The Cable Tow

Vol. XI Manila, P. I., October 2, 1933 No. 5

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

A Morning Prayer

Give me, above all else, to see,
With keen yet moistened eye,
The Artist's irridescent strokes
Upon the arching sky.

Help me, with quickened pulse, to breathe
From lifeway's radiant flowers,
The perfume of Abundant Life
Enriching all my hours.

Grant me, with reverent heart, to hear,
In sighing breeze and rippling song
Of birds and leaves or brooks,
God's whispers, clear and strong.

Stir all my fleeting powers to feel
The secret dreams of God
Sparkling in every passing eye
Though flashing through a clod.

So may I ever feel and know,
That through earth's complicated sod
There breaks, in opalescent glow,
The heart of nature and of God.

—Dr. Frank J. Rawlinson,
Wor. Master, Amity Lodge No. 106,
Shanghai.

LODGE OFFICERS, ATTENTION!

Grand Master's Edict No. 22, on page 90 of this issue, MUST be read to Lodge at next Stated Meeting.

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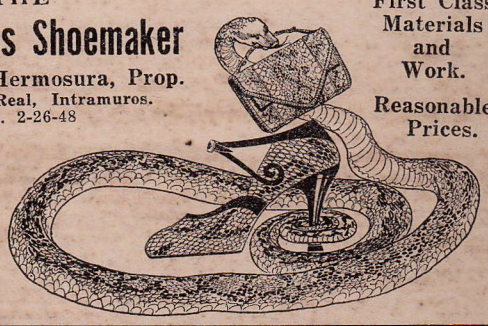
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THE CABLETOW

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 107 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 **October 2, 1933** **No. 5**

Editorial Section

Investigating Committees

When a petition for the degrees is received, it is referred to three members of the Lodge, each of whom is informed that it is his duty "to make strict examination into the moral, mental, physical and other proper qualifications of the applicant and to report thereon to the Master at the next stated meeting, unless further time be granted." This report, which should be based on personal knowledge, must "set forth in detail the facts ascertained respecting the applicant, and the favorable or unfavorable conclusion, and shall be read in the Lodge, but the names of the brethren making the reports shall not be announced in Lodge." In the reference blank sent to each of the investigators, the provisions of the Constitution specifying the qualifications necessary for those who wish to become Freemasons are quoted and nine points on which information should be obtained are specified. In spite of these requirements the investigation made is at times a superficial and careless one or the report is of a negative character. We remember hearing reports read conceived in something like the following terms: "I know nothing against this man and therefore believe that he is good material." Some investigators do not get busy until the evening of the Stated Meeting at which they should make their report, and some report favorably merely because the sponsors of the petitioner are known to be conscientious and careful Masons, or they think the Lodge can be depended upon to reject the petitioner when the ballot is cast, if he is not fit to be a Mason.

That this is an entirely unmasonic procedure goes without saying. The investigation must be such that the Lodge, upon being called to ballot on the petition, can vote with the certainty that at least three members of it have each separately made a full and careful investigation and have left no stone unturned to protect the Lodge. If one month is not sufficient time, any of the investigators may ask for further time. One month, often reduced by delay in the notice is a very short period for completing the painstaking investigation required, especially if the petitioner has resided abroad and letters have to be written to probe into his previous record. It is a grievous mistake on the part of the Master to show impatience when the delay of the investigators in making a report is not due to absolute neglect and indifference, and it is not a reflection on the petitioner if his application remains in the hands of what is misnamed the investigating "committee" for several months.

Let us have more careful investigations than those now being made, speaking of the average, of course, and let us always remember that it is much easier to prevent a man unworthy of the honor from getting into Masonry than it is for Masonry to get rid of him once he is within the portals of a Lodge.—L.F.

The Eyes of the World are upon You

In his Masonic career, the Craftsman hears no words more pregnant with meaning than these: "The eyes of the world are upon you." That is an admonition which a Mason must never forget and which he should remember in every important act of his life. Masonry is judged by the men known to be Masons, just as a tree is judged by the fruits it brings forth. A good man and true reflects credit upon the Fraternity while an indifferent or bad member does it untold harm. The world is prone to pick out and magnify flaws and faults and to overlook and minimize virtues, hence one bad member does the Fraternity perhaps ten times as much harm as one loyal member does it good. When a Mason commits an indiscretion or an offense he is more readily condemned because he is a member of an ancient Fraternity from whom the world expects better. And with him, the thoughtless condemn the whole Fraternity. It is well said, "The

eyes of the world are upon you": where others can afford to be careless because anything they do will reflect upon themselves alone, Masons must remember that they are judged more severely than others and that Masonry is judged with them. The Mason does not belong to himself alone: he belongs to the great Fraternity to which he is bound with a threefold tie and whose good name he must uphold and defend and not allow it to suffer through any word or deed of his. —L.F.

Let us make Masons

There was a time when our Lodges were kept extremely busy conferring degrees. Many thought they were making Masons while they were merely making Lodge members. Of the men thus initiated, passed, and raised, many have dropped out, some because they did not fit into an institution like Masonry and realized it, and others because after they had been raised, no one paid much attention to them and they quit attending Lodge and ended by being suspended for nonpayment of dues. But there were some who stayed with the Institution and remained members of their Lodges though they had never caught the spark of Masonic light and fire and had never become true Masons. Now that the degree mill has ceased to function, the Mason who is striving hard to serve the Craft with freedom, fervency and zeal can do nothing better than go to work on some of these half-trimmed and half-polished ashlars and convert them into fit material for the great Temple of Masonry. We have heard of Masons who did not take an interest in the Fraternity and its works until decades had passed after they had received the Master's degree, and we have no doubt that there are many hundreds of Craftsmen in this country who could, with a little effort, be made real Masons after having been mere members for many years. That the Lodge and the individual Brethren missed the opportunity to really win such material for the Fraternity years ago is no reason for allowing those promising ashlars to continue in the rubbish heap of indifference and uselessness. Hidden in that rubbish heap there may be material equal to the best that has ever entered into the structure of Masonry, waiting for some one to discover it and fit it for the builder's use which the busy or blundering craftsmen who had the first handling of the stone after it left the quarries failed or neglected to do. There is plenty of work in Masonry for him who knows how to do it and is willing to undertake it and persevere.—L.F.

Fraternal Reviews

In compliance of an order by our Most Wor. Grand Master published in this issue of the *Cabletow*, the Editor of this journal has turned into Fraternal Reviewer and our readers will find the firstlings of his work as such in this number. The great saving effected by the Grand Master's action and the circumstance that the new method of preparing and submitting fraternal reviews makes them available to each and every member of the Craft holding membership in our Lodges and to everybody else who receives the *Cabletow*, make our Grand Master's Order one the timeliness and wisdom of which can not be denied.—L.F.

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Stanton Youngberg has appointed Wor. Bros. Richard E. Jamison (8), Potenciano Bautista (41), and Amado Y. Evangelista (69), to act as Grand Lodge Committee for Visiting the Sick during the month of October, 1933.

(Grand Master's Edict No. 22)

Subject: Reading of Grand Lodge Proceedings, 1933, in Open Lodge.

In his Annual Message, my worthy predecessor, Most Wor. Bro. Antonio Gonzalez, included the following recommendation:

> I recommend that the incoming Grand Master issue an edict, as soon as the proceedings shall have been printed and distributed, directing that such portions of said proceedings as may in his judgment be most important, shall be read at the meetings of each Lodge, for the information of the members thereof, and that mention of this shall be made in the minutes.

This recommendation having been adopted by the Grand Lodge, and it being my opinion that, the different Lodges having different problems and interests, the Worshipful Master of each is best qualified to make a selection of the texts to be read in open Lodge, I hereby order the presiding officers of all Lodges under this Grand Jurisdiction to make a selection of such parts of the Annual Proceedings of the Grand Lodge of the Philippine Islands for 1933 as they deem most important to the members thereof, to read such parts, or order them read, at some stated or special meeting or meetings of the Lodge, and to have mention thereof made in the minutes.

Let this Edict be read in open Lodge at the first Stated Meeting following the receipt of the issue of *The Cabletow* containing the same, and let mention of such reading be made in the minutes. All District Inspectors are enjoined to see that the provisions of this Edict are carried out.

Given under my hand and the seal of this Grand Lodge, Manila, Philippine Islands, this first day of October, A.L. 5933 (A.D. 1933).

Attest:

Newton C. Comfort, Grand Secretary.

Stanton Youngberg, Grand Master.

Grand Lodge of Free and Accepted Masons of the Philippine Islands

GRAND MASTER'S ORDER

(SUBJECT: *Committee on Correspondence; Publication of Fraternal Reviews*)

1. Most Wor. Bro. George R. Harvey, P.G.M., is at his own urgent request relieved from duty as chairman and member of the Committee on Correspondence, and Wor. Bro. Leo Fischer is designated as chairman of said Committee and Wor. Bro. Thomas N. Powell added as a new member thereof.

2. CONSIDERING that it is of imperative necessity that the expenses of the Grand Lodge be reduced, which can be achieved by having the editor of the *Cabletow* prepare the fraternal reviews and publish the same in the *Cabletow* as the proceedings of the Sister Grand Lodges are received and reviewed,

whereby the Grand Lodge will be saved the reviewer's expenses (₱300.00), and one half of the cost of publishing and forwarding the Proceedings (approximately ₱1,000.00), making a total economy of about ₱1,300.00;

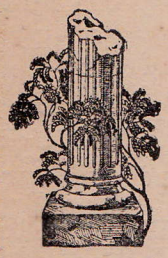
3. CONSIDERING, FURTHER, that such publication of the fraternal reviews in the *Cabletow* has the further advantage that said reviews will become available to every Mason of this Grand Jurisdiction instead of a few, as at present; and that there will not be a delay of many months before said reviews are submitted, and

4. CONSIDERING, FINALLY, that the change hereby made will save the Grand Secretary considerable work and will expedite the printing and sending out of the annual volume of our Grand Lodge:

5. IT IS HEREBY ORDERED, that the editor of the *Cabletow* shall prepare the reviews of the Proceedings of our Sister Grand Lodges as the same are received, and shall publish said reviews monthly in the *Cabletow*, without increasing the number of pages thereof.

Done at Manila, P.I., this eleventh day of September, A.L. 5933 (A.D. 1933).

STANTON YOUNGBERG,
Grand Master.



Our Dead

"Or ever the silver cord be loosed,
Or the golden bowl be broken,
Or the pitcher broken at the fountain,
Or the wheel broken at the cistern.
Then shall the dust return to the earth as it was
And the spirit shall return unto God who gave it.

Brother Ariston Morelos.
Member of Malolos Lodge No. 46, Malolos.
Died on July 15, 1933.
Buried at Balanga, Bataan, July 17, 1933.

Brother E. Finley Johnson.
Member of Southern Cross Lodge No. 6.
Died at Palo Alto, California, on July 31, 1933.
Necrological services were held in Manila, on Aug. 13th, in the Supreme Court, of which our late Brother was an Associate Justice.

Brother Frederick Henry Hawney.
Member of Island Lodge No. 5.
Died at Newport News, Virginia, on August 7, 1933.

Good-bye

We say it for an hour, or for years,
We say it smiling, say it chocked with tears.
We say it coldly, say it with a kiss,
And yet we have no other word than this:
Good-bye.

We have no dearer word, for our heart's friend,
For her who journeys to the world's far end,
And sears our soul with going—thus we say,
As unto her, who steps but o'er the way,
Good-bye.

—*Selected.*

From Near and Far

New Lodge at Cotabato, Mindanao

A new Lodge will soon be at work in the Philippine Islands: on September 16, 1933, Most Wor. Bro. Stanton Youngberg, our Grand Master, signed a dispensation authorizing certain Brethren therein named to open a Lodge at Cotabato, capital of the province of like name on the island of Mindanao, under the name of Kutang-Bato Lodge, U.D. The petition was signed by thirteen Master Masons in good standing, Bros. Dionisio Gutierrez, Adolfo Cascolan, Ricardo S. Santos, Bernardo Bagamaspad, Colin F. Mackenzie, Francisco C. Ticson, David Staples, Lorenzo Palileo, Demetrio Lacuna, Rufino Garcia, Mauro Rosario, Albino R. Barlan, and Edilberto Mendoza. Bro. Dionisio Gutierrez will be the Master, Bro. Lorenzo Palileo the Senior Warden, and Bro. Adolfo Cascolan the Junior Warden of the new Lodge. Mount Apo Lodge No. 45, of Zamboanga, can be justly called the Mother Lodge of this new star in the constellation of Masonry in these Islands, as many of the signers of the petition hail from that Lodge, and Mount Apo Lodge recommended the granting of the petition for a dispensation. We wish the new Lodge success and many years of fruitful labor in the field of Masonry.

New Grand Representatives Abroad

In accordance with the recommendations of the Grand Lodges concerned, Most Wor. Grand Master Bro. Stanton Youngberg has appointed the following Brethren to represent our Grand Lodge near their own Grand Lodges: Wor. Bro. Ignacio Ramirez y Camacho, for the Gran Logia del Pacífico, at Guaymas, Sonora, México; Wor. Bro. Antonio Joaquim da Silva, for the Grand Lodge of Para, Brazil, and Wor. Bro. Nilo Liberato Barroso, for the Grand Lodge of Minas Geraes (Brazil). The three Grand Lodges mentioned were granted recognition at the last Annual Communication of the Grand Lodge of the Philippine Islands.

Very Rev. Bro. Boomer Honored

Our learned Grand Chaplain, Very Rev. Bro. Joseph F. Boomer, has been honored by being commissioned Grand Representative of the Grand Lodge of Ireland near the Grand Lodge of the Philippine Islands, which gives him the rank of an Honorary Past Grand Warden of that ancient Grand Lodge. The commission was handed to Bro. Boomer by Most Wor. Bro. Youngberg himself at the August Stated Meeting of the St. John's Lodge No. 9. We are pleased to see this high honor bestowed upon Bro. Boomer whose scholarly articles on Masonic subjects, first published in the bulletin of St. John's Lodge No. 9, we have from time to time reprinted in the Cabletow.

Philippine Masons Meet in Amoy

The Editor has received a very interesting letter from Bro. Wm. Yinson Lee, dated at Hongkong on September 16th. Our Brother states that on his visit to Amoy he was, on September 1st, entertained by Bro. Eduardo Co Seteng, the mayor of that city, who is a member of our High Twelve Lodge No. 82. The Masons invited to meet Bro. Lee were Bro. Kui Hoa San (Mencius No. 93), Bro. Na Tim (Dapitan No. 21), Bros. Yu Eng Luan and Te Yap (Batong Buhay

No. 27), Bros. Uy Ma Juy and Yu E. Huat (Maktan No. 30), and Bro. Loo Hian Chay (Araw No. 18). This was the first time that any Philippine Masonic group had assembled in Amoy, and as there are over 100 Masons in that city and its vicinity who hail from the Philippine Islands, Bro. Lee suggested the formation of a Masonic Club. A Committee was appointed to consider ways and means, of which Bro. Co Seteng is chairman and Bro. Kuy Hoa San secretary. On September 12th, Bro. Lee attended a Stated Meeting of Pearl River Lodge, U.D., at Canton, and witnessed the initiation of Messrs. Lang and Liu. At that same meeting, Wor. Bro. Tieng Sing, of Mencius Lodge No. 93, was elected to membership in Pearl River Lodge by affiliation. Bro. Lee, his wife and his daughter Arline sailed from Hongkong for Shanghai on the "Empress of Russia" on September 22nd.

The New Lodge at Tsingtao, China

Our M. W. Grand Master has received a letter from Bro. Arthur A. Shawkey, of the U.S.S. S-39, former president of the Asiatic Fleet Square Club, dated Tsingtao, China, August 14, 1933. After thanking the Grand Master for authorizing the Club to conduct a Lodge of Instruction, Bro. Shawkey expresses his conviction that his successor, Bro. E. H. Ballard, of Cavite Lodge No. 2, will be an excellent president and that under his leadership the Asiatic Square Club will be able to present a degree team of superlative proficiency in the work in the not too distant future. He speaks of the transfer from Newchwang to Tsingtao of Northern Star of China Lodge No. 2673 (English Constitution), and incloses a copy of the circular calling the first meeting of said Lodge, on August 8th. The article by Bro. Ballard which we publish below gives further details concerning the new Lodge and the Asiatic Fleet Square Club and shows that our Brethren in the Navy are wide-awake and enthusiastic Masons.

The Square Club Carries On

By the President of the Club, Bro. E. L. Ballard

Upon arrival at Tsingtao in May of this year, the Masons attached to vessels of the fleet which base on Tsingtao every summer reestablished the Asiatic Fleet Square Club. The Square Club, as it is most commonly known, is an independent association of Craftsmen, and its headquarters has been the focal point of Masonic activity among naval brethren in Tsingtao since its inception in 1928, six years ago.

In keeping with the progressive spirit of those who constitute its membership, the Square Club has had thus far this season a most useful, instructive, and enjoyable time; and under the enthusiastic leadership of its elective officers bids fair to outdo its activities of any year since its founding.

