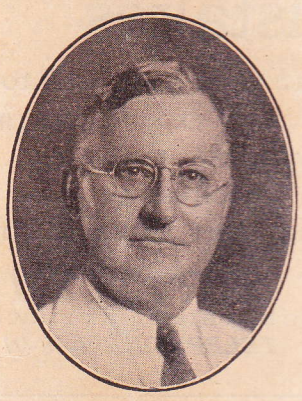
The Cable Tow

Vol. X Manila, P. I., February 1, 1933 No. 9

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



M. W. Bro. Stanton Youngberg
Grand Master, Grand Lodge of F. & A. M.
of the Philippine Islands

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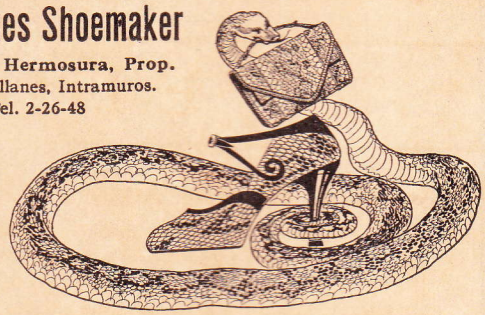
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THE CABLETOW

A Masonic Journal Published Monthly in English and Spanish by the Grand Lodge of Free and Accepted Masons of the Philippine Islands, in the Interest of Its Constituent Lodges

Managing Editor: LEO FISCHER, P. M.

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THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 105 Lodges (29 in city of Manila), with approximately 6,000 Master Masons. It is the only sovereign Grand Lodge in Asia and is universally recognized. Its territory, the Philippine Archipelago, has a land area of 114,400 square miles and a population of over 12 millions. The present elective Grand Officers are: Stanton Youngberg, Grand Master; Manuel Camus, Deputy Grand Master; Samuel R. Hawthorne, Senior Grand Warden; Conrado Benitez, Junior Grand Warden; Vicente Carmona, Grand Treasurer; Newton C. Comfort, Grand Secretary, and Edward M. Masterson, Grand Lecturer. Grand Lodge meets on the fourth Tuesday of January each year and transacts business in both English and Spanish.

Vol. X **February 1, 1933** **No. 9**

Editorial Section

Most Wor. Brother Antonio Gonzalez

Most Wor. Brother Antonio Gonzalez, on January 26, 1933, handed the Grand Gavel to his successor, thus ending a term of office that was remarkable indeed. It stands unsurpassed as regards the number of visitations made, the amount of work accomplished, and the sum total of effort and sacrifice made. Great good will, we are sure, result from most of the initiatives of our distinguished Brother. The CABLETOW is especially grateful for the splendid support it has received from Most Wor. Bro. Gonzalez, who enriched our Spanish section by monthly contributions that were greatly appreciated by our readers, and who helped us in many other ways to make the paper interesting. We hope we shall continue to receive articles from his facile pen, and we are sure that our youngest Past Grand Master will not go to sleep on his laurels but will continue to be one of the outstanding figures in Philippine Masonry.—*L. F.*

Most Worshipful Brother Stanton Youngberg

In Philippine Masonry, all eyes are expectantly turned towards the Grand East where a new Grand Master took his place on January 26th. Again a Brother well known for his culture and energy heads our Grand Lodge. That he is "adequate to the performance of so great and glorious an undertaking" no one doubts. His Brethren of the Grand Lodge will, we are sure, give him their full and hearty support; they began by electing a splendid corps of officers to work with him. We expect great things from Most Worshipful Brother Youngberg; but it is quite possible that like his brilliant predecessor, Most Wor. Bro. Gonzalez, he may exceed our fondest expectations. We wish our new Grand Master the best of luck and success.—*L. F.*

Two Masonic Biographies

We are very fortunate to be able to offer our readers in this issue articles on two eminent Masons. Biographies of the great men of the Craft are always instructive and inspiring and we are sure the Brethren will enjoy our offerings.

From New Jersey, Bro. Gilbert Patten Brown, well-known as an able and prolific writer, has sent us an article on Sir Walter Scott, whose tales thousands of the readers of the *Cabletow* must have enjoyed in their boyhood and may still enjoy in their majority. The professor has handled his subject ably and well.

Our own Wor. Brother Joseph F. Boomer's contribution, an article on Thomas S. Webb, will enlighten the Brethren on a Mason whose contributions to the ritual we are using in our Lodges are many and important. Wor. Bro. Boomer is a Masonic student as there are few in our midst; but he has always been exceedingly modest and has shunned the lime-light. His writings, which we have been publishing from time to time in our columns, certainly entitle him to a place of honor among Masonic authors.

Our most cordial thanks to both these Brethren!—*L. F.*

The Unfinished Building

Riding over the prairie in one of the western States of the Union some thirty-five years ago, the writer saw one day, half hidden by the grass, what seemed to be the ruins of a small town. In fact, it looked like a collection of nothing but foundations. Upon inquiry, it developed that it was indeed a town of foundations. A railroad line was to pass through that part of the prairie and speculators had bought land there at a very low figure and had begun to build on it when the company changed the route of the proposed line. The result was that the buildings were not completed and the foundations remained, a monument to a waste of effort and money. A Masonic Lodge resembles such an unfinished city when its members, as is so often the case, are satisfied with the ritualistic work they have received in Lodge and do nothing to perfect their Masonic education. The work a man receives in a Masonic Lodge is of great benefit to him; but it is not a complete course in Masonry—its possession merely qualifies him to exercise the rights of membership and to travel and visit other Lodges. It is but the groundwork, the foundation. Upon being made a Master Mason and leaving the care of his instructors, the young Craftsman has but set his foot upon the road to Masonic perfection, has but laid the foundation to his Masonic edifice. Should he stop and sit down,

contented with what he has obtained? Should he allow his work to remain without superstructure? Of course not; he should go on working and improving. While a Mason need not be instructed to the extent of knowing the history, traditions, jurisprudence, and symbolism of Freemasonry from A to Z, he should at least know enough about Masonry to defend it intelligently when it is attacked; at all events, he should penetrate deeply enough into its tenets and principles not to consider it a death benefit and insurance society and anything but what it really is, as some of our half-baked members unfortunately do.—*L. F.*

Times Change

We read that in the same hall in which in 1674 the States General of Holland branded Spinoza's works as being nothing but an atheistic production, the great philosopher's memory was publicly honored in a most solemn manner on September 5, 1932.

Times change, indeed. Not many centuries ago, any man whose ideas were more advanced than those of his surroundings and who uttered views that were not approved by the body of ecclesiastics who presumed to dictate to the people what their beliefs must be in matters of worship, was howled down, prosecuted and murdered as a heretic, atheist, and enemy of God and the human race. Not so long ago—in fact, less than two score years have elapsed since such conditions obtained here—a man who in these fair isles would have dared to publicly wear the insignia of Freemasonry and publish its tenets by word of mouth or in print would have suffered ostracism, imprisonment, banishment, torture, and, perhaps, death. But for some time past, chief executives of this country have expressed their pride in their Masonic membership and have joined in the gatherings of the Craft. Now the strongest props, the most conscientious and efficient men in our government are largely men who, because of their being Freemasons, would thirty-six years ago have been treated as the worst of criminals, as enemies of God and native land.

Tempi passati, as Francis Joseph of Austria said on one occasion. Past times, thank God, and may no retrogression, no folly or delinquency of Masonry or Masons, ever result in anything like a return of that dark and gloomy era!—*L. F.*

Unexpected Results

Uncle Sam needed more money to run his postal service, and to raise that money, he increased the postage on domestic letters from two cents to three. At first glance it would seem that the result should have been a 50% increase in the receipts from domestic letters; but it seems that instead of increasing, the receipts decreased. The Philippine Postal Service has announced that it will double the postage on domestic letters. Will that double receipts from that source, or what will happen? Perhaps there will be a repetition of the experience Uncle Sam had when he tried the same thing on the other side of the Pacific. A few years ago, a certain Lodge reduced its dues, for the reason, alleged by the sponsors of the movement, that the number of members in arrears showed that the dues were too high, and that the 25% reduction would help to remove that condition. Did it? Indeed it did not, as the great number of suspensions at the end of last year plainly showed. On the other hand, the disbursements of the Lodge for the year exceeded the receipts by several hundred pesos. Moreover, not very long after the adoption of the reduction in the dues, the Lodge, for reasons of economy, discontinued certain relief and donations. What would have happened if the dues had not been reduced? The number of suspensions would probably have been no greater than it has been; the Lodge would have a balanced budget, and the relief and donations mentioned would have continued. Lodges should go slowly about reducing their annual dues, because the results might be quite different from those expected.—*L. F.*

Editorial Comment and Correspondence

Our Condolence

Wor. Bro. A. A. Williamson, P. M. of Tupas Lodge No. 62, well known to the readers of the CABLETOW by a series of splendidly written articles which attracted much attention, has lost his wife who died at Seattle at the close of the year 1932. Mrs. Williamson was a daughter of Bishop McKimm of Tokyo. Wor. Bro. Williamson had just lost his position with the Proctor & Gamble Company, whose Cebu branch he had organized and was managing, when he suffered this additional blow. Our Brother left on January 4th for Seattle, to join the three children of the Williamsons who are at school in that city. Our sincere condolence!

A Letter from Vancouver

In a letter dated Vancouver, British Columbia, November 29, 1932, Bro. Gordon Harvey expresses his appreciation of the *Cabletow*. He says that "it is passed along from Brother to Brother until it eventually looks the worse for wear." He likes our not beating about the bush and not talking about what we have done. "Please continue in this strain—he asks. We all need it. Unless we do something worthwhile, we have no license to trade on our glorious past." This last is a good thought well expressed. Thank you, Brother Harvey!

Bro. Harvey also asks Brethren visiting Vancouver to look him up or let him know when they are coming. His address is 3587 Trinity Street, Vancouver, B. C.

The Philalethes Society

Bro. Cyrus Field Willard (621 West Ivy Street, San Diego, California), Secretary of the Philalethes Society, writes us that this international body composed of the leading Masonic writers and editors of the world has completed its preliminary work of organization. It has 40 Fellows and 50 Members, of whom 30 are Corresponding Members in different countries, leaving 20 Members in the United States who are helping financially with the work. The number of Fellows is limited to forty, selected from among the outstanding Masonic writers of the world. There is no limit to the number of corresponding members, who must be regular Master Masons and are required to pay a joining fee of $2.00 and $3.00 annual dues. The masterpieces published by the Fellows of the Society are printed in the *Square and Compass* of Denver, which is sent free to each member. The editor of the CABLETOW, Bro. Leo Fischer, has been honored by being selected as one of the forty Fellows and is representative of the Society for Asia.

Too Much Publicity?

M. W. Bro. Darrah, of the *Illinois Freemason*, has this to say of publicity in connection with Masonic matters:

It is believed that Freemasonry today is suffering from too much publicity. There are those who seem to hold to the idea that in order to draw members that many of the affairs of the fraternity should be shouted from the house top. This is all a serious mistake. The publicity which Freemasonry is making today does not by any means heighten its popularity, but on the contrary is making it commonplace. Men are ever ready to unite themselves with select organiza-

tions, but they always eschew those that pander to popularity. Making details of lodge affairs commonplace is not going to attract members.

Publicity has its advantages and disadvantages. Overdone, it is certainly harmful, very harmful, to Freemasonry. The golden mean is, we believe, the best policy in this as in other matters.

Shall We Shorten The Ritual?

There is no doubt that our Masonic ritual is by no means perfect, that parts of it are archaic, that there is much repetition, and that the lectures are too long. Bro. Jos. E. Morcombe, of *The Masonic World*, discusses the advisability of shortening the ritual in a manner that to us seems convincing, and we submit his remarks on the subject to our readers in order that they may draw their own conclusions. Here is what our learned Brother has to say:

The movement in the fraternity to bring about a shortening of the ritual seems to be gaining headway. Grand Masters are discussing it in their official communications. Committees are being appointed to consider its feasibility. Advocates dare mention it without fearing the charge that they are laying violent hands on the ark.

Of course it will take several decades to bring about the reform. Such a radical innovation as dropping a few archaic phrases and cutting out some of the meaningless redundancies cannot be accomplished without much heart-burning and anxious prayer. We are going to recognize the fact that we live in a vibrant, swift-moving age and the slow-going, leisurely tempo of the eighteenth century will not fit our mentality. There is a vast difference between the stage coach and the Twentieth Century Limited.

It may be rank heresy to say it, but it is true—there is nothing sacrosanct about the wording of the ritual. The wise old ritualists of the eighteenth century who formulated the ceremonies of our degrees left us a legacy of imperishable value in the symbolism, allegory and ethical teachings that make up the ritual of our Craft, but they were not—nor did they profess to be—divinely inspired writers of a holy scriptures, the language of which could not be altered without sacrilege. As a matter of history, the ritual has been changed again and again.

It is time to consider another readjustment to the needs of a new era. The query is raised, what could be changed? And the question is well put.

Why, to illustrate, do we ask the same questions five separate times in a certain degree? The questions are simple and direct, the answers are just as obvious. What good purpose is served by the re-iteration? Now, it is true, in addition to the obvious answers, there is an esoteric significance to the interrogations, beautiful and thought-provoking. But it is a safe bet that not one officer in a thousand has any idea that such a deeper meaning exists, let alone what it is—why not ask the questions once, or at most twice, and give the candidate at least a hint that there is a hidden meaning?

To illustrate once more,—the middle chamber lecture. Have you ever watched the look of blank astonishment come into the face of a young college graduate as he listens to the unfolding of the flat truisms about the five senses and the seven liberal arts and sciences? It is so palpably childish, sheer kindergarten stuff. We shall never forget the look of incredulity on the face of a young mathematician and architect as he was led through the long aisle or porch and was given a view of the mysteries of an ancient craft in the fine distinctions between Ionic and Corinthian and the profound differences among a line, a superfice, and a solid.

Then again—the wearisome recapitulation in the lecture of the third degree. It could be reduced one-half without sacrificing a single vital phrase.

The real objection to these puerilities and redundancies is that they take up time that might be more usefully, more profitably and more interestingly employed.

May we make it clear that our criticisms are not levelled at the ritual as a whole. Parts of it are the most beautiful and significant that can be found in the language. The shortened lecture of the first degree is eloquent and inspiring. The apron, twenty-four-inch gauge, gavel and trowel episodes are very lovely. The allegorical allusions at the outer and inner doors are incomparable. The second section of the third degree is powerfully dramatic and for sheer eloquence the opening admonition to the candidate and the Master's speech at the grave are unsurpassed.

Why not cut out the trivialities and in their place explain what is meant by the answer to the first question in the lecture to be learned relating to the first degree? In the second, instead of the balderdash about Tuscan and Doric, tell something about the Gothic, the one supreme achievement in architecture, the one distinctive contribution made by Operative Masonry to the art of the builder, starting with the erection of the cathedrals and leading up to the marvellous modern skyscrapers? The omission of any allusion to Gothic architecture in our ritual is one of the most astounding things in the history of Freemasonry.

In closing this brief discussion of the ritual, we may be permitted to state that the phraseology of the ritual is not and never has been a landmark in Masonry. To improve the ritual is not a violation of the admonition to resist the introduction of innovations. While there are certain traditional landmarks that are fundamental and that constitute the glory and distinctive character of the Craft, we must ever remember that Masonry is a progressive science, is a living thing, having within itself that life that increasingly adapts itself to the needs of each successive age.

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Stanton Youngberg has appointed Wor. Bros. John George (9), Marciano Sayoc (15), and Anastasio Uy Mochay (18), to act as Grand Lodge Committee for Visiting the Sick during the month of February, 1933.

Addresses Wanted

The addresses are wanted of Bro. Yu Yok Lin and Bro. Leñga, Pe Sy Leong. Please communicate the same to Bro. R. Ponce de León, Secretary, Mt. Kaladias Lodge No. 91, Dumaguete, Or. Negros.

Pieces of Architecture

Thomas Smith Webb, an Eminent Craftsman

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

Some one has said that the history of any country is told in the lives of its great men. A similar thing is true of institutions. Personalities make present-day institutions live and have determined the character of those which have been outgrown or discarded. Edward Everett had this fact in mind when he said:

"'To be cold and breathless, to feel not and to speak not, this is not the end of existence to the men who have breathed their spirit into the institutions of their country; who have stamped their characters upon the pillars of the age."

No one proceeds very far in a study of the institution of Freemasonry without being impressed with the fact that the Fraternity has developed by virtue of the eminent Craftsmen who have breathed their spirits into it from age to age and have stamped their characters upon its pillars.

Thomas Smith Webb, in some respects, was not one of the major figures of the Craft, but his is a personality of particular significance to those who practice American Rite Masonry and especially to American Royal Arch Masons, since he is called by some Masonic writers, the inventor and founder of American Rite Masonry. Certain it is that he was the father of the ritualism long followed in America, generally. One writer says of him that he was "the ablest Masonic ritualist of his day—the very prince of Masonic workmen." There is no room here to discuss the old controversy as to whether the rituals of Webb were merely the revamped rituals and lectures of the Scotch ritualist William Preston, abridged and adapted to conditions in America. It is enough to remember that Preston and Webb were for many years contemporaries and that the controversy did not arise until a considerable time after both were gone.

Brother Webb was not a prolific Masonic writer having produced but a single work, his Monitor, which has been called merely a syllabus to his lectures, and a few odes and anthems for his rituals, which possess high poetic merit. He was not a profound student of Masonic Philosophy, nor of Masonic symbolism. Indeed it is said that he was but little acquainted with the latter and concerned himself little or not at all with the former. As a matter of fact, Webb

was not a scholastic nor a literary man either by training or inclination. He was a business man and managed rather large affairs with success, at the same time that he was devoting himself to the development of Masonry.

Thomas Smith Webb was born October 13, 1771, of English parents, who settled in Boston, Massachusetts Colony, but a few years before his birth. His education consisted of a few years in the primitive public schools of the day where he gained an elementary knowledge of French and Latin. He was destined to the trade of a printer, the trade in which William Preston spent his life. After completing his apprenticeship, Webb removed to the town of Keene, New Hampshire, where at about the age of 21 he was made a Mason. The events of many of his subsequent years are not recorded. It is known that while at Keene, he worked at his trade and opened a bookstore. It is not known where or when he received the Royal Arch degrees. His first recorded activity therein dates from the year 1795 when he was living in Albany, N. Y., and engaged in establishing a Chapter and an Encampment. He appears to have assumed the rôle of Masonic teacher, immediately after entering the Fraternity. As early as 1797 he published at Albany what he called, *Freemason's Monitor;* or, *Illustrations of Masonry*, under the pen name of "A Royal Arch Mason." In the preface to this work Webb acknowledged that he had availed himself of Preston's work, as to the first three degrees, but says that he had rearranged the various sections of the lectures to conform better to the practice of American Masonry.

So well-known had Webb become among the Craft, by 1801, when he removed to Providence, Rhode Island, and engaged in the extensive manufacture of wall paper, that St. John's Lodge of Providence, at once appointed a committee to visit him and say that the Lodge, because of his extensive labors on behalf of the Craft, invited him to join. In fact he did become a member, and was immediately passed through the chairs, not only of that Lodge but of the Grand Lodge as well, so that, in 1813, he became Grand Master of Masons of Rhode Island.

In 1797, the same year in which Webb published his *Monitor*, on October 24, a convention of committees from a number of Chapters in New England and other Northern State went into session in Boston for the purpose of considering the advisability of establishing a Grand Chapter of Royal Arch Masons. Webb was made chairman of this convention. This convocation is of great interest to all American Rite Masons since it marks the point at which the Royal Arch degrees assumed separate organized existence. Prior to that time such degrees had been conferred in Lodges of Master Masons under what was known as a Lodge Warrant. Webb is, therefore, credited with having brought about the severing of the Royal Arch degrees from the jurisdiction of the symbolic degrees and the establishment of an independent organization. This convention addressed a circular to the Chapters of the United States on the matter of the formation of an organization of Royal Arch Masons which is believed to have been written by Webb. The Grand Chapter was organized in the early days of 1798 and Webb was chosen Grand Scribe. He was reelected the following year, at which time the organization took the title of General Grand Chapter. In 1806, Webb became General Grand King and, in 1816, he was made Deputy General Grand High Priest, which position he filled until his death in 1819.

In 1816 Webb visited the then West and organized many Chapters and Encampments; he, also, established Grand Chapters in Ohio and Kentucky. In 1819, he again started on a tour of the West but, on reaching Cleveland, Ohio, he suffered a stroke and passed away at the early age of 48 years. He was buried with Masonic honors, although his body was later removed to Providence, R. I., where it was again buried by the Grand Lodge of R. I.

