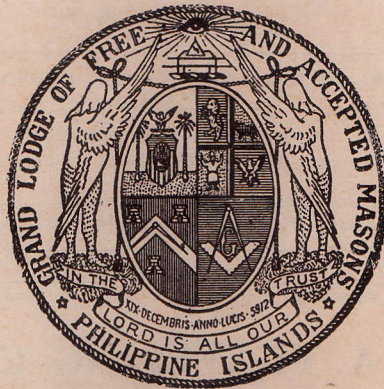


# The Cable Tow

Vol. XIII

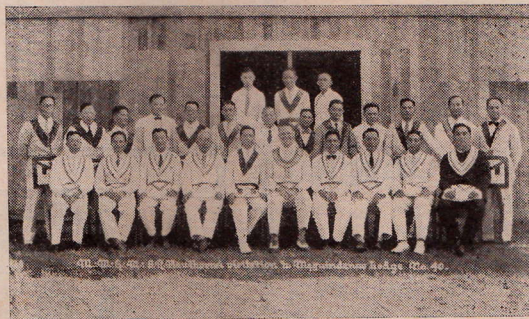
Manila, P. I., July 1, 1935

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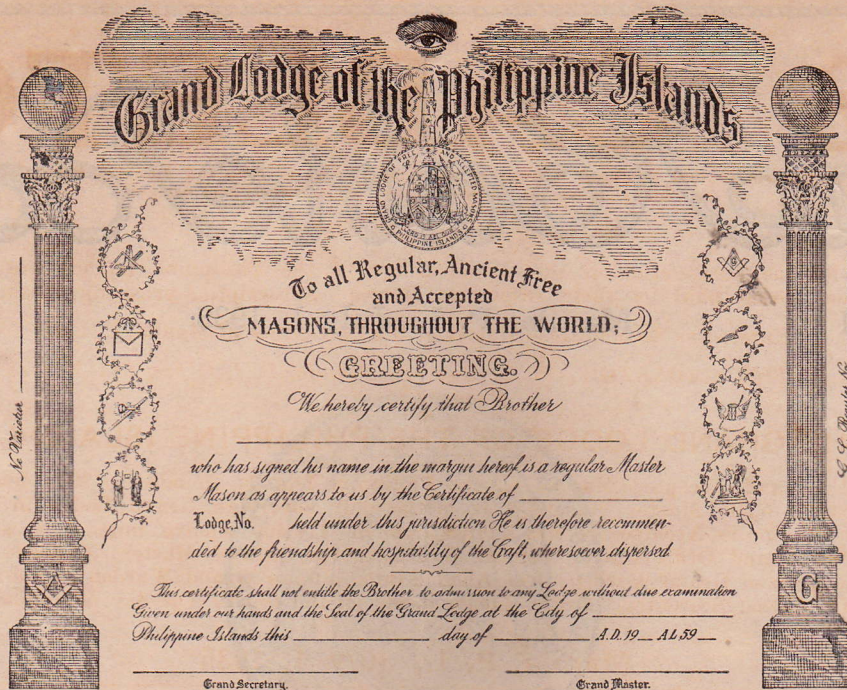


OFFICIAL ORGAN OF THE  
GRAND LODGE OF FREE AND ACCEPTED MASONS,  
OF THE PHILIPPINE ISLANDS

PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION



*Most Wor. Bro. Samuel R. Hawthorne, Grand Master,  
visiting Magindanaw Lodge No. 40 at  
Cagayan, Or. Misamis*



## HAVE YOU A TRAVELING CERTIFICATE?

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### The Masonic Hospital for Crippled Children, Inc.

All regular Masons are urged to join this Masonic Charity engaged in the reclamation of poor crippled children in these Islands, and maintaining since 1925 a Masonic Ward for Crippled Children in the Mary J. Johnston Memorial Hospital in Tondo. Joining fee, P10.00. Annual dues, P2.00.

Address WM. HUSE CHAPMAN, Secretary  
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### DIPLOMAS

The prices of Master Mason's Diplomas and Traveling Certificates for Master Masons have been reduced from P10.00 to P5.00 each. The former are suitable for framing and the latter for carrying on the person "while traveling in foreign countries."

To obtain either, see the Secretary of your Lodge, pay the cost and let him do the rest.

### A VISIT TO CHINA

Brethren desiring to join the M. W. Grand Master on his trip to China in September will find some information on the cost of the trip on page 32 of the present number.

# THE CABLETOW

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

Managing Editor: LEO FISCHER.

All members of Lodges under the Jurisdiction of the Grand Lodge of the Philippine Islands are paid subscribers to THE CABLETOW, their subscriptions being paid by their respective Lodges. Subscription price for others: ₱3.00 (\$1.50) Per Annum

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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 103 Lodges (23 in City of Manila), with approximately 5,500 Master Masons. It is the only sovereign Grand Lodge in Asia that 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: Samuel R. Hawthorne, Grand Master; Conrado Benitez, Deputy Grand Master; Edward M. Masterson, Senior Grand Warden; José Abad Santos, Junior Grand Warden; Vicente Carmona, Grand Treasurer, and Teodoro M. Kalaw, Grand Secretary. Grand Lodge meets on the fourth Tuesday of January each year.