In view of the imminent departure of the U.S.S. HOUSTON from this station and the fact that many of our brethren serving on board that vessel will return to the United States with her, a farewell dinner-dance was held in their honor at the Little Club in Tsingtao on July 27th. An attendance of one hundred seventeen people, composed of members, their wives and guests, attested the popularity of our departing friends and brothers. The excellent manner in which this little affair was conducted, from the asking of the blessing by Brother D. A. Liechty till the last late dancer left the floor, was highly commended by all who attended. Immediately after the dinner Brother Arthur A. Shawkey, as the member longest affiliated with the Square Club was asked to make the farewell address, in the course of which he gave due emphasis to the part played in the success of the Square Club by the departing members.

Mention of this affair would not be complete without giving full credit to Brother Harry Siegal, under whose able direction, as chairman of the entertainment committee, the arrangements were made. The success of his efforts is attested by the fact that there has been a demand for more of these social events.

Early in the season contact was made with civilian Masons resident in Tsingtao and through them it was learned that a lodge under the English Constitution was soon to be established in Tsingtao. Since the absence of a lodge had long been keenly felt by the majority of our members this good news was greeted by unanimous agreement to offer the use of our club rooms for the work of the lodge until such time as they might be able to make more suitable arrangements, inasmuch as we had learned that the new lodge had been unable theretofore to find suitable quarters. This offer was accepted by Worshipful Brother H. E. Olsen on behalf of the prospective members of the new lodge. In reciprocation of this gesture of friendship, we have been assured that in the planning of the building which will house the lodge, full consideration will be given the needs of the Asiatic Fleet Square Club and that we will thus have a permanent home. In such a manner have the bonds of brotherly love been more strongly cemented by mutual good will.

In consequence of all this the members of the new lodge were enabled to proceed with the task of perfecting themselves in their ritualistic work, and, on August 8th, 1933, Northern Star of China Lodge No. 2673, E.C., U.D., held its first meeting and investiture of officers. The investiture was made by Wor. Bro. H. E. Olsen, P.D.G., Superintendent of Works, on behalf of the Worshipful Master, Brother D. F. A. Wallace, D. G. Steward, who was unable to attend. Present at this meeting were the following members of Lodges under the jurisdiction of the Grand Lodge of the Philippine Islands: Bro. D. A. Liechty, Cavite Lodge No. 2; Bro. G. Potosky, Cavite Lodge No. 2; Brother E. L. Ballard, Cavite Lodge No. 2; Bro. B. E. Clark, Service Lodge No. 95; Bro. A. Erickson, Service Lodge No. 95; Bro. J. L. Norman, Cavite Lodge No. 2; Bro. L. A. Castle, Lincoln Lodge No. 34. In addition to these, there were also a number of brethren, members of the Square Club, who attended.

Following the meeting a banquet was held at the Little Club. This too, was well attended and well enjoyed.

To the members of the Square Club, however, the most important event of the year has been the receipt of a letter granting permission for the Square Club to sponsor a lodge of instruction for the purpose of perfecting themselves in the ritualistic work adopted by the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands. This letter from the Most Worshipful Grand Master was read in open meeting and immediate steps were taken to organize the lodge of instruction in accordance with the terms of the letter. In consequence of this, it is anticipated that upon our return to Manila we shall be able to step right into the places we vacated upon our departure without the necessity for getting into stride again; and that a degree team second to none will result in showing our many friends in Manila and vicinity that our absence has not been totally unfruitful.

Questions and Answers

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

541.—Is it lawful for a Lodge to pass at a special meeting a resolution recommending the adoption or non-adoption by the Grand Lodge of the proposed dual-membership amendment?

Answer.—It is not lawful unless a dispensation has been obtained from the Grand Master. Paragraph 137 of our Constitution provides, in part, that . . .

> . . . . no business of any kind except collections or appropriations for charity, conferring of degrees, ceremonial observances, electing a representative to the Grand Lodge, balloting for commissioners to try charges of unmasonic conduct, or to receive and act upon the application of a rejected candidate within less than twelve months after the date of his rejection shall be done at any other than a stated meeting, unless by dispensation from the Grand Master, as provided in Section 1, Article I, Part II. . . . .

542.—I see that in a Lodge in this Grand Jurisdiction, a newly-made Entered Apprentice, when the Lodge was called from labor to refreshment, "invited all Brethren to a supper at the University Club which he offered voluntarily," as reported in the Lodge bulletin. Was this not in violation of a resolution adopted not so long ago by the Grand Lodge?

Answer.—It certainly was. At its Annual Communication last year, the Grand Lodge, on recommendation of the Grand Master and the Committee on Jurisprudence, passed the following resolution:

> BE IT RESOLVED, That it is hereby declared to be unlawful for any Lodge or a member to request or permit any candidate for the degrees to furnish refreshments or to provide money for obtaining refreshments for the Lodge at any time during the period that he shall be receiving the degrees.

Which means that until a man has received the degree of Master Mason, he must not be requested or even *permitted* to offer refreshments to the members of the Lodge.

543. Many members of my Lodge are in arrears with their dues and it is proposed, in order to encourage prompt payment, to grant a discount of 50% to all members paying all their arrears during the period from October 1 to December 16, 1933. Would this be legal?

Answer.—To grant a 50% discount to all members paying their dues during the period from October 1 to December 16, 1933, would be unlawful, unfair, and unwise. In the first place, paragraph 183 of our Constitution provides, in part, that

> No Lodge shall, by amendment to its by-laws, resolution or otherwise, remit its dues to its members or any of them for any stated period or in advance, but it may annually remit the accrued dues of those of its members who render special service for the Lodge or who are unable to pay them.

The granting of a discount as proposed would constitute a remission of dues in advance and would be in violation of the provision above cited. It would be unfair to the members who paid their dues as provided by law, as they would be excluded from the benefit of the general reduction granted to all delinquent members, irrespective of whether their delinquency was due to inability to pay or to mere neglect or procrastination. It would put a premium on delinquency, and the practical result would most probably be that in 1934, no member would pay dues until late in the year, expecting another discount measure, and the Lodge would be forced to enact one. The measure proposed really amounts to a 50% reduction of the dues, and we might say, in this connection, that some of our Lodges are on the verge of bankruptcy now because they reduced their dues below the safety point.

544. In the event a suspended member dies, is his name published in the column of the Cabletow set aside for such announcements?

Answer. The suspension of a Mason being a deprivation of all his rights and privileges as such, he is in fact not a member of the Fraternity until restored. It would for this reason not be proper to publish a notice of the death of a suspended member in our official organ.

545. What is the effect of the suspension of the charter of a Lodge on the individual members thereof?

Answer.—Paragraph 330 of our Constitution defines "suspension of a Lodge" as follows:—

> *Suspension.*—The suspension of a Lodge is an arrest of its charter and a temporary prohibition to assemble or work as a legal Lodge, until again authorized so to do by competent authority; and the act suspends all its members except those especially exempted from its effects.

For the effect on the individual members, see paragraph 332:

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

546. Please inform me whether the Master of a Lodge can or should sign petitions for the degrees?

Answer.—There is nothing in the Constitution or other laws of Masonry expressly prohibiting the Master of a Lodge from signing a petition for the degrees. However, the Master appoints the investigating committee and is himself an ex-officio member of that committee, as of all other committees of the Lodge. By signing a petition for the degrees or affiliation, the Master makes known his opinion on the worthiness and qualifications of the petitioner, and does so in advance, and the fact of his signing the petition may unduly influence not only the committee but also the members of the Lodge. This a Master should and must strive to avoid, hence he should not sign any petition for the degrees or affiliation.

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.

Pieces of Architecture

Masonry in History

Lecture delivered over the radio (Station KZRM-Manila) by Wor. Bro. Verne E. Miller.

Brother Andres Bonifacio, according to Brother Apolinario Mabini in his history of the Philippine Revolution, used to say that men should fear only History.

Freemasonry is almost as old as history; it is coeval with civilization. The sun-stone, or heliolithic age of ten or twelve thousand years ago was also the temple-building age. Then people first gathered into towns about the temple to their God.

As God was eternal, His Temple, our distant forefathers reasoned, must be of enduring stone. Workers in stone, stone masons, must be men of high character, worthy to be associated as minor builders or architects with the great Architect of the Universe.

These intelligent workers regulated their hours of work by the sun, and their hours of rest, of which a part was set aside for instruction, by the moon. Thus ever they looked to Heaven for guidance.

When one temple was finished, its builders would go to another town, and there erect another temple. The God would be known by a different name, but for the Masons he was the same ever-living, true and one God.

Masons were ever law abiding but by residing in different countries, they came to be concerned more with the rule of law than about the rule of one or another ruler. They compared laws and discussed their benefits, for they believed in the value of discussions. As Free Masons they had liberty of discussion, and freedom of belief, among themselves.

They taught new members how to carry on their work after them, and with the tools and materials of their craft as symbols explained how the Great Architect had built His universe. This secret doctrine of the One God was the ancient mystery of Masonry in a heathen world.

With Christianity came colossal cathedrals that took centuries to construct. The Masons who built these, then had their lodges long enough in the countries to get local character, yet still kept in touch with builders of other lands. Thus Masonry rose above the prejudices that their untravelled neighbors had against foreigners. Such men in their communities as showed eagerness to learn were accepted after test as speculative Masons by the still operative order. In times of darkness and oppression, in the lodges men who wanted to study and learn were free to think for themselves.

Freemasonry is in modern times no longer operative nor a secret society. In free lands it is honored and openly carries on its system of training men to be upright, conscientious and seekers after learning. It now is free openly to practice charity for the worthy distressed and co-operation in noble efforts. Its symbols continue reminders to virtuous action.

Certain ancient means of identification of members secure, to those travelling in distant lands or meeting strangers, the benefit of their membership in the worldwide brotherhood. This is secrecy only as is the door lock that keeps a family home for members of the family who have keys.

About 200 years ago Freemasonry was reorganized in England to correct a growing interest in politics which its secret organization had made effective in European lands where there was no freedom. To guard against the possible evils of a secret force, the Masons of democratic countries barred political and religious discussions from their lodges.

The new system soon was carried to Spain where the old Masonry from France had been introduced just before Magellan sailed on his voyage to the Far East by way of America, though there were then ancient Spanish Christian churches whose stone carvings bore Masonic emblems.

Governor Bustamante of the Philippines, to judge by his associates in Spain, was probably one of the early Spanish modern Masons. The reforms which he attempted in the Philippines, that led to his assassination in 1719, add to this probability.

For like reasons, Arandia governor in the 1750s, and Simeon de Anda, defender of the Islands against the English and governor in the 1770s, are believed to have been Masons.

One of the first Filipino Masons may have been Attorney Santiago Orendain, adviser both to Governor Arandia and to Archbishop-Governor Rojo. Apparently he was initiated in a British regimental lodge, and he left with the British army. He had advised Diego Silang to accept the British appointment as governor of the Ilocos country and end the anarchy resulting from Anda's inability to preserve order. Anda and Orendain, Masons on opposing sides, rebut the calumny that the Masonic bond interferes with patriotic and political interests.

Equally unwarranted is the common charging of the excesses of the French Revolution to Masonry. Masons did educate the French people in freer ideas, but when radicals took control of the revolution, the moderate Masons were their victims.

The Marquis de Lafayette, true type of French Masonry and honored even by non-Masons, associated with Washington in the American Revolution, which had none of the French excesses, though it was the work of these two, their brothers Benjamin Franklin, Thomas Jefferson, and Alexander Hamilton, and a host of other Masons. Associated with them was the Catholic patriot Charles Carroll of Maryland, for in the United States Catholic and Mason are not divided into opposing camps but work together in many worthy common purposes.

So the Catholic Al Smith worked in politics with the Mason Franklin Delano Roosevelt, President of the United States.

In the Philippines recently a former Grand Master of Masons, for reasons of conscience and out of deference to the desires of his family, withdrew from his Masonic fraternal associations. His former brothers respected his right to free action and his own opinions and continue as his political supporters.

Napoleon's brother headed Spanish-French Masonry when he was King Joseph of Spain. His rival, King Ferdinand VII, was supported by the English, whose army in Spain had its regimental lodges just as there had been military lodges in Manila during the British occupation.

The Spanish Catholic clergy nevertheless allied themselves with the British and the liberal Spaniards who had called a Cortes, or legislative assembly of the Spanish people.

The Constitution of Cadiz was written in the Masonic lodge Edipus and one of its 18 signers was the Filipino deputy Bentura de los Reyes, apparently a member of that Cadiz lodge.

Camba, governor for only 16 months but for many years resident here and a deputy in the Cortes from the Philippines, had all his Spanish associates Masons. The tradition of a Manila Masonic lodge in the 1830s seems reasonable and if so the last Filipino deputy in the Cortes, Attorney Juan Francisco Lecaros, Camba's adviser and defender in the residencia or investigation, would almost certainly have been a member.

In the 1820s Masonic books were banned in the custom house and the authorities suspected that liberal gatherings in the home of Rizal's great uncle, Attorney San Mateo, in San Pedro Makati, were Masonic. That is unlikely but a deportee of this period of persecution who made his escape from his African prison to London, did join a Masonic lodge there. He also was naturalized as an Englishman. Later, exonerated by Spain and returned to Manila, this brother, Francisco Rodriguez, became a banker who would talk only English in carrying on business. This was not on account of prejudice but to guard against again being suspected unjustly.

In 1856 came two deported Spanish naval officers who founded a masonic lodge, Malcampo, later governor-general, and Nuñez, the Hero of Callao in Spanish naval history.

Spain's 1868 revolution was not Masonic but most of its leaders were Masons. Rizal's half uncle, José Alberto Alonso, of Biñan, who had been educated in British India, visited Spain at this time. He became a Mason there, as did Manuel Regidor and some other Filipinos.

A Masonic lodge worked in Manila under a Portuguese charter. Among its members was a watchmaker from Biñan, father of General Fernando Canon, and tradition says the parish priest of San Pedro, Tunasan.

Another Manila lodge had as its active secretary the Filipino savant and alcalde, Jacobo Zobel y Zangroniz. Dr. Antonio M. Regidor, influential in the reform government, was equally prominent in Masonry. Among the deported liberals of 1872 were the Masons Regidor, José M. Basa, a merchant who settled in Hongkong, and Enrique Paraiso, a custom house official, who settled in Marseilles and became naturalized as a French citizen.

On the other side, General Izquierdo, then governor-general, is alleged also to have been a Mason.

About 1876, to check the unpopularity of Spain in the Far East, Malcampo returned as governor-general, encouraged Masonry among the Spaniards but discouraged it among the Filipinos.

José A. Ramos visited London and was made a Mason. He returned in the early 1880s to the Philippines but found himself suspected and became a naturalized Japanese subject.

Three Filipino students in Spain, ex-Governor Tomas G. del Rosario of Bataan, Graciano Lopez Jaena and José Rizal were members of Acacia Lodge under the old Spanish Masonry. Rizal's political and literary mentor was a Mason, Pi y Margall, who had been president of the Spanish Republic.

The schism in Spanish Masonry, under Professor Miguel Morayta of the University of Madrid triumphed and its lodge La Solidaridad gave its name to the Filipino reform paper and sustained the Asociación Hispano-Filipino.

Masons suffered most in the persecution that led up to the Revolution and were the leaders in the Liga Filipina, the Katipunan, the Philippine Republic of 1896 and of Malolos in 1898-99 and in the first Filipino participation in civil government.

The old charges against Freemasonry in the Philippines, of belief in freedom of conscience, or of religious choice, freedom of association and freedom of the press, were the principles upon which the new Philippine government was founded.

The institution which has furnished the Philippines with José Rizal, Andrés Bonifacio, Marcelo H. del Pilar, Apolinario Mabini, Emilio Jacinto, General Antonio Luna, Graciano Lopez Jaena, Mariano Ponce, Dr. Antonio M. Regidor, Jacobo Zobel, José M. Basa, Dr. T. H. Pardo de Tavera, Epifanio de los Santos,— to name a few only of its illustrious dead, and which has among its members to-day leaders in political, commercial and social life has made and is making history, and of the right kind.

The Challenge to Masonry

By Arthur Davidson, San Diego, Calif. (Lincoln Lodge No. 34, Olongapo, P. I.)

Masonry cannot hope to advance far toward achieving its noble aim if we consider our strength as being in numbers alone. The great burden of too many links in a chain oftentimes causes it to snap. Strength in Masonry must be accepted as the few who are working in unity with all their resources toward Divine Principle. It is true that our officers and the few great students in Masonry are the supporting pillars of our institution, but every Mason, to the youngest Entered Apprentice in the Northeast corner, is an important ashlar of the structure. His failing to appreciate this, or his failing to carry out his obligations as a man and a Mason, may bring disaster. Our greatest obstacle lies not beyond the pale of our institution, but can be found within our own ranks. It is that lukewarm attitude and passiveness; that lethargy or indifference which causes disintegration and deterioration. We cannot hope, nor do we attempt, to give the initiate all the profound truths to be found in Masonry in the few degrees that are exemplified. Masonic philosophy, precepts and truths give the initiate a foundation, inspiration and courage whereby he may live and express divine goodness. It is left to the will of the student to seek further enlightenment and truth. Masonry has little to offer those who are merely seeking association or whose desire it is to get all they can from Masonry from selfish motives, or to those who would commercialize Masonry. To such our field is barren and Masonry has nothing to offer; but to those who with time, have patience and perseverance, and are willing to put forth all their resources, earnestly and sincerely, toward seeking profound truth, divine principle and enlightenment, to such Masonry has much to offer.

The Challenge before us.