Webb appears to have been a tireless teacher, an incessant worker and a strong partisan of the strict observance of the ritual. He was not a Masonic philosopher or mystic, but an organizer and drill master. He is rightly credited as the founder of the American Rite. Undoubtedly he was assisted greatly in his work by the spirit of the post-Revolutionary age in which he did his most effective teaching.

Why Sir Walter Scott Is So Beloved

By Professor Gilbert Patten Brown, M.S., D.D., LL.D., Englewood Cliffs, N. J.

We dedicate these lines to a genius whose name is recorded on the tablets of destiny and immortality, a native of the Land of Romance and Song. Like other sages given to the Muse, such as Burns, Byron, Steele, Pope, Paine, Chaucer, Goldsmith, Payne, Milton, and others, Sir Walter Scott was a member of the world's most ancient and democratic brotherhood, the Fraternity of Free and Accepted Masons.

It is not recorded that "Wise Men" sought the Star of his Nativity, nor that he formed any sort of religious sect, yet great was his mission among the children of man. We love him. He is with us yet and will be dear to the hearts of rational humans for centuries to come.

One hundred years ago on September 21st, last, the Wizard of the North laid down his pen. He was the greatest romancer that ever lived. Perhaps no writer save Shakespeare left so wide and splendorous a domain for the imagination to wander in. Scott's works are surcharged with health, gusto, magic and a chivalrous spirit, with not a phrase in them which is "morbid, petulant or base."

Perhaps that is why they are so eternally attractive to the high-minded and to youth, unspoiled and healthy.

It is difficult for most adults now to follow Sir Walter Scott on his devious path, for the world today is too much with us, and his tales are far too leisurely. Youth is the time to read Sir Walter, to know the Antiquary, Rob Roy, Edie Ochiltree, Effie Deans and to accompany Ivanhoe on his travels and jousts. Youth is the time to appreciate his lusty ballads and to be touched with the glamour of the moonlight on Ronan's Rill.

Scott's personages belong in the mental gallery of every educated person. His women are the noblest, as Ruskin said, in all literature, and his heroes are the most chivalrous. His novels are animated by a love of action, grace, beauty and a reverence of the ideals.

It is impossible to overestimate his influence, for Dumas, Hugo, Stevenson and a host of romancers were inspired by his genius. He seems old-fashioned now—more's the pity. But one soaked in Scott in youth can be little harmed by the vulgar and mephitic literature of this age, for he has had a healthy start.

The question comes to those of us who love romance and verse: does anyone read Sir Walter Scott nowadays? I knew one lady of a previous generation who could recite long passages from "*The Lady of the Lake*," and she was still old-fashioned enough to be unashamed of her enthusiasm for all of Scott's poetry.

Hugh Walpole is another admirer of the great writer; but it is principally as a novelist that he finds him worth while. He has taken the pains to edit a volume, called "*The Waverley Pageant*" (Harper's), which contains the best passages from the novels, and he has written critical introductions that make good reading in an era when a more flashy type of literature is the vogue.

He thinks that today certain questions must inevitably be asked. Was Scott an artist? Was Scott betrayed by snobbery? Was his business carelessness criminal? Did he love once, and once only? Has the great body of his work lost a salt and savor for this modern world?

Then he says:

"In the very asking of such questions we raise another question yet more pertinent. It is the common practice of today in literature to dig up all the corpses. We dig them up with a subconscious desire to prove ourselves as good as they. We are fond of declaring that we have been betrayed in the past by Victorian romanticism. An honest investigation is, I suppose, always worth while and great men are fair game, but there is always the danger (a danger well known to every novelist) that the evil that men do is always more easily made attractive than the good. Becky Sharp was child's play to Thackeray; Amelia defeated him. George Eliot rejoiced in Rosamond Vincy; she had to work her damnedest at Dorothea.

"But we may make at once this statement confidently about Sir Walter: that, when everything has been dug up, when he has been charged with loving a lord, with cheating at business, with despising his wife, with a Toryism that was puerile, with a love of old armour and a bad taste in bric-a-brac, with an inability to write an English prose, with historical inaccuracy, with novels that are fit only for children and pages—more boring than '*Rasselas*'—at the end of it all he rises serenely, apart and beyond, a great gentleman, a creative genius, a friend of anyone and everyone who seeks his company, a great man in every true sense of greatness."

The youth of today would probably sneer at Scott; but if they would take the pains to dip into his novels they would find many passages well worth pondering over. In "*Guy Mannering*," for instance, is this observation, casually thrown in:

"A lawyer without history or literature is a mechanic, a mere working mason; if he possesses some knowledge of these he may venture to call himself an architect."

Mr. Walpole says, with truth, that in the last hundred years the English novel has experienced profound change, and, at the same time, has not changed at all. He points out that "in the wider and deeper sense of the word *change* we cannot doubt but that both Swift and Sterne would find themselves quite at home in the creative world of a James Joyce and Aldous Huxley, and that Jane Austin would have no hesitation in claiming Virginia Woolf as a blood relation. On the surface, however, the development has been, it seems, tremendous, leading us—you would understand if you listened to many modern critics—from a crude, vital and lively chaos into one of the most conscious and polished arts. Not only conscious, but indeed self-conscious, for it is self-consciousness that affects the modern novel, self-consciousness that is responsible for its arts and graces, and also, beyond question, for its thinness and evanescence."

If we do not read Scott now, the loss is ours. Even Mr. Walpole has felt his influence and is doubtless proud of that fact. He claims that Scott is a novelist, rather than a historical novelist. He could have written a novel about prehistoric man or Mr. Shaw's Methuselah and laid it in Arnold Bennett's Five Towns or the heart of Kansas and have shown us the little prehistoric boys gambling for nuts or Mr. Shaw's Methuselah arguing over his washerman.

Mr. Walpole asks if there is better comedy anywhere than the scene at the post office in "*The Antiquary*." Here no question of time arises, for not telegraphy, nor motor, nor telephone have lessened the trouble at the heart of our impatience.

It is incredible that "*Guy Mannering*" should have been written in six weeks—in days before the typewriter was invented; and Mr. Walpole calls Scott a creative genius rather than a cautious, meticulous artist. It follows that much of this great volume of work accomplished will be found unequal in merit. It could not be otherwise.

This is a good book to keep on one's shelf. The selections have been made, it seems to me, with sound judgment; and the editor's running comments constitute not the least of the volume's value.

The Lodge of St. David No. 36, of Edinburgh, has the honor of having made the author of "The Lady of the Lake" a Mason. For it was on March 2, 1801, that he received all three degrees in this celebrated Lodge. His father, Walter Scott, Sr., was made a Mason in this Lodge years before the poet became of age. Scott's Masonry was of a high order. Scott is sleeping his last sleep, but the old Scottish Lodge is still in existence and is doing good work "at the old stand". It is in Scotland, it is said, that the purest of Freemasonry is to be found. If the time ever comes when youth no longer goes to Scott for wholesome inspiration to chivalry and courage and adults no longer turn to him from dull routine to lose themselves in the color and gayety of the Middle Ages, Sir Walter Scott's own history will survive as one of the finest stories of an unbreakable spirit in the annals of the English-speaking peoples. It is a story of almost unparalleled literary and scholarly success, yielding lavish returns of honor, homage and wealth, but always to the accompaniment of mishaps and disabilities which more than offset every success and imposed burdens so painful that they finally brought on their own anesthesia in the form of forgetfulness.

Scott began life as a crippled child too delicate for schooling but too active mentally to remain unlettered. By the time he was ten years old he was not only saturated with romantic traditions of his own native borderland but was something of an authority on the ballad literature on which he fed his romantic, hero-worshipping spirit. This pursuit of literary antiquities was never abandoned, but it never interfered with work or play, any more than his lameness interfered with an active outdoor life.

This faculty of doing everything that every one else did and at the same time doing three men's work in other fields, Scott retained until his health and memory betrayed him. He lived and entertained like one of his own feudal lairds, and while his guests seemed to have all of his time, he was functioning as estate manager, sheriff, publisher and court clerk and was turning out his long novels at the rate of two or three a year. The result of this was chronic illness in early middle age, so severe that it was impossible for him to sit up and write. By no means beaten, he then dictated his novels, "Ivanhoe" among them, punctuating his dictation with cries of pain. On top of this came bankruptcy and huge debts, for which he was not legally liable, but upon which he made payments by superhuman effort at the rate of $100,000 a year until paralysis and a succession of strokes slackened his pace, but did not stop him. It was a nervous collapse that brought with it the merciful delusion that all had been paid and gave Scott his first respite the year before he died.

Under these conditions were written the Waverley novels, so free from every suggestion of faltering courage or bitterness that Washington Irving wrote to Scott: "There is a genial sunshine about you that warms every creeping thing into heart and confidence." In this sentence alone is testimony to a victory of the spirit over outrageous fortune which no change in literary tastes and fashions can outmode.

A Newly Installed Master's Conception of Masonry

By Apolinario S. de Leon, W.M.,
Pampanga Lodge No. 48, San Fernando

Masonry is not a religion as erroneously believed by many. It is a universal brotherhood of men for voluntary service for good and never evil. Great moral and social virtues are inculcated in it. Beautiful thoughts and exalted

ideals fill our ritual and enrich our teachings, all aiming to make us of better service to our fellow-men and to God. In spite of this, Masonry is maligned; and Masons are persecuted and tortured, for no other reason than that Masonry brings light by which men may work and walk uprightly in their several stations before God and man. Maliciously or thru ignorance, Masons have often been pictured as dangerous persons and evildoers, incapable of good. Masonry, though inoffensive and defenseless, has existed from time immemorial, and will continue to exist for many generations to come. Its spirit of tolerance is unsurpassed. When attacked, it offers no defense nor retaliation. In silence, it continues on its onward march in the service of mankind, dispensing wisdom and truth.

No institution was ever built up on better principles or more solid foundations than Masonry:

Its foundations—Truth.
Its supports—Wisdom, strength and beauty.
Its tenets—Brotherly love, relief and truth.
Its cardinal virtues—Temperance, fortitude, prudence and justice.

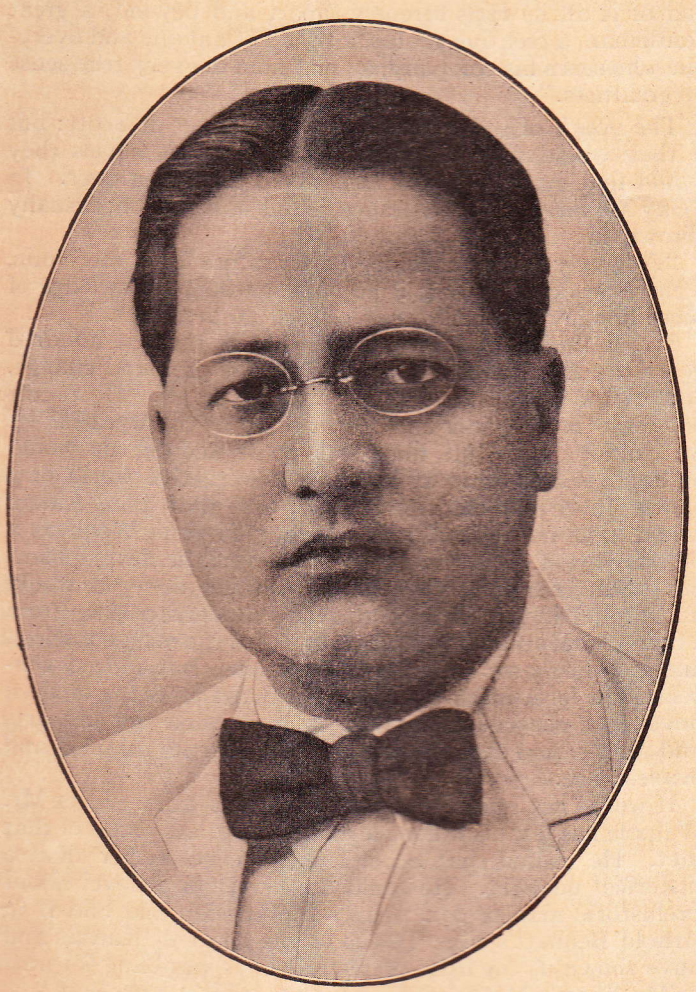
Its jewels—Friendship, morality and brotherly love, all based on the Fatherhood of God and the Brotherhood of man. It trains man to be a good citizen, loyal to the constituted authorities and obedient to the laws under which he lives. Its goal is to elevate both private and public life. Masonry, therefore, has been the determining factor in the destinies of nations. America is founded on masonic principles exemplified by a foremost Mason, Bro. George Washington, and his Masonic compeers. The liberty and freedom and consequent prosperity and happiness which we now enjoy, are the fruits of the labor and sacrifices of our Brethren, José Rizal, Andrés Bonifacio, Antonio Luna, M. H. del Pilar, Apolinario Mabini and others, many of whom were sacrificed on the altar of intolerance and fanaticism.

Religion divides people into sects and denominations; politics separates men into factions or parties; but Masonry unites all persons, regardless of nationality, race, color, religion or political creed. Masonry provides a common meeting ground for adverse political opinions and religious beliefs. It is the greatest enemy of fanaticism and ignorance; it opens our eyes and makes us see things as they are, and not as they are pictured to us, for Masonry is founded on truth, and truth is a divine attribute and the foundation of every virtue. Truth suppressed will sooner or later come out triumphant and proclaim its majesty.

Our Reading Table

The Strange Disappearance of William Morgan. By Thomas A. Knight. Macoy Publishing and Masonic Supply Company, 35 West 32nd Street, New York City, N. Y. $3.15, U. S. currency, postpaid. The disappearance of William Morgan, a dissolute character, a century ago was used to initiate the bitterest persecution Freemasonry has ever suffered in the United States. The story of this man, Morgan, whom certain Masons of Batavia, New York, were supposed to have murdered because he was about to publish an exposé of the three symbolic degrees of Freemasonry, is very interestingly told by Thomas A. Knight, who has made an exhaustive study of that incident and its consequences. The form adopted by the author makes the book most entertaining, and not only Masons, but non-Masons will find it interesting reading. Wor. Bro. J. Hugo Tatsch, in his fine foreword to this book, explains that the opposition against Freemasonry began at the close of the 18th century and did not come from the Roman Catholic element, but from narrow-minded protestants. The anti-Masonic propaganda, carried on by itinerant preachers, did its work insidiously, and the Morgan incident was the spark which set off the accumulated material. The opportunity was too favorable to be missed by the unscrupulous politicians of the day, who promptly poured oil on the fire, causing a conflagration that nearly wiped out Masonry in the United States. To be a Mason was to be a marked man in many States of the Union. A new party, named the Anti-Masonic Party, was organized, many Anti-Masons secured public offices, and the Anti-Masons swept the State of Vermont in the Presidential election of 1832. The country recovered but slowly from its madness, and it took many years until American Masonry regained its strength and vigor. The story of this persecution of Masonry ought to be especially interesting reading to those familiar with Masonic persecutions in the Philippines.

Our Youngest P. G. M.
M. W. Bro. Antonio González
1932-1933



For the work not the wage shall the mallet be wielded,
The chisel applied;
All wages like dust to the winds shall be yielded;
The work shall abide.

For the Master shall know by the work who hath done it.
And this is the sign:
True work hath the soul of the worker wrought on it
In deathless design.

—*Joseph F. Boomer.*

The Twenty-First Annual Communication of the Grand Lodge

The 21st Annual Communication of the Grand Lodge of the Philippine Islands was held in the Masonic Temple on the Escolta, Manila, on January 24th, 25th, and 26th, last. Much and important business was transacted during those three days, a brief account of which we shall endeavor to give, in the following lines:

The Communication was called to order at 4 p. m. by Rt. Wor. Deputy Grand Master Stanton Youngberg. First the Past Grand Masters were introduced and welcomed, then Most Wor. Bro. Antonio Gonzalez, who assumed the chair. The reception of the Grand Representatives was much more elaborate this year than in the past. Rt. Wor. Bro. Youngberg, who introduced them, said in each case a few words about the Grand Body represented or the Brother introduced. The fine address of welcome delivered by the M. W. Grand Master will be found on the front cover page (inside) of the present issue. Several Brother Masons from the branch of the "China Fleet Lodge of Instruction" on board His British Majesty's Ship *Kent* were introduced by Most Wor. Bro. George R. Harvey, Grand Representative of the United Grand Lodge of England, and were given an ovation. At 6 p. m., while the M. W. Grand Master was reading his Message, a distinguished and very welcome visitor was introduced in the person of Bro. Theodore Roosevelt, Governor-General of the Philippine Islands. Bro. Roosevelt spoke very feelingly and interestingly of his love for Masonry and of Matinecock Lodge No. 806, of Oyster Bay, New York, to which he belongs and of which his father, the late President Theodore Roosevelt, had also been a member. He received enthusiastic applause, and M. W. Bro. Teodoro M. Kalaw, P. G. M., expressed the appreciation of the Grand Lodge.

It was close to 8 p. m. when Most Wor. Bro. Antonio Gonzalez finished reading his Message, a splendid document written in the Spanish language. Dinner was then served in the Scottish Rite Hall, where the Brethren also viewed the interesting exhibition of Masonic documents, books, paraphernalia, furniture, pictures, etc., formed and arranged through the care of Bro. Eduardo L. Claudio, of Batangas Lodge No. 35.

In the evening session of January 24th, the Grand Treasurer, Grand Secretary, and Senior and Junior Grand Lecturers presented their reports which were referred to the proper Committees. A fine tribute to the Fraternal Dead was delivered by Most Wor. Bro. F. H. Stevens. The Grand Oration was then read by Most Wor. Bro. Joseph H. Schmidt, Grand Orator; it versed on the subject of intolerance, giving special attention to the Inquisition. The oration was ably written and well delivered and the Brethren showed their appreciation by prolonged applause. The evening session lasted until 11 p. m.

The afternoon session on the 25th was a very busy one, much business being transacted. Dinner, at about 8 p. m., was again served in the Scottish Rite Hall, the host being the Masonic Club of Manila. The election of Grand Officers was effected in the usual orderly manner and was completed about half an hour after midnight. A tableau of the new officers will be found below. The names on that list are a guaranty that the affairs of the Grand Lodge will be well taken care of during the year.

In the afternoon of the 26th, the Grand Lodge was busy for nearly four hours. One number of the program was the exemplification of the degree of Past Master or Installed Master in accordance with the ritual adopted by the Grand Lodge at this Communication. At 9 p. m, labor was resumed and the new Grand Officers were installed by Past Grand Master Seldon W. O'Brien, ably assisted by the retiring Grand Master, M. W. Bro. Antonio Gonzalez. After this impressive ceremony, a Past Grand Master's Jewel was presented to M. W. Bro. Antonio Gonzalez, M. W. Bro. George R. Harvey making the presentation in behalf of the Grand Lodge. The retiring Grand Master also received a present from High-Twelve Lodge No. 82, of which he is an honorary member, the presentation being made by Wor. Bro. Jesus Alvarez. Among the speeches of the evening were a fine inaugural address by Most Wor. Bro. Stanton Youngberg and addresses by M. W. Bros. Seldon W. O'Brien, Antonio Gonzalez, Vicente Carmona, and N. C. Comfort, and Rt. Wor. Bros. Manuel Camus, Samuel R. Hawthorne, and Conrado Benitez. Bro. Eduardo L. Claudio, S. W. of Batangas Lodge No. 35, then addressed the gathering on the subject of the Masonic objects exhibited in the Scottish Rite Hall, of which we shall give a separate account. He mentioned that these included a very valuable document, an unpublished Masonic poem entitled "Our Vows", in the handwriting of the late Most Wor. Bro. Robert Morris, P. G. M. of Masons of Kentucky and poet laureate of Freemasonry, which Rt. Wor. Bro. Samuel R. Hawthorne was donating to the Grand Lodge. At 11 p. m., the Grand Master closed the Grand Lodge in ample form and those present repaired to the Scottish Rite Hall for refreshments.

One of the outstanding features of the Annual Communication was the tribute paid to the members who were Masons under the Spanish régime when to be a Mason exposed a man to persecution which often ended in torture, banishment, imprisonment, or death. We feel that we cannot do justice to this subject in the present hurried account and shall endeavor to cover it adequately in our next number.