Vol. XIII

Manila, P. I., July 1, 1935

No. 2

## Editorial Section

### THE GLORIOUS FOURTH

The American patriots who, one hundred and sixty-nine years ago, signed the Declaration of Independence, deserve our admiration for their courage and self-sacrificing spirit. Indeed, it required a firm reliance on the protection of divine Providence to take that momentous step. They were successful and will ever be known to fame as patriots and heroes. Had the result of the rebellion against Great Britain been adverse to them, they would have received short shrift and history would record their names as those of rebels and traitors. As intelligent men and leaders among their people, those sturdy Americans were well aware of the fearful risk they ran and of the perils and hardships they were sure to suffer, whether they won or lost. They were master builders, and the edifice of which they laid the foundations will ever be their most glorious monument.—L. F.

### MASONIC HOSPITAL MEETING

In our Official Section, we publish a notice of the Annual Meeting of the Masonic Hospital for Crippled Children, Inc., to be held at the Scottish Rite Hall, Masonic Temple, Escolta, at 4:30 p. m. on the 15th of this month.

We hope this meeting will be better attended than those of past years. The small attendance of which we have complained more than once is neither worthy of the noble cause involved, nor creditable to the Masons of the Philippine Islands, and shows little appreciation of the self-sacrificing services rendered by the officers of the corporation.

As we said last year, we believe that the Masonic Hospital for Crippled Children has not had that general support of the Fraternity to which it is entitled. Thousands of our Brethren who could well afford to join the corporation have refrained from doing so. Many members have lost all enthusiasm and have dropped out, and only a handful of active workers are left to carry on. And yet no enterprise of Philippine

Masonry has been and is being managed more efficiently, honestly, and unselfishly than the Hospital for Crippled Children. The officers of the corporation receive no salaries or allowances and are not given high sounding titles or flattering publicity. No solemn installation ceremonies are held when they assume office and no glittering jewels are bestowed on them when they relinquish it. After many years of service, the only reward they can expect is the satisfaction of duty well done.

We urge all members of the Masonic Hospital who may see these lines to come to that meeting and dispel the impression that the Masonic Hospital for Crippled Children is a half-alive, half-dead concern, which it certainly is not.—L. F.

### GRAND REPRESENTATIVES

Our Grand Master's Special Circular on Grand Representatives, published in our Official Section, will no doubt be enlightening to those of our Brethren who have been honored with Grand Representations. The number of Grand Jurisdictions which insist on the office of Grand Representative being looked upon as something more than an empty honor involving no work or effort on their part is growing rapidly. It is gratifying to find our Grand Lodge among the more progressive in this respect, also, and we hope the Grand Representatives of Sister Grand Jurisdictions near our Grand Lodge will not only read the circular but will live up to its provisions.—L. F.

### FOR THE RED CROSS

We again want to put in a few good words for the Red Cross. As Masons, we are particularly interested in any movement which is for the good of suffering humanity regardless of creed, nationality or race. The Red Cross answers all these requirements admirably, and its record is one to be proud of. We trust, therefore, that during the Annual Roll Call of the Red Cross, extending from July 4th to 31st, our

Brethren will do their best to make that drive for funds a success, and that at the conclusion of its campaign, the Red Cross will have ample funds to cope with the suffering that the next twelve months may have in store for the people of these Isles of the Pacific.—*L. F.*

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### TRUTH

The essential element in all reports is truthfulness. To represent the work of the Lodges as admirable when it is anything but that, to boast that peace and harmony reign supreme throughout the jurisdiction when they are not; to emphasize minor features in order to be able to praise, and leave out essential ones where blame should be applied; to hush up, whitewash, and ignore misdoings is to deceive. We do not believe in washing the dirty linen of the Fraternity in public; but so long as a report is made, it should and must be truthful and he who makes it should be able and willing to swear to it if need there be.—*L. F.*

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### A LOST ART

There are quite a few Lodges in this Grand Jurisdiction which have not had a candidate for several years and whose officers have not had a chance to show their skill in the art of conferring the degrees. After passing a perfunctory examination and receiving a certificate to the effect that they are proficient to confer certain degrees, our Masters and Wardens are installed. There being no work on the trestle board or in sight, they take it easy and quit worrying about degree work altogether, and after presiding at a dozen, or less, stated meetings, they receive the title of past master and a jewel and certificate, and go to sleep on their laurels. If, in the course of the year, a petitioner for the degrees should crop up and be elected, these unfortunate Masters, though passed by a complaisant inspector as being proficient in the work, find themselves in a most unenviable predicament. The immediate Past Masters and their predecessors are just as ignorant as they are, and the "ancients," as we might call the senior Past Masters, who gained their proficiency in the good old days when candidates were as plentiful as blackberries, have through lack of practice become so rusty, or through lack of interest and incentive so slothful, that they, too, are broken reeds to lean upon. If a team from another Lodge cannot be invited to confer the degree—it is a fact that this apparent fraternal courtesy and gesture of inter-Lodge friendship is often nothing but a stratagem of Lodge officers incapable of putting on the work themselves—the Master and Wardens blunder through the work as best they can, with the assistance of the Past Masters of the Lodge, competent and otherwise; but is work so put on liable to be impressive? Most decidedly not!

