousand letters were mailed by your Secretary during the year, as reminders to the members of their dues to the Association. In December, 1932, approximately six thousand letters asking for donations were mailed. It is gratifying to report that the Craft has responded nobly to our request.

The Secretary deeply regrets to report that during the past year we lost by death the following members:

Sustaining Member	Cu Uy Gam, Lodge No. 18
Regular Member	A. T. Hashim, Lodge No. 6
" "	August Jacobson, Lodge No. 8
" "	C. G. Lothigius, Lodge No. 34
" "	R. E. McGrath, Lodge No. 6
" "	P. J. M. Moore, Lodge No. 45
" "	F. A. Stevenson, Lodge No. 1

I gratefully acknowledge the most valued support given the Masonic Hospital for Crippled Children, Inc., by Messrs. Clarke & Larkin, who placed their staff of clerks at my disposal, keeping the accounts and records of the Association up to date.

The efficient work of Mr. Francisco Dalupan, Certified Public Accountant, in auditing the accounts of the Association and giving us a most comprehensive statement of the same, free of charge, is duly appreciated.

I also wish to express my sincere thanks to each and every friend who has cooperated in carrying on the good work of the Association.

Fraternally submitted,
JOSEPH H. SCHMIDT
Secretary

The reports of the officers were accepted with thanks and ordered filed.

The same as last year, the commendable services rendered by the directors and officers of the corporation were recognized not only by a resolution of thanks, but by the re-election of the entire present board of directors and of the officers. These were and are, M. W. Bro. Wm. W. Larkin, President; M. W. Bro. Joseph H. Schmidt, Secretary; Wor. Bro. Fred M. Holmes, Treasurer, and M. W. Bro. Frederic H. Stevens, Bro. Wm. Huse Chapman, Rt. Wor. Bro. Manuel Camus, Bro. C. G. Go Quiolay, M. W. Bro. Vicente Carmona, and Wor. Bro. C. S. Salmon, directors.

Committees were created to consider two propositions, the first being the celebration of the decennial of the corporation in July, 1934, and the second arrangements for a visit to the Masonic Ward for Crippled Children at the Mary J. Johnston Memorial Hospital by the members of the Grand Lodge as part of the program of the Annual Communication in January, 1934.

To give an idea of the beneficiaries of the humanitarian work of the Masonic Hospital for Crippled Children, we have adorned the front cover of this issue with a group picture of the six occupants of the Masonic Ward in the Mary J. Johnston Memorial Hospital, taken on their little play-ground outside the ward and showing them in a happy mood. The "Temple of Babies' Smiles," the title chosen by the Shriners in the United States for their magnificent hospitals for crippled children, would seem to be a fitting designation for our modest effort in the Philippine Islands. Twisted and deformed, suffering and pitiable, these little Filipinos have again found the hopeful, bright smile of childhood, bless their hearts! Is it not a privilege to have a part in such work?

New Grand Representatives

Wor. Bro. Joseph Ramos, of Bagong Ilaw Lodge No. 97, has been appointed Grand Representative of the Grand Lodge of the State of Bahia, Brazil, near the Grand Lodge of the Philippine Islands, and Wor. Bro. Carlos Kiappe Pereira da Silva has been designated by M. W. Bro. Stanton Youngberg as Grand Representative of the Philippine Islands near the Grand Lodge of Bahia.

Persecution in Europe

The International Masonic Association, whose secretarial offices are now located at Geneva, Switzerland (Case Stand 138), has, through its Executive Committee, taken cognizance of the recent persecutions directed against Masons and others in Germany and various other European countries.

In a letter dated May 15, 1933, and addressed to the Grand Lodge of the Philippine Islands, Bro. J. Mossaz, Grand Chancellor of the Association, writes as follows:

The Executive Committee of the International Masonic Association, at its session of May 6, 1933, in Brussels, considered reports which it had received on events in several countries, notably Germany. The Committee was profoundly moved to learn that thousands of Freemasons and other men of independence and uprighteousness are being subjected to persecution and maltreatment because of their race, creed or opinions. The Committee accordingly adopted two resolutions, of which I have the honor to send you copies herewith.

Freemasons cannot be indifferent to acts which threaten to thrust civilization backward for several centuries; they cannot be silent in the presence of persecution and ill-usage. The Executive Committee therefore hopes that every Grand Lodge will make its voice heard in a demand that the rights of man shall be respected.

Copies of these resolutions are being addressed to every Grand Lodge and Grand Orient throughout the world.

The Resolution concerning persecutions reads as follows:

The Executive Committee of the International Masonic Association, meeting in Brussels on May 6, 1933,

Deeply moved by the acts of violence and measures of discrimination to which in certain countries and especially in Germany, several classes of people are being subjected solely on account of their race, creed or opinons;

Faithful to the principles of liberty, toleration and justice which are the foundations of the Order of Freemasonry;

Denounces such acts, before the judgment of the human conscience, as methods of persecution unworthy of civilized nations;

Expresses to all who are victimized its active sympathy, and

Calls upon all the masonic authorities throughout the earth to unite for the purpose of securing the observance of those principles of human freedom and dignity which are the pride of our civilization.

Free Masonry in Germany

Our esteemed contemporary, La Revue M, of Brussels, Belgium, has under the above title the following to say of a subject which occupies the attention of Masonry throughout the world at this time:

At the present moment Masonry has completely disappeared in Germany.

For the majority of the ancient Grand Lodges, the present events are not a catastrophe that could not be foreseen; they are, on the contrary, the logical result of their aberration. These Grand Bodies did not wait for Hitler's star to rise before sacrificing the most sacred of Masonic duties on the altar of unbridled nationalism.

While one might, perhaps, attribute the haughty answer to the touching appeal to humanity which Grand Master Charles Magnette addressed to them at the beginning of the Great War, on occasion of the deportation of Belgian laborers during the occupation, to patriotism carried to the extreme, one can not take the same indulgent view of the steps which they took in the last ten years: the Christianization of the Order, the withdrawal of Grand Representatives, the refusal to resume relations with foreign Grand Bodies, the abolition of the signal of distress, the prohibition of joining the International League of Freemasons, the nationalization of the Order and repudiation of all international sentiments, the exclusion of Masons loyal to the traditional ideal, the blacklisting of the German Grand Lodges who had resumed relations with England, the declarations of loyalty first to Hindenburg and then to Hitler...

These Grand Lodges had virtually left the Order a long time ago and, as we affirmed repeatedly in the last few years, it was an abuse on their part to continue calling themselves "Masonic."

We must, therefore, greet with satisfaction their having abandoned that title, for which we have such great reverence, and must leave them the name of "National Christian Orders" as being undisputably theirs.

The humanitarian Grand Lodges had also come under the influence of this spirit of intransigency and narrow nationalism and Brethren steadfast in their Masonic sentiments had been forced to leave voluntarily or had been expelled.

It is these true Masons who, united with the best of those of the "Rising Sun," formed the Symbolic Grand Lodge which was, and had to be, the first victim of the new régime. Those

Masons are now dispersed and suffer as they see their ideal, which is also ours, relegated to oblivion and scoffed at.

Our sympathy goes out to these Brethren in their adversity.

The Masonic Service Association

That the Masonic Service Association is taking a new lease on life is shown by the following letter recently received by the Editor:

The Grand Lodge of North Carolina, at its annual communication in April, 1933, took the necessary steps to rejoin the MASONIC SERVICE ASSOCIATION of which she was for many years a valued member.

Most Worshipful Brother Peter T. Wilson, Grand Master, wrote to the ASSOCIATION, May 22, consummating that Grand Lodge action, and the Grand Lodge of North Carolina is therefore now a member of this fellowship.

During the past year, three former members have rejoined (Nevada, Arizona and North Carolina) and none have withdrawn in three years, which seems a convincing proof that the present activities and program of the Association are winning approval.

The Associaton two years ago cleared itself of all debts, materially reduced its financial needs, and engaged in a program which includes investigation and dissemination of information showing national trends in Freemasonry.

These Digests on such subjects as "Ancient Landmarks", "Masonic Trial Methods," "Financial and Charitable Activities," "Masonic Employment Bureaus," "Status of Taxation of Masonic Property," "Light on the N. P. D. Problem," etc., have won widespread commentation from Grand Lodge leaders all over the nation, literally hundreds of letters showing the interest these contrasts of methods and statistics of the various Grand Jurisdictions have aroused.

The Association continues the monthly Short Talk Bulletin. This publication of short addresses, each on some interesting Masonic topic, is now in its eleventh year, during which time more than one and one half million copies have been dis-

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Congress of Universal League of Freemasons

This year's congress of the Universal League of Freemasons will be held on August 31st and September 1st, 2nd, and 3rd, in the rooms which the Grand Orient of the Netherlands has placed at the disposal of the League at Fluwelen Burgwal 22, The Hague. The headquarters of the U.L.F. are at 13 Byfangweg, Basel, Switzerland. Dr. F. Uhlmann, of Basel, is the president of this organization of individual Masons (not of Masonic Grand Bodies, like the International Masonic Association, the headquarters of which are at Geneva, Switzerland).

Bro. William Yinson Lee Married

The Editor is in receipt of an invitation from Shanghai worded as follows:

"Mr. William Yinson Lee and Miss Dorothy Wen-Teh Fong request the pleasure of your company at their wedding reception immediately following a private ceremony on Monday, the twenty-fourth of July, at five thirty o'clock, at the Community Church, Avenue Petain."

Many of our Manila Brethren had the good fortune of meeting Bro. Lee when he visited our city last year and was given an especially cordial reception as being the first officer of Amity Lodge No. 106 ever to come to Manila. In behalf of the many friends which Bro. Lee made here on that occasion, we wish him and Mrs. Lee many years of happiness.

Pieces of Architecture

Geography in Masonry

By CORNELIO C. CRUZ, Manila, P. I.

Masonry, though defined as a progressive moral science, makes more use of geography in its rituals, symbolisms and other allegories than any of the other sciences. There is nothing more appropriate to speculative Masonry than this branch of learning which deals with the reciprocal relationship between man's manifold activities on the one hand and the natural environmental complex on the other. While the former delves deeply into abstract moralities, the latter tends to show the cause and effect relations between man and his environment. In the evaluation of this relationship, ideas are thus abstracted, which fact makes geography akin to Masonry.

Let us take the Lodge-room for example. We have been taught that the Lodge-room represents the earth on which man lives. So much so that the oblongated form of the Lodge and the four cardinal points may be ascribed to the early concepts of the shape of earth. Indeed, it means more than this, inasmuch as the Lodge extends from east to west and from north to south, and the universality of masonry is thereby manifested. Not even the "clouded canopy or star-decked heaven, where all good Masons hope at last to arrive," is forgotten, as shown in most ceilings of our Lodge-rooms.

Upon entering the Lodge we are immediately oriented by the radiant letter G and know that that is in the east; the rest of the cardinal points are then known as a matter of course, unless one happens to have been brought up in either of the polar regions where there is but one direction either north or south. In the Arctic region they always look toward the south; in the Antarctic, always toward the north. But in our Lodges, we, as free and accepted Masons, are taught to look well to the EAST, not only for emulation but also for inspiration. For emulation because in that oriental chair sits the Worshipful Master, who has been elevated to that seat of honor by the Brethren, as a paragon of Masonic virtues. For inspiration, because not only are we reminded to emulate the Master of the Lodge in his exemplary Masonic conduct, zeal in the performance of his duties and wisdom in the transaction of our business, that some day we may also attain that degree of Masonic perfection, but also by that flaming letter G, we are reminded of the presence of the Supreme Architect of the Universe, before whom we must all reverently and humbly bow.

Masonic tradition informs us that the situation of our Lodges due east and west was patterned after that of the tabernacle which Moses erected to commemorate the "mighty east wind by which their (the Israelites), miraculous deliverance was wrought." Later, King Solomon modeled his temple after this tabernacle, for which reason Lodges are always situated due east and west. The occurrence of that east wind which made it possible for the Israelites to cross the Red Sea in safety when Pharaoh and his hosts pursued them, is to be termed miraculous indeed. In the northern part of the Red Sea, particularly in the Gulf of Suez, the prevailing winds are those from the northwest, while in the Gulf of Akabah, the north or north-east winds prevail. Moreover, the Red Sea was difficult and dangerous for the ancient sailing vessels,

and the following is quoted from Miss Semple's Geography of the Mediaterranean Region to illustrate:

....King Solomon, though he evidently pushed his frontier south to include the port of Ezeongeber at the head of the Gulf of Akabah with the purpose of sharing in the Red Sea trade to the Orient, combined with Hiram Tyre in fitting out an expedition to Ophir, the land of gold. The Tyrians furnished the seamen, while Solomon provided port and probably some capital. (1)

Egyptian navigators being unable to cope with the difficulties of navigating this narrow but dangerous stretch of sea, they usually employed seafaring people undaunted by the turbulent narrow gulfs at the head of the Red Sea.

The East has form time immemorial been considered sacred. According to the Illustrious Bro. Mackey,

In the Egyptian rites, especially, . . . which were among the earliest and from which the others derived their existence, the sun was the object of adoration . . . The spot, therefore, where this luminary made his appearance at the commencement of day, and where his worshippers were wont anxiously to look for the first darting of his prolific rays was esteemed as the figurative birthplace of their god, and honored with an appropriate degree of reverence.