Among the business transacted by the Grand Lodge at this Annual Communication we shall mention the following:

Pursuant to recommendations of the M. W. Grand Master, made in his Message, the Grand Lodge resolved that the Grand Lodge Committee for Visiting the Sick, the Quarterly Conventions of Masonic District Inspectors, the Monthly Gatherings of Masons of Manila and vicinity, and the Master Masons' conferences in the provinces be continued; that the Grand Lodge continue to sponsor literary contests on Masonic subjects; that the Committee for the Accommodation of Visitors to Manila be made one of the Special Committees of the Grand Lodge; that the rituals used at public ceremonies be translated into the vernacular; that the proposed amendments relative to dual and plural membership and the abolition of local jurisdiction over candidates be referred to the Lodges and considered at the next Annual Communication; that Grand Lodge participate in the celebration of the 200th Anniversary of the Grand Lodge of Massachusetts; that the incoming Grand Master issue an edict requiring the reading of certain portions of the proceedings in open Lodge; that the Lodge officers prepare a program of Masonic instruction as part of the activities of the Lodge; that the publication of properly edited Lodge *bulletins* be encouraged; that the Masonic Manual or Handbook be printed; that the Grand Lodge do not join in the proposed Advisory Council on Masonic Matters in Northern China, and that a District Deputy Grand Master for China be appointed, with such powers and duties not incompatible with the provisions of

the Constitution as the Grand Master may confer and impose upon him.

On recommendation of the Committee on Correspondence, the Grand Lodge resolved to establish fraternal relations and exchange Grand Representatives with the Grand Lodge of Argentina; the Grand Lodge of Bahia (Brazil); the Grand Lodge of Minas Geraes (Brazil); the Grand Lodge of Para (Brazil); the Grand Lodge of Parahyba (Brazil); the Grand Lodge of Rio de Janeiro (Brazil); the Grand Lodge of Sao Paulo (Brazil); the Grand Lodge of Bolivia; the Grand Lodge of Honduras; the Grand Lodge of Nicaragua, and the Grand Lodge del Pacífico (Guaymas, Mexico). It resolved to withdraw fraternal recognition from the National Grand Lodge of Egypt and the Grand Orient of Brazil; and declined to establish fraternal relations with the Gran Logia Nacional Argentina de A. M. L. y A.; the Symbolic Grand Lodge of Uruguay, and the Grand Lodge of F. & A. M. of Denmark (founded in 1931). Action was postponed on the requests for recognition of the Grand Lodge of Ceara (Brazil); the Grand Lodge of Matto Grosso (Brazil); the Grand Lodge of Rio Grande do Sul (Porto Alegre, Brazil); the Gran Logia Unida "La Oriental Peninular," and the Grand Lodge of A. F. & A. M. of Palestine.

A charter was granted to Nanking Lodge, U. D., at Nanking, China.

The Constitution was amended (par. 169) in the sense of permitting the payment of the fees for the degrees in installments. It was further amended by modifying the provisions of the Uniform Code of By-Laws (Sec. 2, Art. VI) with reference to the compensation of the Secretary of the Lodge. It was amended, finally, (par. 50), by lumping the sum to be paid by each Master Mason on the roll of the Lodge and the CABLETOW quota, and making the total amount ₱3.00 per capita. This is a reduction from ₱3.70 (₱2.50 plus ₱1.20), paid by the Lodges for the year 1932.

A resolution was passed authorizing the Grand Master to remit certain unpaid portions of the Home Fund pledge of delinquent Lodges, under certain conditions.

A resolution was also passed requiring delinquent Lodges to pay their indebtedness to the Grand Lodge in four equal annual installments payable on or before June 30th of each year, beginning with 1933, or suffer the penalty provided.

Another resolution adopted provides for the manner of awarding the contract for printing the CABLETOW and sets aside one page for matter written in any of the native tongues.

The translation of the rituals for public ceremonies (installations, funerals, dedications of halls) was authorized.

Resolutions were adopted congratulating M. W. Bro. Quintin Paredes upon his recent designation as Acting Speaker of the House of Representatives and wishing M. W. Bro. Wenceslao Trinidad *bon voyage* and a speedy and complete recovery from his illness. Resolutions thanking the Masonic Temple Association, the official interpreter, and the Grand Secretary and Assistant Grand Secretary were likewise adopted.

The Grand Lodge of the Philippine Islands now has the following Grand Officers:

Stanton Youngberg (9).....*Grand Master*
Manuel Camus (8).....*Deputy Grand Master*
Samuel R. Hawthorne (1).....*Senior Grand Warden*
Conrado Benitez (4).....*Junior Grand Warden*
Vicente Carmona (22).....*Grand Treasurer*
Newton C. Comfort (3).....*Grand Secretary*
Edward M. Masterson (95).....*Senior Grand Lecturer*
Mariano Gonzalez (12).....*Junior Grand Lecturer*
Joseph F. Boomer (9).....*Grand Chaplain*
Quintin Paredes (86).....*Grand Orator*
Ramón Mendoza (57).....*Assistant Grand Secretary*
Columbus E. Piatt (3).....*Grand Marshal*
Ricardo Santos (80).....*Grand Standard Bearer*
John McFie, Jr. (6).....*Grand Sword Bearer*
Gregorio S. Narvaza (27).....*Grand Bible Bearer*
Teodorico Jimenez (31).....*Senior Grand Deacon*
José P. Guido (12).....*Junior Grand Deacon*
Juan O. Chioco (72).....*Senior Grand Steward*
Vicente Lopez (53).....*Junior Grand Steward*
Eugenio Padua (51).....*Grand Pursuivant*
Perfecto Feliciano (16).....*Grand Organist*
Críspulo Layoc (22).....*Grand Tiler*

British Brethren Meet in Manila

A meeting of the branch of the "China Fleet Lodge of Instruction" on board H.B.M.S. *Kent* was held at the Scottish Rite Hall of the Masonic Temple on the Escolta, Manila, on January 27th, last, at 8 p. m., for the purpose of rehearsing the Third Degree and transacting other business. As reported in our account of the Annual Communication in this issue, some of these British Brethren attended the afternoon session on January 24th; they were Bros. W. H. Campbell, of Lodge Canongate and Leith No. 5, S. C., at Canongate and Leith; V. S. Wilkie, St. Andrew No. 966, S. C., at Malta; W. Morley, United Brethren No. 1923, E. C., at Malta; F. C. Dear, St. Margaret's Hope No. 1184, S. C., at Rosyth; Ch. I. Jasper, Landport No. 1776, E. C., Portsmouth; T. H. Twine, White Ensign No. 4180, E. C.; S. T. Taylor, King's Navy No. 2901, E. C.; R. G. Cann, Hanslip Ward No. 3399, E. C.; W. McGuffick, United Brethren No. 1923, E. C., Malta; W. Woolanough, Bonnie Doon No. 611, S. C., Colombo, Ceylon.

Lodge News

Only Lodge news of more than usual interest will be published in this section, such as Grand Lodge visitations, special meetings with 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.

Cavite Lodge No. 2, Cavite, Cavite

The strength of the fraternal tie existing between Cavite Lodge No. 2 and Cosmos Lodge No. 8 was once more exemplified on Saturday, January 7, 1933, when two prominent members of the Lodge last named, Past Grand Master Joseph H. Schmidt, as installing officer, and Past Master Joachim W. Schilling, as Master of Ceremonies, installed the officers of Cavite Lodge for 1933. The installation was private. The tableau of officers of Cavite Lodge is now as follows: Frank DeHaven Jones, W.M.; Henry Chandler Presley, S.W.; Alva Oatis Corwin, J.W.; Francis Victor Guittard, Treasurer; Henry David Riley, P.M., Secretary; Henry Elijah Smith, P.M., Chaplain; John Arthur Cropper, P.M., Marshal; Arthur Robinson, P.M., Senior Deacon; Anthony John Lazar, Jr., Junior Deacon; Dave Abraham Liechty, S.S.; James Delbert Rorabough, J.S., and James Gunn Williamson, Tyler.

Corregidor Lodge No. 3, Manila

At its January Stated Meeting, Corregidor Lodge No. 3 installed officers, Most Wor. Bro. Geo. R. Harvey, P.G.M., acting as Installing Officer, and Most Wor. Bro. E. E. Elser, P.G.M., as Master of Ceremonies. The new officers of the Lodge are: Fred Gay Stewart, Worshipful Master; Joseph A. DeLude, Senior Warden; Robert N. Miller, Junior Warden; George B. Bradford, P.M., Treasurer; John M. Aaron, P.M., Secretary; Verne E. Miller, P.M., Chaplain; Harvey A. Bordner, P.M., Marshal; William Howard, Senior Deacon; Reuben Levy, Junior Deacon; Paul B. Crumpler, Senior Steward; Charles E. Becker, Junior Steward; Edwin N. Cooper, Organist, and Samuel H. Deebel, Tyler.

Bagumbayan Lodge No. 4, Manila

On Wednesday, January 11, 1933, Bagumbayan Lodge No. 4 held its January Stated Meeting and installed its officers for the year 1933. M. W. Bro. Francisco A. Delgado, P.G.M., did the installing, with Wor. Bro. F. Gonzalez-Sioco, another Past Master of the Lodge, assisting him as Master of Ceremonies. Illness prevented the attendance

of Bro. José I. Abuel, the Junior Warden-elect, and Bro. Florentino Cayco, the Brother appointed as Senior Deacon. A Past Master's jewel was given by the Lodge to Wor. Bro. Rufino Martinez, the outgoing Master, Wor. Bro. Francisco Santiago, P.M., making the presentation, with suitable words, to which Wor. Bro. Martinez responded. Addresses were delivered by Wor. Bros. F. Gonzalez-Sioco and Leo Fischer, and Most Wor. Bros. Francisco A. Delgado and Seldon W. O'Brien, and a message from Most Wor. Bro. Antonio Gonzalez, Grand Master, was read by Wor. Bro. Mariano Gonzalez (11). M. W. Bro. O'Brien's reference to the Bagumbayan Spirit was especially appreciated by the members of the Lodge. A buffet lunch was served after the meeting. The new officers of the Lodge are: Antonio S. Fernando, W.M.; Floro A. Santos, S. W.; José I. Abuel, J. W.; Lino Chaves, Treasurer; José A. de Kastro, P.M., Secretary; Cornelio C. Cruz, Marshal; Luis F. Reyes, Chaplain; Florentino Cayco, Senior Deacon; D. R. Onrubia, Junior Deacon; Mamerto Buenafé, Senior Steward; José G. Mendoza, Junior Steward, and José L. Ochoa, Tyler.

From Cosmos Lodge No. 8, Manila

The installation of Officers of Cosmos Lodge was held on Thursday, December 23rd. After the Lodge was duly opened, the Worshipful Master turned over the gavel to Most Worshipful Bro. William W. Larkin, Past Grand Master, who proceeded to install the Officers, elective and appointive. Wor. Brother Joachim W. Schilling, Past Master, assisted as Master of Ceremonies. Most Wor. Brother Joseph H. Schmidt, Past Grand Master, then presented a Past Master's jewel to the retiring Master, Wor. Brother Charles D. Boone. The new officers are: Richard E. Jamison, W.M.; C. Max Hasselmann, S.W.; Joseph H. MacDonald, J.W.; William J. Ellis, Treas.; Fred M. Holmes, P.M., Sec.; William N. Ray, Chaplain; William J. Ellis, Jr., Marshal; David Naftaly, S.D.; Bersford O. Seale, J.D.; Wesley B. Hall, S.S.; Clarence G. Huffmaster, J.S., and Judge H. Oswald, Tyler.

From St. John's Lodge No. 9, Manila

On December 16, 1932, a Special Meeting was held for the purpose of installing the officers of St. John's Lodge for the ensuing year. Most Wor. Bro. Seldon W. O'Brien, P.G.M., as Installing Officer, with the assistance of Wor. Bro. Joseph F. Boomer, as Master of Ceremonies, installed the following: Master, Louis F. Rothenhoefer; Senior Warden, David Innis; Junior Warden, Paul Martin Rasch; Treasurer, John George; Marshal, Eugene A. Rodier, P.M.; Senior Deacon, Glenn Percy Leonard; Junior Deacon, G. E. C. von Pelikan; Junior Steward, H. V. B. Elsner, and Tyler, Samuel H. Deebel. Wor. Bro. B. F. Jinks, Secretary-Elect, Wor. Bro. Ervin C. Ross, Chaplain-Elect, and Charles P. Jarman, Senior Steward, were unable to be present and will be installed at a later meeting. At the request of the Wor. Master, Wor. Bro. E. A. Rodier presented a Past Master's Jewel to Wor. Bro. John George, the retiring Master.

The Lodge was closed by the newly installed officers at 9:15 p. m., after which the majority of those present attended the installation of officers of Mayon Chapter No. 1, Order of Eastern Star.

From Iloilo Lodge No. 11, Iloilo

Iloilo Lodge No. 11 held its installation of officers for 1933 publicly in the beautiful Masonic Temple on Plaza de la Libertad, Iloilo, on Thursday, December 22, 1932. The Masonic District Inspector, Wor. Bro. Thomas N. Powell, and Masters and Past Masters, were received in due form, after which Wor. Bro. José Altavas, P.M., of Makawiwili Lodge No. 55, of Capiz, proceeded to install the officers, assisted by Wor. Bro. Mamerto Portillo, P. M. of Hamtik Lodge No. 76, of San José, Antique, as Master of Ceremonies. Various musical pieces were rendered; Wor. Bro. Timoteo Certeza, the newly installed Master, made an inaugural address, and a P. M. jewel and diploma were given by the Lodge to Wor. Bro. José L. Zerrudo, the retiring Master, Wor. Bro. Thomas N. Powell making the presentation. Refreshments were served after the ceremonies. The new officers of the Lodge are: Timoteo Certeza, W. M.; Amado F. Cortez, S. W.; Manuel Blanco, J. W.; Ricardo A. Luna, P.M., Treas.; Felipe Carbonilla, P.M., Sec.; Santiago Bernardo, P.M., Chaplain; Mariano Y. Yogore, Marshal; Felix G. Altura, Organist; Isidro Uy Villanueva, S. D.; Rafael G. Delfin, J. D.; Luis V. Tejada, S. S.; Eduardo Hibionada, J. S.; and José C. Medina, Tyler.

From Walana Lodge No. 13, Manila

The installation ceremonies of Walana Lodge No. 13, on January 2, 1933, in the Masonic Temple on the Escolta, included addresses by Wor. Bros. Eulogio Manlapit, the new Master; Bro. Esteban Diokno, the new Senior Warden; Bro. Casiano C. Lim, the new Junior Warden; Wor. Bro. Canuto S. Nadurata, the retiring Master, and finally, by Most Wor. Bro. Antonio Gonzalez, Grand Master, who, with officers and members of the Grand Lodge, made an official visitation on this occasion and installed the officers, assisted by Wor. Bro. Ramon Mendoza as Master of Ceremonies. The installation was private. Refreshments were served after the meeting. Wor. Bro. Nadurata was presented with a gold clasp for his P. M. jewel, Wor. Bro. Esteban Munariz (14) making the presentation.

The new officers of the Lodge are: Eulogio Manlapit, W. M.; Esteban Diokno, S. W.; Casiano C. Lim, J. W.; Rafael Araujo, Treas.; Dionisio F. Alejandro, Sec.; Pedro Marquines, Chaplain; Feliciano Cayetano, Marshal; Hermenegildo Estrella, S. D.; Gerónimo Gatmaitan, J. D.; Miguel S. Bilano, S. S.; Pacífico M. Cruz, J. S., and Nemesio Fernando, Tyler.

From Pilar Lodge No. 15, Imus, Cavite

Private installation of the Officers of Pilar Lodge No. 15, F. & A. M., was held on December 24, 1932, at 7:00 p. m. at its Hall, with Very Wor. Bro. Julian Balmaseda, Senior Grand Lecturer, as Installing Officer, and Wor. Bro. Felix Cajulis, Past Master of Primera Luz Filipina No. 69, as Master of Ceremonies. The following officers for the year 1933 were installed: Manuel de Leon, Master; Tiburcio Gayo, Senior Warden; Alfredo Saqui, Junior Warden; Mariano Dominguez, Treasurer; Meliton Darvin, Secretary; Wilfred R. Barnes, Chaplain; Pablo Tungol, Marshal; Bernardino Samson, Senior Deacon; Guillermo Tullao, Junior Deacon; José Sauler, Senior Steward; Jacinto Papa, Junior Steward; Esteban Dominguez, Organist, and Domingo Reyes, Tyler.

After the installation, the new Master delivered an impressive address and then introduced Wor. Bro. Teodorico A. Jimenez, Senior Grand Deacon, who made an interesting speech, before presenting the Past Master's Jewel to Wor. Bro. Marciano Sayoc, outgoing Master. After the latter had expressed his gratitude to the Brethren, impromptu remarks were made by Very Wor. Bro. Julian Balmaseda, Wor. Bro. Felix Cajulis, Wor. Bro. Joaquin García, Wor. Bro. Edward M. Masterson, and Wor. Bro. Zósimo Topacio. After Lodge was closed, the Brethren went to the residence of the Worshipful Master Manuel de Leon where refreshments were served.

From Banahaw Lodge No. 24, Atimonan, Tayabas

The installation of the officers of this Lodge for the Masonic year 1933 was held on December 17, 1932. At 6:00 o'clock in the evening, the Brethren gathered at the home of Bro. Diego Ortiz, where they enjoyed a supper prepared by Bro. and Mrs. Diego Ortiz.

The Brethren then proceeded to the Banahaw Lodge Temple, where the Lodge was opened on the Third Degree of Masonry at 8:05 o'clock, after which visitors were admitted to witness the public installation. Wor. Bros. Pedro P. Diaz and Vicente Aguilar Pareja, both Past Masters of this Lodge, acted as Installing Officer and Master of Ceremonies, respectively. Fine speeches delivered by Wor. Bros. Gregorio Orda, P. M., Pedro P. Diaz, P. M., and Vicente O. Orda, the new Master, made this event very impressive to Masons as well as to the profanes.

Dancing followed, and at intervals songs were rendered by Miss Rosario Caña and Benjamin and Luningning Diaz, children of Bro. P. Diaz. After refreshments, the presents on the Christmas Tree were distributed to the ladies and children.

From Balintawak Lodge No. 28, Gumaca, Tayabas

On the 14th of January, 1933, the Officers of Balintawak Lodge No. 28 for the year 1933 were publicly installed. Wor. Bro. Marciano Príncipe acted as installing officer and Wor. Bro. Romualdo Libranda as master of ceremonies. The new officers are: Wor. Bro. Felipe de Leon, Master; Bro. Hugo Cancio, S.W.; Bro. Lim Hap, J.W.; Wor. Bro. Eustacio Villafuerte, Treas.; Wor. Bro. Victoriano A. Tañafranca, Sec.; Bro. Teófilo Olivera, Chap.; Bro. Mariano Enriquez, Marshal; Bro. Marcos Amido, S.D.; Bro. Gregorio Valencerina, J.D.; Bro. Co King Hong, S.S.; Bro. Ramon Matriano, J.S., and Bro. Ysidro Blas, Tyler. An instructive address was delivered by Wor. Bro. Marciano Príncipe, a welcome address by Wor. Bro. Romualdo Libranda, and an inaugural address by Wor. Bro. Felipe de Leon. A ball and buffet lunch followed the ceremonies.

From Isarog Lodge No. 33, Naga, Camarines Sur

On Friday, January 13th, Isarog Lodge installed officers for the year 1933 as follows: Master, R. A. Serranzana; Senior Warden, William A. Cole; Junior Warden, Doroteo Federis; Treasurer, Dy Tian Chin; Secretary, Paulo Elisan; Chaplain, Felicísimo Capucao; Marshal, José T. Dy Liaco; Senior Deacon, Pet I. Vallejo; Junior Deacon, George Skibikin; Senior Steward, Vicente Tuason; Junior Steward, Antero Madrigal, and Tyler, Zeferino Arroyo, P.M.

After the installation, there was a dance in the new Masonic Temple erected during 1932 under the supervision of Worshipful Master Alexander Gordenker, on Calle Prieto. A buffet lunch was served after the affair, in which some 200 Masons and members of their families and visitors took part. Wor. Bro. M. Dy Liaco was installing officer, and Wor. Bro. C. M. Guysako, P.M., was master of ceremonies.