This state of affairs exists in a good many Lodges, and unless something is done to remedy it, the conferring of degrees will become a lost art. We cannot continue to drift: we must either adopt the same system as Latin Masonry, which depends on printed rituals and requires very little memorizing, or we must have proper Lodges of Instruction in which not only the officers of the Lodge but all other Brethren interested can learn the work and perfect themselves in the conferring of the degrees. The latter course is by far the best. Competent instructors should be chosen and Lodges of Instruction should be conducted. A

central Lodge of Instruction, under the supervision of the Grand Lecturer, could serve all the Lodges of the city of Manila and vicinity, and the Masonic District Inspectors should oblige all incompetent Masters and Wardens to attend the meetings of that Lodge. Leniency in the issuance of certificates of proficiency should be discouraged by a policy of relieving District Inspectors guilty of pronouncing a man proficient when he is not.

Interest in the degree work engenders increased interest in Masonry and in the Lodge, hence nothing helps a Lodge and an individual Mason more than taking an active interest in the work. In quite a few of our Lodges, the pernicious effects of indifference and lack of interest are already noticeable. They are like dry rot affecting the timbers of the building and sure to bring about its downfall, sooner or later.

Our Grand Master has made it a point, on his visitations, to hold Lodges of Instruction in the various places visited, and has been grieved at the lack of proficiency encountered, but pleased at the keen interest shown by the Brethren. That interest should be fostered and made general, and that incompetency should be stamped out wherever it may exist. And it should be remembered that there is no substitute for practice. The sooner our leaders in Masonry get busy, the better it will be.—*L. F.*

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### THE NON-ATTENDANT

"From ancient time—we read in the Ancient Charges—no Master or Fellow could be absent from his Lodge, especially when warned to appear at it, without incurring a severe censure, unless it appeared to the Master and Wardens that pure necessity hindered him." There are various classes of non-attendants, and in an editorial in a recent issue of the "Masonic Chronicler," of Chicago, our learned Brother Wm. C. Rapp said a few words in behalf of certain Masonic absentees with which we are inclined to agree. Speaking of what he called "The Fellow who never attends," our esteemed colleague gave his opinion on that much maligned person as follows:

It is quite the fashion of the Masonic press to berate the non-attending Mason—the fellow who comes up once a year to pay his dues and then is seen no more. He is also mourned by the Master who would like a good attendance at meetings. And perhaps he deserves all the censure he gets.

But did you ever stop to consider his value, or lack of it, to the lodge, or cast up in detail his intrinsic worth? It is said that street car companies make their money on the straphangers. The passengers in the seats pay the expenses but the standers bring in the profit. May the same thing not be true of the Masonic absentee? He pays his money, which must be clear "velvet" because he usually asks nothing from the lodge. His good will and influence outside undoubtedly are with it or he would not pay. This is all on the credit side. Further than that, he does not add to the expense. He does not wear out the carpets, fill up the register, dirty, the aprons, smoke the cigars or eat the lunches. Neither does he get in the way of those who aspire to repeat ritual or get into the official line.

On this hurried summing up it might be said that he really is a rather desirable member.

Here is to the non-attendant: may his tribe not increase; but may he not be driven into the ranks of those suspended for N. P. D. or worried into applying for his dimit by unreasonable criticism and constant nagging on the part of Lodge officers and others!—*L. F.*

## Official Section

### Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Samuel R. Hawthorne has appointed Wor. Bros. John R. McFie, Jr. (6), F. J. Olizon (21), and Marciano Guevara (22), to act as Grand Lodge Committee for Visiting the Sick during the month of July, 1935.

GRAND LODGE SPECIAL CIRCULAR)  
No. 2. ser. of 1935 )

**Subject.** Duties of Grand Representatives

To all Grand Representatives of Sister Grand Jurisdictions near the Grand Lodge of the Philippine Islands.

**GREETINGS:—**

Recently appointed Grand Representatives of Sister Grand Jurisdictions near our Grand Lodge having requested that they be informed of their duties, the undersigned outlines hereunder what he considers to be the principal duties of a Grand Representative:

The first duty of a newly commissioned Grand Representative is to write to the Grand Secretary of the Grand Body which he represents, acknowledging receipt of his commission, thanking for the honor conferred upon him, and giving his correct address.

He should then endeavor to familiarize himself with the history and character of the Grand Lodge he represents and with everything concerning the same, until he shall be the best informed man on the subject in this Grand Jurisdiction.

He should be ready, in case the interests of the Grand Lodge he represents require it, to assume its defense and act as its advocate in this Grand Jurisdiction.

Grand Representatives are expected to attend each Annual Communication of the Grand Lodge of the Philippine Islands and answer the roll call of Grand Representatives, and it is considered a duty of courtesy for each Grand Representative to write to the Grand Lodge he represents that he has attended the Annual Communication, to convey to it the fraternal greetings of our Grand Master and Grand Lodge, and to communicate to it any information of special interest that there may be.

It is a tacit rule in this Grand Jurisdiction that if any Grand Representative fails to attend three consecutive Annual Communications of the Grand Lodge, the Grand Master will recommend that he be relieved by another Brother who is apt to be more active.

A similar nomination will be made in case of removal from the Grand Jurisdiction, suspension or expulsion.

Given at Manila, this 15th day of June, A. L. 5935 (A. D. 1935).

SAMUEL R. HAWTHORNE,  
Grand Master

ATTEST:

TEODORO M KALAW,  
Grand Secretary

### MASONIC HOSPITAL FOR CRIPPLED CHILDREN

At the request of Bro. Wm. Huse Chapman, Secretary, Masonic Hospital for Crippled Children, Inc., we hereby announce that the Annual Meeting of that

corporation will be held at the Scottish Rite Hall of the Masonic Temple, Escolta, on Monday, July 15, 1935, beginning at 4:30 p. m.