Bazot is of the opinion that the veneration which Masons have for the East confirms the theory that it is from the East that the Masonic cult proceeded, and that this bears a relation to the primitive religion whose first degeneration was sun-worship. (2)

This is also confirmed by the fact that practically all of the places mentioned in a beautiful allegory in the lecture of the Fellowcraft degree may still be recognized on any up-to-date map of Palestine. Let us scan the facts of history with Huntington:

In the early days of Israel in Palestine there were three kinds of fighting. First, the Ammonites, Moabites, and Edomites east of the Jordan, and the Midianites, or Bedowin, farther east and south, were continually making raids, and the Israelites were continually driving them off and chasing them back. The people living in the desert or on its borders were repeatedly under stress because of drought or because the population became too dense, or because some other disaster made their food supply short.

The second group of people with whom the Israelites fought were the Philistines in the plain on their western border. The Philistines (were) far more civilized than the Israelites.... Naturally, the Philistines seemed to them rich, powerful, and cultured. Accordingly they envied them, wanted to rob them, but were afraid of them. But the desire for plunder was so strong that the Israelites again and again made raids upon their Philistine neighbors."

The third kind of fighting....was the quarrels among the different branches of the Israelites themselves. The Ephraimites in Samaria, west of Jordan, fought with the Ephraimites and Gileadites, east of Jordan. Judah fought against Benjamin. Sometimes the eastern desert raiders burst across the Jordan valley and raided the western plateau." (3)

The origin of the pass of the Fellowcraft degree may be vividly traced from the foregoing wars when Jepthah, judge of Israel quarreled with the Ephraimites. .....

Many other ritualistic passages can be traced to biblical and other historical sources and can be possitively identified on any large scale map. Who will not recognize Jaffa, the sea-port town on the coast of the Philistine plain where the deserters from the temple were attempting to escape out of the kingdom? Were not the fellowcrafts who took a westerly course from the temple the ones who succeeded in apprehending the three ruffians who hid themselves among the cliffs? The ruffians took a westerly course from Jerusalem because the way was much easier and their chances of escape to the sea more numerous than if they took the other directions which would have meant sure death. Let us peruse a description of that place from the pen of a geographer:

"Judea is composed of fairly hard strata, mainly limestone, which have been uplifted to a height of 2,500 or 3,000 feet above sea-level without much bending or folding.... If the different layers of rock vary in hardness, as is the case in Judea, the sides of the valley consist of a series of steps, first a cliff where the rock is hard, next a relatively level bench where the rock is soft, then another cliff, another bench, and so on indefinitely.... On the east, the Judean plateau terminates in a bristling escarpment along the line of a great fault where the rocks on the east side have been dropped out of sight, as it were. They are buried at least 1,300 feet beneath the water of the Dead Sea, and the sea itself lies 4,000 feet below the top of the plateau." (4)

The sprig of acacia which marked the grave of the widow's son of the tribe of Naphthali reveals to us the character of the climate of the region. The acacia is a plant which thrives in regions where little rain occurs in winter and severe drought in the summer (Mediterranean type of climate). Its characteristic evergreen coloring is an adjustment to the rather adverse conditions of the climate and soil that it is in reality a schlerophyllous plant. The acacia by its evergreen and unchanging nature, reminds us Masons of the immortality of our soul.

Masons are enjoined to travel from west to east to seek for further light in Masonry. This travel refers likewise to the location of King Solomon's temple in Jerusalem which in early days was always referred to as the East, and even today that region is called the Near East.

"In the primitive Christian church, according to St. Ambrose, in the ceremonies accompanying the baptism of a catechumen, he turned toward the West, the image of darkness, to abjure the world, and toward the East, the emblem of light, to denote his alliance with Jesus Christ." (5)

Now to explain the reason why our J. W. is stationed in the South, I must refer you to the latitude of Jerusalem. This city is 31° 46′ N of the equator, which is beyond the limit of the apparent travel of the sun to the north, that being only as far as the Tropic of Cancer or 23½° N. Only at noon of June 21st are the rays of the sun perpendicular or 99° at 23½° N; in other words, the sun is then at its zenith. In Jerusalem, however, the sun's rays can never be received perpendicularly, but at 12 o'clock noon (the meridian time) the sun's rays are only 81° 44′ above the horizon. One must also look to the South to see the sun, and this is the reason why the J. W. must be stationed in the South that he may the better observe the time and mark the progress of the shadow over the dial-plate as it crosses the meridian line. (6)

It explains, likewise, why the sun at meridian height, as stated by the J. W., is the beauty and glory of the day and not when the sun is at its zenith. Thus, the Pillar of Beauty which supports the lodge is referred to the J. W., that officer being said to represent the sun at High Twelve at which hour the Craft are called by him to refreshment. (7)

Note of Editor. The above paper was read by Bro. Cruz at the stated meeting of Bagumbayan Lodge No. 4, F. & A. M., Manila, on June 14, 1933, and is the fifth of the series of lectures of 1933.

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(1) Semple, E. C. Geography of the Mediterranean Region, Henry Holt & Co., New York, p. 169.)
(2) Lippincott, C. S. & Johnston, E. R., *A Liberal Masonic Education Complied from the Writings of Dr. A. G. Mackey*, 33°, p. 106.
(3) Huntington, E. *The Pulse of Progress*, pp. 221-223.
(4) Huntington, E. *The Pulse of Progress*, pp. 211-212.
(5) Lippincott & Johnston, *loc. cit.*
(6) Lippincott & Johnston, *loc. cit.*
(7) *Ibid.*

Twenty Years a Mason

(Lecture delivered by Right Wor. Bro. Conrado Benitez, Junior Grand Warden, on July 12, 1933, in Bagumbayan Lodge No. 4, F. & A. M.)

We are told that Masonic principles are universal in their application. It is a fact, however, that most of our Masonic experience is derived from contact with our own Lodge. I can not, therefore, speak of my experiences as a Mason without taking into account my association with Bagumbayan Lodge No. 4. In the annals of world Masonic relations, it is undeniable that the so-called unification of Masonry in the Philippines constitutes an important landmark. The active and leading role of our lodge in that great adventure in the extension of Masonic frontiers stands in bold relief. As the youngest Master Mason of Bagumbayan Lodge then, I was fully cognizant of the pioneering work being undertaken by my elder Brethren in the Lodge when they resolved to sail uncharted masonic seas, and thus open the way to the reunion of all Philippine Masons under one jurisdiction. The world at large will perhaps not remember the names of that unassuming, but courageous and foresighted, group of American and Filipino Masons, who were charter members of this lodge, but Masonry, in general, and Philippine Masons in particular, will always remember their contribution to the diffusion of Masonic light in this part of the earth.

In another aspect of Masonic progress did Bagumbayan Lodge do pioneering work. As the first Master of this Lodge who received all his degrees in it, I was masonically brought up under the tradition that all ritualistic work must be faithfully committed to memory. The deep impression created by Bagumbayan Lodge upon visiting Brethren of other local jurisdictions at the time can only be imagined when we recall that even this year I have been to a Lodge where the officers did not follow the ritual in closing the work.

The responsibility of exemplifying Masonic work fell upon Bagumbayan Lodge then, and under pressure of such a duty, the Brethren exerted their utmost to attain perfection. There was a concrete objective to be achieved, and inspired by the desire to induce other lodges to adopt the new ritual, the Brethren of this Lodge proved themselves willing to make the necessary effort.

In connection with exemplification of Masonic work, mention should also be made of the valuable services rendered by our Brethren in translating the rituals from English to Spanish. Brother Leo Fischer and Brother Felipe Tempongko will always be remembered as expert craftsmen in this field of Masonry. The use of Spanish served as a valuable cement in the construction of that great Philippine edifice—the unification of Masonry.

In still another feature of Masonic life did Bagumbayan Lodge play the rôle of pioneer. In the face of so much ignorance about Masons and Masonry it became necessary that educational efforts should be exerted with a view to diffuse true information to the public. The public installation was resorted to as a means of acquainting the public with the noble and benevolent aims of the Masonic Order. As practiced in the early days, the public installation had not degenerated into a ready excuse for the holding of a dance. My impression is that it did a lot of good in the direction of informing the friends of Masons about the real nature of the Fraternity.

These are some of the impressions surging in my mind as I try to recollect and evaluate the early activities of our lodge. The past achievement of Bagumbayan Lodge is safely recorded in any history of Philippine Masonry. Well may we all be proud of that achievement. If men and institutions are mainly the products of their social environment, then we can truly say that Bagumbayan Lodge was the product of the period of Masonic unification, and its manifest destiny was to be the instrumentality for achieving that vital Masonic landmark.

But how about the future, may we ask? What rôle is this lodge destined to play in the onward march of Masonic progress in the Philippines?

Of late there has been noted a growing dissatisfaction with a mere strict observance of the rituals. The early practical objective spurring us to be perfect in ritualistic work has disappeared. Bagumbayan Lodge must do more than follow the ritual faithfully, we are often admonished by retiring occupants of the Oriental Chair. We must take active part in the affairs of the world outside, we are reminded. We must take interest in civic matters, and directly influence the direction of world affairs, so the argument goes.

Another source of disatisfaction manifests itself in the general absence of many members from Masonic meetings. This is a phenomenon staring all Lodges in the face. And because of its persistence there is gnashing of teeth, and general consternation among the rank and file of Lodge officers and the few who attend regularly. In fact, I note that there is a tendency to see nothing but a gloomy future for Masonry because of this universal poor attendance in Lodge meetings. Likewise, there is the tendency to judge a person's Masonic worth by his record of attendance. The attitude has developed that he who does not frequent Masonic meetings can not be a good Mason.

In the face of these developing situations, how should Bagumbayan Lodge gauge its conduct? New problems confront Masonry in the Philippines and Lodges should act accordingly. What opportunities for pioneering in new directions are opened to this Lodge?

If I may be permitted to make a few impressionistic suggestions, I should like to state that although our old objective of preaching the improvement of ritualistic work by example is an accomplished fact, the standard needs to be maintained because there is still need of preaching by example.

The new demand for more active participation in civic matters may be met in correlation with the prevailing poor attendance in our meetings. The series of lectures initiated by our officers is a step in that direction. Masons are at least of two types—those fond of ritualistic work and those who are not. Perhaps the majority belong to the latter category. It should be our aim to attract them by giving them the chance to share in an activity of interest to them. It is perhaps advisable even to extend the scope of the monthly lectures to civic matters. In fact, almost any subject of practical interest to citizens may be presented from the Masonic point of view. Hence, the field open to the civic-minded Mason is unlimited. The Lodge, therefore, should draw the civic-minded member by catering to his interests.

In this movement, Bagumbayan Lodge is fortunately in a position to do pioneering work, for it has in its list of members many who may be called upon to explain the relation between Masonry and their respective fields of activities.

With regard to the utilization of attendance in measuring the worth of a member, we should formulate a different requirement. To the members whose ambition runs in the direction of ritualistic perfection, regular attendance is essential. But from the other members occasional attendance ought to satisfy our Masonic sense of right and wrong. For them we should devise special occasions intended to arouse their interest. And it is attendance on those occasions which we may rightly expect and demand.

Let us not forget that a man may practice outside of the Lodge the masonic principles inculcated therein. There is a period in every man's life when he is absorbed in actions. He is then truly an operative Mason. He does his work with joy and vim, and he complies with his full duties as a citizen. In the eyes of the community he is a good man. In the eyes of Masonry he should not be a worse man because he is not regular in his attendance. If he maintains his membership, we should appreciate him. It is our duty to draw him out once in a while when his personal presence is needed. And when he does come, let us give him the right hand of welcome, and make him feel that there is at least one place in the world where he is among Brethren and can act as one.

Some day the absentee brother will feel the call of visiting his Lodge more often. That day will come, for there is also a period in every man's life when he becomes mentally speculative. Then will he heed the sentiments in our rituals and love to memorize the voice of speculative Masonry, and enjoy the ennobling beautiful words expressing them. A Lodge should be on the lookout for such mental revival in the members and give them the opportunity to find mental relaxation and enjoyment in the rituals.

If Masonry is a progressive moral science then it is our duty to give our individual members every opportunity to develop themselves under the influence of her great principles. With the lapse of time and the accumulation of practical experience a man becomes better able to evaluate masonic tenets and teachings. An old but indifferent member may thus be better material to work upon than a new man. The old Mason is at least conscious of the fact that he belongs to a definite group of mankind which has stood for human freedom in its various forms, for enlightenment, for all the forces of society seeking to know the truth—in the firm conviction that the truth shall make men free.

The net result of my plea is that our Lodge should not, to use a common phrase, "bite off more than it can chew," as far as the membership policy is concerned. Masonic assimilation of old but indifferent members is at least as important as the selection of new ones, and should be given the same attention, and not left to chance, as is often the case. There are old members who feel the need of speculative Masonry, and to them the Lodge should extend a helping hand.

Uniformity of Temper

A person who is constant in temper, uniformly kind, courteous and considerate of the feelings of others, is sure to gain their respect and friendship.

To be gay today, and serious tomorrow, to be variable in temper are not attributes to attract friendly companions. Moody people are very trying to their friends. Have a kind word and a smile for everyone, and you will increase your own happiness, and make happy all you meet.—*Masonic Tribune.*

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 Pinagsabitan Lodge No. 26, Santa Cruz, Laguna

On the evening of June 3, 1933, Malinao Lodge No. 25, Pinagsabitan Lodge No. 26, Martires del 96 Lodge No. 32, and Makiling Lodge No. 72 held a joint meeting in the hall of Pinagsabitan Lodge No. 26 at Santa Cruz, Laguna, as the Sixth Masonic Convention of Laguna Lodges of F. & A. M., and also to receive the official visitation of Most Worshipful Brother Stanton Youngberg, Grand Master of Masons of the Philippine Islands, accompanied by other members of the Grand Lodge.