From Lincoln Lodge No. 34, Olongapo

A large number of Brethren of this Lodge made a trip to Balanga, Bataan, on January 21, 1933, to attend the installation of officers of Bataan Lodge No. 104. Leaving Olongapo at 1:20 p. m., they arrived in Balanga at 4:10 p. m., admiring the famous Bangal Zig-Zag on the way. The Bataan Brethren took their Olongapo friends for a visit to the Lamao Experimental Station which was most interesting and instructive. Leaving the station at 5:30 p. m., the party was back at Balanga at 6:30 p. m., enjoyed the hospitality of the Balanga Brethren

at dinner, and attended the installation of the officers after that. Wor. Bro. Silvestre R. Ganzon, the new Master, thanked the Lincoln Lodge Brothers heartily for their visit, to which Wor. Bro. Valeriano E. Abad, W. M. of Lincoln Lodge, responded most fittingly. The party arrived in Olongapo at 2:30 a. m. on the 22nd, much pleased with their journey and visit.

From Mabini Lodge No. 39, Aparri, Cagayan

The officers-elect and appointed for the year 1933 will be installed on Jan. 7, 1933. Wor. Bro. Angel Llanes, of Maktan Lodge No. 30, District Inspector of the Lodge, will act as Installing Officer and Bro. José Mojica, of Cabanatuan Lodge No. 53, as Master of Ceremonies. The ceremony will be public and will be followed by a ball. The new officers of the Lodge are: Andrés Collado, W. M.; Cecilio N. Ascaño, S. W.; Blas Villanueva, J. W.; Hermogenes Florentino, Treas.; Candido Valera, Sec.; Marcelino Buenavides, Chaplain; Lope Taguba, Marshal; Andrés Medina, S. D.; Antonio R. de Guzman, J. D.; Meliton Tomaneng, S. S.; Ignacio Chua Pit, J. S.; Ignacio Reyes, Tyler.

On December 12, 1932, Mabini Lodge No. 39 held a special meeting for the purpose of initiating Mr. Chua Yat Tang Kong Chiong. After labor, lunch was served in the sala of the Temple.

Wor. Bro. Angel Llanes, District Inspector of the Lodge, visited the Lodge at the last stated meeting, on December 10th.

From Makabugwas Lodge No. 47, Tacloban

Our active Brother Dominador Gallardo, of Tacloban, keeps us well supplied with news concerning Makabugwas Lodge No. 47. He informs us that the installation of officers of the Lodge was held on the evening of December 31st. With Wor. Bro. Eulalio Causing as Installing Officer and Wor. Bro. Adolfo Aldaba as Master of Ceremonies, the following Brethren were inducted into their respective offices and stations: Wayne Gray, Master; Alberto Santacruz, S. W.; Pio Advincula, J. W.; Benedicto Cunanan, Treas.; Fidel Fernandez, P.M., Secty.; Mauro Rodriguez, P. M., Chaplain; Policarpo Sicoy, S. D.; José Mendoza, J. D.; and Federico V. Larraga, P. M., Tyler. Wor. Bro. Wayne Gray closed the Lodge after delivering a short speech outlining his program work for the year.

Bro. Gallardo also speaks of the activities of the Goat Club and describes a meeting of the Club on January 2, 1933, in honor of Miss Maria E. Larraga, the *Free Press* "Miss Philippines," In the editorial column of our January number, we said a few words in praise of Miss Larraga's generosity toward the Masonic Hospital for Crippled Children and remarked that her example was well worthy of emulation. Evidently our Samar Brethren were of the same opinion, because at the Goat Club meeting mentioned, a collection was taken up for the Masonic Hospital for Crippled Children and a goodly sum was raised. Mr. Fortunato de Veyra, principal of the Leyte High School, made a very instructive and interesting address on the education of the struggling working man, the common *tao*. Miss Larraga was made an adopted daughter of the Goat Club.

The Goat Club also tendered a fraternal banquet to Bro. K. L. Kwong, of Amity Lodge No. 106, when he visited Tacloban on the good-will tour of the Philippines which he was making in his official capacity as Consul General of China in the Philippines. Bro. Kwong presented the Club with a fine incense burner which will be preserved in the museum of Makabugwas Lodge.

From Pampanga Lodge No. 48, San Fernando

The installation of the Officers of Pampanga Lodge No. 48, F. & A. M., for the present masonic year took place on the evening of January 14th, Wor. Bros. José Gutiérrez David and Felix B. Bautista acting as installing officer and master of ceremonies, respectively. The occasion was honored by the presence of Most Wor. Bro. Wenceslao Trinidad, P.G.M., Inspector for the 6th District. After the ceremonies of installation, the Master-elect delivered a very instructive address.

From Pintong-Bato Lodge No. 51, Bacoor

With Very Wor. Bro. Julian C. Balmaseda as installing officer and Wor. Bro. Felix Cajulis as master of ceremonies, Pintong-Bato Lodge No. 51 installed its new officers at a meeting held in its temple at Bacoor on December 29, 1932, to which all Masons and their families had been invited. Addresses were made by the newly installed Master and Wardens, the installing officer and master of ceremonies, and Wor. Bro. Higino de Guia. Wor. Bro. Eugenio de Padua, on behalf of the Lodge, pinned the P. M. jewel on the breast of the retiring Master, Wor. Bro. Florentino B. Bautista. Refreshments were served. The tableau of officers for 1933 is as follows: Wor. Master, Simon N. Reyes; Sen. Warden, Teopisto C. Batungbacal; Jun. Warden, Marcelo Perez; Treasurer, Francisco Gaudier, P. M.; Secretary, Honorio R. Cuevas, P. M.; Chaplain, Teodorico B. Bayas; Marshal, Severo E. Barrios; Sen. Deacon, Tirso Bautista; Jun. Deacon, Francisco Catalan; Sen. Steward, Sotero Bautista; Jun. Steward, Tomas Eusebio; Organist, Nicolas Sumayo, and Tyler, Justo Crisologo.

From Makawiwili Lodge No. 55, Capiz

The officers-elect and appointed of Makawiwili Lodge No. 55 were installed on January 14, 1933, at the Mrs. Francisco Lim Building in Calivo, Capiz. Wor. Bros. Ceferino Sevilla and Salvador Villarruz acted as Installing Officer and Master of Ceremonies, respectively. The P. M. jewel was presented to Wor. Bro. Felix G. Martirez, the retiring Master, by Wor. Bro. Fortunato Acuña. Music by an orchestra and vocal solos were rendered, and addresses were made by the newly installed Master and the outgoing Master. A ball and banquet followed the ceremonies. The officers who will serve Makawiwili Lodge during the year 1933 are: Frederick W. Meyer, Master; Rufo Arcenas, Senior Warden; Ildefonso D. Jimenez, Junior Warden; Gregorio Orosco, Treasurer; Carlos Quimpo, Secretary; Gabriel K. Hernandez, Chaplain; Policarpo de la Fuente, Marshal; Fortunato Acuña, P.M., Organist; Melecio Palma, Senior Deacon; Diosdado Delfin, Junior Deacon; Yu Jek Tiong, Senior Steward; Ricardo Alba, Junior Steward, and Lee Liong, Tyler.

From Pangasinan Lodge No. 56, Dagupan

On January 14, 1933, Pangasinan Lodge No. 56 initiated Messrs. Primitivo Israel, Domingo Cabali, and Felipe Navalona Peralta and installed its officers for 1933. Wor. Bro. Rafael M. Llorente acted as installing officer and Wor. Bro. Benito Pañgilinan (7) as master of ceremonies. The P.M.'s Jewel was given by Wor. Bro. Andrés Filoteo (85). Addresses were made by Wor. Bro. Francisco Aquino, incoming Master and Wor. Bro. Emeterio de los Santos, outgoing Master. Brief but constructive remarks were made by the Inspector of the Lodge, Wor. Bro. William H. Reese (67). The Wor. Master called the lodge from labor to refreshment and all were invited to the Banquet. The lodge was closed ay 9:40 p. m. The following are the new officers of the Lodge: Francisco Aquino, Master; Gregorio P. Domagas, Senior Warden; Pío U. Reyes, Junior Warden; Inocencio de Guzman, Treasurer; Luis S. Vallejos, Secretary; Gerardo Evangelista, Marshal; Gregorio Gaherlan, Chaplain; Sixto F. Tandoc, Senior Deacon; Mariano Ereso, Junior Deacon; Eulogio C. Valdezco, Senior Steward; Juan P. Vistro, Junior Steward; Vicente Macasieb, Auditor; Mauricio Origines, Orator; Aurelio Mendoza, Librarian; Perfecto N. Cendaña, Organist; Julio Goyena, Tyler.

From Labong Lodge No. 59, Malabon

On January 5th, 1933, Most Worshipful Grand Master Antonio Gonzalez made an official visitation to Labong Lodge No. 59 on the occasion of the installation of its new Officers.

Worshipful Brothers Andrés Filoteo and José L. Intal acted as installing officer and master of ceremonies, respectively.

The following officers were duly installed: Master, Vicente Quijano; Senior Warden, Generoso Jiongco; Junior Warden, Filomeno Santiago; Treasurer, Amado Jacinto, P.M.; Secretary, Julian Sogueco, P.M.; Chaplain, Irineo C. de Vega, P.M.; Marshal, Angel C. Lázaro, P.M.; Senior Deacon, Genaro Tan Torres, P.M.; Junior Deacon, Guillermo Romero; Senior Steward, Cándido Perez; Junior Steward, Filemon de Guzman; Tyler, Victoriano Reyes. After the installation ceremonies, Worshipful Brothers Julian Sogueco, Amado Jacinto, Diego A. Rosario, Julian C. Balmaseda, Ramón Mendoza, and Genaro Tan Torres made instructive addresses and the Most Worshipful Grand Master Antonio González delivered one of his brilliant orations.

From Makiling Lodge No. 72, Calamba

Members of Makiling No. 72, together with their families and friends, witnessed the solemn installation of their officers for 1933, held in the lodge hall in Calamba, Laguna, January 7, 1933. Most Worshipful Bro. Antonio González, Grand Master, was the Installing Officer and was assisted by Wor. Bro. Andrés Filoteo, who acted as Master of Ceremonies. The list of officers installed follows: Master, Roberto A. Ruiz; Senior Warden, John T. Farley; Junior Warden, Engracio L. Valmonte; Treasurer, Cayetano R. Jacinto; Secretary, Cesario Dalmacio, P.M.; Chaplain, Felix A. Javier; Marshal, Artemio L. Rocamora; Senior Deacon, Fernando M. Marquez; Junior Deacon, Macario R. Abad; Senior Steward, Bernardo Miclat; Junior Steward, Andrés Taccad; Tyler, Lorenzo García.

The program for the evening was as follows:

1. Music
2. Remarks by the outgoing Master—Wor. Bro. Juan O. Chioco
3. Song with piano accompaniment—Miss Cándida Filoteo
4. Awarding of Prizes to four deserving members, as selected by a committee of Past Masters—Presentation of prizes by Wor. Bro. Apolonio Carpena
5. Presentation of Past Master's Jewel to Wor. Bro. Cesario Dalmacio—By Wor. Bro. Juan Muñoz
6. Presentation of Past Master's Diploma to Wor. Bro. Juan O. Chioco—By Most Wor. Bro. Antonio González, Grand Master
7. Speech by the incoming Master—Wor. Bro. Roberto A. Ruiz
8. Song with piano accompaniment—Miss Primitiva Francisco
9. Closing Remarks—Most Wor. Bro. Antonio Gonzalez, Grand Master
10. Music

BALL AND REFRESHMENT

From Plaridel Lodge No. 74, Calauag, Tayabas

On December 23rd, last, Plaridel Lodge installed its officers for 1933,

with District Inspector Wor. Bro. José Velez Martinez as Installing Officer and Wor. Bro. Arcadio V. Veracruz as Master of Ceremonies. The newly installed officers are: Esperidion Arguelles, W. M.; Gregorio Orlands, S. W.; Isaias Gumban, J. W.; Fortunato Alcantara, Treas.; Victorio L. Jorvina, Sec.; Julian Cantillana, Chaplain; Jesus Folloso, S. D.; Sofio Villanueva, J. D.; Luis Batica, Marshal; Julio Largado, S. S.; Perfecto Salvo, J. S., and Simplicio Estrada, Tyler.

The installation was public and there was a good attendance, in spite of the heavy rain which poured the whole night.

Addresses were delivered by Wor. Bros. E. Arguelles and José V. Martinez.

Refreshments were served after the ceremonies.

From Kasilawan Lodge No. 77, Manila

The installation of officers of Kasilawan Lodge for 1933 took place in public on Wednesday evening, December 28th, in the Riverside Hall of the Masonic Temple, Escolta. Most Worshipful Brother Antonio Gonzalez, Grand Master of Masons of the Philippine Islands, accompanied by Grand Lodge Officers and Members, made an official visitation to the Lodge. Wor. Bro. Delfin C. Medel acted as Installing Officer and Wor. Bro. José J. de Guzman as Master of Ceremonies. The officers installed were: Master, Santiago Salvador; Senior Warden, Juan S. Velasquez; Junior Warden, Elias Ibañez; Treasurer, Alejandro E. Sison; Secretary, Manuel M. Agbulos; Chaplain, Leoncio Pallorina; Marshal, Luis de los Santos; Senior Deacon, Manuel M. Lauchengco; Junior Deacon, Francisco Ancheta; Senior Steward, Quintin San Miguel; Junior Steward, Manuel B. Espinosa; Tyler, Mariano I. Guzman. The newly installed Master delivered a fine address. The retiring Master, Wor. Bro. Braulio M. Epino, received a P. M. jewel and diploma, the former being presented, on behalf of the Lodge, by Wor. Bro. José F. Fetalvero, and the latter by Wor. Bro. José A. de Kastro (4). Addresses were made by Very Rev. Bro. Aurelio D. Rosario, Very Wor. Bro. Edward M. Masterson, and Most Wor. Bro. Antonio Gonzalez. There was a program of instrumental and vocal music and a recitation by Very Wor. Bro. A. D. Rosario. Refreshments were served in the roof garden of the Temple.

From Acacia Lodge No. 78, Iloilo

On Friday, December 30, 1932, at the Masonic Temple of the city of Iloilo, Acacia Lodge No. 78 installed its officers for the year 1933, throwing open its doors to Master Masons only. The outgoing Master, Wor. Bro. Lorenzo P. Porras, installed the new officers, while Wor. Bro. José L. Zerrudo, P.M. of Iloilo Lodge No. 11, assisted him as Master of Ceremonies. The P. M. jewel was presented by Wor. Bro. Pablo Nava, P.M. of Iloilo Lodge No. 11. The following-named Brethren will serve Acacia Lodge as officers during the year 1933: Master, Alva J. Hill; Senior Warden, Homobono A. Aguiling; Junior Warden, Conrado Santiago; Treasurer, Serafin de la Cruz; Secretary, Fernando Ramirez, P.M.; Chaplain, Pablo Oro; Marshal, Harrison W. Lewis; Organist, José Ma. Garcia; Senior Deacon, Francisco S. Hortillas; Junior Deacon, Mariano Basa; Senior Steward, Pedro Benedicto; Junior Steward, Praxedes Magalona, and Tyler, Eusebio Sonalan.

From Dagohoy Lodge No. 84, Tagbilaran, Bohol

Saturday, January 14, 1933, witnessed the installation of the officers of Dagohoy Lodge for the year 1933, which took place at 8 p. m. in the Provincial High School building at Tagbilaran. Wor. Bro. Hch. Gasser, of Maktan Lodge No. 30, installed the officers, with Wor. Bro. German Yap acting as Master of Ceremonies. Addresses were delivered by Wor. Bro. Bernardo Palma, the newly installed Master, and Wor. Bro. Valeriano Segura, who presented the P. M. jewel to Wor. Bro. Emilio Buenaventura, Jr., the retiring Master. A ball and buffet lunch followed the installation ceremonies which were public. The tableau of officers of Dagohoy Lodge is as follows: Bernardo Palma, Master; Macario Sañiel, Senior Warden; Claudio Butalid, Junior Warden; Yap Son Leon, Treasurer; Catalino Castillo, Secretary; Bernardo O. Salazar, Chaplain; Luciano Borja, Marshal; Anacleto Sevilla, Senior Deacon; Remigio C. Ramirez, Junior Deacon; Arturo Fortich, Senior Steward, Vicente Alferez, Junior Steward, and Alejandro Cadorna, Tyler.

From Mt. Kaladias Lodge No. 91, Dumaguete

The Lodge officers for 1933 were formally and publicly installed at the Provincial Capitol on January 7, 1933, at 8:00 p. m. Wor. Bro. J. Paraiso, the outgoing Master, was the installing officer and Wor. Bro. G. Almazan, P.M., was the master of ceremonies. After the installation, Wor. Bro. J. W. Chapman, the new Master, delivered an address; Very Wor. Bro. C. V. Powers gave a lecture; and Bro. R. Brown presented a Past Master's Jewel to Wor. Bro. J. Paraiso. The public was evidently much impressed with the ceremonies and many gained a better appreciation of the aims and principles of the Craft.

From Service Lodge No. 95, Manila

One of the most interesting meetings of the year took place at Plaridel Temple, on December 10, 1932, when Service Lodge entertained the Masonic Brethren of the Asiatic Fleet at a Welcome Home Reception, the fleet having recently returned to Manila from China.

Wor. Bro. Robinson, Master of Cavite Lodge No. 2, acting as Senior Deacon, introduced the Brethren and escorted them to chairs provided for them. Wor. Bro. Masterson delivered an address of welcome. Response by Bro. Charles Harding and Bro. Oscar Urquhart. After the meeting, elaborate refreshments was served on the lawn adjacent to the Social Hall.

Another meeting of interest was that held on December 26, 1932, for the purpose of installing the Officers for the ensuing Masonic Year. The Most Worshipful Grand Master himself, assisted by Wor. Bro. José P. Guido, of Nilad Lodge No. 12, as Master of Ceremonies, installed the officers, viz., Worshipful Master, Edward Masterson; Senior Warden, George William Edgar; Junior Warden, Oscar Urquhart; Treasurer, Johannes Hoebee; Secretary, Charles Alfred Caron; Marshal, Byron E. Clark; Librarian, Allyn S. Norton; Historian, William Carl Hazell; Senior Deacon, Ulysses Sam Nero; Junior Deacon, Arthur Earl Moorhead; Senior Steward, Charles F. Hatfield; Junior Steward, George Katz, and Tyler, Philip Sintzenich. Wor. Bro. Miguel Bonifacio presented the Past Master's Jewel to Wor. Bro. Masterson, and Bro. Edward Haines Brady presented the Past Master's Apron. The following Brethren were called upon to address the lodge and responded: Wor. Bro. José P. Guido, Wor. Bro. Miguel Bonifacio, Bro. Edward Haines Brady, Wor. Bro. Julian C. Balmaseda, Wor. Bro. Keys, Wor. Bro. A. Rosario, and Most Worshipful Bro. Antonio Gonzalez, Grand Master. After the lodge was closed, the Brethren proceeded to the social hall below where refreshments were enjoyed by all present.

From Isagani Lodge No. 96, Moncada, Tarlac

On the evening of January 7th, Isagani Lodge No. 96 installed the following officers for the Masonic year 1933: W. M., Sixto Guiang; S. W., Eugenio G. Villanos; J. W., Teodoro M. Lising; Treas., Clemente Terso; Sec., Arcadio Evangelista; Chap., Silvino Isla; S. D., Julian Esteban; J. D., Pedro Lorenzo; S. S., Francisco C. Domingo, and Tyler, Esteban Alberto. Wor. Bro. José Rivera was Installing Officer and Wor. Bro. José Intal, Master of Ceremonies. The ceremony was well attended by members and their immediate families and friends. After the installation, speeches were made by Bro. Alfonso A. Pablo, Wor. Bro. Sisenando Palarca, Bro. Eugenio G. Villanos, Bro. Teodoro M. Lising, Wor. Bro. Clemente Terso, Wor. Bro. Arcadio Evangelista, Wor. Bro. Silvino Isla, Wor. Bro. José Peng (District Inspector), and Worshipful Master Sixto Guiang.

From Mount Huraw Lodge No. 98, Catbalogan, Samar

In the evening of November 25th, last, Mount Huraw Lodge gave a reception and banquet to Bro. K. L. Kwong, of Amity Lodge No. 106, Shanghai, China, who was visiting Catbalogan on his good-will tour of the Islands in his capacity as Consul-General of China in the Philippines. There was a good attendance and Bro. Kwong was highly pleased to find Masons and be the recipient of their hospitality in such a remote part of the Islands.

From Palawan Lodge No. 99, Puerto Princesa, Palawan

Palawan Lodge elected officers for 1933 at the Annual Meeting and installed them privately on December 27, 1932, Bro. Guillermo Peralta, of Modestia-Liwayway Lodge No. 81, acting as Installing Officer, and Bro. Pedro Lim, of Maguindanaw No. 40, as Master of Ceremonies. The new officers of the Lodge are: Valentin Macasaet, W. M.; P. D. Dellosa, S. W.; José Dabuit, J. W.; Baltazar Oaman, Treas.; Gaudencio E. Abordo, Sec.: Ramon Ruffy, Chaplain; Frederick Fexer, Marshal; Gregorio Solis, S. D.; P. K. Seng, J. D.; Joaquin Velarde, S. S.; Y. Minakawa, J. S.; Nicolas Alivio, Tyler.