All members of the corporation are urged to attend.

## From Near And Far

### VISITING PALESTINE

To the Mason, Palestine is, and always has been, a land of great interest because our symbolism centers around the Temple erected by King Solomon in Jerusalem, and the Volume of the Sacred Law that lies upon our altars was chiefly conceived and written in what is the "Holy Land" to the followers of two of the leading religions of the world. A good many of our Brethren who have passed through Palestine on their travels have described to their friends their impressions and experiences in that fascinating country. A few days ago, letters came to our desk from our highly esteemed friend and Brother, Rev. John P. Jockinsen (now Green Meadows, R. F. D. No. 8, Charlotte, Michigan), for several years pastor of the Union Church in Manila. From these letters, written on board the Dollar liner "President Van Buren" and mailed in New York last April, we copy the following paragraphs which, we are sure, our readers will find interesting:

It would be impossible within the compass of a brief letter to give you a complete picture of our impressions. Of course, Palestine holds first place. As our ship sailed up the Red Sea and the clouds played around the peak of Mount Sinai I thought about Moses leading the children of Israel to the foot of this mountain, seeking a refuge in the desert, that a new nation might be born and laws promulgated. What passion, what anguish, what suffering were required before that event was consummated!

As our train sped northward through the night I thought of the caravans, the camel trains and the armies which for a hundred centuries had moved over those hot, bleak, wind-swept sands of the desert through this Palestinian gateway between Egypt and Asia. At Gaza in the early dawn I sat up with a start, haunted by memories of marching Egyptians, Assyrians, Babylonians, Persians, and Greeks and even of Crusaders who had passed this way until in our century General Allenby himself came up by Gaza. On the edge of the desert we saw olive trees, date palms and then great groves of orange trees heavily laden with golden fruit, the most luscious oranges I ever ate. Coming from hot, dry southern India and across the Arabian desert this land did seem like a "land of milk and honey." Going from Lydda, the ancient city of the plains, by auto we began our gradual ascent of 2500 feet to Jerusalem thirty miles distant. Ruins of medieval churches reminded us that the crusaders had been here. Finally, when Jerusalem burst upon our view I thought of Jesus, rounding the Mount of Olives where the ancient city burst upon his view, "O thou Jerusalem, that stonest the prophets and killest them that are sent unto thee—if thou hast known the day of thy visitation." Besieged thirty-eight times, wrecked repeatedly by succeeding waves of conquerors, Jerusalem still stands as a rock which has given to the world its two greatest monotheistic religions and which has been the home of a third.

But it was not Jerusalem with its Coptic, Jacobite Syrian, Armenian, Greek Orthodox and Roman Christians fighting over the birthplace and tomb of Christ where I received my greatest thrill but outside of the city walls, as at the ancient fountain where David and Solomon and all their successors obtained water for the city, at the Mount of Olives where Jesus retired and in the garden of Gethsemane with its eight gnarled, ancient olive trees under whose shadow in agony Jesus prayed and on the hills and in the valleys of Bethlehem where David herded his sheep

and where the shepherds heard the song of hope that first Christmas. These historic landmarks brought me into the very presence of Christ. Man had built no churches over these hills but their general contour remained much the same as in His time.

The crowning experience of our journey was our trip to the Sea of Galilee, past Jacob's well, where we had our lunch, in the city of Nazareth at the fountain of the Virgin where the townspeople still draw their water, past the shadows of Mount Tabor until finally, over the brow of the hill, there burst upon our view the blue waters of Galilee and the hills beyond. I stood on the traditional site of the Sermon on the Mount, near the Italian Hospice where we were being entertained and as the shadows of the sun lengthened I tried to recreate the scene, the magnificent Roman roads, the 200 or more villages and cities and the multitude of people to whom Jesus ministered. The next morning, as I watched the early dawn and the rising sun over the hills of Moab I thought of Jesus who long before day went away into the mountain to pray.

Mrs. Jockinsen and I then went into the garden and read together the Sermon on the Mount, trying to recreate the scene and put ourselves into the place of those disciples. Would that we might heed those teachings more and put them into our daily lives.

The next great moment came when we visited the ruins of the ancient synagogue at Capernaum. The beautiful Corinthian columns, the well carved seals of David and Solomon, the seven-branched candlestick and the carving of the ark of the covenant and the rich entablature all attest to the fact that this was built, probably by a wealthy Roman, like the Centurion (Luke 7:1-5.) We feel certain that in this place was the synagogue where Jesus and his disciples must have worshipped.

One of the thrilling incidents of our sojourn in Jerusalem will interest you especially. We visited Solomon's Stone Quarries which extend far under the city and which were discovered by Barclay 85 years ago. This gentleman was walking around the walls of Jerusalem when near the Damascus Gate his dog disappeared. He whistled, and at last the dog came running from beneath the city walls where he had evidently made a find. He thought it strange that the dog should be running, coming out of a hole. Bushes and shrubs and the debris of centuries concealed the opening of a cavern, which proved unquestionably to be the stone quarries of Solomon, pure white stone, soft to work, but hardening when exposed to the air.