The Grand Master and Officers of the Grand Lodge arrived at 7:00 P. M. and were received in due form, after which the degree of Master Mason was conferred upon Bro. Hans Walcher by a team composed of brethren from the four lodges in the province and two others. The first section was presided over by Wor. Bro. Fermin D. Buan (26), assisted in the West and South by Wor. Bro. Julio Alvero (25) and Bro. Augusto P. Arenas (26), respectively. Bro. Maghirang (25) acted as Senior Deacon. The second section was presided by Wor. Bro. Juan O. Chioco (72), assisted by Bro. Valmonte (72) in the West, and Wor. Bro. Juan Calcetas (26) as Secretary. The other members of the team were Wor. Bro. Roberto A. Ruiz, (72), as Senior Deacon; Wor. Bros. Cesario Dalmacio (72) and Dalmacio Monterola (32), as Fellow Crafts, Bros. Exequiel Evidente, Farley (72), and A. R. Spielberger (1), as Men of Tyre. Bro. Hilario Zalameda, Senior Warden of Pinagsabitan Lodge No. 26, acted as S. F. M.

Most Worshipful Bro. Stanton Youngberg presented to the candidate the Working Tools of a Master Mason. The lecture was ably delivered by Wor. Bro. A. J. Balls (6), after which Very Worshipful Conrado Benitez (4), Junior Grand Warden, delivered the Charge.

The convention, by unanimous vote, elected Wor. Bro. Gabriel D. Corvissiano, Master of Pinagsabitan Lodge No. 26, as Presiding Officer, with Wor. Bro. Julio Sulit, Secretary of the same Lodge, as Secretary. Past Grand Master Rafael Palma, President of the University of the Philippines, gave an interesting talk on Freemasonry; he was followed by Right Wor. Bro. Manuel Camus, Deputy Grand Master. Most Worshipful Grand Master Stanton Youngberg made a very instructive speech, preceded by an account of his recent visit to China.

Other notable visitors were, Wor. Bro. Justice José Abad Santos; Wor. Bro. E. M. Masterson, Senior Grand Lecturer, and Wor. Bro. Ramón Mendoza, Assistant Grand Secretary.

The Lodges represented besides the four Lodges in Laguna were Manila No. 1, Corregidor No. 3, Bagumbayan No. 4, Southern Cross No. 26, Cosmos No. 8, Saint John's No. 9, Sinukuan No. 16, Silangánan No. 19, Zapote No. 29, Ibarra No. 31, Batangas No. 35, Minerva No. 41, Mt. Mainam No. 49, Isla de Luzon No. 57, Baguio No. 67, Mt. Lebanon No. 80, Service No. 95, Mt. Huraw No. 98, and Elisha Ward Wilbur No. 101.

After labor, dinner was served in the spacious dining hall of the Rio Vista Hotel at Pagsanjan where all the brethren motored from Santa Cruz, a distance of five kilometers.

From Muog Lodge No. 89, Parañaque

A short program of speeches and songs, a buffet supper and dancing featured the tenth anniversary celebration of Muog Lodge No. 89, of Parañaque, on June 24, 1933.

The celebration was held at the Dongala Barrio School. Misses Helen and Frances Bennett, Miss Mercedes Buan, and Mr. Tirso Cruz entertained the audience with splendid song numbers; Rt. Wor. Bro Manuel Camus, Deputy Grand Master,

made a short talk, and an outline history of the Lodge was given by Wor. Bro. Pedro Lombos. A contest was held to ascertain the most popular lady present. Miss Asuncion Santos received the largest number of votes and was proclaimed Miss Muog, and Misses Purita Llanes and Honorata Austria, who were second and third, were proclaimed ladies of the court. Each of these three ladies was presented with a gold necklace. Very Wor. Bro. Julian Balmaseda, assisted by Rt. Wor. Bro. Camus and Very Wor. Bro. Masterson, conducted the proclamation ceremonies. Prizes were awarded to Wor. Bro. Lombos, who received a silver set, Bro. Levy, who was given a china tea set, and Bro. Marquez, who was presented with a cocktail shaker. The dancing lasted until the wee sma' hours of the morning.

From Ma-Bu-Ti Lodge No. 92, Masbate

A special meeting of Ma-Bu-Ti Lodge No. 92, of Masbate, was called for June 1st, last, at 10.00 a. m., for the purpose of receiving Very Wor. Bro. Julian C. Balmaseda, Past Grand Lecturer, in his capacity as special representative of the Grand Master, Most Wor. Bro Stanton Youngberg. Very Wor. Bro. Balmaseda came accompanied by Wor. Bros. Miguel G. Luna (97) and Pablo Samson (69). After a few words of welcome by the Master of the Lodge, Very Wor. Bro. Balmaseda gave an enlightening address on the proposed amendments to our Constitution regarding dual membership and the abolition of the local jurisdiction of the Lodges over petitioners for the degrees. Wor. Bro. Sixto B. Ortiz spoke on the same subject. Remarks were also made by the District Inspector, Wor. Bro. Andres F. Navarro, and by Wor. Bro. Miguel G. Luna. Lodge was closed at 11 a.m. and the Brethren partook of light refreshments before separating. Visiting Brethren present on this occasion were Venancio Nebrida (76), Amando Butalid (47) and Mariano Carrancho (63).

From Pearl River Lodge, U.D., Canton, China

Pearl River Lodge, U. D., of Canton, China, held its first Stated Meeting on June 13, 1933, at 6 p. m. At this meeting, the Secretary read the following account of the formation of the Lodge, which is of historical interest:

Early in February 1933 a meeting of Master Masons was called in Brother Paxton's home to discuss the question of forming a Lodge in Canton under the Philippine Constitution. Three similar meetings had been held a year previous, and there had been a good deal of correspondence from Amity Lodge, Shanghai, on the subject, but nothing had resulted.

At the meeting held at Brother Paxton's a much greater degree of enthusiasm was shown, and when the group, with his consent, proposed Brother Paxton as the Master of this new Lodge, if it could be formed, many felt that success was ensured.

A few days later a special afternoon meeting was called on the S. S. Kinshan. At this meeting plans were taken to secure the attendance of representative members of the Lodge Star of Southern China, E. C. 2013. This was done so that the object in forming a new Lodge could be explained, and it be made clear that no rivalry of any sort was intended, and that the group was working only for the good of Free Masonry in South China, particularly in Canton.

Toward the end of the month an opportune visit from Very Worshipful Brother Hawthorne, of the Grand Lodge of Manila, gave further help and stimulus to the movement. During March Bros. Rankin and Barcus were elected to the positions of Senior and Junior Warden, and the nomination of Brother Paxton as Master was confirmed by the group. Brothers Ferrer and Lau were made Senior and Junior Deacons respectively; Brother Anthony, Treasurer; Brother Henry, temporary Secretary, and Bros. Lockwood and Mok, Senior and Junior Stewards.

Early in April the very great opportunity and privilege was enjoyed of a visit from the Most Worshipful Brother Stanton Youngberg, Grand Master of the Philippine Grand Lodge. His visit, together with the extended visit of Brother Au, Secretary of Amity Lodge, were all that was needed to complete the success of the movement. At various meetings in April the following actions were taken:

"Pearl River" was chosen as name of the Lodge; the second Thursday of each month was fixed as the date for stated meeting; an arrangement was made with the Trustees of the Mason's Hall on Shameen whereby through their generosity and courtesy the new Lodge was permitted to rent the hall, and the following dues in close accordance with the charges made by Amity Lodge in Shanghai were adopted: Founders and Charter membership, $50 H.K.; annual dues (these include ₱3.50 for Grand Lodge) $36 H.K.; initiation, $200 H.K.; Grand Lodge fees, $31 H.K.

By the time Most Worshipful Brother Youngberg, who had gone on north, passed through Hong Kong on his return to the Philippines, the Pearl River Lodge application for Dispensation had 32 names attached to it (for list of signers, see *Cabletow*, Vol. XI, No. 1, June, 1933).

On June 3, 1933, the Dispensation from the Grand Lodge of the Philippines was received.

It would be hard to place the exact credit for each step in the proceedings that have reached so successful a stage. Very special thanks are due to Bro. Au of Amity Lodge, whose skilful tact and cheerful energy came during a period when there seemed a good deal to discourage. To Very Wor. Bro. Mei, to Very Wor. Bro. Hawthorne and particularly to Most Wor. Bro. Youngberg especial gratitude is due. To the Master Elect and the Wardens, without whom the Lodge could not have started, is also due a very special debt on the part of the Lodge. To the Lodge Star of Southern China, E.C. 2013, for their true masonic spirit and helpful co-operation, a deep sense of grateful obligation is recorded. It is the hope and ambition of Pearl River Lodge that inaugurated under such happy auspices and through so much Masonic help, it may prove itself worthy and may have its full share in the spreading and strengthening of Free Masonry in the Far East.

Two applications for affiliation and six petitions for the degrees were received at the first Stated Meeting.

The officers of the new Lodge are: J. Hall Paxton, Wor. Master; M. T. Rankins, S.W.; W. H. Barcus, J.W.; B. B. Anthony, Treasurer; J. M. Henry, Secretary; G. H. Burdick, Orator; A. Hoffmeister, Chaplain; Ed. F. M. Deeds, Marshal; V. E. Ferrier, S.D.; E. K. Lau, J. D.; H. S. Mok, S.S.; E. H. Lockwood, J.S.; G. E. Hanaford, Inner Guard, and J. F. Manning, Tyler.

From Cotabato

This year's Saint John's Day was fittingly observed by the Masons in Cotabato. Under the management of Brother Ricardo Santos, P. M., Dagohoy Lodge No. 84, a picnic was given at the Constabulary Hill. It was attended by many government officials, business men and prominent ladies of the town. After the noon repast, which was enjoyed by all present, a short program was held at the hall of the station commander's residence.

Brother Santos, acting as toastmaster, introduced Brother Adolfo Caslocan, Cabanatuan Lodge No. 53, who spoke on the universality of Free Masonry and the great good the Order has done in many parts of the world, especially in the Philippines. He also dwelt upon the need of establishing a lodge in Cotabato where many Masons are found. Brother D. Lacuna, district health officer and inspector of Mt. Apo Lodge No. 45, followed. He talked of the significance of the day and of the virtues a good Mason should possess. Brother Dionisio Gutierrez, Mt. Apo Lodge, provincial governor of Cotabato, spoke next. In his short but forceful talk, he appealed to all the brethren present to cooperate in the realization of his long-cherished dream of having a lodge in this, the biggest province in the Philippines. Brother Andres Sionil of Laoag Lodge No. 71, the last speaker, related an interesting story about Masonry which was of great appeal to the ladies present.

After the program a meeting, presided over by Brother Gutierrez, was held; and, among other things, those present unanimously approved the plan of establishing a lodge. To begin the work at once, the following officers were elected, after the appointment of Brother Ricardo Santos to take charge of the writing of a petition for a Dispensation:

Dionisio Gutierrez, Mt. Apo Lodge No. 45, Worshipful Master.
Lorenzo Palileo, Mt. Apo Lodge No. 45, Senior Warden.
Adolfo Cascolan, Cabanatuan Lodge No. 53, Junior Warden.
Ricardo Santos, Dagohoy Lodge No. 84, Secretary.
Bernardo Bagamaspad, Mount Apo Lodge No. 45, Treasurer.
Andres Sionil, Laoag Lodge No. 71, Senior Deacon.
Francisco Tison, Noli Me Tangere No. 42, Junior Deacon.
Collins MacKenzie, Mt. Apo Lodge No. 45, Marshal.
Albino R. Barlaan, Mt. Apo Lodge No. 45, Senior Steward.
Mauro Rosario, Pangasinan Lodge No. 56, Junior Steward.
D. Lacuna, Memorial Lodge No. 90, Chaplain.
Julian Esquejo, Mt. Apo Lodge No. 45, Tyler.

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. W. W. Weston writes from his new address, 3944 Woodlawn Ave., Los Angeles, California, reporting everything O. K. He expresses his regret at having missed Bro. Justice Malcolm and speaks enthusiastically of the Shrine membership in Los Angeles. The letter, closes with regard to all the Brethren.

Wor. Bro. William John Real, P. M. of Bud Daho Lodge No. 102 (1931) is now a member of Manila Lodge, having joined by affiliation.

Wor. Bro. (Captain) John L. Smith and wife have left for the United States, for a vacation; they sailed on the U. S. A. T. *Grant,* on July 1st

Bro. William R. Black writes from 244—3rd Ave., Chula Vista, Calif., sending greetings to the Brethren in Manila; he has contacted with Wor. Brother C. T. Alden, and is in hopes of soon being able to get steady employment.

Dues and greetings have been received from the following Brethren absent from the P. I.:

Thomas C. Fain, P. O. Box 26, Crockett, Texas.
Calvin A. Leuthold, 1819 W. Pershing Road, Chicago, Ill.
Calvin A. Leuthold, 1819 W. Pershing Road, Chicago, Ill.
John L. Stewart, 322 W. Victoria St., Sta. Barbara, Calif.
Thomas F. Wirth, Redwood City, Calif.

Cavite No. 2.—Bro. Lt. G. B. Evans' new address is Receiving Station, Navy Yard, Puget Sound, Wash.

Bro. Roy T. Lile is with the Zone Supply Depot, U. S. Submarine Base, Coco Solo, Canal Zone.

Bro. J. M. Bemis is on the U. S. S. *Simpson* at San Diego, Calif.

Bro. James B. Williams is at the Naval Air Station, Squadron 5, Pensacola, Florida.

Corregidor No. 3.—The many friends of Most Wor. Bro. Newton C. Comfort, P. G. M. and Grand Secretary, were agreeably surprised to see him attend a Masonic function again, when, on July 14th, he was present at the "Old Timers' Night" of the Manila Scottish Rite Bodies. Owing to the state of his health, our distinguished Brother has not been going out nights for many months.