Masonry is being put to the supreme test. Masonry is being challenged today as never before. What are we going to do? Close our eyes in complete indifference when utter failure seems inevitable? Nations and men throughout the universe are decrying and disavowing God. Man is not pleased with the blessings God has given him; he believes he can devise a better and fairer universe than that of the Divine Creator. Man would build an abnormal world filled with error and suffering. But whenever man stands apart and

disavows God, whenever the creature claims to be wiser than his Creator, he loses all force, intelligence and life eternal. Oblivion and death are his only hope. He becomes an inanimate piece of clay; from dust he emanated and back to dust shall he go. "The Soul shall return to God who gave it."

The world is reeling through space like a rudderless ship. Men and women alike have thrown up their hands in despair and are crying aloud for leadership and stability. Workmen have left their benches and instead of harmony and contentment, discord and unrest prevail. There are no designs on the trestle-board of life whereby the workmen may pursue their labors. Masonry can do much toward the establishment of tranquility and harmony throughout the world. One of the sublime virtues of a man and a Mason is that he will eternally carry on. That he will in all things exemplify good. That he will seek perfection in all things.

It is claimed by many that the period through which we are passing is a dark and dismal one. It must be admitted that it is a period of great national import and concern. There lies virtue in all things; man does not appreciate his blessings until he has been stripped of them. Prosperity is an instrument placed in our hands for good; but it may bring great evil upon us. Over-prosperity oftentimes leads to disaster. On the other hand, periods of gloom and depression develop the virtues of fortitude, strength, and courage, that fortitude, strength and courage which we should all possess. A whole army can be heroes when there are no foes on the other side; but it takes a real soldier, strong and courageous, to triumph in actual battle; it takes a strong and courageous people to weather the storm of adversity, to emerge from a period of depression stronger, better, and with greater courage.

The American people are face to face with many problems of great import which, I believe, should be clearly defined and proper adjustments made. Certain of our problems are so closely connected with our national affairs that a catastrophe is inevitable if we do not face the situation in a business-like manner. Maladjusted and abnormal conditions we have built up around ourselves must be adjusted and set aright. Being a great nation, an inspired and ambitious people, we should all be proud of the splendid institutions and noble ideals we have established. We should be proud to be a part of the working tools of this grat Commonwealth. We have erected towering sky-scrapers, beautiful mansions and imposing palaces, and we have built splendid monuments to commemorate man and his existence on earth; but with all this we claim to be our gain, are we not the losers if we forget God and His works, if we permit deterioration to sear our souls? With all the wonderful institutions and ideals we have established, is there not much room left for progress toward perfection?

Customs and traditions that have been worn threadbare or have been rent asunder by new thoughts and new truths that have been accepted or established, must of necessity be eradicated. Life is a slow process of progression toward perfection. As time goes by man's unfoldment to intelligence and enlightenment goes on slowly. We come to know each other better and to see what is good in others and ourselves. New thoughts, new truths, new customs and traditions take the place of those we found to be contaminated with hypocrisy and ignorance.

A law written upon our statute books does not by that fact alone become a law. Evil still remains with us because people give birth to it by their desires and acts. Man wishes it so, therefore it becomes a reality in a world of error built by men. Where the law is written upon the souls of men, there the law will not be broken, error cannot exist and crime will not be committed because there will be no desire for crime or wrong-doing. Error, falsehood and crime will perish.

If we love God and revere God, if we have faith and trust in God and in man, if we have respect for God and for all men, if we devote our lives to the service of God and His children, the way will then be clear, eternal life in man assured; error, crime, the false, darkness and despair and all things unreal shall perish from the universe. Man will then enter into the Realm of God's Wisdom and will exemplify God in all of his acts. God's Wisdom, God's TRUTH, shall, then, indeed, reign over the universe and man will and for all men, if we devote our lives to the service of then, the rebuilding of the Temple of the Lord shall have been consummated and Masonry shall have attained its noble aim.

It's a Poor Joke

When some woman blushes with embarrassment.
When some heart carries away an ache.
When something sacred is made to appear common.
When a little child is brought to tears.
When everyone can't join in the laughter.

—The Art of Living Successfully.



The Masonic Hospital for Crippled Children, Inc.

All regular Masons are urged to join this Masonic Charity engaged in the reclamation of poor crippled children in these Islands, and maintaining since 1925 a Masonic Ward for Crippled Children in the Mary J. Johnston Memorial Hospital in Tondo. Joining fee, ₱10.00. Annual dues, ₱2.00.

Address JOSEPH H. SCHMIDT, Secretary

P. O. Box 34, Manila, P. I.

Fraternal Reviews

By Leo Fischer, P.M., F.P.S., Fraternal Correspondent.

By order of M. W. Bro. Stanton Youngberg, Grand Master, the Fraternal Reviews will this year be published in the *Cabletow* from month to month instead of being kept for and published in, the Volume of Proceedings for 1934. Each Grand Jurisdiction reviewed will be furnished with a copy of the number of the *Cabletow* containing the review of its Proceedings. Our Brethren will find much of interest in this Department of our paper and are urged to read the same.

New Brunswick, 1932

New Brunswick, one of the provinces of the Dominion of Canada, has an area of 27,985 square miles and a population of 388,000. The Grand Lodge was organized on October 10, 1867; there are 43 Lodges, with a total membership of 5,998 (on December 27, 1931, showing a decrease of 37 during 1931). Grand Master, 1931, Stanley W. Wetmore; 1932, Hon. Mr. Justice Baxter. Grand Secretary (since 1897) J. Twining Hartt, Masonic Temple, St. John, N.B.

The 65th Annual Communication of the Grand Lodge of New Brunswick was held at St. John, N.B., on August 25, 1932. Our Grand Representative, Dr. W. S. Morrison, was not present. Being an M.D., he may have been busy elsewhere. The Grand Master's Address is brief but good. He says that:

> "Assumedly Masonry has a vital message for the world today, a message not, it is true, to be proclaimed in formal tone from the housetops, yet nevertheless, first learned by our initiates within the sacred portals of our Lodge rooms, may it not prove indeed 'the little leaven that leaveneth the whole lump?' "

He reports a quiet year masonically, without any question of a contentious nature to disturb the harmony among the Brethren. We read that the District Deputy Grand Masters, with one exception, came to St. John and spent two days with the Ritual Committee, getting the correct work. He recommends that Grand Lodge "place itself on record as disapproving of members of this Grand Jurisdiction devoting to the Order of the Eastern Star any of that time and energy which might more properly be given to furthering the work of their own Lodges, to which certainly they owe their undivided allegiance." This matter was referred to the Board of General Purposes, with authority to appoint a special committee to report thereon directly to Grand Lodge at its next annual communication.

The Board of General Purposes reports making 21 grants, totalling $1,650.98, from the Fund of Benevolence.

The sum of five hundred dollars was voted to the M.W. Grand Master wherewith to meet the expenses of visiting and instructing the Private Lodges.

No fraternal reviews are made in this Grand Jurisdiction.

This Grand Jurisdiction is represented near our Grand Lodge by M.W. Bro. E. E. Elser.

Ecuador, 1932-1933

The Republic of Ecuador, on the Pacific Coast of South America, has an estimated area of 275,000 square miles and a population between 1,500,000 and 2,000,000. The Grand Lodge of Ecuador, whose seat is at the seaport town of Guayaquil, has 8 Lodges, with a total membership of approximately 700. It was founded in 1921 and is universally recognized. Our Grand Representative near that Grand Lodge is Wor. Bro. Carlos Perez Noriega. Grand Master, 1932-1933, José Aurelio Vallejo Ycaza; 1933-1934, Dr. L. W. García Moreno. Grand Secretary, José Antonio Bravo, Casilla No. 932, Guayaquil.

The volume contains the minutes of one annual, three quarterly, and two special communications. The Annual Communication was held on January 13, 14 and 15, 1932 and was presided by M. W. Grand Master Dr. Antonio G. Trujillo M. The Grand Officers' reports read at this annual communication were published in the volume of the year before and were discussed in our review of Ecuador, 1932, appearing on pages 215 and 216 of the Proceedings of the Grand Lodge of the Philippine Islands for 1933. The volume now under review contains the Grand Officers' reports read at the Annual Communication held in January, 1933, but does not contain the minutes of that Communication. This is quite different from our practice.

At the Special Communication held on June 19, 1932, to celebrate the 11th anniversary of the foundation of the Grand Lodge, M. W. Grand Master José A. Vallejo Ycaza related the development of the Grand Grand Lodge of Ecuador, which received a disastrous check when, in 1931, the beautiful new Grand Lodge building had to be turned over to the constructing firm. Mention of this great loss is also made in the same Grand Master's Annual Reports. The most disheartening feature in the document last named is that according to it, the Masons of Ecuador have lost courage completely. M. W. Bro. Ycaza says that despite the gloomy picture drawn of the situation by his predecessor, he assumed office hoping that with the cooperation of the Brethren he would save the situation; but he soon found himself alone in the struggle and instead of a spiritual reaction he witnessed an absolute loss of Masonic faith and spirit. A Grand Lodge bulletin started during his administration had to be discontinued after the third number; the work of the Lodges was very deficient, and there was no improvement in the finances. During the year, the Grand Lodge of Ecuador granted recognition to the Grand Lodge of Bolivia, and to the recently organized Grand Lodge of Denmark to which our own Grand Lodge has refused recognition. Thanks to the efforts of M. W. Bro. John H. Cowles, best known as Sovereign Grand Commander of the Supreme Council of the A. & A. S. R. for the Southern Jurisdiction of the United States, Ecuador was recognized by the Grand Lodge of Kentucky

We sympathize with the Grand Lodge of Ecuador in its difficult situation. Beset by outside enemies, especially in the national capital where fanaticism and intolerance are rampant, with its finances in a deplorable condition, and with discouragement sapping its strength, it must be in a bad way.

Ecuador is represented in our Grand Lodge by Wor. Bro. Felipe Tempongko.

Alabama, 1932

The Grand Lodge of Alabama reports a total membership of 37,061 in its 539 subordinate Lodges, which reveals a net loss of 6,602 during the year. Last year, a net loss of 4,691 was reported; in 1930, a loss of 3,079; and in 1929, a loss of 1,860. In four years, the Alabama Lodges have lost over one third of their

membership—a staggering loss indeed! Seeking for an explanation, we can not but conclude that the present distressing condition of the Grand Lodge is largely the result of the wrong-doing of one of its trusted officers who practically wrecked it financially and who apparently was also responsible for loose business methods that did great harm, as reported by the Grand Master. Turning back to last year's review, written by our M. W. Bro. Geo. R. Harvey, we read that

> The Grand Lodge suffered a great loss through delinquency of one of its trusted officers.... In spite of the resulting financial condition of the Grand Lodge, it arranged to procure a loan of $45,000.00 for the payment of its debts, and mortgaged its Masonic Home property as security.

In the address which he delivered at the Annual Communication, held in the city of Montgomery on December 6 and 7, 1932, Most Wor. Bro. William L. Lee, the Grand Master, says, in describing the discouraging situation in which he found things when he took charge:

> I found our Treasury empty, with an indebtedness of approximately forty thousand dollars, with no appreciable income for nine months, the expenses of the Grand Lodge before us, the Masonic Home, the symbol of our love, with 428 inmates to care for, with no cash on hand, no revenues.. Brethren, the hour was dark and our future so gloomy that despair seemed to seize us at every turn.

It is evident that in M. W. Bro. Lee, the Grand Lodge chose the right man to cope with the situation. He took hold of things with determination and intelligence and as, like most of his predecessors, he was elected for a second term, he will most probably leave the Grand Lodge in a much less shaky and alarming condition than that in which he found it. It is discouraging to see that only 230 of the 539 Lodges of the Jurisdiction were represented at the Annual Communication; but that can be explained by the fact that no less than 289 Lodges are on the delinquent list, which is largely "due to the extreme laxity of the Grand Lodge in handling and dealing with such matters" (Lodges using the Grand Lodge dues and fees and being unable to remit the same with their annual returns to the Grand Lodge). To prevent this in future, the Grand Master recommended that each Subordinate Lodge be required to remit quarterly all moneys to the Grand Lodge.

Of the Eastern Star, the Grand Master says:

> This Order has been truly our helpmate. No greater tribute can be given them than the simple words of the children of the Home when their presence is noted: "Mother is with us."..... I commend the Order of the Eastern Star to the sympathetic and earnest consideration of every Mason.

Speaking of the crisis in educational matters in the State of Alabama, M. W. Bro. Lee says:

> Light is God's watchword as the guide unto all things beautiful, beneficial and eternal. Light made creation, light brought the world into knowledge. It is through light that the great force of life is harnessing everything under the sun. Today we stand appalled in Alabama at the efforts to dim and shadow this light. The great agency that develops the force for driving the dynamo that makes light, brilliant light, enduring light, is being destroyed, and in its destruction minds strong in grey matter will be permitted to lie dormant for years, and Alabama in lowering its standard for the development of the intellect of its children and in lessening their opportunities, its most valuable asset is being impaired. Let me admonish every Mason in this crisis in education matters to stand firmly by the schools and every school interest, for in doing so you are exemplifying the tents of our Order, following its precepts and seeking more light.....

The Grand Lodge passed a resolution recommending to the Subordinate Lodges "that instead of sending flowers for the funeral of a brother, the Lodge send a donation to the Masonic Home and write the family of the deceased brother that a donation has been made to the Masonic Home as a token of respect to his memory."

All the Grand Officers were reelected and reappointed for the ensuing year, hence there was no installation. We hope and pray that their efforts in behalf of the Craft and their Grand Lodge may be crowned with success.

There are no fraternal reviews this year, the Grand Master having ordered that none be prepared, on account of the financial condition of the Grand Lodge.

The Grand Secretary of Alabama is V. W. Bro. Guy T. Smith, Montgomery. Its Grand Representative near our Grand Lodge is Wor. Bro. Lawrence Benton, P.M. of Manila Lodge No. 1.

New South Wales, 1932

New South Wales, a state of the Commonwealth of Australia situated in the S. E. part of the continent, has an area of 309,432 square miles and a population of 2,100,000. The United Grand Lodge of New South Wales was founded on September 1, 1888, and has its headquarters at the Masonic Hall, 81 Castlecreagh Street, Sydney. There are 594 Subordinate Lodges, with a total membership of 64,254, showing a net loss during the year of 3,887. The Grand Master (reelected) is Aubrey Halloran, B.A., LL.B., the Grand Secretary, David Cunningham.

A Special Communication of the Grand Lodge was held on July 28, 1931, for the purpose of proclaiming the Grand Master and Deputy Grand Master and for the investiture of the other Grand Officers. After a short but eloquent address by the Grand Master, the Grand Lodge Representatives were presented by the Grand Director of Ceremonies, our own Grand Representative, Wor. Bro. T. E. MacDonald, being among them.

The Grand Master, in giving notice of a motion to confer Grand Rank, made these explanatory remarks which will be interesting to our Brethren, as we are not familiar with this practice in our Grand Jurisdiction:

> Brethren, it is customary in every Jurisdiction to ask Grand Lodge from time to time to confer Grand Rank on distinguished brethren. In our Grand Lodge this has to be done by giving Notice of Motion at one meeting and putting such motion to the members at the next meeting. I am therefore going to give notice to-night that I intend at the next Communication to propose that Grand Rank be conferred on certain brethren. I wish to point out here that we do not, as is done in some Grand Lodges, elect a new Grand Master every year. As a matter of fact, many of the greatest achievements in connection with this Grand Lodge could not have been carried out if this had been our custom. But, granting that it is not to the advantage of a Grand Lodge to have a new Grand Master every year, there is no reason why the highest Past Grand Rank should not be conferred on brethren who have rendered distinguished service to Grand Lodge and to the community: in fact it would be wrong not to reward them. I therefore give notice that I intend to move that the rank of Past Grand Master be conferred on two brethren, R. W. Bro. T. H. Nesbitt and R. W. Bro. E. Hungerford, Past Deputy Grand Masters.

After recounting the merits of R. W. Bros. Nesbitt and Hungerford, the Grand Master gave notice that he would submit the names of three other Brethren for the Rank of Past Grand Warden. Then, making use of a privilege of the Grand Master in his Grand Jurisdiction, he conferred the rank of Past Deputy Grand Master on R. W. Bro. H. D. Christison, "an active member of the five Lodges."

On June 13, 1931, Grand Master Halloran dedicated the Masonic Hospital, situated in Victoria Street, Ashfield in the presence of about 12,000 people, comprising members of the Order, their ladies and friends. In his address on that auspicious occasion the Grand Master said, among other things:

> The whole cost of the undertaking has been borne by Grand Lodge, and no subscription, either public or private, has been solicited. Anything that will relieve the pressure on public hospitals, especially in these times of stress, must be of national value. It is felt that Freemasonry is making a definite contribution towards the relief of sickness and distress.
>
> The services of the Hospital are intended not only for the members of the Craft throughout the whole of New South Wales, but for their families and dependents at the discretion of the governing body, so that the benefits of the Hospital are not confined exclusively to Masons.

For patients who cannot afford to pay, an honorary medical staff drawn from amongst members of the Craft will supply attention. The building is of the latest design and has beautiful grounds. £60,000 was voted by the Grand Lodge for this hospital.

At the Quarterly Communication of September 9, 1931, the Grand Inspector of Workings reported all the Lodges in a satisfactory condition, notwithstanding the difficult time through which the Brethren were passing. Candidates were still scarce and much more attention was being paid to the educational side of Masonry. The Committee on Foreign Correspondence was elected at this meeting; in our Jurisdiction, it is appointed by the Grand Master.