The path leads down into an enormous cave, with many chasms and deep excavations extending in different directions. In places the floors are many feet deep with tons of chips. Along the edges of the walls I could see where the workmen had placed their torches 3,000 years ago. The walls and the ceilings were still clean and where the water had not dripped, white. We could see where the workmen had driven in their wooden wedges, which, when moistened, expanded and split off the blocks of rock. The marks made by the Phoenician stonecutters were as clean and sharp as in a modern quarry, and it made one feel that at any time Solomon's quarrymen might be coming up for lunch.

The spot which interested me most of all is the large open space where the ancient workmen must have held their meetings and where today our Modern Free Masons occasionally hold their meetings, with the niches in the walls for their lamps, chairs of the Master of the Lodge, the Junior and Senior Deacons with logs of rock for their altars and blocks of rock for the deacons, and other officers. I felt that I was in sacred place.

Those who care for the quarries today and guard them against trespassers make small hammers with the Masonic emblem of the square and compass on them. I bought several that I might give them to my friends and also as a memento of this place. There is a complete account of the building of the Temple in the First book of Kings, Chapter five.

We are grateful to Bro. Jockinsen for sending us this splendid narrative of his visit to Palestine and wish him and his family health, happiness and success in the homeland.

#### LECTURE ON MASONRY IN THE PHILIPPINES

We read in the "Grand Lodge Bulletin" of Iowa that Bro. William S. Clarke recently delivered in East Gate Lodge, Des Moines, Iowa, a lecture on "Masonry in the Philippines," with views taken by him during his residence in the Islands.

#### FROM THE I. M. A. BULLETIN

In a recent issue of the "Bulletin of the International Masonic Association" we find the following comment on the action of the National Grand Lodge of France in suspending relations with the Grand Lodge of the Philippine Islands for no other reason than that similar action had been taken by the Grand Lodge of England:

... We have stated our opinion on that conflict in No. 48 of the Bulletin and we would not have mentioned the subject again had we not learned through the Manila Masonic review *The Cabletow* that the "National and Independent" Grand Lodge of France has broken with our Philippine Brethren for the same reasons as the Grand Lodge of England, stating that it was its principle to always follow the lead of that Grand Lodge, and that it would be glad to resume fraternal relations as soon as the latter revoked its decision.

We already knew that the National and Independent Grand Lodge of France was not "national," but we did not know that it was not "independent," either. Had it not better change its title and call itself openly "District Grand Lodge" of the Grand Lodge of England?

It seems queer that an English Grand Lodge established in France where two French Grand Bodies exercise jurisdiction, should suspend relations with the only regular Grand Lodge existing in Asia, because the latter founded Lodges in China, which is masonically open territory, by the side of Lodges created there by the British Grand Lodges who had no better right than that Grand Lodge.

While our colleague, by error, quoted the letter from the Grand Lodge of Victoria, that of the National Grand Lodge of France conveyed the same meaning and showed that in breaking with us, that Grand Lodge blindly followed the lead of England.

#### FROM "THE GAVEL CLUB"

The Cabletow is being sent regularly to "The Gavel Club", an organization of Masons at the big Veterans Hospital at Legion, Texas. Recently, the Editor received from Bro. V. J. Fugler, the Welfare Secretary there, a letter of appreciation of which we copy the following paragraphs:

There are usually forty-five to fifty members of the Craft confined at the Hospital here, and the average annual turnover is approximately one hundred.

These unfortunate Brethren avail themselves of the a source of pleasure to many of them.

We trust that we will continue to merit your kindness.

We are pleased to learn that our paper is so highly appreciated by our Brethren at the Legion Hospital.

## Pieces of Architecture

### GRAND LODGE COMMITTEES

By LEO FISCHER, P. M.

There are three different kinds of Grand Lodge Committees: 1. Regular Committees, consisting of three members each and appointed by the Grand Master at each Annual Communication, as soon as practicable after its commencement, viz: On Charters, and on By-Laws of Lodges, the duties of which shall cease at the close of such Communication (par. 28); 2. Standing Committees, consisting of three members each, appointed by the Grand Master at each Annual Communication just before its close, viz: On Jurisprudence, on Finances, on Accounts, on Grievances, on Correspondence, on Returns, on Pay of Members, and on Credentials, the duties of which committees continue

during the year thereafter and cease at the close of the next succeeding Annual Communication (Par. 29), and 3. Special Committees, appointed by the Grand Master whenever it may be deemed necessary by the Grand Lodge and whenever during the intervals between the Communications of the Grand Lodge he may deem it necessary so to do. (par. 30).

The purpose and importance of these Committees are stated in paragraph 31 of the Constitution which reads, in part: "No business of any kind shall be finally acted upon until after reference to and report upon it by a committee, unless by unanimous consent." Special provisions relating to the duties and functions of some of the Standing Committees are contained in the Constitution, which is silent, however, as regards those of the others.

We shall in this article discuss the several Committees, giving their duties and functions and their history wherever this is possible.

#### Regular Committees

**Committee on Charters.** This Committee of three serves exclusively during the Annual Communication and is appointed at the commencement thereof (par. 28). Its only duty seems to consist in passing upon petitions for charters and recommending to the Grand Lodge whether or not Lodges under dispensation should be granted a charter.

**Committee on By-Laws of Lodges.** This is another committee of three serving only during the Annual Communication (par. 28). Its duties are not specified in the Constitution; but have in the past been confined to passing upon the legality of the By-Laws adopted by the Lodges and amendments to By-Laws adopted by Lodges and approved by the Grand Master.