Bagumbayan No. 4.—Bro. Domingo R. Onrubia has been elected president of the newly formed Philippine Motor Transport Association.

Bro. Hilario Sansano visited Manila during the early part of June.

Bro. Ricardo Castro was a patient at the Philippine General Hospital in July, suffering from stomach trouble.

Bro. Julian S. Roxas was also a patient at the General Hospital in July.

The members of Bagumbayan Lodge were agreeably surprised to learn that Wor. Bro. Rufino Martinez was successfully operated on for the optical ailment on account of which he left for the United States a few months ago.

Memorial Lodge No. 90, of Muñoz N. E., reports that Bro. Agapito Alano was a visitor at their meeting on July 8th.

Island No. 5.—Wor. Bro. L. B. Wimberley was a visitor at the Cabletow office about the middle of July.

Southern Cross No. 6.—Bro. and Mrs. E. G. C. Rivers, who were ill for some time in June, left for the United States on the S. S. *President Taft* on July 2nd, for a vacation.

Bro. E. R. Hyde has been designated to deliver a lecture at the August Stated Meeting of the Lodge.

Bro. John C. Robb, F. C., is now residing in New York City and will probably receive his M. M. degree in one of the Lodges there.

Wor. Bro. Theo. L. Hall and Bro. Arthur F. Fischer have been elected directors of the Manila Rotary Club.

Bro. E. R. Riddle expects to leave the Islands soon for a much deserved vacation.

Bro. R. C. Caldwell and wife have returned from the United States after a short but pleasant vacation in the homeland.

Cosmos No. 8.—Bro. Walter P. Ganz writes from Buenos Aires, under date of April 26th, that his trip has been very beneficial and he is in much better health.

Bro. and Mrs. Paul A. Schwab left in June for a vacation in the United States. Bro. Schwab, who has been actively interested in the development of new goldfields in the Baguio district, expects to return to Manila about the end of the year.

Bro. John Fitzgerald has written from Los Angeles, recounting his experiences during the earthquake there.

Bro. Isaias Fernando sends greetings from Batangas and says he is in good health.

Richard, the son of Most Wor. Bro. Joseph H. Schmidt, P. G. M., is expected back in Manila on July 24th, on the S. S. President Pierce, on which he has been making a tour of the world. He has received several promotions and has, of course, seen and learned a great deal, but judging by reports, the young man is longing for Manila and the folks at home.

The wife and baby of Bro. Wm. J. Ellis, Jr., left for the United States for a vacation on June 22nd; they expect to be back in Manila towards the end of the year.

The second son of Bro. Wm. J. Ellis, Sr., John M. Ellis, graduated on June 10th from the general business course of the University of Cincinnati and has enrolled for the accounting course, of three years. The young man deserves special credit because he is working his way through college.

St. John's No. 9.—At the Stated Meeting on June 2nd, Bro. Charles P. Jarman bade the Brethren good-bye, as he was about to sail for Europe and the United States on the S. S. *Tweedbank.* He intends to settle in California. Bro. Jarman was the first man ever raised by St. John's Lodge, which then bore the name Philippine Lodge, U. D.; the work was done on January 30, 1917, with Wor. Bro. W. M. Beckjord, of Manila Lodge No. 1, occupying the East.

Bro. Benton Holmes is still a patient in a sanitarium, but he expects that a few months on a farm in California will fix him up again.

Wor. Bro. E. A. Rodier has at last recovered from the severe infection which kept him in the hospital for a number of weeks and prevented his leaving for China.

Bro. C. R. Zeininger sends dues and greetings; he is director of publications for a prominent public relations counsel corporation at 500 Fifth Ave., New York. He reports seeing Bros. Johnnie Johnson and Murray Cook.

Letters with greetings have been received from Bro. W. H. Hughes (U. S. S. *Arizona,* Long Beach), Charles Henry Leavitt (203 Federal Building, Olympia, Wash.), E. J. Oliver (Dept. of Military Science and Tactics, Uni. of Maine), Iram P. Short (514 Central Bank Bldg., Oakland), and Bro. Cyrus Padgett, Cebu.

Bro. H. A. Cavender went to Shanghai in June to greet the new Governor-General.

Walana No. 13.—Wor. Bro. Ramon F. Samaniego's youngest son died of cerebral hemorrhage on June 19th and was buried in the Cementerio del Norte on the 20th. Several members of the Lodge attended the funeral.

Bro. Daniel Pantangco sailed from Manila on June 26th, accompanying his youngest son, who is a member of the Philippine Boy Scouts delegation en route to Budapest, Hungary, for the jamboree. Father and son will return by way of the United States and expect to be back in Manila about October.

Bro. Agripino Farol's youngest son was in the San Juan de Dios Hospital, suffering from pneumonia, part of June and July.

Bro. Aquilino Zavala is at his home with dysentery.

Bro. Chua Lim has opened a new bakery and confectionery shop on the corner of Sto. Cristo and Azcarraga, Tondo.

Bro. Agaton Gutierrez has recovered from his illness, and so has Bro. Eustaquio Vallecer, who spent several days in the San Juan de Dios Hospital in June.

Pilar No. 15.—Bro. H. Garma, major, P. C., has recently returned from a vacation in China and Japan, during which he visited a number of places of historical interest, such as Port Arthur.

Bro. Ricardo Jara writes that while in Boston, Mass., he visited two Lodges, St. John's and Columbian. He speaks very highly of the friendly manner in which the Brother Ma-

sons in the United States received and treated him. Bro. Jara is taking a post graduate course in surgery in the Harvard Medical School.

Many members of the Lodge attended the funeral of Bro. Teofilo Monzon's wife, who died on June 25th and was buried in the Masonic Cemetery at Imus on July 2nd.

Bro. Leopoldo C. Ramos, who is with the Singer Sewing Machine Co. at Cebu, sends dues and greetings.

Pinagsabitan No. 26.—Wor. Bro. Dr. Zosimo Fernandez, P. M., together with his brother, a professor at the University of the Philippines, will on July 22, 1933 start on a tour around the world for the purpose of visiting well known hospitals and medical schools.

Bro. E. L. Christern, owner and manager of San Pablo Oil Mills, went to Manila, accompanying his family who are leaving for Germany and a tour of the world.

Wor. Bro. Gabriel D. Corvissiano, Master of the Lodge, made a business trip to Manila.

Wor. Bro. Julio Sulit, P. M., after 29 years of service with the Bureau of Education, retired effective July 1, 1933.

Bro. Teodulo Agus was raised to the degree of Master Mason on July 15th.

Bro. Ramon Dado, Assistant Provincial Treasurer for Laguna and formerly connected with Baguio Lodge No. 67, has affiliated with this Lodge.

Batong Buhay No. 27.—Wor. Bro. Arturo G. Cayetano reports the recent birth of a daughter.

Mrs. Gregorio S. Narvasa was ill at the General Hospital in July.

Bros. Eusebio Yap, Chiong, Wong Lam, Go Hoc, and Ching Leng returned from a short vacation in China last June.

Bro. Simplicio A. Suñga is back in San Francisco, California, after spending a four months' vacation with his family in Manila.

The remains of our late Bro. Regino Planas have been transferred to the plot of Batong Buhay Lodge. A number of Brethren were present on this occasion, which was accompanied by fitting ceremonies.

Maktan No. 30.—Bro. Bartolome Santos a supervising teacher of the Bureau of Education, was retired on June 10th, last, after 29 years of faithful service. He has removed from Gigaquit to Surigao, in which town he built a home several years ago.

Ibarra No. 31.—Bro. George Mariano, who is with the U. S. Navy, speaks very highly of the courteous treatment and hospitality which he received in the several Lodges visited by him in the United States. These Lodges are: Blackmer Lodge No. 442, East San Diego Lodge No. 561, John D. Spreckels Lodge No. 657, San Diego Lodge No. 35, Silver Gate Lodge No. 296, South West Lodge No. 283 and S. W. Hackett Lodge No. 574.

Isarog No. 33.—Wor. Bro. Rufino A. Serranzana's son Pedro is studying mechanical engineering at the Mapua Institute in Manila.

Bro. Pedro Gubuyan was a visitor to Naga, on official business, in June.

Bro. Doroteo Federis, principal of the Camarines Sur Trade School for fourteen years, has been transferred to Sorsogon as principal of the Trade School of that province. He intends to retire in July, after completing 23 years of service.

Wor. Bro. Alexander Gordenker has returned from a trip to San Fernando, Pampanga.

Lincoln No. 34.—Brethren on the sick list in June: T. E. Johnson (rheumatism) and Tse Wing Chaw, also Bro. John L. Brill's daughter Nelly.

A daughter was born to Bro. Valeriano E. Abad and a son to the widow of our late Wor. Bro. Miguel C. Rosete.

Bro. John Cardoza was given a farewell party on June 17th, prior to his departure for the United States to which country he is returning on account of ill health.

Bro. Juan P. Nite has been transferred from the U. S. S. *Argonne* to the U. S. S. *J. D. Ford*, to complete the complement of radiomen on the vessel last named.

Batangas No. 35.—Bro. Liberato Evangelista has been promoted to provincial auditor of Marinduque and will leave for his new station on July 25th.

Bro. Gregorio H. Tatlonghari, for many years a resident of the town of Batangas as inspector of the Bureau of Posts, was transferred to Calamba, Laguna, a few weeks ago.

Makabugwas No. 47.—Bro. Melquiades Almadin's wife is in Sto. Domingo, Nueva Ecija, her home town, where she is convalescing.

Bro. Germiniano Mendoza reports the birth of a robust son.

Wor. Bro. Wayne Gray visited Manila in July; he called at the Grand Secretary's office on July 15th.

Pampanga No. 48.—Bro. Santiago Razon has been relieved as municipal treasurer of Apalit and has been assigned to the provincial treasurer's office for duty.

Bro. Pacifico R. Panlilio has recovered from his illness.

The father of Bro. Paulino B. Canlas is suffering from a chronic ailment.

Wor. Bro. Ap. S. de León's daughter is convalescing from an attack of pleurisy.

Pintong Bato No. 51.—Bro. Juan C. Bautista writes that last March he visited the following Lodges in the State of California: John D. Spreckles No. 657, Blackmes No. 442, Silver Gate No. 296, and San Diego No. 35.

Pinatubo No. 52.—Bro. Valeriano Canonizado's son Valeriano, 6 years of age, died in the Philippine General Hospital on July 11th, last, and was buried in the municipal cemetery at Pasay on the 12th, with services by the Philippine Independent Church.

Cabanatuan No. 53.—Camarines Norte Lodge No. 107, of Daet, reports that Bro. Pedro Encarnación, of Cabanatuan Lodge, now provincial treasurer of Camarines Norte, is taking an active part in the work of that Lodge.

Pangasinan No. 56.—Wor Bro. Francisco Aquino, accompanied by Bros. Vallejos, Gomez, and Cendaña, visited Brethren in Binmaley, Lingayen, San Carlos, Bayambang, and Bautista on May 30th.

Bro. Felipe Navaluna Peralta was raised and Mr. Tomás Fontalera was initiated on June 10th.

The following transfers of Brethren in the educational service have been made as a result of the reorganization of the school districts in Pangasinan: Bro. Eulogio C. Valdezco, from Binmaley to Bayambang, as supervising teacher; Bro. Perfecto C. Cendaña, from Sual to Sta. Barbara, as principal, and Bro. Fructuoso Beltran, from Mangatarem to Binmaley, as principal.

The following-named municipal treasurers have been transferred: Bro. Eusebio A. Beltran, from Dasol to Alaminos; Bro. Felix Doctor, from Alaminos to Bani; Bro. Gavino A. Erfe, from Bani to Pozorrubio, and Bro. Primitivo M. Israel, from San Fabian to San Nicolas.

Isla de Luzon No. 57.—Wor. Bro. Ramon Mendoza, Assistant Grand Secretary, went to San José, Antique, last month, to inspect Hamtik Lodge No. 76.

Isabela No. 60.—Bro. Teodoro Salanga's new address is c/o Bureau of Lands, Sibul Springs, San Miguel, Bulacan.

Bro. Ciriaco Inis sends greetings from Bayombong, Nueva Vizcaya.

Mayon No. 61.—Bro. Antonio Verceles arrived from Legaspi, Albay, in Manila, on July 7th, and is now residing at 329 Tayabas Street, Manila. Against his expectations, Bro. Verceles did not find a job with the Manila R. R. Co., waiting for him when he arrived here. Mrs. Verceles, who is a trained nurse, is also looking for work in Manila.

Magat No. 68.—Mrs. Silvestre recently presented her husband with a new daughter.

Bro. Abellana has announced his marriage to Miss Madamba.

Bro. Lucas Adeva, district land officer, is in Manila on business.

Makiling No. 72.—Brethren residing in Canlubang, Laguna, tendered Bro. M. T. Peng a party on occasion of his recent arrival from a vacation in China.

Bro. Zenon Agarao, stationed in Nagcarlan, Laguna, as supervising teacher, wrote and remitted his dues.

Bro. A. L. Rocamora has resumed his duties as chief of police of the Calamba Sugar Estate after spending a month's vacation in his home town, Tanauan, Batangas.

Nueva Ecija No. 73.—Bro. Juan Punsalan's wife died of diabetes on June 22nd, last, at Cabanatuan, Nueva Ecija.

Agno No. 75.—Memorial Lodge No. 90, of Muñoz, N. E., reports that Bros. P. R. Razon and E. Coloma, of Agno Lodge, visited their Lodge on July 8th.

Hamtik No. 76.—Wor. Bro. José Quisumbing has assumed his duties as fiscal of the Province of Leyte. The members of the Goat Club of Tacloban tendered him a banquet to celebrate this event.