From Keystone Lodge No. 100, Corregidor

On Thursday evening, January 12th, 1933, Keystone Lodge No. 100 installed its officers for the Masonic year 1933, Rev. Bro. Aurelio D. Rosario, Grand Chaplain, acting as installing officer, and Wor. Bro. Alejandro N. Dinglas as master of ceremonies. The following officers were installed: Juan Banaga, W.M.; Porfirio Tijing, S.W.; Inocencio G. Sigua, J.W.; Macario Odiamar, Treas.; Federico E. Palma, P.M., Sec.; Castor Viray, Chaplain; Esteban Castillo, Marshal; Cecilio Munar, S.D.; Modesto Mendoza, J.D.; Nicolas J. Padilla, S.S.; Manuel Vales, J.S.; Agustin Sanchez, Tyler. After the installation ceremonies the newly installed Master made a fine inaugural address. Wor. Bro. George R. Wingate, P.M. and Master of Island Lodge No. 5, then presented a Past Master's jewel to Wor. Bro. Amado Esleta, the outgoing Master. Addresses were also made by Wor. Bro. James M. Covington, P.M., and Bro. Lochridge L. Key, of Island Lodge No. 5, and Wor. Bro. K. D. Krebs, P.M., Minerva Lodge No. 41. After labor, refreshments were served.

From Bud Daho Lodge No. 102, Jolo, Sulu

With Wor. Bro. Lucio Abia as Installing Officer and Bro. F. R. Escudero as Master of Ceremonies, Bud Daho Lodge installed officers

in the hall of the South Seas Club, Jolo, on December 31, 1932. About 300 persons attended, the ceremonies being public. Bro. Melecio Fabro, Junior Warden-elect, was absent in Manila. A past master's apron and jewel were presented by Wor. Bro. A. Villanueva to Wor. Bro. F. R. Escudero, the outgoing Master, on behalf of the Lodge. Wor. Bro. W. J. Real was presented with a past master's apron, in recognition of his coöperation with the officers, also by Wor. Bro. Escudero. Wor. Bro. A. Villanueva delivered a short address on Masonry. The installation was followed by a dance. The new officers of the Lodge are: A. Villanueva, W. M.; Manuel Escudero, S. W.; Melecio Fabros, J. W.; A. de los Reyes, Treas.; Carlos M. Escio, Sec.; Luciano Abia, Chaplain; A. F. Bana, Marshal; E. Non, S. D.; F. Casimiro, J. D.; Marcelo D. Domingo S. S.; Emilio Escudero, J. S.; B. S. Viray, Tyler.

Personals

Items for publication in this column should be submitted not later than the 20th of the month. Secretaries sending personals for publication should omit congratulations, thanks, and matter suited for a Lodge bulletin, but not for a paper going to all the Masons of the Islands. Stale news and items of exclusively local interest will not be published. Report births, serious illness, and deaths in immediate family of Masons, marriages, promotions, changes of station or occupation, honors, letters from absent Brethren with greetings, trips abroad, and similar news. Secretaries of Lodge publishing bulletins should send the latter to the CABLETOW *immediately upon publication, or make an extra copy of the personals when preparing the bulletin for the printer and send it to the* CABLETOW.—*L.F. Editor.*

Manila No. 1.—Bro. Robert E. Hall is now permanently located at Kerrville, Texas, where he has established himself in the tea business.

Bro. Wm. T. McKelvey, captain, U. S. Army, is permanently located at Washington, D.C.

Bro. Barney L. Meeden, at Albrook Field, Canal Zone, has been stationed in the Canal Zone for 2½ years and expects reassignment to some post in the United States.

Bro. J. C. Thomas has retired from the U. S. Army and gives his address as Major Joseph C. Thomas (Rtd.), 5323 Estates Drive, Oakland, Calif.

Bro. Robert W. Hart left for station in the United States in January.

Bros. J. R. Bowles, Fort Sam Houston, Texas; Carleton Burgess, Fort Clark, Texas, and Michael C. Regan, Califon, N. J., have been heard from recently.

Bro. (Dr.) G. I. Cullen, for many years in charge of the Mission Hospital at Iloilo, is in St. Paul's Hospital, Manila, suffering from pernicious anemia.

Bro. (Justice) James Ostrand is in the Sternberg General Hospital, recovering from an operation.

Cavite No. 2.—The following-named Brethren may now be reached through the Manila post-office: A. T. K. Landru, U. S. S. *Black Hawk;* H. L. Brown, U. S. S. *Houston*; J. F. Lawson, U. S. S. *Heron;* A. K. Newsome, U. S. S. *S-39;* L. R. Partridge, U. S. S. *S-39;* E. L. Ballard, U. S. S. *Canopus;* F. G. Watson, U. S. S. *Edsall;* P. W. Adkins, U. S. S. *Edsall;* O. Bryant, U. S. S. *Isabel;* Ralph Turner, U. S. S. *Barker* and J. L. Norman, U. S. S. *Canopus.*

New addresses in San Diego, California, are those of S. G. Chapman, Lieut. (S.C.), U.S.N., and C. T. Folsom, Chief Pay Clerk, U.S.N., both Aircraft Battle Force, Fleet Air Detachment, San Diego; and Philip J. Manning, Q. M. Sergt., U.S.M.C., 1572 Union Street, San Diego.

Bro. A. L. Phelps' new address is Box 13, U. S. S. *Saratoga*, San Pedro, Calif.

Bro. E. L. Bradshaw may be reached addressing letters c/o American Consul, Hongkong, China.

Bro. Robert LeGrand Crosby is on the U. S. S. *Rochester*, c/o Navy Purchasing Office, Shanghai, China.

Bro. C. E. Tiller is on the U. S. S. *Portland*, c/o Postmaster, Boston, Mass.

Bro. C. S. Williams writes from 3945 Beethoven Street, Venice, Calif.

Bro. R. A. Welsh is now at 823 Michigan Street, Portland, Oregon.

In Haiti the Lodge now has a representative in the person of Bro. H. Larn, Sergt. Major, U.S.M.C., Hqs. 1st Brigade, U. S. Marines, Port-au-Prince, Haiti, c/o P.M., New York, N.Y.

Bro. A. J. Lazar is with the Moving Picture Exchange, Cavite, P. I.

Bagumbayan No. 4.—Bro. José I. Abuel, Junior Warden-elect, could not be installed with the other officers elect and appointed of the Lodge, as he was seriously ill. Dr. Abuel is well known to the Fraternity because of the splendid work that he has been doing in the Masonic Ward for Crippled Children of the Mary J. Johnston Memorial Hospital in Tondo.

Wor. Bro. Leo Fischer has received the news that his daughter Emily will return to Manila on the June transport. Miss Fischer, who is with the Q. M. Department of the U. S. Army in Chicago, has been transferred back to the Islands at her own request.

Island No. 5.—Bro. Lieut. Roscoe Bonham is now with the Holabird Quartermaster Depot at Baltimore, Md.

Bro. John A. Downey's new address is P. O. Box 467, East San Diego, Calif.

Bro. Fred E. Breed writes from 60 Alton Avenue, San Francisco, Calif.

Bro. Benjamin J. King, Tech. Sergt., is with the 78th Pursuit Squadron at Albrook Field, in the Canal Zone.

Bro. Nicolas B. Dalao writes from Binalbagan, Occidental Negros.

Southern Cross No. 6.—Bro. R. C. Caldwell's wife left for a trip to the United States last December.

Bro. Thomas W. Wright is located in Los Angeles; he is in charge of the Associated Oil Co's. service stations in that area.

Mrs. Florence Best, mother of Bro. Edgar A. L. Best, with Bro. Best's small daughter, Edine, is a visitor from Shanghai.

Cosmos No. 8.—Bro. Edward F. Jones is now connected with the Philippine Lumber Mfg. Co. at Catabangan, Camarines Sur.

Bro. Otto O. Hanson has returned from his world tour and is glad to be back in old Manila.

Wor. Bro. Thos. G. Henderson had an attack of flu in December.

Wor. Bro. Frank Krueger is much improved in health after having had several infected teeth extracted.

Bro. Gilbert S. Perez returned from his inspection trips in time to spend the Christmas holidays with his family.

St. John's No. 9.—Bro. C. S. Lounsbury was passed to the degree of F.C. on January 6th.

Bro. Reinhold Seeger, Jr., of the S. S. *President Coolidge*, was passed to the degree of F.C. by Corregidor Lodge No. 2, in a joint meeting with St. John's, on December 29th.

Bro. John H. Leask writes from County Durham, England, Bro. Charles J. Nicholas from Nyncote, Pa., Bro. J. Trevillian from San Francisco, Calif., Bro. E. M. Mark from Shanghai, Bro. Norman F. Costello from Bradford, Pa., and Wor. Bro. Theodore C. Zschokke from Honolulu.

Silañganan No. 19.—Bro. David S. Santos celebrated the christening of his daughter Alicia on Dec. 11th. Many Masons attended.

Mrs. Concepción F. de Liawingco, daughter of Bro. Juan Frisnedy, has left St. Joseph Hospital fully recovered after a two weeks stay.

Mrs. Fidela V. Santos, wife of Bro. José M. Santos, gave birth to a baby boy at the Philippine General Hospital on Jan. 5th.

Bros. Engracio Legaspi and Martin Peglowski were on the sick list in January.

Bro. Filomeno Reynes writes from 860 Sutter St., San Francisco, California.

Banahaw No. 24.—Bro. Yap Sing Song left for Amoy, China, on Dec. 19th, three days after his installation as Treasurer of this Lodge, on business. He expects to be back in a month or two.

Bro. Cipriano Estrada sent Christmas greetings from Macalelon, Tayabas.

Bro. Juan V. Amparo wrote that he is teaching with an Insular appointment at San Lazaro Hospital, Manila.

Wor. Bro. Mónico N. Songco is in Lucena, recuperating after several months' confinement in the Philippine General Hospital. He will soon return to his work as cashier in the provincial treasurer's office.

Wor. Bro. Alfredo Bautista has returned with his wife after having been treated for three months in Manila for high blood pressure. He is looking fine.

The wife of Wor. Bro. Pedro P. Diaz was sick in the provincial hospital in December.

The father of Wor. Bro. Victor Degracia, P.M., died on January 5th. Interment took place on January 6th, in the municipal cemetery.

Batong-Buhay No. 27.—Wor. Bro. Gregorio S. Narvasa reports the birth of a son.

Balintawak No. 28.—Bro. Lim Hap was sick in bed for three days in January.

Bro. Marcos Amido has recently returned from a business trip to southern Tayabas.

Bro. Ng Sam sends dues and greetings.

Lincoln No. 34.—Bro. Guillermo Bumanlag's new address is Sarrat, Ilocos Norte; he is now with the Fleet Naval Reserve after having been on duty on the U. S. S. *Pecos.*

Bro. Jesus Banday, formerly with the Commissary Store of the Navy in Brooklyn, New York, is now on the U. S. S. *Wyoming* (c/o P.M., New York City, N.Y.). He recently donated a fine, big Masonic Bible to his Mother Lodge, which arrived just in time to be used at the installation of the officers for 1933.

Bro. Remigio Tandez has been confined in the Santol Sanatorium for the last six or seven months, suffering from tuberculosis of the lungs.

Miss Natividad Salvador, daughter of our late Bro. Leandro G. Salvador, is also suffering from tuberculosis. Like Bro. Tandez, she is being looked after by the Lodge.

Another daughter, the second, has been born to Bro. and Mrs. Gabriel M. Cabling.

Bro. Luis Ong and family are enjoying a vacation in Amoy, China, from where they send regards to all the Brethren.

Bro. Lee Bee is also in China, visiting relatives and attending to business.

Mrs. V. Rosete was ill for some time in December.

Bro. Fidel V. Quemuel sent dues and greetings from No. 51 Buendia, Isla de Balot, Tondo, Manila.

Mabini No. 39.—Greetings have been received from Bros. Leonor Lizardo, Juan Quevedo, O. G. Taylor, and Nicomedes Garcia.

Maguindanaw No. 40.—Wor. Bro. Silvino Gallardo has been transfer-

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red to Iloilo as provincial commander of the Philippine Constabulary.

Bro. Pablo Dulanas represented this Lodge at the annual convention of Master Masons for the Visayan Provinces and Mindanao, held on November 26-27 at Cebu, of which city he is a resident.

Bro. Castor Silvestre is the happy father of a newly born baby girl.

Dues and greetings have been received from Bro. Santiago J. Arsenio, Lieut., P.C.; Bro. Anastasio Limbo, division industrial supervisor for Bukidnon, and Bro. Marcelo Galinpin, of Dimiao, Bohol.

Makabugwas No. 47.—Bro. Francisco Tomas' wife died after a lingering illness. A delegation of Masons went to Carigara to attend the funeral.

Wor. Bro. W. S. Price has been designated to represent the Lodge at the Annual Communication of the Grand Lodge this year.

Bro. Romualdo Añover has left for Manila in the interest of the Leyte Cadastral Surveys, Inc., of which he is general manager.

Bro. Germiniano Mendoza was passed to the Degree of F.C. at a special meeting held on January 14th in honor of the Masons among the municipal treasurers then present in Tacloban.

Makawiwili No. 55.—Wor. Bro. Gervacio Ramirez has been elected to represent this Lodge at the Annual Communication of the Grand Lodge.

Mr. Cornelio Borreros was initiated in this Lodge on December 29th, last.

Wor. Bro. José Altavas installed the officers of Iloilo Lodge No. 11 on December 22nd.

Pangasinan No. 56.—Dr. Jaime V. de Leon, son of Wor. Bro. Vicente de Leon, has been appointed extern in the Pangasinan Provincial Hospital.

The son of Bro. Gregorio P. Domagas, S.W., is suffering from malaria fever in the Pangasinan Provincial Hospital. He is fast recovering.

The sister of Bro. Fructuoso Beltran, Miss Cornelia Beltran, ex-teacher of Rosales District, died in Dagupan. Several brethren attended the funeral.

Labong No. 59.—Wor. Bro. Irineo C. de Vega is at the Philippine General Hospital, suffering from a malignant boil.

Wor. Bro. Genaro Tan Torres and family spent Christmas and New Year in Malabon, their home town.

Wor. Bro. Angel C. Lázaro is acting as justice of the peace of Obando, Bulacan.

Bro. Filemon de Guzman and family, of Tanay, Rizal, spent their Christmas vacation in Malabon.

Baguio No. 67.—Bro. Emilio de la Rosa gives his new address as c/o Pampanga Bus Company, San Fernando, Pampanga.

Wor. Bro. C. Z. Cuenco is very successful as proprietor and manager of the Plaza Hotel, the favorite resort of visitors to Manila.

Kasilawan No. 77.—Bro. Alejandro E. Sison's father died on November 29th and was buried at the Cementerio del Norte, on December 3rd.

Wor. Bro. José J. de Guzman took his period of training as second lieutenant in the Officers' Reserve of the U. S. Army in January, at Ft. McKinley.

Bro. Dionisio Gonzales' new address is U. S. S. *McCormick* (223), c/o Postmaster, San Diego, Calif.

Dagohoy No. 84.—Bro. Juan Causing sent dues and greetings from Calbayog, Samar.

Bro. Agapito Olayvar reports the birth of a daughter on December 10, 1932.

Mt. Kaladias No. 91.—Bros. Serafin Teves and Luis Arnaiz have been elected representatives of the Lodge to the Grand Lodge Communication to be held in Manila on January 24, 1933.

Bro. Teopisto Yap has been appointed councilor of the municipality of Siaton.

Mrs. Manuel Teves, wife of Bro. Manuel Teves, is confined in the Mission Hospital under the care of Bro. Dr. Ponce de Leon.

Bro. Lorenzo Bernardez and family have just come back from a brief vacation in Manila and Abra.

Bro. B. Samson is leaving soon for England on a six-months leave.

Bro. P. de Rama was raised on January 7, 1933.

Service No. 95.—Dues and greetings have been received from the following Brethren: Robert T. Welch, at Quartermaster Corps, Fort Sam Houston, Texas; Will Harper, Battery "B", 13th C.A., Fort Barrancas, Florida; William T. Kelley, U. S. Naval Radio Station, St. Paul Island, Alaska; Clyde E. Weeks, Fort Douglas, Utah; Thomas Reed, Letterman General Hospital, San Francisco, Calif.; Monroe Reynolds, Randolph Field, San Antonio, Texas; John W. Booker, Rear of 35 Front St., So. Portland, Maine; Earl F. Jolin, Box 46, Haas, Washington; Samuel Robinovitz, 34th Pur. Sqdn., A.C., March Field, Calif.; Nelon W. Butcher, Box No. 467, Submarine Base, Coco Solo, C.Z.; Gunni B. Secher, U.S.N. Receiving Ship, San Francisco, Calif.; James K. Henize, B. and C. School, Fort Slocum, N.Y.; Frank H. Ghormley, Receiving Ship, Brooklyn Navy Yard, Brooklyn, N.Y.; Lee S. Estes, U. S. S. *Nitro*, c/o Postmaster, New York, N.Y.; William W. Ferguson, U. S. Immigration Service, Andrade, Calif.; Chester A. and Mr. Thomas, at 1108—2nd Ave., Honolulu, T.H.; A. L. Predmore, General Delivery, Auburn, Calif.; Wm. D. Cartwright, Hq. 1st Div., Fort Hamilton, N.Y.; A. E. Von Vleck, U. S. S. *Monocacy*, c/o Postmaster, Seattle, Wn.; John D. Harris, 526 Parker Ave., Colligdale, Pa.; John O. Roberts, University of Washington, Seattle, Wn.; A. W. Bott, U. S. S. *Fulton*, Navy Yard, Philadelphia, Pa., and from Wor. Bro. Bryan W. Pittman, P.M., at Station Hospital, Fort Sill, Oklahoma, who also requested a demit, which the Lodge granted with regrets.

Wor. Bro. Edward M. Masterson, P.M., and at present our Master, was made an honorary member of Batong-Buhay Lodge No. 27.

Bro. Delno W. Ross, who returned to the U. S. on the transport *Grant* on January 5th, gives his future station as Randolph Field.

Palawan No. 99.—Bro. Tan Geok Poey is reported to be rapidly improving in health and expects to leave China soon and return to Palawan.

Bro. Hilario Marquez sends greetings from Lucena, where he is now with the office of the district engineer.

Bro. Mauro Ablaza writes from Surigao, where he is stationed as head forest ranger of the province.

Keystone No. 100.—Bro. Porfirio Tijing and wife are rejoicing over the birth of a daughter on October 6, 1932.

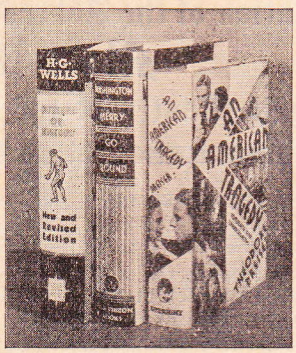
Bro. Eustaquio Dalde has recovered from his recent illness.

Amity No. 106.—Bro. Edward L. Hall left Shanghai on January 11th to become manager of the Manufacturers' Life Assurance Co. at Manila.

A board of preceptors and examiners has been appointed, composed of Bro. Alfred S. Lee, for the First Degree; Bro. Elbert Y. Chung, for the Second Degree, and Bro. Darwin H. Utter, for the Third Degree.

Bros. Bang How and Wong Pau-Sung are awaiting passing and Bros. Lee-Ting Chen, Ts-Liang Soong, and Tong Pao-Shu, raising.

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Discurso de Bienvenida a los Garantes de Amistad de las Grandes Jurisdicciones hermanas, pronunciado por el

Muy Ilustre Hermano Antonio Gonzalez

como Gran Maestre de la Gran Logia de Masones Libres y Aceptados de las Islas Filipinas, en la Reunión Anual de dicha Gran Logia en Manila, el dia 24 de Enero de 1933

Ilustres Representantes de las Grandes Jurisdicciones Hermanas:

Yo os saludo en nombre de esta Gran Logia de las Islas Filipinas, y os doy la más cordial bienvenida a esta Magna Comunicación, la vigésima primera desde el año glorioso de su organización.