At the Quarterly Communication of December 9, 1931, patents were delivered to the Brethren upon whom Past Grand Rank had been conferred.

At the Quarterly Communication of March 9, 1932, the same as at every Quarterly Communication, the several officers and boards made their reports for the quarter.

At a Special Communication held on June 6, 1932, nominations were made for Grand Master and Grand Lodge Officers; these nominees were duly elected at the Quarterly Communication of June 8, 1932.

The Foreign Correspondence Committee presents detailed reviews on but few Grand Lodges and offers quotations from several others. The Philippine Islands are given over a page—quoting several paragraphs of M. W. Bro. O'Brien's much quoted remarks.

New South Wales is represented near Our Grand Lodge by Wor. Bro. H. D. Riley, Past Master and Secretary of Cavite Lodge No. 2.

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 St. John's Lodge No. 9

At the August Stated Meeting of St. John's Lodge, Most Wor. Bro. Stanton Youngberg visited the Lodge accompanied by a Grand Lodge delegation composed entirely of Past Masters of the Lodge. After an interesting talk on his recent visit to China, the M.W. Grand Master presented to Very Rev. Bro. Joseph F. Boomer his commission as Grand Representative of the M.W. Grand Lodge of Ireland, which confers upon Bro. Boomer the honorary rank of Past Grand Warden of that ancient Grand Lodge.

At the same meeting, Bro. Frank Seldon O'Brien was received into the Lodge by affiliation, with Most Wor. Bro. Seldon W. O'Brien, P.G.M., occupying the East during the ceremony.

The Lodge being reduced to the E.A. Degree, Mr. Martin Herman Brenneke was introduced and initiated.

At a Special Meeting on August 11th, Bro. Henry Kent Harris was raised.

From Walana Lodge No. 13, Manila

In the afternoon of September 9, 1933, it being the date of the Stated Meeting of Walana Lodge, Bros. Damacio de la Cruz and Tiburcio A. Velasco were raised to the Degree of Master Mason, with the officers of the Lodge and several Past Masters and members of High Twelve, Batong Buhay, Hiram, and Kasilawan Lodges doing the work. After the ceremonies, light refreshments were served to the Brethren present, an offering of the newly-raised Master Masons.

In the evening, while the Lodge was occupied with the transaction of business, the Most Wor. Grand Master, Bro. Stanton Youngberg, accompanied by officers and members of the Grand Lodge, made a surprise visit to the Lodge. After the distinguished visitors had been properly received and conducted to the East by Bro. Adolfo Castro, as Marshal, the Lodge continued with its business. Wor. Bro. Rafael Araujo, P.M., presented to the Assistant Grand Secretary, Wor. Bro. Ramon Mendoza, a diploma of honorary membership in Walana Lodge. After expressing his appreciation of this distinction, Wor. Bro. Mendoza delivered the lecture for the evening, his subject being the past and present labor of Walana Lodge. Enthusiastic applause rewarded the speaker, whose interesting paper contained much that was new to his audience. Most Wor. Bro. Stanton Youngberg having been asked to make an address, he explained the general purpose of his visit, that of seeing the Lodge at work, and then stated that his special object in coming was to deliver to Wor. Bro. Orestes Hermosura, P.M., a commission as Grand Representative near the Grand Lodge of the Philippine Islands of the Grand Lodge of Minas Geraes, one of the States of Brazil. Wor. Bro. Hermosura accepted the document with words of thanks. The Most Wor. Bro. Grand Master, continuing his address, then stated that the honor conferred by Walana Lodge on Wor. Bro. Mendoza greatly pleased him, as it showed that others besides the Grand Master appreciate the faithful services of our Assistant Grand Secretary. He congratulated the Lodge on its past achievements and present activity and wished it continued success in the future. He laid emphasis on the fact, however, that the terms of the Grand Master's circular of March 1, 1933, regarding the payment of the obligations of the subordinate Lodges to the Grand Lodge would be strictly enforced, and that Walana Lodge must comply with the will of the Grand Lodge and the order of the Grand Master or suffer the penalty.

After labor, substantial refreshments were served on the fifth floor, after which the Brethren, who represented many Lodges, dispersed to return to their respective places of abode.

From Pintong Bato Lodge No. 51, Bacoor

For "valuable cooperation rendered him by the Pintong-Bato boys during his incumbency as Grand Master", Most Wor. Bro. Antonio Gonzalez, P.G.M., presented this Lodge with a fine framed picture of Bro. Jacobo Zobel y Zangronis, one of the pioneers of Masonry in the Philippine Islands.

From Mount Lebanon Lodge No. 80, Manila

Mt. Lebanon Lodge No. 80 received the official visitation of Most Wor. Grand Master Stanton Youngberg, accompanied by officers and members of the Grand Lodge, on August 17, 1933. At this meeting, Bro. Theodore H. Ginsburg was examined in the lecture of the Fellow Craft Degree in a manner that was pronounced exemplary by the M. W. Grand Master. The same Brother was then raised to the Degree of Master Mason. The gathering being large and representative, there was a number of good speeches. Wor. Bro. A. J. Gabler-Gumbert (8), the District Inspector of the Lodge, was much applauded for his historical reminescences. Very Wor. Bro. E. M. Masterson (95), Grand Lecturer in his genial way, spoke of the early days of the Lodge. The Most Wor. Grand Master gave a very interesting talk on his recent visit to China. Unfortunately, R. W. Bro. Conrado Benitez (4), Junior Grand Warden, had

to leave early on account of the illness of his daughter, and the Brethren had not the privilege of hearing him speak. Wor. Bro. Walter Ruebe, W. M. of Mt. Lebanon Lodge, expressed to all present the appreciation of the Lodge for attending. Refreshments were served after closing the Lodge, and the Brethren left the hall at a late hour, having had a very enjoyable evening.

From Mt. Huraw Lodge No. 98, Catbalogan

The remains of Wor. Bro. Manuel Acuña, P.M. of Mt. Huraw Lodge, were laid to rest in the Masonic Plot of the cemetery at Labangon, Cebu, on Sunday, September 3, 1933. Masonic services were held in the Masonic Temple at Cebu. Several Brethren of the Lodge of the deceased attended the exercises. Wor. Bro. Acuña is survived by a widow and four children.

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

We are indebted to Bro. David W. K. Au not only for a number of "personals" concerning members of Pearl River Lodge, U.D., which we publish in this issue, but also for some items regarding the progress made by that Lodge, which we insert hereunder just as we received them from our good Brother Au:

> I was privileged to spend some time with the Brethren of Pearl River Lodge at Canton and attended two of their Special Meetings—one held on Friday the 15th and the other held on Tuesday the 19th inst. At both meetings several candidates were initiated and the fine work exemplified was a surprise to every one. Of course, I think you ought to know that Wor. Bro. Tieng Sing of Mencius Lodge has been spending the last few months in Canton and he gave liberally his time and energy in training the officers to do the work as it should be done.

Some Queer Old Laws

The Portland (Oregon) *News* cites the following still extant laws, which all good citizens will, of course, obey: In Los Angeles car conductors are forbidden to shoot jack rabbits from the car platforms; in New York it is illegal to travel more than 20 miles to church on Sunday; Massachusetts forbids traveling at all on Sunday except for charity or necessity; in Georgia it is illegal to slap a man on the back; in North Carolina it is forbidden to place twin beds nearer together than two feet; California prescribes the size of canary cages; in Portland it is illegal to tickle a girl under the chin with a feather duster. *Judge* guarantees that the following laws are still extant: In Pennsylvania cursing is punishable by a fine of 67 cents per word; Massachusetts prohibits the wearing of garments exposing the nakedness of the arms; in Virginia a railroad train running after dark must be preceded by a man, walking or on horseback, carrying a red lantern; in Pennsylvania it is illegal to destroy a beer keg; in South Carolina every citizen going to church on Sunday must carry a gun; in Corwallis, Oregon, young ladies are prohibited from drinking coffee at evening meals except on Friday and Saturday; in Michigan there is a law against a girl wearing a college boy's fraternity pin; Kansas limits the length of shirt tails; Los Angeles prohibits bathing two babies in one bathtub at the same time. Washington, D. C., has a police regulation defining a boy on roller skates as a wheeled vehicle, and, as such, requiring him to keep off the sidewalk.—*Exchange.*

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.—Rt. Wor. Bro. Samuel R. Hawthorne returned to Manila from a round-the-world voyage on August 21st, looking and feeling fine. The journey was made on business of his firm, the Hamilton-Brown Shoe Company.

Bro. Jacques Kyburz, Jr., the youngest Entered Apprentice of this Lodge, left for the United States about the end of last month with his wife and baby; they are going to Ohio.

Bro. Joseph Fayant returned from a trip to Japan on the S.S. "President Grant" on September 18th.

Bro. Guy O. Fort was feted by Lawton-Egbert Camp No. 1, U.S.W.V., on the 12th of last month and told his comrades all about his recent visit to the United States.

Bro. Bertrand H. Silen was an incoming passenger on the S.S. "General Lee" on September 14th.

Bro. A. W. Beam was re-elected as vice-president and assistant general manager of the Benguet Consolidated Mining Company at the first meeting of the board of directors of that corporation last month.

Cavite No. 2.—Bro. Elmer Anderson is now located at 103 South Montgomery St., Bremerton, Wash.

Bro. A. J. Clarke's new address is c/o U.S.S. *Maryland,* Box S, San Pedro, Calif.

Bro. R. F. Curtice (U.S.S. *Colorado,* Box 13, San Pedro, Calif.) sends greetings.

Bro. A. E. Freeman writes from 510 Chauncey St., Brooklyn, N.Y.

Bro. J. R. Hafemann is now on the U.S.S. *Oklahoma,* Div. E, c/o P.M., San Francisco, Calif.

Bro. G. E. McEvoy gives his address as Box 1051, Vallejo, Calif.

The secretary has recently heard from Bro. Ralph Turner (U.S.S. *Henderson,* 6th Div., c/o P.M., San Francisco, Calif.)

Bro. Ballard is now president of the Asiatic Fleet Square Club.

Bro. J. C. McAhan sent greetings from Pearl Harbor, T.H.

Corregidor No. 3.—Wor. Bro. John M. Aaron is being congratulated for his good work as stage manager of the Elks' Minstrel Show and Review on August 25th and 26th.

Wor. Bro. Charles A. Massell has been under the weather lately. He and his family are planning to return to the homeland in a few months.

Bro. and Mrs. William Howard announce the birth of a daughter, Patricia Diane, at the Manila Sanitarium, on September 18th.

Bro. A. D. Williams visited Baguio early in September.

Bro. John W. Haussermann was re-elected as president and general manager of the Benguet Consolidated Mining Company at the first meeting of the board of Directors of that corporation held last month.

Bagumbayan No. 4.—Bro. Francisco Benitez has been elected vice-president for the Orient of the World Federation of Education Associations.

Wor. Bro. Leo Fischer and family have removed from the Walled City to 34 Romero Salas, Ermita. Bro. Fischer's youngest daughter, Mrs. John E. Brice, arrived from San Pedro, California, on the "President Lincoln," on the 21st of last month.

Bro. E. A. Gilmore, former Vice Governor of the Philippine Islands, sent dues and greetings from Iowa City and said that he was following developments in the Philippines closely.

Letters with fraternal messages were also received from Wor. Bro. F. Gonzales-Sioco, of Sta. Ana, Pampanga, and Bro. Paulino Vytiaco, who wrote from Bulan, Sorsogon.

Bro. S. N. Ilagan was a visitor from Naguilian, La Union, at the August Stated Meeting of the Lodge.

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Wor. Bro. Rufino Martinez returned from the United States on the S.S. "Empress of Asia", on August 19th. A delicate operation, performed at Boston, Mass., has saved his eyesight and enabled him to resume his work as naval architect.

Island No. 5.—News has just been received that Brother Frederick Henry Hawney of this Lodge was found dead in his room at the Tidewater Hotel, Newport News, Virginia, on August 7th. Brother Hawney was born in Ireland, May 27, 1886; he was initiated by Island Lodge June 9, passed July 14, and raised August 21, 1925. He served as Junior Steward of this Lodge in 1926, 1929, and 1930.

Letters accompanied by dues recently have been received from Brothers Frank Goss, Elvin B. Elliott, and Fred B. Robinson.

Our newest Master Mason, Brother Arthur Heller, was raised to the sublime Degree of Master Mason on the evening of August 28th, by Right Wor. Brother Karl D. Krebs, P.M., Inspector of this District.

An interesting and instructive lecture on the Working Tools of Freemasonry was delivered to the Lodge by Wor. Bro. Lonnie B. Wimberley, P.M., at our Stated Meeting of September 4th.

Reference to the inquiry of M. Clyde Sheaffer, concerning the estate of our late Brother John W. Hess, which was mentioned in this column in the September issue, the brethren are advised that a widow and three children survive our deceased brother, who, of course, are his legal heirs. They reside in Tigaon, Camarines Sur, P. I.

Southern Cross No. 6.—Accompanied by his wife and two sons, whom he had gone to Hongkong to meet, Bro. Arthur F. Fischer, Director of Forestry, arrived in Manila on the S.S. General Sherman, on August 22nd.

Wor. Bro. John R. McFie gave a lecture on the duties of Inspectors at the District Inspectors' Quarterly Reunion held on September 17th at the Plaridel Temple. His remarks were timely and instructive and were well received.

Wor. Bro. Theodore L. Hall took a trip to Iloilo recently and presented the Iloilo Rotary Club with their charter.

Bro. E. R. Riddle left for the United States on the *President Hoover* on September 9th.

Wor. Bro. Omar Shuman was much applauded for his fine rendition of the song "River, Stay Away From My Door" at the Elks' Minstrel Show and Revue on August 25th and 26th.

Bro. H. L. Fisher came down from Baguio in August to attend the Elks' Show.

Bro. H. R. Andreas visited Baguio early in September, registering at the Hotel Mecca.

Bro. Whipple S. Hall and wife returned on the S.S. "General Lee," on September 14th, from a 4-months vacation in the United States.

Biak-na-Bato No. 7.—All the members of this Lodge and many other Brethren and members of their families attended the silver wedding celebration of Wor. Bro. Lino Gutierrez and wife, which was a most successful social function.

Bro. Francisco Tancuan's lumber yard on Calle Juan Luna was totally destroyed by fire.

The monthly fraternal banquet for the month of August was held at Bro. Melchor Ongjoco's on the 6th of the month and was the best attended held so far by the Lodge. The next will take place at Wor. Bro. Lino Gutierrez, at 444 Evangelista, Quiapo.

Wor. Bro. José Arpal is now living at 753 Kansas, Paco.

Cosmos No. 8.—Wor. Bro. Wm. J. Odom returned from a business trip to the United States on the *General Sherman* which arrived in Manila on August 22nd.

Bro. and Mrs. L. Quillen left by the *Pres. Jackson* on August 23rd for a vacation in the United States.

An interesting letter has been received from Bro. LeRoy W. Huntington, who is at Juneau, Alaska. He had just been enjoying a season of trout and salmon fishing.

Bro. Henry C. Garretson came up from Cebu and attended our August Stated Meeting.

Bro. Walter P. Ganz wrote from Buenos Aires that he had fully recovered his health.

Bro. Charles P. Neuffer, writing from Dapa, Surigao, said he was lonesome but healthy, and sent regards to all the Brethren.

Bro. Bersford O. Seale has been suffering from an infected hand.

Rt. Wor. Bro. Manuel Camus, as chairman of the Philippines Delegation to the Pan-Pacific Relations Conference in Banff, Canada, has succeeded in securing the next conference, in 1934, for the Philippines. It will be held in Manila or Baguio about next August.

Bro. John Fitzgerald wrote that Bro. Robert C. Whiting was no longer a patient at the Queen of the Angels Hospital in Los Angeles when he went there to see him.

Bro. Dr. Sixto Y. Orosa sent greetings from Bacolod, Occ. Negros, where he is in charge of the provincial hospital.

Bro. Sam Olson sent greetings from Baguio

Visitors to Manila from the mountains up north were, during August, Bros. Paul M. Schwab, B. H. Berkenkotter, and Alfred F. Kelly.

Bro. John S. Gould sent dues and greetings from his new station at Fort Wadsworth, Staten Island, N.Y.

St John's No. 9.—Bro. Archie L. Ryan wrote from New York City inclosing dues for 1933.

Mrs. Mark Nestle, with their son, left for a trip home last week. Bro. Nestle had to stay on the job.

An interesting letter has been received from Wor. Bro. Dr. E. A. Rodier. He writes that he and his family had a strenuous trip from Hongkong to Nanning, up the West River, about 600 miles, and that they are at present housed in a two-story brick house in the Seventh Day Adventist Compound at Nanning with two other American families occupying homes in the same compound. Wor. Bro. Rodier is rapidly recovering his health.

Five members of St. John's have been active in the Elk's Revue, Most Wor. Bro. S. W. O'Brien being interlocutor, Wor. Bro. Worthen, one of the end men, Bro. Jack Brookman, soloist, Bro. Jack George, chairman of the executive committee of the Manila Male Chorus, and the Master who is a member of the Chorus.

Bros. Turner and Nestle have been very busy with the International Y. M. C. A. conference just held at Los Baños and Baguio.