Kasilawan No. 77.—At the June Stated Meeting of the Lodge, Wor. Bro. Braulio M. Epino read an interesting paper on the subject of "Practical Lessons learned in the First Degree of Masonry," for which he received a unanimous vote of thanks.

Wor. Bro. José S. Velasquez read a paper on "Masonic objection" which likewise resulted in a unanimous vote of thanks.

Bro. Lorenzo Reyes is now connected with the Philippine Trust Company as special guard.

Bro. Ang Chin Mun has recently returned from China where he and his family spent a pleasant vacation.

Wor. Bro. and Mrs. Braulio M. Epino are the proud parents of a son, born on May 28th.

Wor. Bro. Manuel M. Agbulos and family moved to their new residence, 1266 (interior) Lealtad, Legarda Estate, Sampaloc, on June 3rd.

Bro. Leopoldo Boquiren sent dues and greetings from Davao.

Bro. Zacarias de Guzman died at the naval hospital in San Diego, California, on May 25th. The remains will arrive here on July 17th, on the U. S. N. T. "Ludington."

Bro. Gerardo G. Armonio has returned to Manila after an absence of one year in his home town, Pila, Laguna. His city address is 460 J. Zamora St. (Interior R) Paco.

Bro. Manuel Lauchengco is touring the southern Islands, representing Brias Roxas, Inc.

Acacia No. 78.—Wor. Bro. Thomas N. Powell went to Manila on business on July 7th, making the trip by air.

Taga-Ilog No. 79.—Wor. Bro. Julián Gimenez has been recently promoted in the Bureau of Audits.

Bro. Agripino H. Aguilar, who is with Marsman & Co. in Baguio, sends regards to all.

Bro. Mauricio Mercado reports a double blessed event, his wife having given birth to twins on June 11th and the mother and two new daughters being well.

Bros. Modesto Fernandez and Gabriel Garduque have sent letters with greetings to all the Brethren.

Mt. Lebanon No. 80.—Wor. Bro. Walter Ruebe's establishment on Plaza McKinley is quite a busy place now, especially since our Brother secured several important agencies, including that of the Blue Ribbon aerated waters, manufactured by the Laguna Bottling Works at Iloilo, Laguna.

Wor. Bro. Samuel N. Schechter was elected Exalted Ruler of the Manila Lodge of Elks on the 19th of last month.

Bro. T. H. Ginsburg was seriously ill at the Sternberg General Hospital for several weeks in July; but he has fully recovered.

High Twelve No. 82.—Bro. Felix Abad was raised to the degree of M. M. on June 17th.

Wor. Bro. Nemesio Reyes is back at his desk in the Bureau of Health, after five days at home with dengue fever.

Bro. Emilio Marquez has been ill at his home at 2514 M. Natividad, Sta. Cruz, since July 8th.

Tagbilaran No. 84.—Bro. Lieut. Deo. U. Tenazas has been transferred from Borongan to Tacloban.

Bro. Juan Causing, another Constabulary lieutenant, expects to take all his accrued leave of absence soon and will visit Dagohoy Lodge.

Bro. Ignacio Molina is back from Manila where he left his eldest son enrolled in the Mapua Institute and his daughter in the Santa Escolastica College.

Bro. Catalino Castillo's wife presented her husband with a son on June 29th.

Bro. Jacinto K. Fortich's daughter Luz was married to Mr. Nicanor Jorge, district land officer, at Tagbilaran, on July 1st.

Among the sojourning Brethren in Tagbilaran are Bro. Ildefonso D. Jimenez, of Makawiwili Lodge No. 55, Capiz; Bro. Bruce M. Boyers, of Angola Lodge No. 236, Indiana, and Bro. Archie D. Boucher, of Cairo Lodge No. 486, Missouri. Bro. Jimenez is provincial treasurer and Bro. Boyers division superintendent of schools of Bohol, while Bro. Boucher is principal of the Bohol Provincial High School.

Hiram No. 88.—Bro. Romulo M. David, a F. C. of this Lodge, was raised to the Sublime Degree on May 22nd, last, through the courtesy of Service Lodge No. 95.

On June 18th, Bro. Modesto Flores, J. W., and wife gave a very enjoyable party at Apalit, Pampanga, the occasion being Bro. Flores' 38th birthday anniversary. There was swimming, dancing, singing, and plenty of "lechon" and other eats.

Bro. Modesto Flores won the championship medal for marksmanship with the revolver at the Cosmopolitan Gun Club contest on June 25th, last.

Wor. Bro. Aurelio D. Rosario was elected president of the Insular Life Underwriters' Association on July 4th, last. Bro. Romulo M. David was chosen as cabinet member of the same association.

Muog No. 89.—A daughter was born to Bro. and Mrs. Juan Lopez at their home in Tambo, Parañaque, on April 4th; the young lady has been named Platilda.

Wor. Bro. Fausto Fronda has the misfortune of losing his wife, who died on May 15th.

Bro. George G. Landon was raised to the degree of Master Mason on June 17th.

Dues and greetings have been received from Bro. Wm. E. Hatton, Station Hospital, Plattsburg Barracks, N. Y.; Bro. Lawrence W. Cott, Fort Sam Houston, Texas, and Bro. Elzie Smith, P. F. D. No. 2, Olivet, Mich.

Bro. Eusebio B. Beltran's wife was seriously ill at the Sternberg General Hospital in May.

Bro. Perfecto Castillote was also ill, at the Station Hospital, Fort Mills, but has recovered completely, and the same can be reported of Bro. Eleno de los Reyes, at Fort McKinley.

Memorial No. 90.—The Secretary of Makabugwas Lodge No. 47, of Tacloban, informs us that a daughter was recently born to Bro. Marcelo Ruiz, of Memorial Lodge.

Mr. Teodorico F. Sangalang was initiated on July 8th, last. On this occasion, Masonic talks were made by Wor. Bros. Domingo Enrile (46) and Marceliano Hidalgo.

Bro. Angel R. Cano has been assigned to San José District as supervising teacher, and Bro. Manuel Abellera has been transferred to Bongabon.

Bro. Lucas G. Andrada has married Miss Agustin of the Cuyapo Puericultural Center.

Mt. Kaladias No. 91.—Bro. P. Changco's family has returned from a stay of several weeks in Baguio.

Bro. F. Pastor has recovered from his recent illness and operation.

Wor. Bro. G. Almazan had a narrow escape in an automobile accident recently.

Bro. and Mrs. McKinley have left for Manila on account of Mrs. McKinley's state of health.

Bro. T. Amistoso has left for Occidental Negros to start a big building contract.

Bro. E. L. José, who has been retired from the service of the Government, is located at Guihulñgan where he expects to engage in farming.

After spending his vacation in Samar with his family, Bro. I. Basco has started working in his new district, Tayasan.

Bro. A. M. Estacion has moved his residence to the Mission House near the Bible School.

Bro. E. W. Bayer has been transferred to Ilocos Norte. He and Mrs. Bayer are much missed in Dumaguete.

Ma-Bu-Ti No. 92.—Wor. Bro. and Mrs. Andrés F. Navarro are mourning over the untimely death of their youngest son on June 17th.

Mencius No. 93.—Wor. Bro. Tien Sing has left for a vacation in China; he intends to visit Pearl River Lodge, U. D., of Canton, while sojourning in that city.

Benjamin Franklin No. 94.—Wor. Bro. Harry J. Morgan has been transferred from Manila to Iloilo by the Pacific Commercial Company.

Wor. Bro. George B. Obear is now Wise Master of Manu Chapter, Rose Croix.

Service No. 95.—Dues and greetings were received from Wor. Bro. Clyde Weeks, P. M., now stationed at Fort Douglas, Utah.

Dues and greetings were received from Bro. N. W. Butcher, U. S. Submarine Base, Coco Solo, Canal Zone, Panama. Bro. Butcher writes that he has the distinction, which most members are unable to claim, of being a Charter member of Service Lodge though he never attended a meeting, having been raised in Far East Lodge No. 10 and affiliated with Service Lodge at the time of its origin.

Dues and greetings were received from another Charter member, Bro. Stanley White, located at 369 Pine St., San Francisco, Calif.

Another Charter member, Bro. Clarence E. Walck, at 1st Street, Highland Park, R. F. D. No. 1, Lewiston, Pa., sent dues for 1933 and greetings.

Dues and greetings were also received from Bro. Chas. J. Armstrong, at 813 Elder St., N. W., Washington, D. C.: Bro. A. E. Van Vleck, U. S. S. *Monocacy*, Woosung Area, China, and Bro. Leo Melo, at Air Corps Det., Bolling Field, Washington, D. C.

Dues for five years were received from Bro. F. F. Wonner, U. S. S. *Genesee*, Mariveles, P. I.

Bro. Albert McKee, U. S. S. *Henderson*, Bro. E. E. Brown, Route No. 4, Poplar Bluff, Missouri, and Bro. Samuel P. Ge-

rard, now stationed with the 96th Bomb. Sqdn., A. C., Langley Field, Va., sent greetings.

Bro. Joseph Heinly, of the Ordnance Dept., Bro. J. H. Kiernan, Bro. Leo Melo, and Bro. Raymond Schmitz, Air Corps, Nichols Field, returned to the States on the Transport *Grant*, July 1st, 1933. Their new addresses will be published when received by the Secretary.

At the special meeting held June 12th, Mr. George W. White was initiated an Entered Apprentice Mason. The second feature of the evening was an interesting lecture delivered by Bro. Juan Nabong, of Hiram Lodge No. 88. Bro. Nabong's subject was "How Should Masons Act."

Bro. Daniel Adamson and Miss Elsie Pearson were united in holy matrimony on June 10, 1933. The young bride and groom are making their home in Caloocan, Rizal, P. I.

Bro. Geo. Katz, of the U. S. S. *Peary*, sent greetings.

Bro. John Burrows Coryell, a member of Northern Lodge No. 25, Newark, New Jersey, has become a member of Service Lodge by affiliation.

Bro. Clyde Delbridge Sneed was passed to the Degree of Fellow Craft on May 18, 1933, and raised to the degree of Master Mason on May 25, by San Pedro Lodge No. 332, San Pedro, California, as a courtesy to Service Lodge. Bro. Sneed is stationed on the U. S. S. *Arizona*, San Pedro, Calif.

Word was received from San Francisco, Calif., of the recent death of Evelyn Stone, daughter of Bro. & Mrs. Herman C. Stone.

At our Stated Meeting of July 3rd, demits were granted to the following Brethren: Bro. Marion S. Tilghman, Bro. Leburn Patrick, and Bro. Robert J. M. Wheeler. Bro. Patrick returned to the States on the Transport *Grant*. He will enter the Letterman General Hospital for observation and treatment.

Mt. Huraw No. 98.—Bro. Candido Fornillos lost his son, eight years of age, who died at Palo, Leyte, of amoebic dysentery.

Bro. José Montejo also reported the death of a young son.

Bro. Francisco Mendiola's eldest son, Pablo, is recovering from a serious accident he had while riding a bicycle. Bro. Gilberto C. Rosales has charge of the case.

Bro. Ignacio Tan Tal In, Treasurer of the Lodge is recovering from the illness that kept him in bed for a month.

Wor. Bro. Manuel Acuña is suffering from an intestinal ulcer; he was at the government hospital at Cebu when the last report was received.

Bro. Felix Garcia has been transferred to Laoang as principal teacher of the Laoang Elementary School.

Bro. Proceso Tubal has been transferred to Oquendo as principal teacher of the Oquendo Elementary School.

Wor. Bro. José Quisumbing was honored with a mahjong party by Bro. Gilberto C. Rosales, with a despedida dinner by Bro. Lao Hoo, and with a tea party by Wor. Bro. Mariano de la Rosa, before his departure from Catbalogan.

Bro. Gonzalo Villarin has been given his retirement from the Bureau of Education as industrial supervisor and is now with the Insular Life Assurance Co.

Keystone No. 100.—Wor. Bro. Juan Banaga has been transferred back to Ft. Mills for duty.

Bro. Cecilio Munar reports the birth of a daughter, on April 26th, last.

Bro. Liberato J. Gomez contracted marriage with Miss Bienvenida Iluminada at Calaca, Batangas, on May 20th.

Bro. Vicente Go Silk has removed his bazar to a newly constructed building on Hunt St., Corregidor.

The wife of Bro. José Landas was ill in May and had to go to Manila for treatment.

Wor. Bro. Pacifico C. Sevilla and family returned to the Islands on the U. S. Army Transport "GRANT" on June 24th, after an absence of 2 years, during which time our Brother was with the Coast Artillery Officers' School, Fort Monroe, Va., and with the Reserve Officers' and Citizens' Military Training Camp and National Guard of the District of Columbia and State of Virginia.

Bro. Modesto Mendoza, retired school teacher, is now employed by the Fort Mills Post Exchange.

Bro. Rosendo Baron reports the birth of the first baby in his family, a daughter, on June 2nd.

Bro. Eugenio Nueva also reports an addition to his family, a baby boy born on May 30th.

Bataan No. 104.—Bro. Valeriano V. Soriano, of 1196 Eastern Parkway, Brooklyn, N. Y., sends greetings. He and Mrs. Soriano expect to be back in the Islands about the end of this year.

Bro. Stanley S. Tongko sends dues and greetings and announces his marriage to Miss Rosa Peña, a medical student at the University of Southern California, on May 4th, last. The father of the bride was one of the early Masons during the Spanish régime in the Philippines, and the wedding ceremony was performed by Judge Moore, also a Mason.

Bro. Adriano Sioson was raised on July 15th.