**Committee on Reports of Grand Officers.** This Regular Committee is not mentioned in our Constitution. The first Committee of this kind was appointed by Deputy Grand Master George R. Harvey at the commencement of the Annual Communication of 1914. Committees on Reports of Grand Officers, consisting of three members, have since then been appointed by the Grand Master at the commencement of each Annual Communication, to serve only during the same. To this Committee are referred, for distribution to the several Grand Lodge Committees concerned, or comment and recommendation where such reference is not deemed necessary, the reports of the Grand Officers submitted in the course of the Annual Communication.

**Committee on Necrology.** This is another Regular Committee which is not mentioned in the Constitution, but has been appointed year after year, since 1914, in the same manner as the other Regular Committees. Its task consists in preparing a tribute to the Fraternal Dead of this and other Jurisdictions, which is usually submitted in written form and printed in the Proceedings.

#### Standing Committees

**Committee on Jurisprudence.** This important Committee, consisting, like all Standing Committees, of three members and serving throughout the year, has to pass on all matters of Masonic jurisprudence and is now usually composed of Past Grand Masters who are lawyers. (See par. 29).

**Committee on Finances.** This Standing Committee, referred to in par. 29, receives further attention in par. 31 of our Constitution, which provides that "no appropriation of money shall be made until after reference to and report by the Committee on Finances."

The financial portions of the Reports of Grand Officers, proposed resolutions and petitions involving appropriations and expenditures of money, and other matters concerning finances are referred to this Committee.

**Committee on Accounts.** This important Standing Committee, referred to in par. 29, has an entire section, par. 32, of the Constitution devoted to it as follows:

All the members of the Committee on Accounts must be residents of Manila and it shall be their duty to meet at the office of the Grand Secretary on the last Saturday of each month to audit such bills, claims and demands against the Grand Lodge as may have been placed in the hands of the Grand Secretary; and no warrant on the Grand Treasurer for any bill, claim or demand shall be drawn by the Grand Secretary until such bill, claim or demand shall have been audited and approved by said committee.

**Committee on Grievances.** In addition to being mentioned in par. 29, this Committee is referred to in par. 307 of the Constitution, as follows:

"All transcripts of trial-records, required to be transmitted to the Grand Secretary, shall by him be forwarded to the Committee on Grievances, who shall examine them, with such additional evidence in writing, if any, as may be presented, and shall report thereon at the next succeeding Annual Communication .....

Petitions for restoration presented by suspended or expelled Masons are also referred to this Committee, for report and recommendation.

**Committee on Correspondence.** Our Constitution contains no mention of the duties of this Committee. In our Grand Jurisdiction, its duties are twofold: it passes and reports on petitions for fraternal recognition received from foreign Grand Masonic Bodies, and it reads, and submits reviews in writing of, the Proceedings of foreign Grand Lodges. These reviews are now prepared as the volumes of proceedings are received in the Grand Secretary's Office, and are published in the Cabletow as soon as may be, instead of being submitted to the Grand Lodge and printed in our Annual Proceedings. This change was made administratively by Grand Master Youngberg (1934 Proceedings, p. 51) in September, 1933, and was sanctioned by the Grand Lodge at the Annual Communication of 1934 (1934 Proceedings, p. 85).

**Committee on Returns.** The duties of this Standing Committee are not defined by regulation. In practice, it examines the annual returns of the Lodges and reports thereon to the Grand Lodge at the Annual Communication.

**Committee on Credentials.** This Committee examines the credentials of the representatives of the Lodges attending the Grand Lodge Annual Communication and issues admission cards to the same to said representatives and members of the Grand Lodge. For this purpose, members of the Committee are in attendance at the Grand Lodge Office at the opening of, and on a number of specified days preceding, the Annual Communication.

**Committee on Pay of Members.** For obvious reasons, this Committee, although provided for in our Constitution (par. 29 and 33), is not appointed now, though one was appointed as late as 1929. Paragraphs 5A and 5B of the Constitution having remained a dead letter, there seems to be no need for such a Committee.

#### Special Committees

**Lodge Advisory Committee.** This Special Committee was created in 1930, in accordance with the following recommendation of M. W. Bro. S. W. O'Brien:

That a Committee on Administration of Lodges be created by the Grand Lodge to cooperate, in conjunction with the District Inspectors, with the Masters in the preparation of the budgets and give the officers instruction and counsel in relation to the use of such budget, as well as in their duties and responsibilities toward the Lodges, and that it be the duty of this Committee and the District Inspectors to see that the budgets are strictly adhered to during the year's operations.

That it be made the duty of the Master of each subordinate Lodge at the end of each month to have a statement prepared from the books of the Lodge, showing in detail the receipts and disbursements of the Lodge during that month, and such other information as may be required, which statement shall be certified by the Secretary and filed with the aforementioned Committee for the information of the Grand Lodge. (1930 Proceedings, pp. 30-31).