Comparada en años, tal vez, esta Gran Logia, la única en este rincón de Oriente, sea relativamente joven. Tan solo el pasado mes de Noviembre de 1932 celebramos un quinto de siglo de vida. Pero en sus veinte años de existencia su labor ha sido intensa, gloriosa, ha rendido los más ópimos frutos y ha puesto el nombre de la masonería universal en Oriente a inconmensurable altura.

Vosotros sóis los insignes caballeros que representáis a esa Masonería Universal y sóis los mejores testigos de nuestra árdua y gloriosa labor.

Con nosotros estuvísteis constantemente en fatigosa labor, con nosotros participásteis de nuestras luchas, de nuestros esfuerzos denonados por saborear con nosotros el néctar de nuestros éxitos y, cómo no, para beber también con nosotros el acíbar de nuestros desengaños.

Nuestra suerte ha sido vuestra propia suerte y porque son comunes nuestros destinos a nosotros os sumásteis para que los lazos que nos unen se estrechen aún más fuertemente, convenciendo al mundo masónico, y también al mundo que nos rodea, que la masonería es una sola en todas partes, por lo mismo que la humanidad que es el alma de nuestra institución es la misma en Oriente que en Occidente, la misma en las tierras australes que en las tierras hiperbóreas, lo mismo en los llanos que en las montañas.

He dicho que la humanidad es el alma de nuestra institución y vuelvo a repetirlo una vez más, y todas las veces, que me sea posible, como creo que todos los masones deben repetirlo de continuo para gravarlo con carácteres de luz, con carácteres indelebles en su alma, enamorada de todo lo grande que hay en la creación, y no hay nada más grande que esa humanidad por cuyo bien, por cuya felicidad, estamos aquí laborando con fervor de apóstoles.

Y es porque esa humanidad aún nos exige mayores sacrificios, mucha mayor abnegación, mucho mayor desinterés, porque todavía hay mucho egoísmo entre los hombres y entre los pueblos, porque todavía hay bastante hipocresía, excesivo materialismo y ambiciones desenfrenadas, que no son más que vergonzosas luchas fratricidas, con su obligada secuela de miserias e infortunios, porque es muy necesario que sigamos aunando nuestros esfuerzos para la labor común, sin desmayos, ni deserciones.

El mundo no presenciaría este triste y desolador espectáculo en que el hombre es víctima del hombre si hubiese mucha más masonería en la humanidad.

Que vuestra presencia aquí en estos momentos como huéspedes bienvenidos ostentando la representación de un mundo masónico internacional signifique la reafirmación de nuestra fe en que los principios e ideales masónicos bien comprendidos y bien practicados devolverán al mundo la paz y buena voluntad entre los hombres y entre los pueblos.

Transmitid a vuestras respectivas Grandes Jurisdicciones el mensaje de amor de la Gran Logia de las Islas Filipinas.

Translation of the Address of Welcome to the Grand Representatives, delivered by

Most Wor. Brother Antonio Gonzalez

as Grand Master of the Grand Lodge of the Philippine Islands, at the Annual Communication of said Grand Lodge, at Manila, on January 24, 1933

Distinguished Representatives of our Sister Grand Jurisdictions:

I greet you in behalf of this Grand Lodge and bid you a hearty welcome to our Annual Communication, the twenty-first since the glorious year of the organization of our Grand Lodge.

Our Grand Lodge, the only one in this part of the Orient, may be comparatively young as far as years go. It was only last November that we celebrated our twentieth anniversary. But during those two decades, it has done intense and glorious work which has borne rich fruit and has placed the name of Universal Freemasonry very high in the Far East.

You are the distinguished gentlemen who represent that Universal Freemasonry, and are the best witnesses of our arduous and glorious work. You have been constantly with us in our strenuous labors, you have shared with us our struggles, our joys and our disappointments. Our fate has been your fate, and our destinies being the same, you have helped us to strengthen the bonds that unite us, and to convince the Masonic world as well as the world without, that Masonry is the same everywhere, because the soul of our institution is humanity and humanity is the same in the Orient as in the Occident, in the lands of the North as in those of the South, in the plains as in the mountains.

I have said that humanity is the soul of our Institution. I reiterate it now, and I shall repeat it over and over again, and believe that all Masons should do likewise, in order that this truth may be engraved in indelible characters in their hearts, in their souls which love all that is great in nature, and there is nothing greater than humanity, for whose welfare and happiness we are working here with the faith of apostles.

And because humanity demands of us even greater sacrifices, greater self-denial, and greater altruism, as there is still so much hypocrisy, ultra-materialism, and unbridled ambition, and so much fratricidal strife, with its inevitable aftermath of suffering and unhappiness, it is necessary that we join efforts in the common endeavor, and work together courageously and loyally.

The world would not witness the deplorable spectacle of man preying upon man if there were more Masonry in humanity.

May your presence here as our welcome guests representing an international Masonic world be a reaffirmation of our conviction that the Masonic principles and ideas, properly understood and practised, will return to the world that peace and good will between men and nations which we all desire.

Convey to the Grand Jurisdictions which you represent the message of affection of the Grand Lodge of the Philippine Islands.

Sección Castellana

THE CABLETOW

Órgano Oficial de la Gran Logia de M. L. y A. de las Islas Filipinas

La Gran Logia de M. L. y A. de las Islas Filipinas se fundó en 1912. Tiene 105 Logias (29 en la ciudad de Manila) con 6,000 Maestros Masones aproximadamente. Es la única Gran Logia soberana en Asia y es universalmente reconocida. Su territorio, o sea, el Archipiélago Filipino, tiene una superficie de 114,400 millas cuadradas de tierra y una población de más de 12 millones. Sus actuales Grandes Dignatarios principales son: Stanton Youngberg, Gran Maestre; Manuel Camus, Gran Maestre delegado; Samuel R. Hawthorne, Primer Gran Vigilante; Conrado Benitez, Segundo Gran Vigilante; Vicente Carmona, Gran Tesorero y Newton C. Comfort, Gran Secretario. La asamblea anual de la Gran Logia se celebra el cuarto martes de enero de cada año y en sus deliberaciones se emplean indistintamente el inglés y el castellano.

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

Ilustres y Venerables Hermanos de la Gran Logia de las Islas Filipinas:

Cuando el mes de enero del año próximo pasado me honrásteis con vuestros sufragios poniendo en mis manos el mallete de Gran Maestre lo acepté sin vacilación alguna, y no porque me creyera con méritos para tan difícil y honroso cargo o con fuerzas para responder exactamente a la medida de vuestros deseos; fué tan solo que no encontraba razón alguna que me justificara ante vosotros para rehuir de la ocasión que otra vez en mi vida de Masón se me ofrecía para el servicio de la fraternidad y de sus altos y nobles ideales.

Y digo otra vez, porque fué aquella la segunda en que me llamábais con vuestros votos, aunque sin merecimientos para tan alto cometido. Ya no podía, ya no debía desatender la voz, la voluntad, la decisión del pueblo masónico, de ese pueblo que ha sido siempre tan benévolo para conmigo.

Y confiando en esa benevolencia y sabiendo que nunca me habíais de regatear vuestra valiosa ayuda y desinteresada cooperación, me hice cargo de esta silla oriental, el símbolo de la suprema autoridad masónica en esta Gran Jurisdicción.

Invocando siempre la bendición de la Providencia, puestos constantemente los ojos en nuestro Gran Artífice de quien los masones solicitamos luz y fuerzas para todas nuestras empresas, procuramos cumplir con nuestros deberes según los dictados de nuestra propia conciencia y teniendo siempre por mira los mejores intereses de nuestra fraternidad.

En el ejercicio de nuestro cargo no nos hemos limitado a hacer que se cumplan nuestras leyes y nuestras ordenanzas; no nos hemos concretado al despacho rutinario de los asuntos de administración. Hemos desarrollado un extenso programa de efectiva y fuerte solidaridad en nuestras filas. Hemos tratado de elevar aún más el nivel de cultura masónica en general. Hemos procurado disipar malas inteligencias que no tenían razón de ser. Hemos despertado o tratado de despertar entusiasmos adormecidos. Hemos sacudido de su sueño a no muy pocos e inyectado un poco de vida a algunas logias que se morían de pura inercia.

Es evidente que los hombres corremos tras nuestro propio bienestar material con un frenesí tan a tono con el admirable progreso material que caracteriza los tiempos presentes. En esta vertiginosa carrera muchas veces nos olvidamos de la parte espiritual de la vida; hemos procurado que aquí, en esto mismo, en el orden moral y espiritual de las cosas, se deje sentir la masonería.

Volvemos a repetir aquí lo que muchas veces hemos dicho en nuestros discursos, en nuestros escritos, que nosotros, como masones, debemos procurar que el formidable progreso que notamos hoy día en los valores materiales tenga por sólida base aquellos valores morales y espirituales que son y siempre han sido la esencia de nuestras seculares predicaciones, porque la masonería es el mejor freno para un materialismo desenfrenado y engañoso.

La mejor escuela para la formación del carácter la constituyen nuestras logias. La norma de todo progreso individual o colectivo en el orden moral y espiritual es el carácter. Conocer el carácter de un individuo o de una colectividad es conocer su grado de desarrollo moral y espiritual. Esto explica nuestros esfuerzos por hacer que nuestras logias se conviertan en verdaderos centros de educación y cultura masónicas para la educación del carácter, para su constante desarrollo, según las reconocidas normas de nuestra institución.

Quisiéramos reasumir aquí en breves palabras nuestra pasada labor para no cansar a los hermanos con un largo informe; pero no cumpliríamos así con las disposiciones de nuestra constitución que nos exige un informe detallado de nuestras diferentes actividades.

Procuraremos, no obstante, ser breves dentro de esta compleja labor de información.

Y principiaremos hablando de

NUESTROS MUERTOS

Como en años anteriores, también en este año hemos lamentado la muerte de varios hermanos tanto de nuestra propia jurisdicción como de jurisdicciones hermanas.

Es para todos nosotros muy triste observar como en esta Gran Comunicación no comparten ahora con nuestras presentes tareas hermanos que tan solo el año pasado nos inspiraban con sus consejos y nos alentaban con su compañía. Un frío de muerte aleja el calor que no hace mucho nos comunicaba su presencia entre nosotros.

Sólo nos queda el recuerdo de sus muchas virtudes que, como luminosa estela, nos habrá de guiar para todo lo grande, para todo lo bueno, que siempre nos proponemos emprender como apóstoles abnegados de nuestro sagrado ideal.

La vida no desaparece. Tan solo sus varias manifestaciones se transforman. Nos queda el consuelo de que les tenemos aun a nuestro lado con una vida substancialmente distinta de la anterior; pero eminentemente mejor, por ser una vida del espíritu, sin los achaques de la carne, sin las imperfecciones y debilidades propias de estos despojos mortales.

¡El recuerdo de los muertos! Como mortales y dentro de nuestro natural egoísmo su recuerdo entristece nuestros días, llena de luto nuestros corazones. Como masones y siempre imbuidos del espíritu de abnegación y de la esperanza de una inmortalidad, su recuerdo es un aliento

de vida, la reafirmación de que por ahora somos mortales, de que son vanas las pompas de este mundo efímero porque es finito, y de que nuestras luchas y porfías tan solo durarán lo que dura esta envoltura terrenal.

Dentro de los inescrutables designios de la Providencia somos enviados a este mundo para una misión de la que muchas veces no nos apercibimos en el vértigo ciego de la vida. La muerte significa que hemos cumplido con esa misión. Como criatura de Dios debemos alegrarnos haber sido instrumentos en su obra de eternidades. Esto significa para nosotros el tránsito a otra vida de aquellos que ya no están aquí. Para honrar su memoria hemos nombrado un comité necrológico que pronunciará más tarde una oración ante esta augusta asamblea.

Y mientras tanto, dirijamos nuestras preces al Altísimo para que gozando de su bienaventuranza moren en El eternamente.

NUESTROS ENFERMOS

Hemos seguido la ya tradicional práctica de nombrar mensualmente a tres hermanos para visitar a nuestros enfermos. Ellos son los mensajeros de nuestras simpatías y de nuestros mejores deseos para su pronta y cabal mejoría. Es verdaderamente consolador para ellos recibir en medio de sus sufrimientos la visita de sus hermanos.

No es tan solo la cortesía, no es tan solo la atención, que entraña el acto de una visita lo que anima el espíritu decaído de un enfermo. Las simpatías por los que están en desgracia, el compartir con ellos sus dolores, su infortunio, las ansias por verles otra vez en salud, indudablemente son para ellos su mejor medicina.

Afortunadamente no hemos tenido muchos enfermos durante el pasado año. Sin embargo, los ha habido de alguna gravedad. A todos de quienes tuvimos conocimiento se ha hecho la visita por el comité correspondiente.

Originariamente fué la idea la de que este comité se encargara tan solo de aquellos hermanos que tuvieren que venir de provincias para ingresar en un hospital o para atender de cualquier otro modo a su salud aquí en Manila. Sin embargo, creemos conveniente que se incluyan todos los casos de enfermedad de cualquier miembro de esta Gran Logia que estuviere en Manila. Así dará mejores resultados y no se establecerán distinciones que pudieran ser molestos.

NUESTROS GRANDES OFICIALES

Antes de seguir adelante con el presente informe deseamos hacer constar nuestro agradecimiento sincero y profundo a los Grandes Oficiales, tanto los de elección como los de nombramiento, por la expontánea y franca cooperación que nos han prestado durante todo el año.

Sin ellos, sin su decidida ayuda, sin sus valiosos consejos, nada práctico o positivo hubiéramos conseguido. Desde la noche de nuestra instalación, en cuya ocasión nadie faltó y que fué el augurio de su constante colaboración a nuestra labor, todos han emulado por coadyuvar y servir a vuestro Gran Maestre para hacerle menos dificultosa y gratamente llevadera su heterogénea labor.

No me es posible nombrarlos uno a uno por el orden de sus meritorios servicios. Todos se han sacrificado por el éxito de nuestra labor, llevados de ese espíritu de servicio que nos anima como masones en todas nuestras empresas. Todos, desde nuestro Ilustre Gran Maestre Delegado a nuestro Gran Guarda Templo, nos han ofrecido lo mejor que tenían. Ideas, entusiasmos, inspiración, una voluntad grande y decidida, todo lo pusieron a nuestra disposición para los mejores intereses de la fraternidad.

Si algún éxito ha tenido nuestra pasada labor, a ellos lo debéis atribuir, pues, nadie puede fracasar en empresa alguna asistido por tan brillante núcleo de colaboradores.

A todos van nuestras gracias.

Sería ingrato para nosotros terminar este capítulo en que hablamos de la excelente labor de nuestros Grandes Oficiales sin dedicar un párrafo separado a nuestro Muy Ilustre Hermano Newton C. Comfort, Gran Secretario de esta Gran Logia. Por expresar nuestros verdaderos sentimientos y por contener todo lo que de él podríamos decir, vamos a reproducir a continuación un artículo que apareció en nuestra revista, el *Cabletow*, correspondiente al presente mes y que, traducido, dice lo siguiente:

NUESTRO MUY ILUSTRE HERMANO COMFORT

Durante el mes de diciembre, un fuerte ataque de bronquitis obligó a nuestro veterano Gran Secretario, Muy Ilustre Hermano Newton C. Comfort, a guardar casa durante varias semanas, lo que causó mucha alarma entre sus muchos amigos y admiradores. Sin embargo, aunque nuestro buen Hermano no sea muy robusto, la vida ejemplar que ha llevado en sus muchos años de utilidad a la humanidad le ayudó en dicho trance y salió de su lecho de enfermo mejorado por el descanso obligado y la buena asistencia médica que recibiera. Hacemos votos por que Dios lo guarde por muchos años, porque sería muy difícil hallar a otro hombre tan valioso como él y pocos individuos hay en estas Islas quienes tengan tantos amigos y admiradores entre los Masones como nuestro Gran Secretario. En sus veinte años de servicios leales a la Gran Logia de las Islas Filipinas como Gran Maestre y Gran Secretario, se ha convertido el Hermano Comfort en personaje muy conocido en el mundo masónico, como lo prueban las muchas cartas pidiendo informes acerca de su estado de salud que se han recibido en nuestra oficina desde que publicamos la primera noticia acerca de su enfermedad.

Aunque su condición física ha obligado al Muy Ilustre Hmno. Comfort a dejar algunos detalles de su trabajo a otros, sin embargo su cerebro y espíritu siguen dirigiendo los asuntos de su cargo y, como el Sublime Paralítico, está sirviendo lo mejor que puede a la causa que tanto cariño le inspira, no obstante el impedimento físico que le aqueja desde hace unos dos años.

Deseamos salud y éxito continuado a nuestro distinguido Hermano.

LOS INSPECTORES

Esto mismo decimos de nuestros inspectores. Si bien es cierto que ha habido algunas pocas dimisiones, ellas se debieron siempre, no a falta de voluntad por prestar un servicio a nuestra Gran Logia, sino tan sólo por no serles posible cumplir estrictamente con la tarea bastante difícil de inspector debido a otras ocupaciones profanas.

Hemos procurado asignar a cada inspector muy pocas logias y a veces tan solo una. No debemos asignar muchas logias a cada inspector si queremos que atienda debidamente a sus varias obligaciones. Nunca se debe perder de vista el hecho de que al inspector no se le remunera por sus servicios y, por tanto, cuantas menos logias se le asignen para su trabajo de inspección mucho mejor será para él y para los intereses de la fraternidad.

No tenemos que hacer aquí hincapié sobre la múltiple y varia labor que tiene a su cargo el inspector si ha de cumplir a conciencia con sus obligaciones. Necesariamente mucho más eficaz será su servicio cuando éste se concentra en una o dos logias a lo más.

El inspector debe identificarse con los asuntos de la logia a que esté asignado. Debe ser su padre espiritual, su consejero, y al mismo tiempo su mentor. Por de pronto somos de opinión que el inspector de una logia debe asistir siquiera a su tenida ordinaria mensual. Hemos observado que aquellas logias que están en mal estado actualmente son en su inmensa mayoría aquellas que han sido descuidadas por sus inspectores en el pasado.

Afortunadamente para nuestra Gran Logia podemos afirmar que la labor de los inspectores el pasado año ha sido intensa y de los más beneficiosos resultados. Los inspectores han cumplido a conciencia con sus obligaciones.

Para la mejor coordinación de la labor de los inspectores hemos hecho que trimestralmente se celebren asambleas entre ellos bajo la dirección de nuestros Grandes Instructores y con nuestra personal asistencia.

Es una lástima que en estas asambleas no puedan estar presentes todos nuestros inspectores. Solamente aquellos que residen en Manila y provincias vecinas han podido

acudir a ellas.

La primera se celebró el mes de marzo pasado, la segunda el mes de junio, la tercera el mes de septiembre y la cuarta y última en el mes de diciembre último.

En estas asambleas los inspectores han estado discutiendo asuntos concernientes a su cargo con el propósito de adoptar aquellos métodos y procedimientos que, según inteligente deliberación, eran los más apropiados para la mejor eficacia de su labor.

No haremos aquí una relación de los asuntos discutidos en estas asambleas, pues, los mismos han aparecido en nuestra revista oficial *El Cabletow.*

Somos de opinión que estas asambleas han ayudado mucho a los inspectores en el cumplimiento de su labor como tales y creemos que las mismas han sido los factores principales para el éxito de su difícil cometido, por lo que recomendamos se siga esta misma práctica en los años venideros.

GRANDES REPRESENTANTES

Nuestras relaciones fraternales con las Grandes Jurisdicciones hermanas se han mantenido muy estrechas y esto se debe en gran parte a la labor distinguida de los Grandes Representantes.

Previa recomendación correspondiente, hemos nombrado a los siguientes hermanos para ser los Grandes Representantes de la Gran Logia de las Islas Filipinas cerca de sus respectivas Grandes Logias, a saber:

NOMBRES	*GRANDES LOGIAS*
R. Wor. Bro. R. T. Daniel	North Carolina
Bro. Carl F. Olson	Minnesota
R. Wor. Bro. R. E. Elliot	Quebec
Bro. Pedro Hurtado Peña	Costa Rica
Bro. Carlos Perez Noriega	Ecuador
Bro. Harry G. Taylor	Florida

Previa nuestra recomendación, los siguientes hermanos han sido nombrados Grandes Representantes cerca de la Gran Logia de las Islas Filipinas para las siguientes Grandes Logias, a saber:

NOMBRES	*GRANDES LOGIAS*
Wor. Bro. Thomas G. Henderson (8)	Arizona
Wor. Bro. José P. Guido (12)	Peru
Wor. Bro. Braulio M. Epino (77)	Michigan
Wor. Bro. Diego Locsin (18)	South Carolina
Wor. Bro. Andrés Filoteo (85)	Paraguay
Wor. Bro. Amado V. Aldaba (46)	Quebec
Wor. Bro. John M. Aaron (3)	Victoria
Wor. Bro. Samuel R. Hawthorne (1)	Turkey

Esperamos que en lo futuro nuestras relaciones fraternales con nuestras Grandes Jurisdicciones hermanas se estrecharán aun más como resultado de la espléndida y aunada labor de todos los Grandes Representantes.