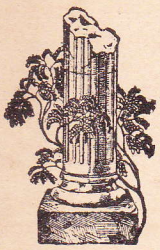
Amity No. 106.—A son was born to Bro. P. S. Tong on June 25th.

Camarines Norte No. 107.—Bro. Bartolomé Ortega was passed to the degree of F. C. on June 20th, last.

Bro. Gan Bok left for Amoy, China, where he is engaged in the cultivation of fruit trees.

Bro. Andrés C. Marquez returned in June from Manila where he had been operated for tonsilitis.

Pearl River, U. D.—Bro. James H. Doolittle passed through Manila in June, arriving on the S. S. *Empress of Asia* on the 28th and leaving with Mrs. Doolittle, who was waiting for him in Manila, on the S. S. *Tjisadane*, on the 30th. The well-known aviator and wife are on their way to the United States, via Europe; they will make the trip from Java to Europe by the Dutch air service.



Our Dead

Weep not that his toils are over,
Weep not that his race is run,
God grant that we may rest as calmly
When our work, like his, is done.

—*Selected*

Brother Victor Escalante.
Member of Bagong Buhay Lodge No. 17, Cavite.
Died at San Roque, Cavite, June 10, 1933.
Buried under the auspices of his Lodge, June 18, 1933.

Worshipful Brother Luis Serrano.
Member of Bagong Buhay Lodge No. 17, Cavite.
Died at the Hospital de Santiago, Manila, June 23, 1933.
Buried under the auspices of his Lodge, at Cavite, June 25, 1933.

Brother Tiburcio Cucjon.
Member of Pintong Bato Lodge No. 51, Bacoor, Cavite.
Died on May 8, 1933.
Buried at San Roque, Cavite, May 14, 1933.

Brother Zacarias de Guzman.
Member of Kasilawan Lodge No. 77.
Died at the Naval Hospital, San Diego, California, May 25, 1933.
Buried under the auspices of his Lodge, at Manila, July 30, 1933.

Brother Charles Francis Codori.
Member of Manila Lodge No. 1.
Died on May 10, 1933.
Buried masonically on May 12, 1933, Occidental Lodge No. 22, of San Francisco, California, officiating.

Brother John Philip Smith.
Member of Island Lodge No. 5, Fort Mills, Corregidor.
Died at Fort Crook, Nebraska, June 15, 1933.

Brother Doroteo Trinidad.
Member of Dalisay Lodge No. 14.
Died at Manila, on July 25, 1933.
Buried in the Cementerio del Norte, under the auspices of Burgos Chapter, Rose Croix, on July 30, 1933.

Brother Ed Fayette Mannstedt Deeds.
Member of Pearl River Lodge, U.D., of Canton, China.
Killed in airplane accident at Canton, China, on July 1, 1933.
Remains taken to the United States for burial.

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 Maestre; 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 "Mes Contra la Tuberculosis"

El Gobernador General de estas Islas acaba de expedir una proclama declarando el mes de agosto de mil novecientos treinta y tres "mes contra la Tuberculosis" en las Islas Filipinas y rogando a todos los funcionarios públicos, a todos los maestros de las escuelas públicas y privadas y a todos los ciudadanos que concedan a la Sociedad Antituberculosa de las Islas Filipinas su apoyo pleno y su cooperación incondicional en la ejecución de su programa de propaganda y en la recaudación de fondos para esta obra. No cabe duda de que es necesario, según dice nuestro jefe ejecutivo, que la campaña contra la tuberculosis continúe sosteniéndose y que se conserven y refuercen los medios para la extirpación de esta enfermedad, por ser la extirpación de la tuberculosis un factor de vital importancia en el progreso económico y en el bienestar general de los habitantes de Filipinas. Los fondos que se obtengan se emplearán en el sostenimiento de un programa de clínica, de servicio de asistencia de enfermos y de divulgación de conocimientos para que el pueblo pueda por estos medios protegerse contra la temible "peste blanca" y para costear el funcionamiento de un sanatorio destinado al tratamiento de los tuberculosos.

Siendo estos los fines de la campaña de la Sociedad Antituberculosa, huelga decir que dicha sociedad contará con la simpatía y ayuda incondicional de los Masones de estas Islas en su empresa humanitaria.

—*L. F.*

Noticias

De la Logia Bagong Buhay No. 17, Cavite

El Her. Victor Escalante, miembro de la Logia Bagong Buhay No. 17, pasó al Oriente Eterno el 10 de junio del año en curso, víctima de una afección cardíaca. Su entierro y funerales se llevaron a cabo el 18 de junio, a las 4:30 p. m., bajo los auspicios de la Resp. Logia Bagong Buhay No. 17, y con la asistencia de todas las Logias hermanas establecidas en la provincia de Cavite, de la familia y amigos del finado. En el cementerio pronunciaron sentidas oraciones fúnebres los hermanos Gervasio Pangilinan, Maestro de Ceremonias, y Francisco Advincula, Ven. Maestro.

Fué una imponente manifestación de duelo, apesar de la inclemencia del tiempo, el entierro del Her. Luis Serrano, ex-Venerable Maestro de la Logia Bagong Buhay No. 17, celebrado el domingo, 25 de junio, 1933, a las 3:30 de la tarde. Una delegación de la Gran Logia integrada por el Ilustre Gran Maestro Delegado, Her. Manuel Camus, el Gran Instructor, Muy Ven. Hermano E. M. Masterson, y el Gran Secretario Auxiliar, Ven. Hermano Ramón Mendoza, tomó parte en los funerales, además de las Logias establecidas en la provincia de Cavite, la familia, los parientes y amigos, el concejo municipal de Cavite, la fuerza de policía y el pueblo. En nombre de la Logia y de la familia del finado, y antes de la inhumación de su cadaver, el Ven. Maestro F. Advincula dió las gracias a todos, después de pronunciar una sentida plegaria. El Ven. Hmno. Luis Serrano había sida dos veces elegido concejal del municipio de Cavite. Su fallecimiento tuvo lugar el 25 de Junio, a las 3 de la madrugada, en el Hospital de Santiago.

De Fuentes Extranjeras

La Masoneria en Cuba

LA ERRONEA interpretación que a la Institución masónica se da por quienes lo juzgan sin previo meditado estudio, confundiéndola, ya con una asociación tenebrosa, ya con una simple sociedad de socorros mutuos, nos induce a escribir este opúsculo, a guisa de programa masónico, dirigido a aquellas personas que, sin guiarse por prejuicios o maledicencias, sin fallar a priori, quieran enterarse de lo que es la Masonería, de lo que son los masones y de lo que es la Gran Logia de la Isla de Cuba; bien para que una vez enterados puedan engrosar las filas de la Institución, bien sencillamente para que se den cabal conocimiento del particular.

La Institución de la Masonería, fundada por gremios de obreros, tomó el carácter especulativo que hoy tiene, hace dos siglos; es su fin primordial el perfeccionamiento de la humanidad, y para conseguirlo, valiéndose de la Moral y la Filantropía, trata de reunir en su seno a individuos de todas las razas, de todas las creencias políticas y de todos los dogmas religiosos, para que unidos trabajen por disipar la ignorancia, combatir los vicios y fomentar el amor fraternal.

Basa sus preceptos en la más pura Moral y en la Ley Natural, y como único dogma requiere que sus adeptos crean en un Sér Supremo; pero no en un Sér Supremo definido como lo pueda definir tal o cual secta religiosa, sino como un Principio Esencial de moral filosófica; cabiendo por tanto en la Institución desde los creyentes de las distintas religiones positivas hasta aquellos individuos que sólo conciben a Dios como el principio generador de cuanto existe según las definiciones de la Razón y de la Ciencia.

Este amplio programa, este amplio tolerantismo, es la que da a la Masonería una fuerza y una solidaridad irrefragables. Como en ella no va a discutirse quién es Dios, el Dios de uno es el Dios de todos, y sus adeptos no se pueden dividir por aquello que siempre ha dividido a los hombres más que cualquiera otra causa: la cuestión religiosa.

En lo político, tampoco se exige determinado credo; ni siquiera se pregunta al masón o al que va a serlo

qué piensa sobre tal o cual sistema de gobierno, ni si pertenece a este o a otro partido. Y lo propio resulta en lo social, pues que ella se nutre de todos los elementos sociales con tal que sean elementos sanos.

Lo que quiere la Institución es tener en su seno hombres honrados, tolerantes y filantrópicos; hombres que sean libres, de buenas costumbres, de edad adulta, de capacidad bastante para poder comprender y practicar las enseñanzas que ella difunde, y asimismo hombres que tengan recursos suficientes y posición social independiente para que puedan cumplir, sin sacrificio para sí y sus familiares, los deberes que trae consigo el carácter de masón; hombres que se conduzcan moral y decorosamente, no sólo en la Logia, sino fuera de ella; hombres que sean ejemplos vivos de civismo y moralidad.

Con tales elementos formada, a pesar de no ser una secta religiosa ni un partido político, su misión política y religiosa resulta grande y poderosa, pues sus máximos de tolerancia, de fraternidad y de igualdad lo mismo aprovechan a los de una secto que a los de otra, a los de este partido que a los de aquel, a los de tal o cual elemento étnico; guiándolos a todos en busca de la Verdad: de la verdad religiosa, de la verdad política, de la verdad social.

La Masonería por su organización perfecta y el masón por sus procedimientos, deben ser un modelo para la sociedad civil y para el ciudadano.

Agrupados en la Masonería los hombres de buena voluntad, identificados en el deseo de hermanar, a todos los ciudadanos, ¡qué poderosa fuerza social pueden desarrollar desde las esferas gubernamentales y administrativas, desde la cátedra y las escuelas, desde la tribuna política, científica o literaria, desde la prensa periódica y el libro, desde los estrados de la judicatura, desde las cámaras legislativas, desde la misma escena teatral, y en el hogar, en el taller, en los círculos, en las cárceles, en la calle, en dondequiera!

Por lo mismo que no es la Masonería un partido político, es más fuerte que todos ellos; y tan es así, que cuando ha sido necesario, ella, sin ser un sistema político, ha infiltrado en todo el organismo social con tal fuerza y arrasto sus doctrinas, que éstas han triunfado; y han triunfado porque esas doctrinas son todo amor, todo justicia, todo verdad.

Y no se ha valido, no, para lograr sus conquistas, de tenebrosos medios: le han bastado los medios pacíficos, la instrucción y la persuasión; le ha bastado formar ciudadanos; ciudadanos dignos, virtuosos, que han sabido cumplir sus deberes para con los semejantes, para con la patria y para la humanidad.

Los que ingresan en la Masonería pueden y deben ser hombres que pertenezcan a las distintas clases sociales, porque todas hacen falta en su seno dada su misión de propaganda, con tal que no sea a la menesterosa, porque el masón ha de tener medios de vida suficientes, al menos en el momento de su ingreso en la Institución. Porque aquel que ingresa en ella creído de que van a darle algo, se equivoca, porque no es una sociedad utilitaria. Es ella una sociedad filantrópica, donde se ingresa para dar, y que busca el modo de hacer el bien, de ejercitar la beneficencia, como uno de los medios para conseguir el fin de perfectibilidad que persigue; pero esa beneficoencia se otorga, no se recibe. Claro está que cuando un masón cae en desgracia, enferma o necesita auxilio por cualesquiera otras causas, la Institución, su Logia, sus hermanos deben socorrerle y ayudarle; mas no cual puede y debe hacerlo una sociedad de socorros mutuos, sino cual debe hacerlo un hermano, sin esperar por ello recompensa alguna.

La mutualidad, la solidaridad masónica es más ingente y va mucho más lejos de lo que pueda ir un socorro benéfico Es una solidaridad moral, una solidaridad de conciencia, sin que por ello se desatienda, repetimos, la beneficencia mutua. Porque no sería concebible que los masones se prestaran ayuda en todos los trances difíciles de la vida en el order moral y no en el material. Tanto mas, cuanto que siendo una hermandad, están obligados sus miembros a ayudarse unos a otros en todos los trances de la vida, y a defenderse y defender a sus familiares.

La Masonería propaga el espíritu de asociación, convencida de que ésta es una gran necesidad de los pueblos. La asociación tiende, como tiende ella, a matar el egoísmo. Todo hombre debe ver en su semejante otro él.

La Masonería es librepensadora; pero no porque imponga a los afiliados esa doctrina tal cual muchos la entienden: es librepensadora porque deja en plena libertad a los hombres para que piensen como su conciencia les dicte, respetando todas las creencias.

Si alguna vez sectas religiosas o elementos políticos la han atacado, se ha defendido y nada más. Nunca ha ido a atacar a unas ni otros.

La Masonería tiene el convencimiento de que uno de los medios más prácticos para lograr la perfectibilidad humana es la instrucción, y trata por cuantos medios pueda de instruir y educar a sus asociados, y de que éstos a su vez lo hagan a todo el elemento social, procurando que la Logia sea una escuela de civismo.

La Logia es un campo neutral, donde no se han de llevar las pasiones y divisiones humanas, y donde se estudian temas que tengan por base la Moralidad.

Allí los masones se reúnen pacíficamente; cambian impresiones; fortalecen los lazos fraternales que los ligan; aprenden y enseñan; recíprocamente se hacen favores, y respiran un ambiente de sociabilidad familiar.

En sus deliberaciones practican la libertad dentro del más estricto respeto al derecho ajeno, llevando para ellas un orden riguroso. Sus elecciones están basadas en el sufragio universal, y aquellas deliberaciones y estas elecciones pueden ser una norma para el uso del derecho público de los ciudadanos.

Tiene la Masonería sus signos y sus palabras de reconocimiento y procura que unos y otras no sean sorprendidos por los extraños. Pero ese es su único secreto porque sus trabajos no rituales, sus hechos, son del dominio público.