**Committee on Lodge Buildings.** This Special Committee was also created in 1930, on the recommendation of M. W. Bro. S. W. O'Brien. In his Annual Message, after dwelling on the necessity of having proper buildings where Lodges now meet in small and inadequate houses, M. W. Bro. O'Brien made the following recommendation (1930 Proceedings, p. 31):

That in every place where this situation exists the Brethren be encouraged and assisted in some material way to purchase the necessary land and construct their own temple; that in order to insure the success of those important undertakings, the Grand Lodge assume control of the financing and building of such temples, and that, for this purpose, an Advisory Committee of the Grand Lodge be created, whose duty it shall be to co-operate with the Brethren of these Lodges and inform them of the business end of such transactions, to help devise and approve all plans, both financial and otherwise, before authority is given by the Grand Master to proceed with the venture, and in general to supervise the operation from the beginning to the completion of the temple.

The first Committee formed on the strength of this recommendation was appointed by M. W. Bro. Vicente Carmona, for the year 1930-1931, and was called "Committee on Lodge Buildings," while the name "Advisory Committee" was given to the Committee M. W. Bro. O'Brien had called "Committee on Administration of Lodges."

**Committee on Masonic Education.** In his Message (1930 Proceedings, pp. 28-29), M. W. Bro. O'Brien also recommended the creation of a Committee on Masonic Education. Of his recommendation, which goes into details, we shall copy only the following pertinent paragraphs:

That the present Special Committee on Masonic Study and Research be abolished, and that there be created in its stead a permanent Committee on Masonic Education to assist and cooperate with the officers of the subordinate Lodges in devising and adopting some practical plan for the education and enlightenment of our Masonic Brethren along the lines herein suggested.

That this Committee make every effort to encourage and stimulate Masonic research and study on the part of the officers and members of the subordinate Lodges, and for that purpose, to prepare and furnish to them suitable courses of study on Masonic subjects, with information as to where the literature on the various topics mentioned therein may be found in order to facilitate their studies.

That a general Masonic library be established in Manila and maintained by the Grand Lodge with a suitable and convenient reading room under the supervision of the new Committee on Masonic Education . . . . .

**Service Committee.** In 1928, a "Relief Committee" was appointed "for the purpose of carrying out the wishes of the Grand Lodge in caring for such relief as was deemed necessary, by disbursing not to exceed one third of the interest of the Home Fund, and such other funds as might be placed in its hands for payment from whatever source". In 1929, the new Grand Master, M. W. Bro. O'Brien, appointed in lieu of that Committee a "Service Committee" which appeal-

ation has been retained. The same Grand Master, in the chapter of his Annual Message entitled "Grand Lodge Charity" (1930 Proceedings, pp. 31-33), made the following recommendation which, after reference to the Committee on Finances, was adopted by the Grand Lodge:

It is recommended for the purpose of supplementing the relief now afforded by the subordinate Lodges that each year the total interest earned and collected on the Home, School and Dormitory Fund the previous year be set aside as an "Emergency Fund" and made available in proper cases for the relief of the distressed worthy brother Masons who are or were at death members in good standing in a subordinate Lodge in this jurisdiction, their widows and orphans, which fund shall be administered and expended by the Service Committee under the direction and approval of the Grand Master, subject, however, to the following conditions:

(a) That to be entitled to relief out of this fund, the subordinate Lodge in which membership is or was held by the Mason on whose membership claim to relief is based must have paid its full quota to the Home, School and Dormitory Fund, and such relief shall be limited to not more than one-half of the amount found to be necessary for the relief of such distressed person or persons.

(b) That in each individual case where assistance is requested out of this fund, a careful investigation shall be made in order to determine whether the person is both worthy and in distress and entitled to assistance out of the fund, and, if found to be so entitled, a budget shall be prepared of any possible income and necessary expenses, showing the amount needed for such support.

(c) That the granting of relief out of this fund is at the enlightened discretion and responsibility of the Grand Master who shall at each communication of the Grand Lodge place at its disposal all correspondence and information concerning each case.

**Committee on Commemorative Monuments.** In the 1925 Proceedings, we find this paragraph in the Report of the Committee on Reports of Grand Officers (page 45):

That part relative to monuments or memorials to a Special Committee to be appointed by the Grand Master.

We fail to find any reference to monuments or memorials in M. W. Bro. Trinidad's Message. However, a Special Committee was appointed by said Grand Master which reported as follows (1925 Proceedings, pp. 66 and 67):

Your Special Committee to study the recommendations of the Most Worshipful Grand Master concerning the erection of monuments to the memory of the Illustrious Brother Malcampo, founder of Free Masonry in the Philippine Islands, of the Illustrious and Patriotic Brother José Rizal, and others, begs to report that in its opinion the idea and recommendations of the Most Worshipful Grand Master are most worthy and timely and should be unanimously approved by this Grand Lodge. There can be no other fitting way to testify to our gratitude and veneration for the blessings which we now enjoy owing to the implantation and propagation of Freemasonry in these Islands by such Illustrious Brothers as Malcampo, Rizal, and others, than to build suitable monuments to their memory or to name after them such philanthropic projects as the Masonic Asylum and Masonic Hospital for Crippled Children. In order, however, to carry out the idea, money and time to devise plans and adopt appropriate designs are essential. Your committee therefore recommends:

1. That a permanent committee, to be known as the Committee on Commemorative Monuments, be created consisting of three Past Grand Masters, and the Grand Secretary and Grand Treasurer, with ample powers to devise means and ways for the raising of the necessary funds and the adoption of the necessary plans and designs to carry out the idea.