Ellos representan el mundo masónico internacional y regularmente reconocido y a sus esfuerzos por mantener la armonía entre todos los masones esparcidos por las cinco partes del mundo se debe en gran manera el éxito de la labor francmasónica.

COMITÉS

Además de los comités permanentes y especiales de que ya tienen conocimiento nuestros hermanos por la mención que se hace de ellos en nuestros Proceedings nos hemos visto precisados a nombrar otros comités para llevar a cabo ciertas actividades de que hablaremos más detenidamente después.

Así, hemos nombrado el comité encargado de la celebración del Bicentenario de Jorge Washington, el comité encargado de la preparación del Manual Masónico, el comité encargado de los viajes al Sur, a Shanghai y al Norte de nuestra Jurisdicción, el comité encargado de la celebración del vigésimo aniversario de la Gran Logia de las Islas Filipinas, el comité encargado de estudiar todo lo relativo a la primera logia establecida en las Islas Filipinas, el comité encargado de los hermanos que vienen a Manila, el comité encargado de los reajustes económicos en nuestra Gran Jurisdicción, y el comité encargado de preparar un ritual para el grado de Ex-Venerable Maestro.

En su parte oportuna hablaremos de ellos separadamente.

EDICTOS Y CIRCULARES

Durante el pasado año no hemos expedido más que dos edictos, el Edicto No. 19 de fecha 31 de marzo de 1932, haciendo que se publiquen en nuestro órgano oficial, *El Cabletow*, todos los edictos, circulares y demás diligencias oficiales de la Gran Logia y de la Gran Secretaría para su lectura en logia abierta por nuestras logias subordinadas en su tenida ordinaria próxima siguiente, y el Edicto No. 20 de fecha 1 de septiembre de 1932, rebajando a un peso las cuotas que se deben pagar por la revista *El Cabletow.*

También hemos expedido varias circulares y cartas circulares que han sido debidamente públicadas en *El Cabletow.*

De estos edictos y de estas circulares hablaremos más detalladamente cuando tratemos de las diferentes materias sobre las que versan.

EL BICENTENARIO DEL NACIMIENTO DEL HERMANO JORGE WASHINGTON

Para conmemorar solemnemente el bicentenario del nacimiento de nuestro Hermano Jorge Washington, expedimos el 15 de Febrero de 1932 una circular del tenor siguiente:

(Véase su texto inglés, *Cabletow*, Marzo 1932, p. 186)

De acuerdo con la mencionada circular, en la noche de 19 de Marzo de 1932 en estos mismos salones celebramos el bicentenario.

El mejor panegírico que podríamos hacer de nuestro Hermano Jorge Washington con ocasión de este bicentenario no podría igualar, ni mucho menos superar, a lo que sobre él han dicho los oradores en aquella memorable ocasión, al traer a nuestra mente, con una elocuencia nada común, la figura de Washington como Hombre, de Washington como Estadista, de Washington como Soldado, de Washington como Ciudadano y de Washington como Masón.

El Venerable Hermano Joseph F. Boomer nos trajo a la memoria carácteres y características de Washington como Hombre. El Hermano José Abad Santos nos habló de Washington como Estadista, revelándonos algunas fases de su estadismo ejemplar hasta entonces desconocidas por muchos. El Ilustre Hermano Geo. R. Harvey interesó en gran manera al auditorio hablándonos de Washington como Soldado. El Ilustre Hermano Teodoro M. Kalaw nos pintó de manera maestra a Washington como Ciudadano. Y Washington como Masón fué el tema del discurso del Ilustre Hermano Frederic H. Stevens.

También hemos preparado una medalla conmemorativa como recuerdo de este bicentenario y cuyo diseño lo debemos al Ilustre Hermano Charles Banks, nuestro Gran Segundo Vigilante. Esta medalla se ha distribuido a las logias y a los hermanos a su precio de costo y también a muchas Grandes Jurisdicciones hermanas de quienes hemos recibido gran demanda.

MASONES INICIADOS DESDE TIEMPOS DEL RÉGIMEN ESPAÑOL EN LAS ISLAS FILIPINAS

Nada más inspirador como el recuerdo de aquellos masones que, iniciados desde tiempos del régimen español en las Islas Filipinas, continúan hasta ahora siendo obreros activos en los diferentes talleres de nuestra augusta y hono-

rable fraternidad.

Todavía está impreso en la memoria de muchos el recuerdo de las múltiples penalidades que traía consigo el ser Masón en aquellos tiempos bien poco felices. Se consideraba al Masón como enemigo del régimen constituido y, consecuentemente, se le hacía objeto de las más cruentas persecuciones.

Muchos murieron sacrificados por la ignorancia de los unos o por el miedo o intransigencia de los otros. La intolerancia y el fanatismo hicieron víctimas a muchos, muchisímos, que no tuvieron otra culpa que la de haber jurado ante nuestro ara la defensa y predicación de nuestros altos y desinteresados ideales. La historia de la masonería filipina nos habla con la elocuencia de los hechos del martirio que sufrieron aquellos que se hacían masones porque sabían que dentro de esta honorable fraternidad podrían encontrar los ideales de salvación de un pueblo irredento. Se hicieron masones aquellos hermanos sabiendo de antemano que se jugaban la vida, sus haciendas o sus libertades. Pero animados de un verdadero espíritu de masonería práctica se olvidaron de si mismos y tremolaron con entusiasmos de apóstoles la enseña masónica seguros de que el sacrificio no sería en vano.

Y no lo fué. Como fruto de aquella pasada labor gozamos de muchas libertades, de muchos privilegios y derechos, como hombres y como ciudadanos. Fueron masones prácticos aquellos obreros que llevaron la masonería fuera de sus templos y talleres para que todos, masones y no masones, vivieran una vida impregnada de sus nobles enseñanzas. Como formidable ariete, su masonería práctica echó abajo un mundo de ideas que no servía para otra cosa más que para envenenar los espíritus.

Aquel ejemplo de abnegación es poco común en la historia. Aquellos carácteres se hicieron fuertes al calor de nuestros principios e ideales. Ninguna escuela mejor que la masonería para la formación y desarrollo del carácter. Esto, que hemos dicho más de una vez, lo repetimos ahora que evocamos la pasada epopeya de nuestra historia como masones.

Y este ejemplo de abnegación y de sacrificio debe ser recordado por los masones en estos tiempo. Necesitamos olvidarnos un poco de nosotros mismos si queremos acordarnos de los demás. El espíritu de la masonería es el espíritu de la propia renunciación por y para el bién común. Y es porque no sabemos insuflarnos de este espíritu porque la Masonería no es aun todo lo fuerte y grande que debiera ser.

Para fortuna nuestra, todavía se encuentran entre nosotros, compartiendo nuestras alegrías y nuestras tristezas, nuestros éxitos y nuestros fracasos, un puñado de hermanos de aquellos que se iniciaron en nuestros talleres durante el pasado régimen en Filipinas. Estoy seguro que oireís sus nombres con la misma religiosa unción de aquél que contempla una sagrada reliquia de tiempos ya idos y venerados. Hélos aquí:—

Estanislao Vergara	Tomás Alfonso
Narciso Castañeda	Pedro Rodriguez
Isidro R. Morales	Juan Atayde
Bernabé Flores Palma	Agatón Gutierrez
Pedro Paguio	José C. Medina
Norberto Leocadio	Manuel Camus
Victorino Gatmaitan	Pelagio Ignacio
Augusto R. de Luzurriaga	Celestino Aragón
Estanislao José	Benedicto A. Ylano
N. T. Hashim	Silvestre Legaspi

Hemos creido oportuno que dediquemos parte de nuestra presente labor a estos beneméritos hermanos. Ellos son el mejor testimonio de que la masonería filipina, desde sus comienzos, ha sabido llevar al terreno de las prácticas realizaciones nuestras enseñanzas y nuestros ideales. Ellos también constituyen la fuerte ligazón que en estos valles une la masonería del pasado con la masonería del presente.

Como comité de uno nombrado por vuestro Gran Maestre, nuestro Muy Ilustre Hermano Rafael Palma pronunciará a este efecto una alocución para consagrar ante esta augusta asamblea el recuerdo de estos hermanos, tributando así un homenaje de profunda veneración y respeto a la pasada labor de la masonería en estas Islas.

EDUCACIÓN Y CULTURA MASÓNICAS

La labor ritualística en nuestras logias subordinadas es sencillamente admirable. En la mayoría de nuestras logias los grados se confieren de una manera acabada y perfecta. Y es por esto porque no hemos tenido necesidad de abrir logias de instrucción para la ejemplificación de los grados.

Pero la labor de educación y cultura masónicas no es muy intensa. Son muy contadas las logias que dediquen parte de su labor a conferencias masónicas. Y lo peor es que casi la mayoría de ellas descuidan por completo la educación masónica de sus miembros. No es de extrañar, pues, que nuestra literatura masónica no sea muy rica. Y esto no tiene razón de ser, porque no nos faltan elementos y buenos materiales para esta clase de trabajo.

Nunca debemos olvidar que la logia es una verdadera escuela. Nuestras logias son verdaderos centros culturales o, por lo menos, debieran serlo. No las convirtamos, pues, en meros molinos o fábricas de candidatos a la masonería.

No es mucho pedir que los miembros estén todos familiarizados con nuestros códices y nuestros estatutos, que conozcan los principios y los ideales de nuestra institución, que sepan la filosofía de nuestro ideario y de nuestra ideología, que sepan de dónde venimos y hacia dónde vamos, la razón de ser de nuestra fraternidad como institución. Y desgraciadamente son muy pocas las logias que se cuiden de esta fase de nuestra labor masónica.

Recordemos siempre que un masón tan solo tiene el derecho a llamarse así cuando conoce y, consecuentemente, se identifica con todo lo grande y admirable que encierra nuestra institución. Y esto sólo se conseguirá si se atiende propiamente a su educación y cultura masónicas. Si descuidamos esto, convertimos a los hermanos en meros *miembros* de nuestra fraternidad; pero nunca en *verdaderos masones*.

Recomendamos, pues, que los oficiales de cada logia, inmediatamente después de su instalación, tracen un completo programa de instrucción masónica como parte de las actividades de su taller.

Hemos notado que en algunas logias, con excepción de sus propios oficiales, los miembros no tienen otra labor que hacer y esto hace que muchos pierdan sus entusiasmos, si no su interés, por la masonería. Consecuentemente, desatienden su obligación principal, la de asistir a las tenidas de su logia.

Muchos se quejan de la labor rutinaria de sus logias alegando que todo se reduce a despachar los asuntos ordinarios y a conferir los grados. Éstos atribuyen la poca asistencia a esta falta de amenidad en las tenidas. Este es un problema que se podría resolver en parte si a todos los miembros o a una gran mayoría de ellos se encomendase esta labor de educación y cultura masónicas en beneficio de los demás. Por de pronto, muchos miembros asistirían con más asiduidad a las tenidas.

Todo consiste en que los oficiales de las logias sepan preparar un programa de conferencias o estudios masónicos sobre cualquier tema, designando a uno o más hermanos para que periódicamente desarrollen una tésis que sea de algún interés para todos.

Tenemos actualmente en la Gran Logia los comités de Historia, de Educación y de Biblioteca y los miembros de estos comités prestarán inmediatamente la ayuda que nece-

siten aquellos que deseen interesarse o dedicarse a estudios masónicos.

Se urge a los inspectores de las logias a que se cuiden de que en cada taller se cumpla con lo que aquí recomendamos.

Es poco todo esfuerzo que se haga para infiltrar en nuestras filas un espíritu de verdadera cultura masónica.

CONCURSO LITERARIO EN EL DIA DE RIZAL

Fué, en parte, para promover el interés de los masones de nuestra Gran Jurisdicción por los estudios masónicos de que venimos hablando por lo que vuestro Gran Maestre inició un concurso literario sobre el tema "Doctrinas Masónicas Expuestas en los Escritos de Rizal," y a este efecto dirigió con fecha 1.o de Marzo de 1932 una circular del tenor siguiente:

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

Salud:

Para conmemorar debidamente el 19 de Junio del presente año, aniversario del natalicio de nuestro Hermano José Rizal, y a la vez para promover el interés por los estudios masónicos en nuestra Jurisdicción, por la presente se abre un concurso literario para Masones con el tema siguiente:

"DOCTRINAS MASÓNICAS EXPUESTAS EN LOS ESCRITOS DE RIZAL"

Todo Masón, miembro activo de una Logia regular bajo la jurisdicción de la Gran Logia de las Islas Filipinas, puede tomar parte en el concurso sometiendo un trabajo que contenga una exposición tan completa y razonada como fuera posible de las *Doctrinas Masónicas* que Rizal predicó y propagó por medio de sus escritos. Al citar a Rizal se procurará copiar fielmente las mismas frases del héroe, con mención del libro o cualquier otro escrito suyo de donde se hayan tomado.

El trabajo puede escribirse en cualquier idioma o en cualquier dialecto hablado en Filipinas sin límite alguno en punto a su extensión, y deberá presentarse en la Gran Secretaría de la Gran Logia no después del 31 de Mayo de este año,a las 5 en punto de su tarde, con la firma del autor, su dirección profana y la Logia a que pertenece.

Se adjudicarán un Primer Premio y un Segundo Premio a los dos mejores trabajos presentados, previa recomendación de un jurado de tres Masones competentes que se nombrará oportunamente.

Fraternalmente,

(Fdo.) ANTONIO GONZALEZ,
Gran Maestre."

Es de todos bien conocida la universal cultura de nuestro héroe, el hermano José Rizal. Hemos escogido un tema masónico en relación con sus escritos para que su labor, que fué excelsamente cultural, sea una inspiración para todos nosotros en esta clase de actividades. Y fué también por este motivo porque quisimos conmemorar el día de su natalicio, el 19 de Junio, abriendo este primer concurso que se inicia bajo los auspicios de nuestra Gran Logia.

De más está el decir que esto fué acogido por todos con verdadero entusiasmo y que varios trabajos se recibieron, todos reveladores de un estudio profundo sobre esta materia.

Nombramos como jurado a los Hermanos Teodoro M. Kalaw, Austin Craig y Conrado Benitez, quienes después de madura deliberación rindieron el siguiente laudo:

Hemos recibido varios trabajos con destino a este concurso procedentes de miembros de diferentes logias del Archipiélago. Todos han revelado que sus autores comprenden las doctrinas masónicas y han leído las obras de nuestro Hermano Rizal. Dos de dichos trabajos, el del Hmno. Claudio de la Logia Batangas No. 35, y el del Hmno. Gempesaw de la Logia Cabanatuan No. 53, son especialmente meritorios por su labor extensa de investigación, la manera inteligente en que están redactados y la mejor comprensión y el mejor desarrollo del tema. En el trabajo del Hmno. Claudio se ha empleado la fraseología de la estricta ortodoxia masónica, mientras que en el del Hmno. Gempesaw se ha empleado la forma más popular.

Recomendamos para el primer premio el trabajo del Hmno. Eduardo L. Claudio de la Logia Batangas No. 35 y para el segundo premio el trabajo del Hmno. Antero Gempesaw de la Logia Cabanatuan No. 53.

Manila, a 19 de Junio de 1932.

(Fdos.) TEODORO M. KALAW,
AUSTIN CRAIG,
CONRADO BENITEZ."

(*Se continuará en el próximo número*)

Piezas de Arquitectura

Compendio Histórico de la Masonería Filipina

POR TEODORO M. KALAW, P. G. M.

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

(*Continuación*)

38. Los Masones en la Revolución

Destruído el poderío español por el triunfo de la Revolución filipina con la ayuda de los Estados Unidos, Ambrosio Flores y Gracio Gonzaga dieron los primeros pasos para reconstituir las logias deshechas durante la tiranía; pero una nueva guerra, la guerra filipino-americana, dió al traste por el momento con los planes de restauración.

Durante el período revolucionario y el de la efímera República Filipina, los masones desempeñaron los puestos más importantes en el gobierno y en el ejército. Andrés Bonifacio fué el jefe supremo del Katipunan y Emilio Jacinto su consejero; Emilio Aguinaldo, fué el Presidente del Gobierno y Caudillo de la Revolución; Apolinario Mabini y Felipe Buencamino, Primeros Ministros; Baldomero Aguinaldo, Antonio Luna y Ambrosio Flores, Secretarios de Guerra sucesivamente; Teodoro Sandiko, Secretario del Interior; Gracio Gonzaga, Secretario de Fomento; Mariano Llanera, Vicente Lukban, José Alejandrino, Pantaleón Garcia, Mariano Trías, Isidoro Torres, Mariano Castañeda, Fernando Canon y otros, generales del ejército. Entre los oficiales también había muchos masones. El cuerpo diplomático que trabajaba en el extranjero, casi todo estaba formado por masones, como Galicano Apacible, Mariano Ponce, Tomás Aréjola, Sixto Lopez, Rafael del Pan, Juan Luna, Ramón Abarca, Antonino Vergel de Dios, Antonio Regidor, Manuel Artigas Cuerva y otros más. En el Congreso reunido en Malolos para aprobar la Constitución del Estado, los masones, aunque pocos en número, prevalecieron sobre los elementos clericales como quedó demostrado en la discusión y votación del artículo que separaba definitivamente la Iglesia del Estado.

Estando el Gobierno de la República concentrado en Tarlak, Ambrosio Flores entonces Secretario interino de Guerra, reunió a los masones en Octubre de 1899, con el objeto de formar un *Oriente Nacional.* La asamblea aprobó un mensaje dirigido a los masones de los Estados Unidos para interesarles en el cese de la guerra y el reconocimiento de la independencia de Filipinas. A Rafael del Pan, uno de los enviados filipinos a Estados Unidos, se le encomendó la transmisión del mensaje a las logias americanas. Como la guerra entre América y Filipinas estaba en su apogeo, los masones americanos contestaron a Del Pan que no podían trabajar por la independencia de Filipinas mientras los filipinos estuviesen en guerra contra los Estados Unidos.

39. Primera Logia Americana

Los primeros americanos que desembarcaron en el país fundaron una logia militar o de campaña que empezó a trabajar en la antigua Calle Nueva No. 69, Malate, el 21 de agosto de 1898. Por esta razón la casa fué bautizada con el nombre de *Cuna de la Francmasonería Americana en Filipinas.* La Logia llevaba una carta de dispensa otorgada por el Gran Maestre de la Gran Logia de North Dakota, y sus dignatarios fueron los siguientes:

El Teniente coronel W. C. Treumann, Ven. Maestro.
El Comandante Frank White, Primer Vigilante.
El Comandante John H. Fraine, Segundo Vigilante.

El Capitán W. R. Purdon, Tesorero.
El Teniente C. W. Getchell, Primer Diácono.
El Teniente C. C. Geary, jr., Segundo Diácono.
El Sargento Mayor C. S. Cairncross, Guarda-Templo.

La logia estuvo muy concurrida en los primeros meses, pero desde la ruptura de las hostilidades filipino-americanas no pudo verificar sus trabajos con regularidad. El 22 de febrero de 1899, mientras celebraba una tenida de exaltación en la capilla romana de Culi-culi, la logia tuvo que suspender las ceremonias porque las balas filipinas entraban en el templo. El 31 de julio del mismo año, el regimiento de voluntarios del Estado de North Dakota recogió la Carta-Dispensa al tener que regresar a Estados Unidos, disolviéndose así la logia.

40. Reorganización de la "Modestia"

José Reyes Tolentino, antiguo Secretario de la logia *Modestia*, y uno de los deportados por el Gobierno Español por sospechoso, se hacía lenguas, a su vuelta a Manila, del trato recibido en el Extranjero de los masones españoles y especialmente del Gran Maestre Morayta. Después de ponerse al habla con Valentín Polintan, Epifanio Cuisia, Alfonso Montes y Nagib T. Hashim, reorganizaron la logia *Modestia* bajo el mismo Gran Oriente Español que tantos favores tenía otorgados a los filipinos.

Enviados los papeles a España, la nueva Carta Constitutiva fué concedida en enero de 1900, con Valentín Polintan como Venerable Maestre. Al rededor de la *Modestia* se reunieron los primeros masones activos en esta época de restauración.