Lo repetimos: su fuerza no está en acuerdos tenebrosos, sino en la solidaridad de sus afiliados.

La Masonería respeta la organización civil y política del país en que radica; pero sus adeptos son libres para ejercitar como les plazca sus derechos civiles y políticos.

Está organizada como una confederación, y su gobierno es puramente democrático, en el sentido de que el pueblo masónico lo nombra. Los membros de una Logia eligen libremente sus funcionarios que la gobiernan, y algunos de éstos, con los de los otros organismos confederados, forman la Gran Logia, que es el Cuerpo superior; y en éste se eligen, también libremente, los gobernantes; se hacen y enmiendan las leyes; se forman los presupuestos generales,—pues que los particulares de cada Logia es ésta quien los forma,—y se fomentan y sostienen las relaciones exteriores o interpotenciales.

La Logia realiza trabajos moralizadores y filantrópicos; admite o rechaza candidatos y luego los asciende; administra sus negocios y caudales; enjuicia y castiga.

El enjuiciamiento es por el sistema de jueces instructores, y el fallo lo determinan, según el caso, la Logia entera o la Gran Logia, cual si fueran *Jurados*, estando completamente garantida la gestión del acusado para defenderse.

Una Gran Logia, en fin, en todo y por todo, es un modelo de organización perfecta para un Estado confederado y si esa organización se imitara por los Estados civiles, la humanidad sería más feliz.

La Masonería es una asociación universal y los que en ella se inician en un país, que tienen el grado de Maestro masón, son reconocidos como hermanos en los distintos países que visiten; siendo éste uno de los puntos de conveniencia para el masón, pues que nadie está extento de tener algún día, en su propio país o en el extranjero, que ocurrir a sus semejantes en busca de socorro, ya sea material, ya moral, y a nadie mejor acudir que a sus hermanos.

Para eso es necesario ser masón de una Potencia regular, reconocida por las demás del mundo y en amistad con ellas. En Cuba funciona con tal carácter legal, en amistad y reconocimiento con más de cien Potencias, la Gran Logia de la Isla de Cuba, Simbólica, es decir, de la Masonería compuesta de los grados de Aprendiz, Compañero y Maestro; Gran Logia que lleva ya medio siglo de vida regular, pues se fundó en Santiago de Cuba en 1859 y fué luego trasladado su asiento a la Habana; y la cual tiene sus Representantes en todas las Potencias masónicas del mundo, quienes de la misma manera tienen en la nuestra los suyos, sirviendo unos y otros de lazo íntimo entre las Potencias, como entre las naciones los diplomáticos, y quienes, de igual manera que éstos, pueden servir a los hermanos de sus países respectivos en el lugar de su residencia.

Esta Gran Logia tiene Logias en las ciudades principales y en la mayor parte de los pueblos importantes, y bueno es que esto lo sepan aquellos que deseen iniciarse, para que no vayan a serlo en Logias espurias, de Orientes clandestinos que no tienen relaciones con las otras Potencias, pues que en cada país una sola es reconocida; y en esta República lo es la Gran Logia de la Isla de Cuba, cuyo domicilio está en la Habana, en la Casa-Templo de su propiedad, el hermoso edificio situado en la Avenida de la Independencia No. 6, antiguo Paseo de Carlos III.

El que en Cuba no se inicie en una Logia de esta Gran Logia puede contarse como no iniciado.

La Masonería, diremos para concluir, recibe en su seno con regocijo a todos los hombres dignos que quieran cooperar a la obra regeneradora que ella se propone.

Nota: Lo que precede es copia de un folleto publicado por el Muy Il. Hmno. Aurelio Miranda, Gran Maestro de M. L. y A. de Cuba, en Abril de 1910, y reproducido por acuerdo de la Gran Logia, en Enero de 1926, siendo Gran Maestro el Dr. Carlos M. Piñeiro. La Gran Logia de Cuba tiene actualmente 197 Logias, con 13,700 miembros; su garante de amistad en estas Islas es el Ven. Hmno. Federico M. Unson.

Condensacion o Resumen de los Principio de la Masonería Universal

Deseando la Institución Masónica que todo el que se proponga pertenecer a ella esté previa y perfectamente informado sobre los principios que la caracterizan, estima como prueba de sinceridad y buena fe instruirlos en el verdadero objeto de la Institución, de manera que ni se formen ilusiones ni se dejen sugestionar por cuanto el fanatismo y la mala fe inventan para desprestigiarla.

La Francmasonería proclama, como proclamó desde su origen, la existencia de un principio creador (Dios), con el nombre de Gran Arquitecto del Universo.

No impone límite alguno a la libre investigación de la verdad, y para garantizar a todos esta libertad, exige a todos *absoluta tolerancia.*

La Francmasonería está, pues, abierta a los hombres de toda nacionalidad, de toda raza, de toda creencia.

Ella prohibe en sus talleres toda discusión política y religiosa, y acoge a todo profano, cualesquiera que sean sus opiniones en la política y en la religión, con tal de que sea libre y de buenas costumbres.

La Francmasonería tiene por objeto combatir la ignorancia bajo todas sus formas; es una escuela mutua, cuyo programa se resume en obedecer las leyes de su país, vivir con honor, practicar la justicia, amar a su semejante, trabajar sin descanso en bien de la humanidad y por su emancipación progresiva y pacífica.

He ahí lo que la Francmasonería adopta y quiere adoptar a los que deseen pertenecer a la familia masónica.

Para elevar al hombre a sus propios ojos, para hacerlo digno de su misión en la tierra, la Masonería sostiene en principio que el Creador Supremo (Dios) ha dado al hombre como el bien más precioso *la libertad;* la libertad, patrimonio de la humanidad entera, rayo de lo alto, que nadie tiene el derecho de apagar ni amortiguar, y que es el origen de los centimientos del honor y de la dignidad.

Desde la preparación al primer grado hasta la investidura del grado más elevado de la Masonería, la primera condición, sin la cual nada se concede al aspirante, es una reputación de honor y de probidad incontestables.

A los hombres, para quienes la religión es el consuelo supremo, la Masonería les dice: cultivad vuestra religión sin obstáculo, seguid las inspiraciones de vuestra conciencia; la Francmasonería no es una religion, no tiene culto.

También quiere ella la *instrucción* popular libre, y su doctrina entera se encierra en esta bella inscripcion: "Ama a tu projimo, cumple tu deber en todo tiempo, lugar y ocasión".

A los que, con razón, temen las disensiones políticas, la Masonería les dice: yo proscribo de mis reuniones toda discusión, todo debate político; sé para tu Patria un servidor fiel y celoso, no tienes para que darnos cuenta. Por lo demás, el amor a la Patria estimula también la práctica de todas las virtudes.

Estos son los preceptos, estos son las leyes, estos son los misterios de la Francmasonería.

La Sociedad Masónica, cuya antigüedad se pierde en la noche de los tiempos, es indestructible porque es fuerte, es fuerte porque es unida, y unida porque la Patria de los masones no es sólo aquella donde nacen, sino todo el Mundo, y todos los hombres son sus hermanos.

La Masonería no se propone satisfacer ningún interés mezquino, ninguna mira egoísta; su objeto es altamente noble; su misión, exclusivamente humanitaria. Ella trabaja por alcanzar la mayor perfectibilidad posible individual de sus miembros y de toda la Humanidad, y por fomentar la caridad verdadera,

la filantropía y demás virtudes morales y cívicas en los hombres de todas clases y condiciones, cualesquiera que sean sus principios políticos o sus creencias religiosas, y como Institución educativa y docente, tiene que poner su principal ahinco en la liberación real y efectiva de la Humanidad, por el único y supremo medio existente para ello, que es la instrucción y educación acertada de los pueblos.

Pretender el ingreso en esta Asociación por intereses privados, egoístas o por miras particulares sería, no sólo un absurdo, sino un fracaso para el que lo efectuare. Es abnegación ilimitada y no ambiciones bastardas lo que se requiere para pertenecer a una Sociedad que se dedica al Bien por el Bien mismo, sin arredrarse por las persecuciones y sacrificios que ello le produzca.

La Masonería tiene secretos y juramentos que no deben quebrantarse, pero ni unos ni otros se oponen en lo más mínimo a la moral. Se usan y sostienen más por educación del carácter que por necesidad que de ello tenga la Institución.

De allí que el aspirante que intentare su incorporación por mera curiosidad no lograría su objeto, porque los simbolismos en que está envuelta la Masonería se van comunicando por grado, los que se confieren, después de muchas pruebas de fidelidad, al que más lo merece y menos lo silicita. El que se liga con juramento y lo quebranta no infiere daño a la Institución: el mal recae solamente sobre él mismo, que, pisoteando su palabra de honor, no ha tenido bastante valor y firmeza para cumplir todos y cada uno de los deberes que voluntariamente se impuso.

La Masonería no exige de sus miembros que abjuren de sus principios religiosos, políticos, filosóficos, etc. Bástale saber que practican la más pura moral y no imponen violentamente sus creencias a nadie; imitando en esto al Creador, que es el único que respeta de veras la libertad que El mismo concedió al hombre, no sin suministrarle un Guía y Juez innatos, que hemos denominado Conciencia e Inteligencia.

De este modo, la Masonería es el centro de unión de todos los hombres de beuna voluntad, el lazo que estrecha en cariñosa amistad y fraternal abrazo a quienes por fanatismo, por preocupaciones, errores o aberraciones habían quedado perpetuamente separados.

La Masonería ensalza y venera a todos los grandes benefactores de la humanidad que, como el dulce y manso Jesús de Nazaret, han sacrificado aun su vida en la convicción de hacer con ello Bien de sus hermanos, sin tratar nunca de explotarlos en ninguna forma y al recomendarlos en sus virtudes, como ejemplo de abnegación, a sus miembros, establece que toda religión, toda filosofía, todo principio es bueno en cuanto tiende a mejorar, moralizar y perfeccionar al hombre y es malo en cuanto se convierte en medio para explotar la ignorancia humana y mercantilizar aun lo más santo y lo más sagrado.

La Masonería no necesita poderosos, pero tampoco admite en su seno a personas que no posean una profesión, arte, oficio o renta con que poder atender a las necesidades de su familia, y sin perjudicar al cumplimiento de sus deberes, reserva un pequeño sobrante para hacer frente a los gastos de la Institución y al socorro de los necesitados en lo intelectual, en lo moral y en lo material, pues de otro modo nunca podría llevarse a debido efecto el objetivo y miras de la Institución, tan arduos y difíciles aun contando con todos los medios necesarios al efecto.

La Masonería no podría tampoco hacer efectiva la fraternidad sincera de toda la especie humana, si no exigiese de todos sus miembros la práctica constante e inalterable de todas las virtudes que la producen o permitiese rencillas y demás pasiones hijas del egoísmo, que la hacen absolutamente imposible. Por lo tanto, quien no tenga valor para vencer sus pasiones y sobre todo el egoísmo, no debe pretender ser masón. Egoísmo y Masonería son dos polos diametralmente opuestos.

La Masonería exige absoluta moralidad en todos y cada uno de sus miembros, tanto para ser admitidos como para conservarlos en su seno. Por eso el miembro que comete delitos o faltas que afecten la moralidad o violen las leyes, deja por el mismo hecho de ser masón. Inmoralidad y Masonería son igualmente polos opuestos, y tan inasimilables como el agua y el aceite.

El hecho de que haya masones que obren mal no puede indicar que la Masonería lo consienta. También en el apostolado de Jesús penetró Judas; pero consumada su traición, fruto de su egoísmo, él mismo se ajustició.

La Asociación, al proponérsele un candidato, tiene el derecho de investigar minuciosamente sobre sus antecedentes, vida, capacidades y costumbres; quedando en absoluta libertad de acceder o negarse a la aceptación para mejor ocasión o por tiempo determinado, sin que tal negativa o aplazamiento pueda tomarse como ofensa, sino como el uso de un derecho enteramente natural.—*(De La Cadena de Unión, de Buenos Aires).*

De Antaño

Traducimos de «La Chaine d'Union» la siguiente divertida anécdota debida a la amable fraternidad del Hmno. Albert Lantoine.

«Dieudonné Thiébault, que hace figurar en sus «Recuerdos de Veinte años de estancia en Berlín» la regocijante anécdota que reproducimos a continuación, era un lorenés prosista notable, que la recomendación de Cerutti, de d'Alembert y el abate Olivet hizo que fuera agregado por el rey Federico como profesor de gramática general en la Escuela Militar que acababa de fundar en Berlin.

Una vez allí tuvo no solamente ocasión de aproximarse al rey de Prusia sino también de hacerse apreciar. Dieudonné Thiébault se encargó de leer en la Academia de Berlin las obras de Su Majestad.

Quizas ha hecho figurar alguna fantasía en sus Recuerdos? Nosotros, en efecto, no creemos demasiado en la divertida aventure que nos cuenta. Por otro lado, Dieudonné Thiébault era sujeto honorable y el cargo que desempeñó cerca del rey permite considerarlo como un testigo verídico:

«Cuando el rey corría así por la orilla derecha del Rhin para volver a sus Estados, percibió una silla de postas qqe venía hacia él; con la ayuda de su anteojo reconoció a un abate francés, hombre de ingenio con el cual había hablado en Berlin y que había dejado al partir. Federico se había divertido varias veces en querer convencer a este abate para que se hiciera recibir franc-mason, unicamente porque le parecía chusco arrastrar a un sacerdote católico a desafiar una excomulgación, el abate que quizás lo había adivinado, había sabido defenderse con tanta firmeza como habilidad. El mismo anteojo que, en las márgenes del Rhin mostró al Rey que era él quien estaba dentro de la silla de postas, le hizo ver igualmente que estaba profundamente dormido sobre lo

cual, el primero hizo detener el coche, descendió pistola en mano y gritó al último cuando éste estuvo cerca del coche: «¡Hazte franc-masón o mueres!»