The Master spent most of last week in Baguio on business, incidentally attending the meeting of the newly organized Baguio Choral Society.

Wor. Bro. C. S. Salmon left for Honolulu on September 9th with Mrs. Salmon and accompanied by Dr. D. J. Samonte, P. M. of Laoag, and an old associate of our own Dr. C. L. Pickett, affiliated from the same lodge. Dr. Samonte was also governor of his province.

The daughter of Wor. Bro. Joe Boomer was in the Manila Sanitarium in August, for malaria and complications, and the Master's oldest daughter, Jean, was operated on for appendicitis in the same institution on August twenty-second. Both girls have fully recovered since.

News comes to us that Bro. Roy Barto has acquired a wonderful new home in Los Angeles, but apparently doesn't have much chance to enjoy it, as he is on the road almost continuously.

Iloilo No. 11.—Wor. Bro. Timoteo Certeza returned to Iloilo during the latter part of August, after a visit to Manila and Baguio.

Nilad No. 12.—Most Wor. Bro. Teodoro M. Kalaw, P.G.M., with two daughters and one son, arrived on August 27th on the S.S. *Duisburg*, returning from a trip to Europe and the United States.

Bro. Geruncio Javier has been assigned as district land officer to Land District No. 4 which comprises Nueva Vizcaya and Ifugao, with headquarters at Bayombong, N. V.

Walana No. 13.—Wor. Bro. Ciriaco Gaspar, bookkeeper of the Philippine National Bank, has been retired after sixteen years of service with a cash gratuity. He is in business for himself at present at 220 Laon-Laang, Sampaloc.

Bro. Segundo Santa Maria is still in the Bikol Region in connection with the extension of the lines of the Manila Railroad Company.

Bro. Adolfo Castro lost one of his grand-daughters in August; the Master and Secretary and some of the members of the Lodge attended the funeral.

Bro. Guillermo Torres is back at his desk again, having recovered from the injuries which he received in an automobile accident.

Bro. Isidoro Medina was in the city in August while the S.S. *San Pedro* was undergoing repairs.

Wor. Bro. Norberto's present work with the Bureau of Audits is auditing commercial firms.

Pilar No. 15.—Bros. Isidoro Remulla, of the U.S.S. *Pecos*, and Deogracias Esguerra, of the U.S.S. *Black Hawk*, attended the Annual Masonic Picnic of the U.S. Asiatic Fleet held at Cat's Eye Beach, Chefoo, on August 10th, last.

Bro. Gregorio Tiburcio, of the U.S.S. *Arizona*, sends regards from San Francisco, California.

Silañganan No. 19.—Bro. David S. Santos, S.W., is reported very ill; he was taken from his home in San Juan del Monte to Sibul Springs on August 20th.

Pinagsabitan No. 26.—Among the Brethren who visited Manila on business last month were Gabriel D. Corvissiano, Narciso C. Tobias, and Fermin D. Buan.

Wor. Bro. Dr. Zosimo Fernandez, who is making a trip around the world, sent greetings from Vancouver, B.C.

Wor. Bro. Gabriel D. Corvissiano and a party of Brethren made an excursion to Balete Hotel on Lake Bombon, Taal, on the 10th of last month. Among the Brethren in the party were Julio Sulit, Juan Calcetas, Vicente O. Garcia (72), E. L. Christern, Hans Walcher, A. Roeder (98), Hilario Zalameda, Sergio Dimalante, Marciano A. Diaz, Juan Evangelista, Exequiel Evidente, Teodulo Agus, Ignacio V. Noble, and Ramon Dado, Jr.

Many Brethren attended the funeral of Bro. Daniel Javier's infant son who died on the 13th of last month.

Bro. Eloy Guarin, now with the office of the district engineer at Pasig, sent dues and greetings.

Bro. Sancho Escueta writes from Fort Mills, Corregidor, where he is on duty as a sergeant in the U.S. Army.

Zapote No. 29.—Bro. Alejandro Balza has lost his daughter Angustias, 9 years of age, and Bro. Cenon Araw his niece, Asunción, who died on August 2nd.

Bro. Alejandro Balza's wife is seriously ill with cerebral hemorrhage in Binakayan.

Bro. Gregorio Magsaysay reports the birth of a son, and Wor. Bro. Raymundo Samala that of a daughter; in each case the new arrival brings the number of members of the family up to six.

Bro. Cenon M. Trias has visited Silver Gate Lodge No. 296 at San Diego, California, as reported by the secretary of that Lodge.

Dues and greetings have been received from Bro. Francisco Ramos, Davao.

Wor. Bro. Vicente Poblete is one of the incorporators of the Dia Filipino Press, a 100,000 peso printing and binding corporation registered recently in the Bureau of Commerce and doing business at 931 R. Hidalgo Manila. This company has just completed the printing of the Grand Lodge Proceedings for 1933 and Wor. Bro. Poblete is being congratulated on the job.

Ibarra No. 31.—Bro. Valentin Balanza is sick at the Philippine General Hospital.

Bro. Eusebio Bautista's second child died and was buried in the Del Norte Cemetery, Manila, on August 23rd.

Bro. Teodoro Mariano gives his new address as Altavas, Capiz.

Bro. José R. Villanueva is now at the U.S.N. Radio Station at Los Baños.

Isarog No. 33.—Bro. Petronilo I. Vallejo has left for his new station, Cebu. The Brethren gave him a pansitada party before he left.

Bro. Paulo Elisan the Secretary of this Lodge is very proud of his Junior who was born on August 16th, last.

Lincoln No. 34.—Bro. Bonifacio Supatan, formerly connected with the U.S.S. *Houston*, was recently transferred to the U.S.S. *Canopus*.

Bro. Luis Ong, who was on vacation in China for some time, has returned to Olongapo and resumed his business.

Bro. Donald E. Scofield was passed on August 23rd and raised on September 15th.

Bro. Ong Hap was initiated on August 18th and passed on September 16th.

The eldest daughter of Bro. Deogracias Peñaflorida was married recently to Mr. Darum, a teacher in the public schools of this town.

Notices have been received that Bro. Moises de Guzman visited Richmond Lodge No. 375, at San Francisco, and South West Lodge No. 283, at National City, California.

Mabini No. 39.—Bro. Leonor Lizardo, now at the Bureau of Forestry Station in Coron, was recently operated on for hernia at the Culion Hospital, Palawan.

Bro. Blas Villanueva went to Ilagan to represent Mabini Lodge at a Masonic get-together held in that town under the auspices of the local Masons.

Bro. Lope Taguba, municipal treasurer of Aparri, is enjoying an extended vacation, in the course of which he visited Manila.

An attack of *trancazo* prevented Wor. Bro. Andres Collado, W.M., from attending the August Stated Meeting.

Bro. Andrés Medina, manager of the Ballesteros Electric Plant, visited Aparri to see his family and consult the local physician regarding his present catarrh.

Mount Apo No. 45.—Bro. Anacleto A. Badoy has been transferred from Lanao to Davao Province as Red Cross public-health nurse and will be stationed at Baganga, Davao, for the time being.

Makabugwas No. 47.—Bro. Ho Wing Choy has been granted a demit from this Lodge.

Bro. Severino Peneda, municipal treasurer of San Miguel, Leyte, and Bro. Li Guan Chuck, who has recently established himself in business in Tacloban, were seen in Lodge again after having been absent from Tacloban for a long time.

The members of this Lodge were shocked to hear of the death of the wife of a sojourning Mason, Bro. J. V. House, of Perla del Oriente Lodge No. 1035, S.C., who was murdered by a servant on September 1st. This is the fifth tragic death in Bro. House's family; an adopted son was killed by a live wire; another adopted son was murdered; a nephew died of hydrophobia, and a sister-in-law was killed by lightning. The Lodge expressed its condolence to Bro. House.

Bro. Dominador Gallardo delivered the monthly lecture at the Stated Meeting in September; his subject was "The Acacia." Bro. Gallardo was recently appointed district scout commissioner for the East Coast of Leyte; he is very active in the Boy Scout organization.

Many members of the Lodge attended the Goat Club party on August 20th, a stag affair managed by Bro. Marcelino Calinawan (40).

Pampanga No. 48.—Bros. Amado Pekson and Amado G. Bisda suffered losses in the fire which occurred at San Fernando on August 4th; the former lost his pharmacy and the latter his bazar.

Messrs. Reymundo Lagman, Juan Sunga, and José Cortez were initiated at a special meeting held in August.

At the Stated Meeting on August 12th, Messrs. Juan P. Santos and Ignacio Baluyut were initiated.

Bro. Sergio Soliman's wife presented her husband with a son in August.

Bro. Lucio Ponopio has been transferred from the district of Macabebe and Masantol to that of San Fernando and Minalin, as supervising teacher.

Bro. Gregorio Gutierrez another supervising teacher, has been transferred from the district of Floridablanca and Porac to that of Arayat and Magalang.

Mt. Mainam No. 49.—Bro. Guillermo del Rosario has lost his small daughter, and Bro. Marciano Lacman mourns the death of a young son.

Bros. Gorgonio Velasco and Eusebio Poblete were on the sick list last month.

Wor. Bro. Juan Hernandez in addition to being sick, also had the misfortune of being robbed of over three hundred pesos of Red Cross funds in the Naic Elementary School.

Bro. Guillermo Manalo, of the U.S.S. *Houston*, is returning to the Islands on the U.S.S. *Chaumont*.

A letter has also been received from Bro. Alfredo Javier, on the U.S.S. *Detroit* at San Diego, Calif., sending greetings.

Wor. Bro. Juan Hernandez went to Maragondon to visit Bro. Florencio Elizaga and found him well; but now Mrs. Elizaga is ill.

Bro. F. H. Duala, of the U.S.S. *Canopus*, has written from Tsingtao, China, and Bro. Deogracias Ibañez, of the U.S.S. *Memphis*, has announced his arrival in the United States. Both Brethren send fraternal greetings to everybdoy.

Sarangani No. 50.—Bro. Bernardo Bagamaspad, of Cotabato, has demitted from Sarangani Lodge.

Wor. Bro. Alfredo Zamora and Bro. Sergio Salvaleon went to the east coast municipalities on September 12th, on official business.

Bro. Jose Elayda is back at his desk after seven months' leave.

Bro. Casimiro F. Arkoncel has been made happy by the birth of a son and Bro. Sergio Salvaleon by that of a daughter.

Dues and greetings have been received from Wor. Bro. Benito Natividad, now in Leyte, and Bro. Vicente Mitra, at present in Cebu.

Bro. Vicente Guinoo has left for a short vacation in Manila, Iloilo, and Negros.

Bro. Mauricio I. Lumanog has just returned from inspecting the east coast municipalities of Davao Province.

Pintong Bato No. 51.—Bro. Francisco Catalan has been promoted and transferred to Tacloban as radio inspector

Bro. Nicolas Sumayo has been transferred to Iloilo.

Wor. Bro. Eugenio Padua will retire under the Gratuity Act on October 2nd.

Wor. Bro. J. C. Balmaseda has been appointed as Grand Representative of the Grand Lodge of Rio de Janeiro near our Grand Lodge.

Bro. Marcelo Perez was a patient at the Philippine General Hospital for some time last month, suffering from stomach trouble.

Dues and greetings have been received from Bro. Severino Nico, Tarlac, and Bro. Liberato Villamarzo, Dumaguete.

Bro. Honorato Pacquing, at present at Brooklyn, N.Y., sent greetings and a remittance for the charity fund.

Pangasinan No. 56.—Bro. Faustino Oviedo was raised to the sublime degree of Master Mason at the August stated meeting of the Lodge.

Isabela No. 60.—The wife of Wor. Bro. Catalino L. Guillermo underwent a major operation at the Philippine General Hospital in August.

Bro. Francisco Beltran is now municipal treasurer of Echague.

Bro. Lucio Guzman was on the sick list in August.

Wor. Bro. Orellana, Wor. Bro. Fidel C. Querubin, Bros. Primo D. Paggao, Enrique A. Tabalon, were entertained at a banquet and dance by the members of Magat Lodge No. 68, of Bayombong, of which Lodge Wor. Bro. Orellana is the inspector.

Tupas No. 62.—Bro. John Renner gave a talk on his experiences during his recent trip around the world at the September Stated Meeting of the Lodge.

Añgalo No. 63.—The wife of Bro. Fructuoso Roldan died on May 27th, last, after an operation for an intestinal tumor, leaving three small children motherless. Several members of the Lodge attended the funeral.

Kanlaon No. 64.—Bro. Dexter Lowell Finley, of Mabini Lodge No. 39, was received in this Lodge by affiliation on September 9th.

Mr. Rubin Yap was initiated on August 19th and Bro. Bonifacio J. C. Montilla was passed on the same evening.

Tamaraw No. 65.—Bro. Doroteo Jacob of Calapan reports the birth of a son on August 20th.

Bro. Bruno Gundran, Wor. Bro. Luciano Gansico, and Bro. Tan Chaoco, the district engineer, made a hurried trip to Pinamalayan to inspect the projects under construction there. They visited Masonic Brethren on this occasion.

On occasion of the Regional Institute held at Pinamalayan on August 7-11, Bro. Gorgonio Jacob the local postmaster, entertained Bros. Eladio Castro, Daniel Llave, Doroteo Jacob, and Pedro Mantaring, and a host of other friends.

Union No. 70.—Wor. Bro. Luis Fe celebrated his 40th birthday by a very enjoyable party on August 21st, last.

Bro. Melchor Dumo spent twenty days at the Bethany Hospital in San Fernando last August, with appendicitis and typhoid fever. Fortunately, Bro. Dumo is now rid of both the typhoid and his appendix and has fully recovered his health.

Increases in the family have been announced by the following Brethren: Bro. Dumo, a daughter; Bro. Vicente Zambrano, Balaoan, a son, and Bro. Higino Buccat, Bacnotan, a baby (sex not stated).

Bro. Vicente J. Gonzales' wife is a patient at the private hospital of Dr. Fernandez, Dagupan; she is suffering from heart trouble.

Bro. Anacleto Galo, of Bontoc, sent dues and good wishes.

Wor. Bro. Zoilo Tolentino, District Inspector for his Lodge, was a visitor at San Fernando recently; he was on his way to Manila on official business.

Makiling No. 72.—Wor. Bro. Juan O. Chioco recently inspected Martires del 96 Lodge No. 32, of Nagcarlang.

Bro. Jose V. Garcia mourns the untimely death of his wife.

Bro. Andres C. Taccad is suffering from a lingering illness at his home at 14 Mindoro, Manila.

Kasilawan No. 77.—Wor. Bro. Manuel M. Agbulos read an interesting paper on the "Amplification of the Second Degree" at the August Stated Meeting and was given a vote of thanks for it.

Wor. Bro. Santiago Salvador, W.M., wrote a rousing appeal for the Masonic Hospital for Crippled Children for the August bulletin of the Lodge.

Wor. Bro. José J. de Guzman was taken to St. Paul's Hospital with typhoid fever on August 14th, but although the case was serious, he recovered and is now up and about again.

Bro. Francisco Ancheta, who is teaching at Concepción, Tarlac, visited Manila in August.

Bro. Ang Chin Mun sailed for China on August 7th, on business and pleasure.

Bro. Serapio Estabava has written from his farm at Laoangan, a barrio of Mondragon, Samar.

Acacia No. 78.—Wor. Bro. Thomas N. Powell visited Manila in August; he went up on the Stimson plane on August 25th.

Taga Ilog No. 79.—Bro. Guillermo Valido's son is seriously ill at the San Juan de Dios Hospital; he is suffering from internal injuries.

Bro. José Macaraig, who had been a patient at the San Lazaro Hospital for several years, died on August 31st and was buried at the Del Norte Cemetery with Masonic honors.

Bros. Alberto Capule and Segundo Ochoa are sick at home.

Bro. Amador Buenaceda, of the Department of Public Instruction, has been promoted to chief clerk of the Department, with an increase of salary.

Bro. Pelagio Hermosura has removed his establishment, well and favorably known as *The Magallanes Shoe Maker*, to the corner of Magallanes and Real, in the Walled City (No. 130 Calle Real), only a few steps from his former location.

Mount Lebanon No. 80.—Bro. Frederick Vogt, who has recently been retired from active service with the U.S. Army as a master sergeant, is leaving the Philippines by way of China, where he will spend some time, to enjoy a well-earned rest in California. Bro. Vogt is one of the most congenial members of Mt. Lebanon Lodge and will be greatly missed by the Brethren.

Another very well liked and much respected member of the Lodge, Wor. Bro. Anthony Simkus, will leave the Islands in the near future, having been retired from the government service on account of ill health.

Wor. Bro. William Merz spent some time in Baguio for his health.

Bro. DeHuff, who received the second degree in this Lodge several months ago, has been relieved from duty in the mountains and is now stationed in the post of Manila, at Fort Santiago.

Bro. Theodore H. Ginsburg, under the stage name of Ted Gaylor, was greatly applauded at the Elks Minstrel Show and Revue at the Metropolitan Theatre of Manila, on August 25th and 26th. Bro. Ginsburg's musical and histrionic talent makes him a valuable addition to our community. He is a member of an Elks Lodge in Atlantic City, New Jersey, but is quite young as a Mason.

Modestia-Liwayway No. 81.—Wor. Bro. Tomas Alfonso has removed from 735 Kansas Ave., Paco, to 1417 Callejon Enriquez, Esq. Calle Singalong.