El 3 de noviembre de 1900, la logia dirigió un mensaje a las demás logias de la Federación para que, así decía, "viendo tristemente el trágico panorama que en esta desventurada Patria se ha venido desarrollando y sin cesar el reguero de sangre en nuestros campos, hagáis uso de toda vuestra influencia moral y material cerca del Gobierno de Washington a fin de que haga cesar esta desolada guerra". El mensaje incluía una declaración de principios entre los cuales figuraban: la creencia firme en Dios por su Justicia; libertad absoluta de profesar y practicar toda doctrina racional siempre que esté conforme con los principios de la moral universal; indisolubilidad de la familia doméstica; neutralidad absoluta en política y en religión; acción protectora a toda empresa industrial, financiera o benéfica para fomentar el desarrollo moral y material del pueblo; fomento y cultivo de las Bellas Artes; respeto a la autoridad legalmente constituida, renunciando a la violencia; y amparo y protección a la propiedad.

41. La Gran Logia de California

Los masones americanos que fueron llegando trataron de organizar ya la rama local permanente. A iniciativa de Manley B. Curry fundaron primeramente el *Sojourners Club*, cuya primera reunión tuvo lugar el 2 de abril de 1900. Reunidos en la casa del Dr. H. E. Stafford, 373 Gral. Solano, acordaron después la constitución de la Logia *Manila* No. 342 bajo los auspicios de la Gran Logia de California. Firmaron la solicitud de dispensa James Everitt Ainsworth, Charles Henry Burritt, Henry Murray Cronkite, Manley Bowie Curry, Frank Hall Lawton, Zachary Oppenheimer, William Quinton, George Stuart Ralston, Benjamin Franklin Richards, Ethel Alvin Robbins, Robert Clement Round, Manuel Camus y Roxas, Wallace Gilman Skidmore, Harry Eugene Stafford, Frank Daniel Webster y William Cullen Wren. A fines de 1902 los masones americanos residentes en Cavite también fundaron la Logia *Cavite* No. 350, cuyos primeros dignatarios designados fueron: Mason Edward Michell, como Ven. Maestro; Charles Henry William Aitken, como 1.er Vigilante y John Augustus Maynards como 2.o Vigilante. En 1907, se fundó la Logia *Corregidor* No. 386, siendo sus primeros dignatarios Herbert Daniel Gale, Ven. Maestro, Newton C. Comfort, 1.er Vigilante, y George Rogers Harvey, 2.o Vigilante. Estas dos últimas logias, lo mismo que la *Manila*, obtuvieron su Carta-Dispensa de la Gran Logia de California.

42. El Gran Oriente de Francia

El Gran Oriente de Francia fué introducido en Filipinas por el Dr. Trinidad Pardo de Tavera, fundando la Logia *Rizal* en Junio de 1901. Merced al prestigio del Dr. Tavera, el filipino de más alta representación entonces en el gobierno, el Gran Oriente de Francia consiguió establecer algunas logias más en provincias, como la *Minerva* en Tuguegarao, la *Isarog* en Camarines, la *Tayabas* en Tayabas, y la *Nueva Écija* en Nueva Écija, en las cuales se agruparon masones inteligentes y entusiastas de cada localidad. La logia *Rizal* y sus hermanas pasaron después a la jurisdicción de la Gran Logia de Francia. En 1909 la logia se disolvió y con ella las demás logias hermanas. En 1912, a iniciativa de Felipe Tempongko, la *Rizal* reanudó sus trabajos bajo el Gran Oriente Español. Este ejemplo fué imitado más tarde por la *Minerva* que prácticamente se convirtió en logia *Mabini* y la *Isarog*. De las demás logias ya no se supo nada más.

43. El Oriente Filipino. El Gran Oriente de España

En 1903 Dn. Juan Utor y Fernandez, español que figuró mucho en España como masón, ayudado por Vicente Lukban y otros, quiso formar un *Oriente Filipino* fundando al efecto la Logia madre titulada "*Primera Luz Oceánica*," que se disolvió un año después por dificultades económicas. Se pudieron establecer algunas logias más, una en Paco fundada por Lindaya, otra en Nueva Cáceres fundada por Andrés Garchitorena, otra en Bulacan fundada por Teodoro Sandiko y otra en Cagayan de Luzon; pero disuelta la logia madre las otras siguieron su suerte.

El Gran Oriente de España que de antiguo compartía con el Gran Oriente Español los trabajos masónicos en Filipinas, también continuó subsistiendo en esta época de restauración general, gracias, principalmente, a los trabajos de Abelardo Cuesta, Ramón Martinez, Vicente Barrera, Aurelio Rusca y Ladislao José, que fueron sucesivamente sus delegados. Se revivió la antigua *Luz del Oriente*, núm. 228. Se fundaron, además, la *Luz de Cavite*, núm. 230, la *Luna*, núm. 231, la *Unión*, *Patria*, *Fraternidad*, núm. 232, la *Rizal*, núm. 233 (estas tres últimas en Manila), la *Luz de Pangasinan* (en instancia) y algunos Triángulos en Negros Occidental, Mauban (Tayabas) y Rosario, Cavite. Estas logias se disolvieron posteriormente y casi todo su personal pasó a engrosar las filas de la Gran Logia de las Islas Filipinas.

44. El Gran Oriente Español

Valentín Polintan y los suyos que veían estas actividades no quisieron permanecer inactivos. El Gran Oriente Español debía ocupar en el país el puesto de honor que ocupó en el pasado. La Masonería filipina debía a este Oriente su organización, su existencia. ¡Manos a la obra, pues! Se reorganizó enseguida la antigua logia *Dalisay* No. 177. Se fundó la logia *Sinukuan* No. 272, nombre que se puso en honor a la memoria de Andrés Bonifacio. Después se reorganizaron otras tres logias antiguas, la *Nilad* No. 144, la *Walana* No. 158 y la *Luzon* No. 185. En Aparri se constituyó la logia *Mabini* No. 190.

Con estas siete logias—número reglamentario bajo la Constitución Española—se pensó en llevar a cabo la idea de una Gran Logia Regional.

45. La Gran Logia Regional

La organización preliminar tuvo lugar en 9 de septiembre

de 1906, previa convocatoria de Timoteo Páez, Venerable Maestro de la *Sinukuan*. Estaban presentes el Gran Consejero de la Orden y Presidente del Soberano Capítulo de Rosa Cruz, Valentín Polintan; Tomás Alfonso y Pedro Rodriguez, Venerable Maestro y diputado, respectivamente, de la logia *Modestia*; Ramón Diokno y Tomás Umali, Venerable Maestro y diputado, respectivamente, de la logia *Nilad*; Inocencio Concepción y Bartolomé Páez, Venerable Maestro y diputado, respectivamente, de la logia *Lusong*; Jacinto de Ocampo y Fausto del Prado, Venerable Maestro y diputado, respectivamente, de la logia *Walana*; Pablo D. Palma y Daniel Morelos, representantes de la logia *Mabini*; y el ya mencionado Páez y el diputado Felipe Buencamino de la logia *Sinukuan*. La logia *Dalisay* no asistió a la convención, pero envió una carta explicativa. La Asamblea fué presidida por Felipe Buencamino, acordándose, después de algunas discusiones sobre puntos legales, la formación inmediata de una Gran Logia al objeto de "evitar el peligro inminente de suprimirse la jurisdicción del Gran Oriente Español en estas Islas", por la invasión de las logias americanas que ya estaban planeando formar igualmente su Gran Logia. Verificada la elección de los Grandes Dignatarios, fueron elegidos los siguientes:

Gran Presidente, Felipe Buencamino.
Gr. Prim. Vice-Pres., Ramón Diokno.
Gr. Seg. Vice-Pres., Timoteo Páez.
Gr. Tercer Vice-Pres., Jacinto de Ocampo.
Gr. Cuarto Vice-Pres., Delegado de la Dalisay, sustituido después por José A. Reyes.
Gr. Orador, Tomás R. Umali, sustituido después por Carlos Pombo.
Gr. Orador Adj., Carlos Pombo, sustituido después por Proceso Santos.
Gr. Secretario, G. S. Inocencio Concepción.
Gr. Secretario Adj., Pedro Rodriguez, sustituido después por Epifanio Saguil.
Gr. Contador, Tomás Alfonso.
Gr. Tesorero, Bartolomé Páez, sustituido después por Ceferino de León.
Gr. Hospitalario, Daniel Morelos.
Gr. Maest. de Cerem., Pablo de Palma.
Gr. Guarda-Temp., Fausto del Prado, sustituido después por Anastasio Asunción.

La Gran Logia Regional funcionó primeramente con carácter de *en instancia* hasta que, remediados algunos inconvenientes, se instaló definitivamente en 14 de Septiembre de 1907. Con su establecimiento, el número de las logias subordinadas aumentó rápidamente en Filipinas.

46. *Nuevas Grandes Jurisdicciones*

En 1907, Manuel Camus, de la logia *Manila*, reunió en su residencia a algunos masones activos y regulares de otras logias, y allí acordaron fundar la logia *Perla del Oriente* No. 1034, bajo la jurisdicción de la Gran Logia de Escocia. El objeto era principalmente reunir a los filipinos que no encontraban acceso en las logias americanas. Posteriormente se fundó la Logia *Cebú* No. 1106, en Cebú. A mediados de 1912 se constituyó también la logia *Minerva* bajo el Gran Oriente Lusitano. Las dos logias *Perla del Oriente* y *Minerva*, en Manila, tuvieron carácter cosmopolita por la composición de sus miembros.

47. *La Gran Logia de las Islas Filipinas*

En Noviembre de 1912, las logias *Manila*, *Cavite* y *Corregidor*, de la Gran Logia de California, y las logias *Perla del Oriente* y *Cebú*, de la Gran Logia de Escocia, recibieron una invitación para fundar una Gran Logia. La primera convención tuvo lugar en 11 de Diciembre del mismo año con la asistencia de los siguientes: Charles J. Kindler, Venerable de la Logia *Manila*, No. 342; Burton Whitcomb, Venerable de la Logia *Cavite*, No. 350; L. C. O'Donnel, Venerable de la Logia *Corregidor*, No. 386; Guy Clinton, Primer Vigilante de la Logia *Manila*, No. 342; Charles S. Banks, Segundo Vigilante de la Logia *Manila*, No. 342; H. Eugene Stafford, Ex-Venerable de la Logia *Manila*, No. 342; Emmanuel Valmas, Ex-Venerable de la Logia *Cavite*, No. 350; Amos G. Bellis, Ex-Venerable de la Logia *Manila*, No. 342; Newton C. Comfort, Ex-Venerable de la Logia *Corregidor*, No. 386; George R. Harvey, Ex-Venerable de la Logia *Corregidor*, No. 386; George N. Hurd, Ex-Venerable de la Logia *Manila*, No. 342, y Luther A. Renner, Ex-Venerable de la Logia *Manila*, No. 342. Las Logias *Perla del Oriente* y *Cebú* no asistieron a la convención que fué presidida por George R. Harvey. Se acordó la formación de la "Gran Logia de las Islas Filipinas", constituyéndose todos los presentes en Comité general para redactar la Constitución. En 18 y 19 del mismo mes se aprobó la Constitución, habiendo sido elegidos los siguientes Grandes Dignatarios:

H. Eugene Stafford—*Gran Maestre.*
George R. Harvey— *Gran Maestre Delegado.*
Burton Whitcomb—*Primer Gran Vigilante.*
Charles J. Kindler—*Segundo Gran Vigilante.*
Joseph F. Bromfield—*Gran Tesorero.*
Amos G. Bellis—*Gran Secretario.*
Newton C. Comfort—*Gran Instructor.*

48. *Protesta de la Gran Logia Regional*

Habían quedado, pues, constituídas dos Grandes Logias, ambas reclamando autoridad soberana sobre el simbolismo en Filipinas. En 4 de Julio de 1915, una asamblea de Maestros Masones de las logias pertenecientes a la Gran Logia Regional, resolvió protestar oficialmente contra la existencia de la Gran Logia de las Islas Filipinas, alegando infracción del territorio masónico filipino. La resolución de la Asamblea decía así:

"*Se resuelve,* Que es el firme sentir de esta Gran Asamblea de Maestros Masones que la fundación en diciembre de 1912 por logias americanas que trabajaban entonces bajo los auspicios de la Gran Logia de California, de la titulada "Gran Logia de las Islas Filipinas", independiente y soberana, es una infracción de un derecho masónico internacionalmente reconocido y aceptado, por lo mismo que viola los derechos de soberanía jurisdiccional sobre estos Valles de la Gran Logia Regional de Filipinas fundada desde el año 1906 bajo los auspicios del Grande Oriente Español, asi como viola el control último de esta Grande Oriente que desde tiempo inmemorial y sin renuncia ni abandono por su parte, ha estado ocupando masónicamente el territorio filipino; que esta Gran Asamblea cree, además, que la afirmación por dichas Logias americanas en su Resolución previa a la organización de la titulada "Gran Logia de las Islas Filipinas," de que el territorio filipino estaba entonces *masónicamente libre*, no coincide con la verdad de los hechos, en perjuicio de los derechos jurisdiccionales de la Gran Logia Regional de Filipinas y del Grande Oriente Español; y, finalmente, que esta Gran Asamblea debe sugerir, como por la presente respetuosamente sugiere, a la Gran Logia Regional de Filipinas para que, en la forma que lo crea conveniente, exponga ante las autoridades masónicas correspondientes de aquí y del extranjero, una protesta fraternal y respetuosa contra la constitución en estos Valles de dicha titulada "Gran Logia de las Islas Filipinas", por los motivos arriba mencionados, y reafirmando el derecho jurisdiccional de la Gran Logia Regional de Filipinas, o de su legítima sucesora, sobre las Logias simbólicas del territorio.

La Gran Logia Regional, en tenida de Agosto siguiente, redactó la protesta "fraternal y respetuosa", que fué cursada a los cuerpos masónicos del Extranjero, por conducto del Gran Oriente Español.

(*Se continuará en el próximo número*)

La Base del Éxito del Gobierno de Una Logia

Por Francisco Advincula, V. M., Logia Bagong-Buhay No. 17

En estos tranquilos y apacibles momentos que el sordo eco del fragor de la batalla fraternal librada dentro del orden y concierto entre los miembros de las Logias de la Orden francmasónica de la Venerabilísima Gran Logia de

las Islas Filipinas con motivo de los comicios celebrados el Diciembre del año próximo pasado, para elegir y nombrar a los Dignatarios y Oficiales para la Legislatura del año masónico en curso de las Logias correspondientes, ya se ha perdido entre las brumas de la lejanía con la instalación de los mismos en sus respectivas estaciones y puestos respectivos y con los fuertes apretones de manos y abrazos fraternales que se dieron en señal inequívoca de la paz y concordia que reinan entre ellos, no creo que está demás hacer un ligero híncapie ahora que los nuevos Dignatarios y Oficiales acaban de tomar posesión, para el logro del éxito de su gobierno, sobre los deberes y las obligaciones tanto de los dirigentes como de los constituyentes de las Logias.

El manejo y gobierno de las Logias de nuestra Fraternidad se puede decir que están calcados en los principios fundamentales de un gobierno de régimen eminentemente democrático, o sea, el gobierno del pueblo, por el pueblo y para el pueblo, sistema del gobierno que actualmente rige en las naciones más adelantadas del mundo, porque con ese sistema el que manda y el que reina es el pueblo y en ese sistema no existe la odiosa desigualdad de clases, como de ricos y pobres, sabios e ignorantes, ni existen opresores y oprimidos, tiranos y esclavos, sino que en él existen la Libertad, Igualdad y Fraternidad que son los mismos principios que ostenta el sacrosanto labaro que tremola la Masonería y sobre los cuales descansa el gran edificio de nuestra veneranda Institución.

Si, como queda dicho, la administración de nuestras Logias es casi idéntica a la de un gobierno de estado democrático, es preciso que los que manejan el timón de la nave del gobierno de las Logias obren con tacto, que sean juiciosos, prudentes, tolerantes y sobre todo justicieros e imparciales en sus decisiones. Deben tener por norte y por guía "los sagrados intereses de la Logia y de la Fraternidad en general". Por parte de los miembros debe haber un espíritu franco de cooperación a los que gobiernan; deben cumplir con exactitud las resoluciones, órdenes, decretos y edictos emanados del poder soberano de la Logia, de la Gran Logia y del Gran Maestre, aunque su cumplimiento signifique abnegación y sacrificio; deben ser leales, sinceros y afables en sus tratos, serenos y ecuánimes en las discusiones dentro y fuera de la Logia y deben acatar resignados la decisión de la mayoría.

Sabido los deberes y las obligaciones de cada una de las partes, o sea, de los gobernantes y de los gobernados, para cuyo debido cumplimiento no se necesita mucha inteligencia y estudio, sino más bien deseo y voluntad de ambas partes, por amor a la Institución y por el deber jurado y para el éxito de la administración de las Logias, es de suma necesidad que dichos deberes y obligaciones se practiquen con devoción, constancia y fé, pues el triunfo de una administración no es triunfo exclusivo de los dirigentes, sino también de los constituyentes, de las mismas Logias y de la Hermandad en general, porque ello se debe a la corriente de armonía y cooperación que han existido entre todos los miembros que forman cada una de las Logias.

Para mantener constantemente la cooperación entre los miembros de una Logia y a fin de que no sufra la más ligera alteración la amistad dulce, grata y placentera que les une en apretado haz y consorcio encantador, es menester que sepan dar a cada uno lo suyo; no absolver y abrogar las facultades de otros, si son Dignatarios y Oficiales de la Logia; evitar toda chismografía contra los hermanos y por último amarse los unos a los otros, como dijo aquel Gran Hijo de Nazaret antes de expirar en la cruz para redimir a la humanidad doliente de los pecados del mundo.

Como se ve, para el éxito del gobierno de las Logias, es indispensable que haya habilidad, tacto, honradez, moralidad y sabia dirección de parte de los gobernantes, y sincera y leal cooperación de parte de los gobernados.

Despojemos de nuestra conciencia y de nuestra mente toda nube que empañar pudiera el límpido e inmaculado cielo de nuestra armonía; laboremos siempre unidos, como un solo hombre, para vencer todos los escollos y valladares que se interpongan en el camino de la redención de los hombres y de la humanidad y arrimemos nuestros hombros al carro del sacrificio, como dignos Hijos de la Viuda, para que nuestra labor sea llevadera y menos escabrosa hasta que los sublimes ideales francmasónicos: *Libertad, Igualdad* y *Fraternidad* triunfen en los corazones de todos los hombres que pueblan este mundo y sean estos ideales su lema y su divisa en sus relaciones con sus semejantes.

"Que reine el amor fraternal y nos unan las virtudes morales y sociales."

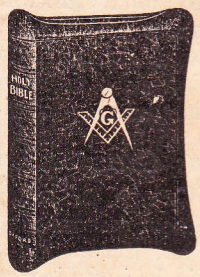
Noticias

Instalación de Dignatarios en la Logia Bagong-Buhay No. 17, Cavite

La instalación de los dignatarios y oficiales de la Logia Bagong-Buhay se llevó a cabo en el templo de dicha Logia en la noche del Sábado, 7 de Enero, siendo oficial instalador el Venerable saliente, Hmno. Francisco Llamado, y maestro de ceremonias el ex-Venerable Maestro, Hmno. Andrés de Leon. Fueron instalados los Hermanos siguientes: Francisco Advincula, Venerable Maestro; Eladio Peñalosa, 1.er Vigilante; Ramon C. Desiderio, 2.o Vigilante; Silvino Picache, Tesorero; Manuel del Carmen, Secretario; Ceferino Picache, Capellán; Gervasio Pangilinan, Maestro de Ceremonias; Valeriano Custodio, ex-V. M., 1.er Diácono; Agustin Galang, 2.o Diácono; Pedro Torres, 1.er Experto; Justo de Jesus, 2.o Experto; Benito Villareal, Organista; Macario Ilagan, Guarda-Templo. El Venerable Maestro nuevamente instalado presentó como oradores a los Hermanos Gervasio Pangilinan, Eladio Peñalosa, Andrés de Leon y Pedro R. Santos, entregando este último Hermano la medalla de P. M. al Venerable saliente, Hmno. Francisco Llamado. Luego el Ven. Hmno. Advíncula pronunció su discurso de inauguración y dió las gracias a los presentes en el acto, que incluían las familias de los Hermanos. Los trabajos fueron seguidos de un baile y *buffet lunch*, habiendo sido donada la orquesta por el Hmno. Benito Villareal, organista de la Logia, y preparada la comida por Dña. Ramona de Villareal.

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