Puede juzgarse la sorpresa del cura que bien seguro de que el rey de Prusia estaba en Westfalia, lo encuentra, despertándose sobresaltado en Estrasburgo. No sabiendo si era una ilusión o una visión del diablo, aterrorizado y turbado su primer movimiento fué el de responder: «¡Ah, señor!, todo lo que vos queráis, pero no me mateis!»

El rey burlóse de su miedo, le juzgó demasiado cobarde para merecer jamás el título de «hermano» y le dijo adios, después de haberse burlado algún rato. —*Boletin Oficial de la Gran Logia de España.*

Las Religiones

El conjunto de ideas no percibidas por los sentidos formó la religión como el reflejo intelectual producido por la excitación que ejerce en el pensamiento la idea de lo desconocido.

Así nacieron las teogonías, los ritos y símbolos, los misterios y los libros sagrados. Así surgió esa escala de hombres iluminados, llamados Abraham, Moisés, Israel, Salomón, Zaratustra, Budha, Confucio, Mahoma, hasta Jesús.

Así se escribieron las Institutas de Zoroastro, el código de Manú, el Decálogo de Moisés, los Oráculos de Cumas, los Vedas, el Zend-Avesta, la Biblia, el Kabala, el Talmud, el Korán, llevando en el fondo de todas las filosofías, ese principio de la Unidad de Dios, aunque su nombre haya sido múltiple, como: Elhoim, Ormaz, Adonai, Allah, Brahma, Bel, Ammón, Phta, Zeus, Jano, Jehovah, considerando a un maestro supremo, artífice del mundo, Providencia divina, causa libre e inteligente.

Hacer la historia de la Masonería es escribir la historia de la humanidad, porque en ella, viven y palpitan todas las creencias, todos los ideales, todas las civilizaciones, reconociendo a Dios como el gran Arquitecto del Universo, con principios basados en la moral, con leyes dictadas por la razón y definidas por la ciencia.

Los masones rendimos homenaje a Dios, con tres atributos divinos; sabiduría, justicia y bondad.

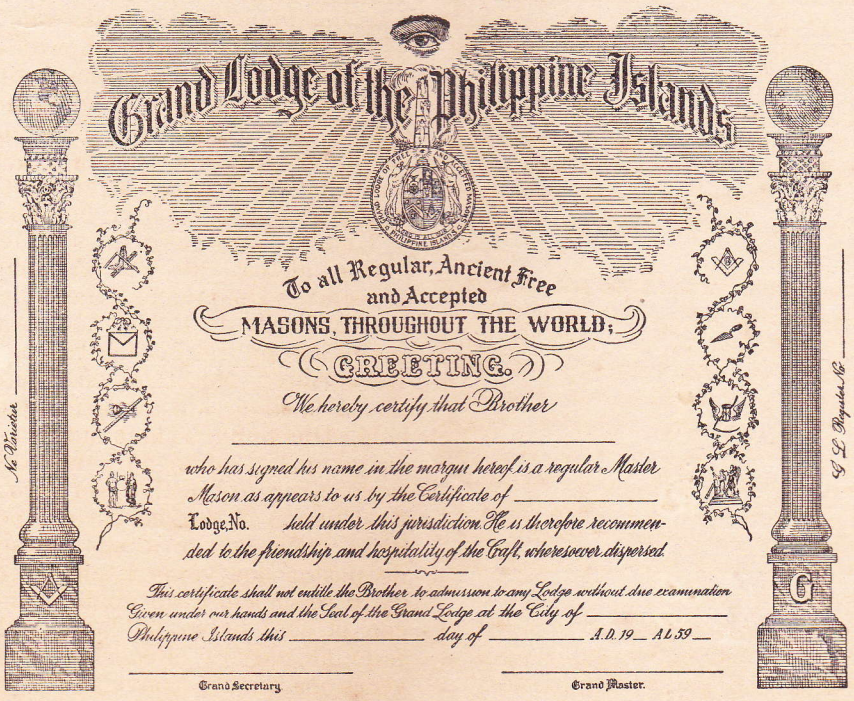
Si Dios no fuera sabio no sería una inteligencia perfecta; si Dios no fuera justo no fuera una actividad libre; si Dios no fuera bueno, sería un ser imperfecto. Ya Platón lo había dicho: "Dios es en todas las cosas y en sí, el BIEN mismo."

Los masones rendimos culto a la inteligencia, considerada como el mejor guía de las acciones humanas.

Los masones rendimos homenaje a la Virtud, considerada como una finalidad del hombre sobre la tierra.

Y esa Trinidad suprema que se llama DIOS, Inteligencia, Virtud, está simbolizada para nosotros, por los hermanos que gobiernan la Log.: Un Maestro en el Oriente que es Dios, el maestro divino; un vigilante en el Poniente, que es la inteligencia que marca a los obreros el término de sus fatigas en el día; un vigilante en el Mediodía, que advierte el paso del sol de la virtud sobre el meridiano de la vida.

El culto, a esa trinidad primera debe probarla el masón conservando la pureza en sus actos, trabajando cada día, siendo digno ahora como siempre, de ceñir ese mandil blanco, que es el símbolo del trabajo honrado—*Hno. Alfredo Carrillo-Ramirez, Guatemala.*



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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.

CONTRIBUTIONS IN NATIVE LANGUAGES
(TAGALOG)

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

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

Akdang ginantimpalaan sa Timpalak-Panitik ng Gran Logia, noong Junio 19, 1932
(Karugtong)

Ang nangalululong sa ganyang hilig at paghahaka ay siyang maipalalagay na alipin ng malabis na pagkukuro hinggil sa kapamayanan; ang tinatawag na "Fanatismo Politico", iyang "kumakaladkad sa tao upang itambad sa lubos na pagpapakalabis; nunukaw sa masasamang hilig, sa hawak na kasakiman, sa inggit, sa hibo, at kung minsan ay sa pagkaalipin sa pagpapakahamak at di kawastuang ugali, sapagka't samantalang ang tao'y di nakakalagan ng lubid ng pagkabusabos ay di magkakaroon ng wastong kabaitan."

Dahil sa pamamayani ng ganyang mga budhi, ang Masoneria ay lagi nang nahaharap sa malalaking suliranin, kaya't may nakapangangahas na tumanong kung bakit wala pang hinog na bunga ng mga adhikain niya. Tila nga naman wala, kung manghihinuha sa tahimik na paggawa; sa paggalaw na walang karangyaan kaya't ang kadalasan ay ankinin ng mga kaibigan ng pagpaparangalan ang gumigiting bunga ng kanyang mga punyagi. Gayon man, ang Masoneria'y walang imik, pagka't siya'y mapag-umanhin, at sa pagpapalagay na ang pag-ankin sa kanyang nagagawa'y isa pa ring tagumpay, pagka't isang tanda na ang kabutihan ay tinatanggap din ng kanyang mga kaaway, bagaman kung minsan ay sapagka't sa kabutihang sarili. Ang Masoneria'y hindi magtitigil ng paggawa, samantalang may nababakas na laban sa ikagaganap ng likas na Katarungan, niyang sagabal na inihahadlang sa pag-usbong ng "kapabayaan, ng kahalayan, ng imbot, ng kawalang-matuwid, ng kaabaan ng kaluluwa, ng pagsuway sa may kapangyarihan, at sa ibabaw ng lahat ay ang mga hinala, inggit at kawalang-tiwala laban sa marangal na adhikain ng katauhan."

> "Ninasa nga ng relihion ng ang Karunungan ay supilin at lupigin, at sa dahilang ang relihion ay makapangyarihan noon, ang Karunungan ay dumanas ng mahabang panahong pagkaduhagi. Sino ang nagligtas sa kanya? (Sa Karunungan). Ang Masoneria na nag bandila ng Kalayaan ng matuwid ng katauhan at nagpunyagi na ang Katuwirang iyan ay kilalanin"- (Doctrinas Masonicas de Rizal)

At dahil sa nagawa nang iyan ng Masoneria, siya'y magpapaptuloy sa tahimik na paggawa upang pagtagumpayin ang Karunungan at bakahin nang walang pagtatanim ang alitan dahil sa pagsamplataya; "tumulong sa ikahihinahon ng kataasan ng mga maharlika; payapain ang pangimbulo ng mga maralita at pagharin ang kapayapaan," upang humangga sa pagkakaisa.

PAGKAKAISA

(Sa JUNTO AL PASIG.)

CANDIDO.—

Ea, amigos, no riñáis:
Es cada ofrenda preciosa;
Pero os suplico una cosa,
Y es . . . que obedientes me oigáis:
Una banca adornaremos
Con el más bello atavío;
Dentro de ella, aqueste río
Mansamente surcaremos;
Banderas y gallardetes
Pondremos de mil colores;
Llevarás todas las flores,
Tú, la jaula; tú, cohetes,
Éste con flauta sonora
Irá entretanta tocando:
Así vamos navegando.

Ganyan ang himok ni Candido sa mga kapuwa bata ng ang mga ito'y nangagtatatalo sa halaga ng ihahandog ng bawa't isa sa Mahal na Virgen.

—Ako'y may dalang isang pangnang bulaklak ang parangya ng isa.

—Walang halagang handog—ang putol ng kasama—ang akin ay isang haula na may magagandang ibon.

—Mga ibon, kaululan—ang patambis ng isa—ako'y may mga paputok.

—Siena na. Iyan ay may laruang nakatatakot.

—Ako'y may isang plautang kawayan na tutugtugin ko.

* * *

—Lalong mabuti ang mga bulaklak ko.

—Ang aking plauta.

—Kaululan, lalong higit ang aking haula.

—Lalo pang mabuti ang aking mga bomba.

* * *

Ang walang tuus na pagtatalong iyan ang sinawata ni Candido sa pamagitan ng maakit na himok.

Ganyan ang kalipunan, ganyan ang katauhan, na dahil sa nais na maging mahalaga't tangi ang ganang kanya'y nakikipagtalo, nakikipagsumangan, kaya't ang pagkakapatiran at pagkakaisa'y madalas mauwi sa lalong pagkakalayo't pagkakahiwalay.

Ang isang magandang balak ay dapat pamuhunanan ng sikap at pagkukusa, hindi dahil sa halaga ng kanyang gagawin, kundi sapagka't tungkulin niya ang gumawa. Iyan ang kahulugan ng payo ni Candido, na mahalaga ang bawa't handog, at kung pag-iisahin at pagsasamahin, gaya ng hiwahiwalay na bulaklak ay makabubuu ng isang kumpol na magbibigay ganda't halaga sa bagay na pag-uukulan.

"Llevarás todas las flores,
Tú, la jaula; tú, cohetes,
Éste con flauta sonora
Irá entretanto tocando;
Así vamos navegando.

Ganyan ang aral ng Masoneria. Iambag ng bawa't isa ang butil ng kanyang kaya, at ang mga butil na iyang pag-iisahin ay isang lakas na magagamit sa pagtataguyod ng mga dakilang adhikain. Malasin na lamang natin ang buhangin sa pasigan: walang kahulugan sa tingin, madalas na lunurin at tangayin ng mga baha: igtingan ng init ng araw at hindi man lamang tubuan ng lalong walang kabuluhang damo; nguni't nagiging isang mahalagang sangkap ng isang gusali kapag kinailangan ng manggagawa. Ang maliliit na butil na iyon ay nagiging isang matibay na saligan ng lalong malalaking templo na hinangaan ng kasaysayan.

Ang PAGKAKAISA ay isang mabisang lakas upang sa pamagitan ng magagandang aral ay ibagsak ang mga

HALIMBAWANG PANGLASON SA KARANGALAN

> "—Malungkot kayo ngayon kaysa dati—ang bati ng tininti mayor kay pilosopo Tasio nang sila'y magkita bago magmisa ng kapistahan sa San Diego—Avaw ba niyong kami'y magsayang maminsan-minsan, yamang marami kaming dapat na ikaiyak."—Ang dugtong pang tanong.
>
> "—Magsaya'y hindi ang ibig sabihin ay gumawa ng kabaliwan—ang sagot ng matanda. Iyan din ang kaululan at malabis na pagsasaya taon-taon. At. dahil sa ano? Itapon ang salapi gayong karaming kasalatan at pangangailangan. A . . . batid ko na * * * (Noli, Kab. XXIX)

Ang *batid ko na* ni pilosopo Tasio ay marami ang ibig sabihin at nangangahulugan ng mararangal na aral ng Masonria. Ang papistang gaya ng sa San Diego, kung sa mata ng bayang paniwalain ay paghahantad ng kabanalang itinuturo ng isang relihion, ay hindi maikakait na sa kabila ng kanyang tabing ay nandoon ang patabaan ng malulusog nang mararumal na bisyo na nakapupusyaw sa karangalan ng bayan at ng malilinis na kaluluwa at nagtuturo ng kapabayaan.

Atin silang daliriin: sa gawi ng kawal ng kabanalan ay nandoon si P. Damaso, ang nagpapalagay na siya'y kahalili ng Dios, nguni't nandoon at siyang unang nakikilaguyo sa kahalayan, at sa dahilang siya'y alipin na nito'y wala na ang hinahon, nalimutan na ang karangalan ng kanyang bihis at itinakwil na sampu ng kabaitan na pinatunayan sa suntok na ibinigay sa isang lamparang marahil ay nagmamalaki noon pagka't nagsasabog ng liwanag ng kanyang ilaw sa mga ulo ng yumuyurak sa pananalig ng bayan.

(May karugtong.)