Bro. Simon de Leon has changed his address to 1417 Ave. Rizal, Manila.

High Twelve No. 82.—Bros. Ciriaco Magsanoc and Marcelo M. Melgar were on the sick list in August.

Bro. Martin Carreon was reported sick in bed with rheumatism at Baguio last month.

Dagohoy No. 84.—Bro. Eugenio B. de Jesus has recently finished the construction of the Presidencia Building at Calape, Bohol, which cost approximately ₱30,000.00.

Bro. Leoncio A. Abella, on five months accrued leave of absence, visited Tagbilaran in August and called to pay his dues.

Hiram No. 88.—Bro. Modesto Flores, S.W., came out as second grand champion at the grand championship shoot held at the Cosmopolitan Gun Club on August 13th.

Another prize winner is Bro. Romulo M. David, who won a 100-peso prize in a contest among the Insular Life underwriters.

Mt. Kaladias No. 91.—Bro. and Mrs. McKinley have returned from Baguio.

Bro. and Mrs. R. Ponce de Leon have left for a tour of the world. They will take in the Chicago Exposition and intend to spend three months in Europe, passing most of that time in Vienna. With them is Bro. Luis Arnaiz, our S.D., who is an elder brother of Mrs. Ponce de Leon.

Wor. Bro. D. Sindiong is taking care of the Lodge Secretary's work during Bro. Ponce de Leon's absence.

Wor. Bro. Juan G. Paraiso and son and Bro. L. Cox were on the sick list in August.

Greetings have been received from Bro. Pedro R. de la Rama, now at Guihulngan.

Bro. Bernardino P. Santos has been transferred to the Cebu office of Macondray & Co.

Ma-Bu-Ti No. 92.—Wor. Bro. C. L. Latonero, the Secretary of this Lodge and assistant provincial treasurer of Masbate, made a trip to Manila on official business last month.

Wor. Bro. Andrés F. Navarro has recently been in Manila where he took his wife for medical treatment.

Bro. Forentino M. Serrano, S.W., was in town to attend the wedding of his youngest sister, Rosalia.

Mencius No. 93.—Wor. Bro. Tien Sing, P.M., is now also a member of Pearl River Lodge, U.D., of Canton, China.

Benjamin Franklin No. 94.—Bro. W. H. Schoening and wife left for the homeland on the S.S. President Hoover, sailing from Manila on September 9th.

Service No. 95.—Dues and greetings were received from Bro. Clyde D. Sneed. Bro. Sneed was discharged from the Navy on the 14th of August and now resides at 86 Cummings St., Rochester, New York. Dues and greetings were also received from Bro. Lieut. Floyd E. Dunn, U.S.A., now on duty at Fort Snelling, Minnesota; from Bro. Earle Maloy Corkran, at the Finance Office, Army & Navy General Hospital, Hot Springs, Arkansas; from Bros. John F. Lapinsky and Leroy Forehand, both in the 30th Infantry, Company "F," Presidio of San Francisco, California; from Bro. Walter H. Blythe, at 1819 Palou Ave., San Francisco, California; from Bro. John W. Booker, who is with the 5th Infantry, Company "L", at Fort McKinley, Portland, Maine; from Bro. Edward P. Clites at 10707 So. Hale Ave., Chicago, Illinois, and from Bro. John P. Gruber, c/o J.R. Nagel, 1728 Rascher Ave., Chicago, Illinois.

Bro. Bradley, a member of the Sick Committee in China, reports none of the Brethren sick during the month of August.

Bro. Paul Simpson Hughes and Bro. Howard Franklin Gardiner recently became members of Service Lodge No. 95, by affiliation.

A demit was granted Bro. John Burrows Coryell, at our Stated Meeting September 4th, 1933.

Bro. William Dawson Behler was initiated and passed during the month of August.

Bro. George W. White was raised to the Sublime Degree of Master Mason on August 21st by a Special Team composed of Brethren from Nichols Field where Bro. White is on duty. Refreshments were served after the lodge was closed.

Our youngest Entered Apprentices are Bro. Abby J. Roy and Bro. Albert M. Lott. Both Brothers are stationed on the U. S.S. *Fulton.*

Bagong Ilaw No. 97.—Several members of this Lodge attended the funeral of the youngest son of Wor. Bro. Bonifacio C. Bernal, the Master of this Lodge, who died on September 5th and was buried on the 6th.

Keystone No. 100.—Bro. Castor Viray reports the birth of a baby girl on August 3rd.

A letter with greetings has been received from Wor. Bro. Cornelio M. Aguirre, at present on duty at the Q.M. Depot, Supply Division, Manila.

The son of Bro. Saturnino Fajardo, named Conrado, died at Manila on Sept. 7th.

Wor. Bro. Pacifico C. Sevilla who was granted a furlough immediately after his arrival from the United States, is now back to duty from Gazan, Marinduque, where he spent his vacation with his family.

The wife of Bro. Luis del Rosario presented her husband with a daughter on Sept. 17th.

Wor. Bro. Amado Esleta, Bro. Inocencio G. Sigua, the wife of Bro. Narciso A. Villapando, and the son of Bro. Porfirio Tijing, have been sick but are now all well.

Elisha Ward Wilbur No. 101.—Wor. Bro. Luis R. Yangco, wife and daughter visited Manila in August, arriving in the capital on the S.S. *Mayon,* on August 27th.

Bud Daho No. 102.—Bro. Simeon Obsequio was in bed with the "flu" last month.

Bro. Calixto de Leon went to Manila on business early in September.

Bro. José Ma. Paredes sent dues from Talisay, Cebu.

Bro. Muhamad Ebbah, supervising teacher, has been relieved by Bro. Felix G. Mendoza. Bro. Ebbah is now on temporary duty in the division office of Sulu and will probably be transferred to another division.

Zambales No. 103.—Wor. Bro. A. N. Medina and Bro. Uy Chuy Leng were on the sick list last month.

Bro. Alejandro E. Dalao sent his contribution to the Home Fund from Binalbagan, his present station. He expresses himself as greatly pleased with the Masonic courtesies which he is receiving from the Brethren there.

Wor. Bro. Eugenio Encarnacion is retiring from the service as supervising teacher.

Bro. Lieut. Anastacio de Guzman has been transferred from Villar to Zamboanga.

Bro. Mateo E. Perez has resumed his duties as municipal treasurer of Masinloc after a leave of absence of three months.

Bataan No. 104.—Bro. Amando Banzon announces the birth of a son, while Bro. Leonardo San Pedro mourns the death of one, ten years of age.

Bro. Candido Alvarez has been a sufferer from tuberculosis for the last ten months; he is now residing at 35 Vizcarra, Pasay.

Bros. Toribio David, Juan Paguio, Fabian Santiago, Salvador Banzon, and Aurelio Arguelles (65) entertained the Brethren at dinner at the Stated Meeting of the Lodge on September 16th.

Letters with greetings have been received from Bros. J. C. Hill (Sipaco) and Leonardo San Pedro (Cabibihan).

Amity No. 106.—Bro. Eugene S. Barnett passed through Manila on August 22nd and was a welcome visitor at the Grand Secretary's and *Cabletow* offices on that occasion. Bro. Barnett, who is a Secretary of the International Committee of the Y.M.C.A., also of the National Committee Y.M.C.A. of China, had come to attend the Far Eastern Regional Conference of the Y.M.C.A. at Baguio.

Bro. W. P. Yang's father passed away on July 31st. A memorial service was held on August 20th at the Poo Yick Temple, Kuling Road, and a number of the Brethren attended.

Bro. E. L. Hall has affiliated with Corregidor Lodge of Manila in which city he has taken up his residence.

Bro. Secretary Au left for Hongkong on August 19th by the "President McKinley". He expected to visit Pearl River Lodge, U.D., at Canton and assist the Brethren there with the ritualistic work.

Bro. S. S. Chang and wife left on September 2nd for a tour of America, to be gone a year.

Bro. Yinson Lee and bride spent their honeymoon in Hongkong and Canton. Bro. Lee wrote from Amoy that he met there Bro. C. Seting, the mayor of the city, who is a member of High Twelve Lodge No. 82, of Manila.

Very Wor. Bro. Mei left for Mokanshan on August 12th to rejoin Mrs. Mei and his family; he expected to return to Shanghai by the end of August.

Bro. T. T. Zee and family returned to Shanghai on August 15th after vacationing a month at Mokanshan.

Mrs. Rawlinson and three children arrived on the "President Hoover" on September 1st.

Bro. N. B. Doodha and family returned from a vacation in Japan on August 20th.

Camarines Norte No. 107.—On August 22nd last the Third Degree of Masonry was conferred on Bro. Bartolome Ortega. Wor. Bro. Zeferino Arroyo (33), Bro. Juan Briones (76), and Bro. Luis Duka (4) came all the way from Naga to help confer this degree.

Pearl River, U.D.—Bro. B. B. Anthony has very kindly accepted the Secretaryship of the Lodge in place of Bro. J. M. Henry who had to resign on account of the heavy duties which his position as Provost of Lingnam University involves. Bro. Anthony is the Canton Manager of the Socony Vacuum Corporation.

Wor. Bro. Paxton has just returned from a trip to the Philippine Islands where he was privileged to meet Most Worshipful Bro. Youngberg and many other members of the Grand Lodge. Mrs. Paxton remains at Baguio until the end of the month.

Bro. General Arthur F. Lym, Chief of Staff of the Canton Air Force, was host to a number of the brethren at the "Aviation Day" exercises held on Sept. 20th at the Lean Dog Hill Aerodrome. The thrilling spectacle was enjoyed by everyone present.

Wor. Bro. Tieng Sing, of Mencius Lodge No. 93 and a founder of Pearl River Lodge, U.D., has been spending a lot of his time with the Brethren. He left on the 29th inst. on the "President Cleveland" for New York via Seattle.

Bro. T. Kai Liang was initiated on Sept. 19th before a crowd of members and visiting Brethren. In presenting the Working Tools to him, Wor. Paxton remarked that it gave him special pleasure to do so because he was at school with Bro. Liang and Bro. H. S. Mok at Andover and he little thought that they would all belong to the same lodge after so many years. Bro. Mok is our Senior Steward and has not missed a meeting so far.



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

La Primera Impresión

Es importante que la primera impresión que recibe el neófito al ser iniciado sea favorable. Para que lo sea es preciso que el trabajo de los dignatarios de la Logia sea perfecto y que los demás Hermanos presentes cooperen con ellos. Por esto está prohibido terminantemente que se fume durante los trabajos ritualísticos y no hay Masón digno de serlo quien en ocasión solemne como lo es la recepción de un candidato se conduzca de un modo inconveniente, charlando, riendo o bostezando. La asistencia escasa también tiene un efecto deprimente sobre los dignatarios y está muy lejos de impresionar favorablemente al candidato. En cuanto a la asistencia, todo lo que debe hacer cada miembro la Logia es imaginarse lo que sentiría él si fuese el neófito o uno de los dignatarios porque haciendo esto, haría lo posible para presenciar las iniciaciones.—L.F.

La Condonacion de las Cotizaciones

La condonación de las cotizaciones anuales de algún miembro de la Logia no es más ni menos que una consignación de fondos de la Logia. No se debe votar ninguna condonación de esta clase sin la debida investigación y deliberación. Si se adopta dicha medida porque el interesado se encuentra en circunstancias tales que le resulta imposible cumplir con su obligación, la cantidad cuyo pago se ha perdonado constituye dinero destinado al socorro de un Hermano necesitado. Estamos persuadidos de que en la mayoría de los casos, el interesado preferiría que se le conceda una prórroga en vez de la condonación. De todos modos, no se debe efectuar ninguna suspensión por falta de pago de las cotizaciones sin la debida investigación y más vale conceder una prórroga o remitir las cotizaciones atrasadas que perder algún buen miembro suspendiéndole cuando ha caído en la miseria.—L.F.

La Logia un Oasis

Para muchos de nuestros Hermanos, la Logia es un refugio, un sitio donde no se oye el fragor de las luchas políticas y religiosas y donde no sopla el viento fétido del odio de razas y clases. La Logia es hasta cierto punto una anticipación de lo que será el futuro si se realizan los ideales y sueños de tantos hombres de buena voluntad. Nuestro Hermano Joseph Fort Newton expone sus ideas sobre esta materia en las siguientes palabras elocuentes:

Los hombres se encuentran hoy día separados por barreras de raza, de religión, de castas, de hábitos, de educación e intereses, como si un genio maligno les inspirase la sospecha, la crueldad y el odio. Y sigue habiendo guerras, desolación y miseria. Sin embargo, los hombres son crueles e injustos porque no se conocen. Por esto la Masonería lucha en medio de un mundo de enemistades en pro de la amistad y trata de unir a los hombres de la única manera con que dignamente pueden unirse. Cada logia es un oasis de igualdad y de buena voluntad en el corazón desolado de un desierto; cada logia se esfuerza en agrupar a todos los hombres en una gran liga de simpatía y servicio, de la que hoy día es ella una representación en pequeña escala. En el altar de las logias se reunen los hombres, sin vanidades ni pretensiones, sin temor y sin reproche, como los turistas que escalan los Alpes atados entre sí para que, si uno se resbala, le sostengan los demás.

Los que pretenden introducir en el seno de nuestras Logias las cuestiones políticas y religiosas que separan a los hombres en el mundo fuera de sus puertas, acabarían pronto por derribar las columnas del hermoso edificio construído por hombres de carácter noble y abnegao y de una previsión poco común.—L.F.

Noticias

Homenaje a los Trece Martires de Cavite

Considerando de suma utilidad y harto provechosos para los miembros de la Orden fracmasónica y para el pueblo en general las leccioies de elevado patriotismo que los trece Apóstoles de la Libertad, llamados acertadamente los *Trece Mártires de Cavite*, escribieran con su preciosa sangre en las páginas de la historia-patria y a fin de rendir culto ferviente a su sagrada memoria alabada y bendecida por su pueblo y más particularmente por los masones, porque siete de ellos eran miembros activos de la fracmasonería y el resto de la asociación eminentemente patriótica denominada *"Katipunan"* fundada por aquel Gran Plebeyo, Andrés Banifacio, que también era masón, la Resp. Logia Bagong-Buhay No. 17 celebró una velada necrológica pública en su templo, en la noche del 15 de Septiembre del presente año, por el 37.° Aniversario del fusilamiento de los citados *Trece Mártires de Cavite*, donde no obstante la inclemencia del tiempo, acudió un público considerable, siendo la mayor parte masones y sus familias.

El programa preparado al efecto y que se cumplió al pie de la letra, es como sigue:

1. Selección por la orquesta dirigida por el Her. Benito Villareal; 2. Discurso por el Maestro de Ceremonias, Her. Francisco Advincula. V.M.; 3. Discurso por el Her. Ceferino Picache; 4. Canto por la Srta. Adelina Victoriano; 5. Discurso por el Her. Lupo de Torres; 6. Poesía *"In Memoriam"* del Her. Apolonio Chaves, declamada por la Srta. Candida Filoteo; 7. Violin Solo por el Sr. Emilio Espinosa; 8. Canto por el Sr. Buenaventura Mangino; 9. Discurso por el Her. Francisco

Llamado, ex-V.M.; 10. Piano Solo por la Srta. Ester Alcid; 11. Poesía dedicada a los Trece Mártires de Cavite, declamada por su autor Her. Pedro R. Santos, ex-V.M.; 12. Canto por la Srta. Candida Filoteo; 13. Violin Solo por el Her. Florentino Cayetano; 14. Discurso por el Her. Gervasio Pangilinan; 15. Canto por la Dra. Soledad Villareal; 16. Discurso por el Her. Emilio P. Virata, Gran Inspector; 17. Canto, *"Nearer My God to Thee"* por las alumnas de la Escuela Elemental de Cavite, bajo la dirección de la Srta. C. Mañalac y accompañadas por la orquesta dirigida por el Her. Benito Villareal; 18. Invocación por el Her. Manuel del Carmen, ex-V.M.; 19. Marcha Nacional Filipina por la Orquesta. 20. Refrescos.

Todos los números fueron muy aplaudidos.—*F. A.*

De Fuentes Extranjeras

El Espíritu de Asociacíon en el Mundo

La sociedad no es un producto de la civilización, ni es tampoco un privilegio de la raza humana, es base del sistema con que el Grande Arquitecto organizó el Universo. La tierra, el mar y la atmósfera, los planetas y los aún inescrutables sistemas siderales no son sino la asociación armónica de elementos materiales. Esta misma asociación la vemos de cerca presidiendo los reinos mineral, vegetal y animal, dominando en los aires y en el cielo. Las ciencias investigan y tratan de descubrir la misteriosa escala de asociaciones que constituyen lo creado y que, en virtud de la causa primera, cediendo a los impulsos de acciones y reacciones y a la influencia del medio, han ido produciendo a través de los siglos transformaciones y seres nuevos. Todas las razas hacen remontar su orígen, naturalmente, a la unión de la pareja humana y sus tradiciones y leyendas señalan los nombres que se atribuyen a sus progenitores. A la fecunda asociación de la materia, sigue la más elevada asociación de los espíritus y, entre los altos fines que persigue, ninguno es más noble y digno de la personalidad humana que el cultivo de la filosofía, que investiga los lazos que unen a los hombres para determinar la norma de sus actos y que, levantándole sobre las miserias terrestres, la acerca y vincula a Dios como causa suprema, abriendo a sus ojos horizontes eternos, infinitos e inmortales. Y entre las asociaciones que cultivan el espíritu, ninguna reconoce en su esencia un orígen más remoto que la masonería; ninguna es más modesta, su obra se desarrolla en el secreto; ninguna es más profunda, prepara lenta, seguramente a sus asociados; avanza guiada por la antorcha del pensameinto libre en medio de las sombras de la vida; sostiene y conforta; une estrechamente para el ordinario vivir; prepara para la constante lucha y muestra en el Oriente eterno la luz que irradia para siempre la conducta honrada y el deber cumplido. Creyéndolo así, por cuarta vez golpeo a las puertas del templo.

Y en el dintel, revestido con las insignias del Maestro, pienso en la fragilidad de las obras humanas y en la necesidad de continuar esforzándonos en la construcción de nuestro gran templo, hermoso símbolo que comprende nuestro perfeccionamiento moral y el de la sociedad en que vivimos. Todo pasa o puede pasar por el mundo. Los más grandes y sólidos monumentos cedieron al peso de los tiempos y hoy descubrimos, abriendo las montañas o levantando las arenas de los desiertos, ruinas imponentes de imperios que pasaron sin dejar un rastro en la historia escrita y que apenas si eran conocidos o vislumbrados a través de los tules fantásticos y espesos de la leyenda. Obras de arte, aún no superadas llegan hasta nosotros marchitas y mutiladas. Las hazañas militares, los homenajes a los genios de la guerra, aparecen cimentados en sangriento barro, les derriba la venganza o caen en el olvido. La historia solo honra los nombres de aquellos que pusieron su espada al servicio de una gran causa y fueron los ejecutores de una idea. Las piedras más duras, los metales más sólidos no pueden compararse en su fuerza a los fundamentos morales de la vasta construcción que, a través de los siglos, buscamos para bien de los hombres y gloria de Dios.

La obra de los pensadores y filósofos que dieron las normas que deben regir a los hombres en sus relaciones, que escrutaron los vínculos que unen al hombre y a Dios, que cantaron sentimiento, predicaron el bien y sembraron las ideas, no concluyó en la tumba, siguió viviendo en el corazón de los pueblos y los nombres de sus excelsos autores se elevan hasta la categoría de dioses; sus fieles se agrupan en pagodas, sinagogas, mezquitas o iglesias, se les invoca en la caverna misteriosa, en lo más tupido del bosque exhuberante o en la vera de cristalino torrente, se abren ante su espiritual visión los corazones, se eleva a ellos la plegaria en el dolor y la gratitud en el gozo y se les rinde constante tributo de adoración. La masonería recoge todas las luces que le vienen del mundo profano, en el secreto de sus talleres las estudia, las analiza libre de prejuicios, las somete al crisol de las ciencias y, ya purificadas, las dirige al bien común.

Todo lo material se transforma, sólo la idea vive perenne y las obras que la traducen para el bien se conservan, evolucionan, progresan. Mientras los pueblos salvajes amalgaman su adoración al sol y a la materia, sus mitos y supersticiones, con la cruz que les muestran los misioneros, renace en el oriente la vieja religión, con aquella poderosa fuerza del espíritu que domina a la materia, en el alma sencilla y pura de Ramachrisna y en la filosofía de Vivekananda. En el Occidente, en los pueblos blancos, continuamos amasando las doctrinas de Moisés, las de Sócrates, Platón y Aristóteles, las predicaciones de Jesús en Galilea, esparcidas por el mundo con fuerza divina, las epístolas de Pablo, las obras de los Padres de la Iglesia que al pretender definir los dogmas producen los cismas, las concepciones de Mahoma, las rebeldías de Lutero y de Calvino, hasta llegar a las nuevas luces que esparcen por el mundo los filósofos del siglo XVIII liberando a la humanidad de prejuicios, destruyendo los privilegios, proclamando la libertad, la igualdad y la fraternidad y arrastrando tras estas banderas a los pueblos que se lanzan a la conquista de sus derechos, derribando tronos, creando repúblicas o sometiendo los cetros a las prescripciones de constituciones dictadas por asambleas populares.

La idea engendra lucha. La idea asocia a los que la sostienen, asocia y estrecha tambien los vínculos de los que la resisten. El pensador que la concibe en la contemplación de la naturaleza, en el contacto con la sociedad o como un rayo de luz divina que ilumina su cerebro y alienta su corazón, el que la proclama en el Areópago, la predica en las márgenes del Tiberiades, en los oásis del desierto, en la cátedra sagrada, en el libro, en la asamblea pública, en la tribuna parlamentaria, en las columnas de la prensa moderna o a tráves del radio, quizá no piensa que ellas son capaces de determinar enormes corrientes de opinión, encender la lucha, recurrir a las armas, ensangrentar las ciudades y los campos y lanzar unos contra otros a pueblos, regiones y razas.

La lucha empieza en cada cerebro. Aquel mismo cerebro que concibe la idea y se asombra al verla surgir, lucha en su interior con su propia creación, como la luz que desde el nacer proyecta la sombra de la materia. Lucha también el que recibe la idea y para recogerla tiene que arrojar de sí el prejuicio, la

tradición, el atavismo de la raza, la enseñanza que con ternura recibiera desde la cuna y cultivara en el hogar, hasta sentirse poseído, dominado, libre del pasado, unido a la luz nueva que invade su espíritu, dispuesto a romper todos los vínculos de una naturaleza y de una vida y a abrazarse al nuevo sentir hasta rendirle su existencia misma en holocausto.

Y cuando este sentimiento se hace colectivo, se extiende a la masa, toma forma y se organiza, se apresta a combatir, sale del hogar y del templo, enciende la lucha en el territorio, soporta la persecución, se fortifica en ella, eleva su plegaria sonriendo en la arena del circo y proclama su idea hasta en la pira de la Inquisición, acude a las armas, lucha tras la media luna o la cruz, quema la bula o sostiene la tiara, enarbola el gorro frigio en la punta de una pica o defiende la corona con la fuerza de una lanza. Luchan las conciencias, se agrupan los hombres para sostenerlas, se dividen los hogares, se combaten los pueblos, la tierra se ensangrienta.

El pensamiento de los filósofos revolucionarios es de Orden y Libertad, consagra el respeto al derecho, es la forma que, a través de los siglos, toma el precepto divino de Jesús,*dad a cada uno lo que es suyo*. Si, dad a todos la libertad de sus actos y de sus conciencias, reconoced la igualdad de sus derechos, obrad como hermanos que sois ante Dios, haced que el orden garantice el ejercicio de las facultades inherentes a la libertad humana y destinadas al bien común.

El brillo de la luz renovada desorienta; en medio de la confusión, el orden pretende imponerse sobre la libertad; la libertad quiere arrasar el orden y, como consecuencia del caos puede mostrarse como clásico ejemplo al hombre que sube al Gobierno bajo la forma democrática del Consulado, lleva su ambición a los fastos del Imperio, corona los haces del Lictor con las águilas de la guerra, vive en cortos años la historia que durante siglos escribiera un gran pueblo con todas sus grandezas, debilidades y caídas, provoca la vuelta de los lises reales; pero la creación es imposible, el mundo entero puede agitase y conmoverse, la idea sigue su camino porque corresponde a la naturaleza y a la justicia y ha logrado penetrar en el corazón de los hombres y de los pueblos. La franc-masonería ante el peligro de la humanidad, se estrecha y ensancha, destella por el mundo la antorcha que arde en sus talleres, toma en sus manos la idea, la rodea del calor de sus sentimientos, la entrega al celo de sus obreros, llega a imponerla en la vieja Europa, liberta a la joven América y, sin nuevas luchas sangrientas, dirige la conciencia de la humanidad y obtiene que los derechos del hombre pasen a ser carta fundamental de todos los pueblos civilizados; los propios adversarios de ayer se acogen a sus beneficios y se convierten en sus sostenedores; ellos forman vínculo de unión y sólida garantía del trabajo y bajo su amparo el progreso alcanza un desarrollo enorme que mirarían atónitos nuestros mayores.

El liberalismo ha nacido como aplicación de las doctrinas que fulguraran en el ocaso del siglo XVIII, su credo ilumina al mundo a través de todo el siglo XIX como una aspiración o una realidad. La paz de las conciencias se restablece, los Gobiernos dejan de ser el privilegio de castas y las bases de un sistema de representación popular son aprovechadas en diversas formas en las distintas naciones. Los abusos del poder pueden alterar la expresión de los sufragios o impedirla, los fraudes o la violencia pueden falsear los resultados, las ambiciones pueden burlar una vez más los anhelos del pueblo, pero la idea subsiste arraigada en el fondo del alma y aguarda el momento en que las circunstancias le permitan volver por sus fueros y reivindicar sus derechos. La intranquilidad domina en las regiones que resisten el imperio de aquellos principios fundamentales destinados a constituir las más sólidas bases de la organización de las naciones y de la sociedad humana y los Gobiernos oscilan como las más sólidas construcciones que sienten afectados sus cimientos.

Al amparo del liberalismo se desarrolla la educación pública, se eleva el nivel intelectual de las clases trabajadoras, los conceptos morales se desprenden de las confesiones religiosas, para constituirse, respetándolas a todas, en acervo común de la humanidad, progresan las ciencias, avanzan los trabajos de investigación, el genio se aplica al desarrollo industrial y Dios ve elevarse hacia él entre cúpulas, minaretes y torres, las chimeneas de las fábricas en los grandes centros poblados.

El mundo se transforma. El espíritu de asociación se extiende. Se revela desde luego en la organización política. El siglo XIX ve consolidarse la unidad británica y formarse un grande imperio colonial bajo la bandera de las tres cruces que se extiende a todos los sectores de la tierra. Los Príncipes británicos son miembros de nuestra hermandad. La masonería organiza la unidad italiana. Se constituye el grande Imperio Germánico. El águila bicéfala de Austria Hungría avanza sus linderos a las regiones balcánicas. El cetro del Czar con el fanatismo de sus popes concupiscentes se impone desde el Báltico hasta el Pacífico, desde las regiones boreales hasta el Mar Negro y se detiene sólo en el macizo central del Asia. El Sultán y Califa desde su serrallo gobierna el dilatado broche que une al Oriente y al Occidente, a la Europa y al Asia y protege el islamismo que llega hasta la India y por las costas del Mediterráneo del Africa se enfrenta a la Europa. Surge el grande Imperio del Japón y sus armas diseminadas en el archipiélago buscan y encuentran tierra firme en el continente. El Emperador de la China continúa encabezando la más numerosa aglomeración humana y entre la masa brilla ya la aurora de la república. Los trece estados que constituyen la primitiva aglomeración de la América del Norte sobre las costas del Atlántico, se han multiplicado, llegan hasta el Pacífico, se han extendido por el sur a expensas de la América Latina y han logrado constituír una fuerza poderosa comparable a la de los grandes Imperios. La América Latina completa el ciclo de su independencia política dirigida por la masonería; ensaya unirse, la dividen cuestiones de fronteras, falta de un centro que le sirva de nucleo forma el primer embrión de la Unión Panamericana en Wáshington e inicia una serie de reuniones periódicas en diversas capitales.

Jamás el mundo ha presenciado un esfuerzo mayor del espíritu de asociación que el que acusan los movimientos que rápidamente reseñamos desarrollados en el curso del siglo pasado. Sus efectos son magníficos, aumentan las riquezas y el bienestar, la competencia multiplica los esfuerzos y determina progresos maravillosos.

En medio de tanta grandeza y de bienestar tanto, un veneno corroe a la humanidad. Los placeres la atraen, las riquezas la seducen, limita los horizontes de la vida, pierde el concepto de sus deberes para con los hombres y para con Dios. El egoísmo frío domina sobre el altruismo generoso que predican los pensadores y hombres de corazón. Las voces de alerta que desde la estepa rusa lanza Tolstoy, los clamores del pueblo, la acción de las fuerzas morales, no logran detener el mal. La máquina es objeto de mayor cuidado que el que se dipensa al hombre que trabaja manejándola para el bien común. El interés explota la

miseria. Surgen los postulados sobre la injusta distribución de la riqueza, los problemas agrarios, que registra la historia, aparecen de nuevo en forma de reivindicaciones sociales exigidas esta vez principalmente por los obreros de la industria. La protesta surge de la caverna oscura de la mina en que se expone la vida para extraer la riqueza que otros aprovecharán; llega al taller de la industria que fabrica el artículo que el obrero jamás podrá usar para su propio agrado. Nunca es más odiosa la comparación entre la vida del que produce con su esfuerzo y la del que vive del trabajo de otros. El vínculo paternal que antes existiera entre el patrón y el obrero desaparece ante la fría rigidez del número que clasifica a éste en el rol de la fábrica anónima. La pobreza del hogar, la inutilidad del esfuerzo para mejorarlo, el sacrificio constante para sostenerlo, va acrecentando el descontento y transformando la protesta en el llamado a la acción violenta, como el único medio de alcanzar las reivindicaciones sociales. La division de clase se torna profunda. A la indiferencia de arriba corresponde el odio de abajo.

El liberalismo mira el problema desde el cuadro de sus concepciones y espera que, por medio del sufragio, las nuevas corrientes lleguen a tomar la influencia que les corresponde en razón del número de sus adeptos, en la dirección de los negocios públicos. En defensa de la posición alcanzada la clase dirigente corrompe las conciencias, compra el sufragio, impone su voluntad por la fuerza o falsifica la expresión del anhelo del pueblo en los comicios públicos. El descontento cunde, el problema se hace cada vez más profundo y más grave.

El socialismo ha nacido frente al liberalismo. No tiene la forma de una organización partidista. La corriente no se encuadra en los antiguos moldes, se desborda, marcha al margen de los parlamentos, se agita en los talleres, en los clubs populares, en las asambleas públicas; organiza huelgas y manifestaciones monstruosas, paraliza las actividades dejando caer los brazos o se decide a la acción recurriendo a las armas primitivas. Más tarde se organiza, formula sus aspiraciones, se convierte en partido político, logra imponerse a la consideración de los gobiernos y en diversos países conquista la dirección de los negocios públicos.

El concepto del Estado gendarme de la extrema escuela liberal no corresponde ya a las circunstancias ni a las exigencias de la situación social. La función del Estado ha ido creciendo, desarrollándose paulatinamente con una tendencia clara y precisa a la organización del Estado-Providencia, a quien se pide todo, a quien todo se confiará con el tiempo. Es indiferente que los hombres que dirigen los pueblos se llamen o no socialistas, el socialismo ha triunfado en el mundo y su espíritu informa todas las actividades, se manifiesta en sus leyes, inspira los actos de los Gobiernos y Parlamentos y a sus normas concluyen por acogerse los que ayer le combatieron con más denuedo. El Pontífice de la Iglesia Romana, León XIII, con clara visión analiza el problema de las condiciones de vida de los trabajadores, añora y recomienda el régimen de las corporaciones, anterior a la Revolución Francesa, de sus enseñanzas brota una nueva escuela que lleva el nombre de socialismo cristiano, demostrando que no ha logrado escapar de la influencia del torrente.

La legislación social comienza a desarrollarse en Alemania, se extiende por todo el mundo, pero el problema demuestra nuevas simas y el comunismo, inspirado por Marx, encuentra adeptos dispuestos a todo, a arrasar por completo la organización social y a destruír hasta por medio del asesinato a sus más esclarecidos sotenedores.

Otro espectro avanza guiado por la soberbia, la peor consejera de la grandeza, en medio de los grandes progresos de la humanidad. El rápido crecimiento de los pueblos y de sus riquezas afecta el equilibrio del mundo. El temor de un cataclismo obliga a tomar medidas de previsión. No han desaparecido las luchas del pasado; el espíritu de la fraternidad que liga a los hombres parece dormido; el anhelo de armonía cede al ansia de la dominación; los gobiernos se rodean de armas para defender su grandeza e imponerse. La voz de los filósofos no llega a influír predicando la paz en medio de los aprestos para la guerra. Nada vale la rama inmortal de nuestra acacia, ni la suave oliva de la paz ante la expectativa del laurel, que es gloria y honor, pero que necesariamente brota fecundo por la sangre en campo de desolación y muerte.

La guerra estalla. Los hombres se enfrentan en campo abierto para matarse los unos a los otros. Cavan la tierra para desde sus fosos disparar y recibir balas, bombas y granadas mortíferas. Luchan sobre montones de cadáveres con aliento patriótico y sed de venganza y exterminio. Descienden a las profundidades del mar a luchar desde ellas y llevan hasta la región de los aires su obra destructora. La raza humana presenta confundidas la acción de sus grandes potencias. En el mismo acto el hombre desciende a la condición de la fiera salvaje y se eleva como semidiós por el valor y el heroísmo.

La filosofía nada puede ante el despertar de la fiera. Las religiones invocarán en vano las doctrinas del amor y de la paz. La causa primera del conflicto desaparece a los ojos de todos en uno y otro bando, sólo se eleva la imagen de la patria ofendida, arde el sentimiento patriótico en todo corazón, se exalta ante el espectáculo de la primera sangre humana derramada y todos, filósofos y sacerdotes, acuden a enrolarse bajo su bandera, a defender a su tierra, a vengar a los suyos caídos en el campo de combate. El mundo entero se conmueve y ante el espectáculo de la formidable lucha todo oscila y amenaza derrumbarse.

Por fin, la victoria decide la paz. El peso de la espada cae duramente sobre los vencidos. Pero la América lleva a la vieja Europa, proclamados por uno de sus filósofos soñadores, convertido por las circunstancias en elemento de lucha y de victoria, los famosos principios, que han de servir a su juicio de norma para la marcha del mundo, y busca la tierra en que nació Rousseau, en que vivió Calvino, para levantar en ella la grande estructura de la Sociedad de las Naciones, soñada como garantía del imperio de la paz y de la justicia entre los pueblos. Y al mismo tiempo proclama las reivindicaciones sociales, les da satisfacción y funda la Organización Internacional del Trabajo.

Mientras se elevan al cielo desde el Palacio de la Sociedad de las Naciones, frente al lago que abraza la estatua de Juan Jacobo las voces de los representantes de casi todos los Estados proclamando la gloria de Dios y la paz en la tierra a los hombres de buena voluntad, se constata que la guerra no ha terminado. Se ha transformado en la serie de barreras que en defensa económica de cada nación se han levantado en las fronteras de los pueblos en forma tal que constituye uno de los más importantes factores de la crisis mundial que sufrimos. Recién se habla de una tregua en esta gran lucha económica, que lleva ya catorce años de activas operaciones y que ha dejado sin trabajo a un número de hombres que se eleva a más del doble de los que murieron en la gran guerra por el cañón y la metralla.

A la crisis económica, que rápidamente esbozamos,

ha seguido una crisis política que afecta a los principios más fundamentales del derecho y que amenaza destruír las más preciosas conquistas ideológicas de la humanidad. La personalidad se ha fundido en la sociedad y renace sólo como ejecutora de los designios de ésta, bien o mal interpretados, para convertirse excepcionalmente en factor de interés público y generalmente en exponente de la ambición individual, es representación del interés de un grupo o de una casta, que se transforma en dictador o tirano y somete a su pueblo a la dirección de una mano férrea, que del mismo modo puede servir a la realización de grandes bienes o a la satisfacción de caprichos y pasiones, alejada del control del pueblo.

El Estado concebido como simple guardian del orden y de la libertad y motor del progreso, transformado en *Estado Providencia,* va absorbiendo facultades, extendiendo su acción, avanzando sus tentáculos en todos los órdenes de la actividad hasta pretender dominar el pensamiento y llega a convertirse en el *Estado monstruo* que ven los tiempos modernos y que parece necesitar domadores para dirigirlo.

El gran triángulo que formaron los filósofos cae destrozado. Se niega la libertad, se repudia la igualdad y la lucha de intereses entre hombres y entre pueblos reemplaza al divino concepto de la fraternidad.

Los hombres de la ciencia y de la industria alcanzan con su genio y esfuerzo progreso aun mayores destinados a aumentar el bien de la humanidad. Las ondas trasmiten el pensamiento y la palabra de un extremo a otro de la tierra, borrando las distancias. Todo tiende a acercarnos para entendernos; pero seguimos viviendo en la confusión y nos agitamos en el caos, en espera de la voz divina que nos señale el camino de la solución y del bien. Llevamos catorce años de paz y de periódicas reuniones de políticos y economistas en diversos puntos del globo, en busca de acuerdos y convenios que salven la situación. El comunismo fracasa a produce miseria y malestar en Rusia. El capitalismo no logra conjurar la crisis ni aliviar a la humanidad en el resto del mundo. Los políticos cubren el fracaso de sus reuniones y sus profundos desacuerdos con fórmulas, generalmente literarias, que, aún cuando sean inspiradas por un sincero anhelo de concordia y logren aplicarse en su integridad, no alcanzan a devolver al mundo la paz que busca, la satisfacción que necesita. En medio de himnos a la paz todos se preparan para la guerra, que de nuevo se diseña como espectro fatídico en cercano horizonte y se enciende a los pies de la gran muralla, en los pantanos del Chaco o en las exhuberantes selvas amazónicas, próxima a estallar también en el corazón de la vieja Europa y bañar de nuevo en sangre a la tierra entera. El descontento cambia gobiernos y regímenes en todos los pueblos, encuentra su instrumento en el golpe de estado, en la revolución y recurre hasta al asesinato político, sin lograr encontrar la fórmula que concilia, sino que va sembrando nuevos y acendrados odios y alejando más y más la solución deseada. Sólo los pueblos de más alta cultura escapan hasta ahora a la corriente disociadora y realizan sus más trascendentales evoluciones dentro de las normas del régimen parlamentario inglés o de las tradiciones democráticas que dominan en Francia y en Estados Unidos. Se cree haber alcanzado la situación más grave y crítica y la humanidad espera que del mismo colmo del mal surga pronto el bien.

En medio de la disociación que reina en el mundo, solo la asociación puede salvarla. El desarrollo de la cooperación material, de la unión de intereses no basta, ni es suficiente tampoco la colaboración intelectual y científica. La crisis material y el descontento en que vivimos son sólo los reflejos de la crisis moral que afecta a los hombres y a los pueblos que han abandonado los preceptos fundamentales, que han olvidado sus deberes y derechos recíprocos y, alejándose de Dios y de las luces de la filosofía, marchan al ocaso en medio del caos sin poder encontrar el camino, la verdad y la vida.

Las confesiones religiosas tienen abiertas las puertas de sus templos a todos los hombres y al pié de sus altares acuden sus fieles a desahogar sus dolores y a pedir las gracias divinas. La masonería, en cambio, mantiene vigiladas sus puertas y sólo admite en sus talleres a los hombres libres y de buenas costumbres que están dispuestos a servir sus altos, santos y nobles fines. Labramos la piedra tosca de nuestro propio sér para convertirnos en elementos útiles hasta que estemos preparados para usar todos los materiales de trabajo y podamos emprender como maestros la construcción del gran templo. La severa formación moral de los individuos se reflejará seguramente en la estructura social que constituyen unidos.

"No hagas el mal y el mal no existirá", dijo Tolstoy, y a esta fórmula hermosa, pero negativa, la masonería responde: "Haz el bien y sólo el bien existirá".

La masonería por su esencia, por sus métodos y por sus fines está llamada a dar a la humanidad la luz que necesita para encontrar de nuevo la senda que le conducirá a sus altos destinos. La angustia que oprime el alma ante el doloroso espectáculo que la humanidad presenta, sumida en miseria, lágrimas y sangre, nos impele a buscar un sitio en las filas de los que trabajan directamente por el bien común.

Ha llegado el momento de que multipliquemos nuestros esfuerzos para descubrir la verdad, que llamemos en nuestro auxilio a los hermanos del mundo entero para que nos comuniquen su pensamiento y que les enviemos al mismo tiempo el mensaje que contenga nuestras apreciaciones y sentires, de modo que, preocupados todos del interés de la humanidad, mientras continuamos preparando a nuestros hermanos y preparándonos nosotros mismos, en el seno de nuestros talleres, estudiemos en conjunto el vasto problema de la crisis que aflije a la humanidad en sus diversos aspectos, ilustremos nuestros criterios, disciplinemos nuestras mentes y nuestros corazones, y con los ojos puestos en la cultura, unidos en espíritu y en acción con nuestros fraternales vínculos, marchemos seguros y entusiastas a remediar los males de la humanidad y a darle el bienestar que anhela y persigue.

De nuestros talleres, ligados así en el estudio de la verdad y en la acción para mostrarla al mundo, ha de brotar la luz que, transformada en llama, disipará las tinieblas en que vivimos y la voz de las Logias, como la de un nuevo Mesías, renovará los lazos de fraternidad que predicara Jesús en Galilea y desde la cruz en el Calvario y, arrojadas las vendas que cubren nuestros ojos, iluminados nuestros cerebros, alentados nuestros corazones, cearán las espadas y se borrarán las fronteras, se perdonarán los errores y se olvidarán los agravios, la humanidad que nació del amor y en él se renueva a través de los siglos y moriría si no existiera, volverá a buscar el amor como fuente de vida y como único medio de conservar la felicidad sobre la tierra y en el más allá. Y entonces podremos exclamar satisfechos y llenos de júbilo:

"GLORIA A DIOS EN LAS ALTURAS Y PAZ EN LA TIERRA A LOS HOMBRES DE BUENA VOLUNTAD".

(Lo que precede es un discurso pronunciado en Lima, Peru, el 11 de mayo de 1933, por el Hmno. M. R. V. al ingresar en la Logia capitular Unión Masónica N. 1, de Lima. Lo copiamos de la excelente "Revista Masónica" que publica la Gran Logia del Perú).

CONTRIBUTIONS IN NATIVE LANGUAGES
(TAGALOG)

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

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

Akdang ginantingpalaan sa Timpalak-Panitik ng̃ Gran Logia, noong Junio 19, 1932
(Karugtong)

Ganyang pananalig ang dapat pag-ugatin sa puso ng tao, at iyan ang kagitinga̍ng itinuturo ng Masoneria, na siyang naghahatid sa wakas ng magagandang balak.

ANG KALABAN NG MAGAGANDANG BALAK.

"—* * * Hindi kaya maipagpapatutuloy ang aking balak nang hindi magkakaroon ng kaunti mang ulap? Hindi kaya makababagtas sa gitna ng lahat ang bagay na mabuti, sa dahilang ang *katotohanan ay hindi nangangailangang manghiram ng damit sa kamalian?* (Noli, Kab. XXV.)

Ang tanong ni Ibarra kay pilosopo Tasio, makaraang ipayo nito na magtanong sa kura, sa kapitan sa bayan at sa lahat ng taong may mababuting kalagayan.

"—* * * Kailangan bagang madusta upang maging mabuting binyagan, salaulain ang sariling budhi upang maisagawa ang isang mabuting layon? * * * (Noli, Kab. XXV.)

Ang muling tanong ni Ibarra makaraang sabihin ni pilosopo Tasio na kailangang iyuko ang ulo o bayaang lumagpak ang pamahalaan.

Isa sa magandang simulain ng Masoneria ay "ang gumawa ng mabuti dahil sa pag-ibig sa kabutihan din." Kung sa paggawa ng mabuti ay gagamit ng kamalian, kailan man at ito'y maiilagan, ang kabutihang iyan ay magiging isang kamalian din. Ang malinis at makinang na bubog ay manglalabo kapag hinugasan ng maruming tubig. Gamitan ng kamalian ang kabutihan ay katimbang ng humibo, at sa dahilang ang paghibo'y isang paghamak ay walang ginawa kundi ayupin ang sarili.

Ang Masoneria'y gumagawa ng mabuti, hindi dahil sa anomang gantimpala. Siya'y nagtatayo ng gusaling panghabang panahon at sa ikatitibay nito'y hindi sinusukat ang halaga ng mga sangkap. Talastas niya na ang kaputol na kahoy na dupok ay madaling makapagpahina sa kabuwan ng gusali, hindi tumutugon sa adhikaing tungo sa ikagaganap ng katauhan.

Ang pananalig sa ipagtatagumpay ng isang mabuting layon ay kabanalang likas sa mga pusong tinitibukan ng mararangal na damdamin. Ang pagiging binyagan ay hindi kalaban ng mga paghahakang tumutugon sa hiling ng pagkakasulong. Ngu̍ni't kung dahil sa pagiging binyagan ay pahihinuhod sa hinihiling ng mga maling aral na nasasaputan ng paimbabaw na kabanalan, walang salang ang sariling budhi na naglalamay sa pag-akay sa ating damdamin ay ating dudustain at yuyurakan, sa halip na sundin at igalang, pagka't isang mahalagang sangkap na ikinaloob sa atin ng Kumapal na nagtuturo ng tunay na kabanalan at nagsasabog ng ilaw sa landas ng kabaitan.

Tukuyin pa rin natin ang salitaan ni Ibarra at ni Elias nang nakasakay sila sa bangka. (Noli, Kab. XLIX)

"—Pagbabago, sa anong paraan?—Ang tanong ni Ibarra"

"—Sa halimbawa: igalang ang karangalan ng tao, magkaroon ang mga tao ng kaunti pang katibayan sa kanilang pamumuhay, alisan ng kaunting lakas iyang lakas na may sandata na, alisan ng napakalaking kapangyarihan iyang mga taong madalas na sumagwa sa kanilang panununghulan."

"—Elias, * * * na kung ang kalagayan sa ngayon ng mga bagay-bagay ay may maraming kasiraan ay lalo pang masama kung magbago * * * at akong ako na'y hindi kikilos ng̃ ukol sa bagay na ito sapagka't batid kong lubos, na kahit tunay na ang mga korporasion ay may kanikanilang kasiraan, ay kailangan sila ng̃ayon, sila ang tinatawag na masamang bagay na kailangan."

"—Kayo man po ba'y naniniwala na may masamang kailangan? * * * *Naniniwala baga kayong sa paggawa ng kabutihan ay kailangang gumawa ng masama?*"

Ang mga isipang iyan ni Rizal, ay nababatay pa rin sa simulain na, "Ang iyong relihion ay ang gumawa ng mabuti sa ikalulugod Niya at hindi sapagka't isang tungkulin." (Pike) Ano pa nga't ang kabutihan ay hindi dapat ipanghiram ng bihisan sa kamalian, sapagka't dapat lamang gumawa ng mabuti dahil sa pag-ibig sa kabutihan sa karangalan ng Kumapal. Tunay nga na ang kabutihan ay mahimay sa pakikitunggali, kaya't ang kamalian ay nakapamamayani, ngu̍ni't tunay rin naman na ang sandata ng kabutihan, sa dahilang hubog sa palihan ng kalinisan ay tiyak kung umiwa't kailan man ay hindi napahihinuhod sa kamalian, maging sa tagumpay o sa kabiguan, pagka't ang kanyang alituntunin ay

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"—Wala na ba kayong ibang maipapayo sa akin kundi ang mabigat na paraang iyan?—Ang mahinang tanong ni Ibarra, makaraang ipalagay na hindi nababagay ang manglupaypay, bagaman makatuwiran ang paliwanag ni pilosopo Tasio."

"—Bakit hindi natin gayahan ang ginagawa niyang munting sangang iyan na may maraming bulaklak at buko?—Ang sabi ng pilosopo na itinuro ang isang magandang punong rosal.—Humihip ang hangin, siya'y ipinapagaspas at siya'y yumuyukong wari'y ikinakanlong ang kanyang mahalagang dala. Kung ang sanga'y magpapatigas ay mababakli, isasabog ng hangin ang mga bulaklak at masasawi ang mga buko. Pagkaraan ng hangin ay muling tumutuwid ang mga sanga, nagmamalaking dala rin ang kanyang kayamanan. Sino ang makasisiwata sa kanya sa pag-uko dahil sa kailangan ang gayon? (Noli, Kab. XXV)

"Hindi nga katapangan, kundi kapangahasan ang makilabang mag-isa sa lahat ng sa ngayo'y umiiral; walang makapipintas sa piloto na nagkakanlong sa unang bagyo ng siguwa. Ang pagyuko, kung dumadaan ang punglo, ay hindi karuwagan; ang masama'y ang harapin siya upang lumagpak at huwag nang muling magbangon."

Ang mahalagang aral na iyan ay tumutukoy sa mga paguusig at pagpapawalang-halaga sa Masoneria gaya ng pinatutunayan ng kasaysayan, at nasasaksihan pa hanggang ngayon at masasaksihan pa rin sa hinaharap. Ngu̍ni't kung ang Masoneria'y hindi nag-aankin ng sariling katangian sa pagkamahinahon at katiningang loob, sana'y naparamay na siya sa pagguho ng mga hinangaang bantayog, gawa ng mga banday na kamay ng kamangmangan, na pati na ng templo ni Salomon, "na niyari ng mga lalong bantug sa sining ay hindi iginalang at hindi ignalang ng kabangisan ng lakas.

Sa harap ng lalong malalaking sularin; sa harap ng mababangis na pag-usig, ang Masoneria'y lagi nang nagpakatatag at ang kanyang kinalasag ay ang kahinahunan na nagtuturong "itunton ang buhay at mga gawain alinsunod sa atas ng matuwid, at ginawang patakaran sa paghatol at pagpapasya sa mga bagay na may kinalaman sa ikaliligaya ngayon at sa haharapin.

Gaya ng hatol ni pilosopo Tasio, ang mason ay dapat na yumukod sa dagundong ng matuwid ng marahas na lakas, gaya ng ginawa ng punong rosal na iyon, upang pagkatapos ay muling tumayo nang buong pagwawagi na taglay rin ang kayamanang itinatanggol. At gaya ng sabi ni Pike, "ang hinahon ay totoong kailangan ng mga tao't ng mga bayan. Ang bayang may karapatan sa paglaya ay dapat magtaglay ng katalasan ng isip, pagwawari, pag-iingat, mga bagay na napapaloob sa salitang KAHINAHUNAN. Dapat maging mahinahon sa pagsasanggalang ng kanyang matuwid, mahinahon sa pakikipagtalo at matipid sa paggugol. Dapat maging matapang, bayani't mapagtiis sa kasaliwaan; matatag sa harap ng sakuna."

"Sa ibabaw ng lahat, ang mason ay dapat maging tapat, huwag pasupil sa malalakas at huwag hamakin ang mahihina."

"Ang kapangahasan, ang kawalang-matuwid, ang kakulangan ng kasiyahan at ang pagmamalabis sa kaginhawahan, at gayon din ang kawalang pag-asa't ang kalituhan sa harap ng kasaliwaan ay siyang sanhing nagpapahina't ng pagguho ng mga bayan."

(May Karugtong)