2. That each and all projects such as the Masonic Cemetery, some wards, or buildings of the Masonic Hospital for Crippled Children, Masonic Asylum and others be named after one of our Illustrious Brothers of the past who have done so much that we may now enjoy the blessings showered by the teachings and principles of our Fraternity; and that the Committee on Commemorative Monuments takes complete charge of carrying out this plan.

The report was adopted with the proviso "that the recommendations made be considered only advisory and not directory." After a few years, the composition of the Committee was changed, and in 1929 there was only one Past Grand Master on the Committee and its membership had been reduced to three. We cannot find any record of this Committee ever having done any work or made any report.

**Masonic Temple Building Plans.** This Committee was created in 1926 on the recommendation of M. W. Bro. Rosenstock, contained in his Annual Message as Grand Master (1926 Proceedings, p. 20) and worded, in part, as follows:

In order that the Lodges which desire to build their own temples may have the necessary aid and advice, I recommend that the Grand Lodge authorize the formation of a permanent committee on building plans for Masonic Temples. This committee should prepare, or have prepared several standard plans for Masonic Temples, with the necessary specifications and estimates of costs in the different parts of the Philippines. Suggestions could be made by this committee concerning the financing of such undertakings and legal forms could be furnished for use as models in organizing Temple Associations, such as forms of constitutions and by-laws, mortgage forms, mortgage bond forms, building contract forms, etc.

The sets of plans and specifications to be prepared by this committee should, like the standard plans of schoolhouses of the Bureau of Education, cover projects from the most modest of buildings to the most pretentious temples.

In recommending the adoption of this recommendation, the Committee on Reports of Grand Officers (1926 Proceedings, p. 57) said, in part:

We recommend that the incoming Grand Master be authorized to appoint such a Permanent Committee, of three members, with instructions to investigate the costs, plans, and other matters in relation to the subject, and to assist any Lodges which are now desirous of constructing Temples, and to report to the Grand Lodge at the next Annual Communication. We further recommend that such committee be authorized to call to its assistance such other members of the Fraternity as may be of help to them in their work, but that such committee shall not be authorized to incur any financial obligation without express authority of the Grand Lodge.

The above report was adopted by the Grand Lodge (p. 59).

**Committee on Cabletow.** M. W. Bro. C. W. Rosenstock, in his Annual Message as Grand Master (1926 Proceedings, p. 25), made the following recommendation with reference to the *Cabletow*:

I recommend that a special committee be appointed to investigate and recommend to the Grand Lodge a plan to reduce the cost of this publication or to discontinue it.

The Committee was continued by the successive Grand Masters, without any Grand Lodge Resolution to that effect. It has always been understood that it is intended to be a committee of business men and technical men able to advise the editor of the *Cabletow* on matters in their line of business and, among other things, assist in securing favorable terms for printing the paper.

**Committee on Trial by Commission.** The Annual Message of M. W. Grand Master Stanton Youngberg (1934 Proceedings, p. 57), contained the following recommendation which was adopted by the Grand Lodge:

Masonic trials as we conduct them under our Constitution are seldom productive of good. It is often difficult to secure a conviction, and where one is obtained, it frequently engenders dissension and resentment, from the effects of which the Lodge may never fully recover. Within the limited circle of the membership of a Lodge it is almost impossible to find Brethren not prejudiced for or against the accused, and for this reason the system of trial by commissioners appointed by

the Grand Master has been adopted in a number of Grand Jurisdictions and has worked out splendidly. I believe that we can not afford to ignore the example and experience of many of the most progressive Grand Lodges of the United States in this respect; but before taking any action, we should ascertain whether conditions in our Grand Jurisdiction demand or justify the adoption of the trial by commission system.

I therefore recommend that the incoming Grand Master appoint a Special Committee with instructions to ascertain whether the adoption of the system of trial by commission would be proper and advantageous in this Grand Jurisdiction, and if its report be favorable, to prepare suitable legislation for submission to the next Annual Communication of the Grand Lodge.

The Committee appointed in pursuance of this recommendation by M. W. Bro. Camus presented a report (1935 Proceedings, pp. 76-77) which was adopted and the closing paragraph of which reads as follows:

This Committee recommends that the system of Trial by Commission, composed of three Past Masters, preferably but not necessarily, from Lodges other than the one in which the trial is being held, to be appointed by the Grand Master, be adopted in this Jurisdiction; and that another Committee be appointed to work out the details and prepare the necessary amendments to the Constitution, to be submitted at the next Grand Communication.

**Committee on Revision and Reprinting of the Constitution.** In his Annual Message, (1934 Proceedings, p. 57) M. W. Bro. Stanton Youngberg made a recommendation of the following tenor:

It is recommended (1) That the incoming Grand Master appoint a Special Committee on Reprinting the Constitution, with instructions to prepare and order the printing of a new edition of the Constitution of our Grand Lodge, including a compilation of all Grand Resolutions, Grand Master's Edicts, approved decisions, and other important legislation and regulations in force. (2) That as soon as the new edition of the Constitution is off the press, the Grand Master shall be required to issue an edict providing for the purchase by each Lodge of three copies for Lodge use and of a sufficient number for the presentation of a copy to each newly raised Master Mason.

The Committee appointed by M. W. Bro. Camus, in its report, recommended postponement of the printing of a new edition, in view of the large stock of copies of the 1926 edition still on hand. The Committee was, however, continued by the present Grand Master, to carry on the work of revision and recommend the printing of a new edition as soon as it may be necessary.

**Committee on Burial Plot Dedication Ritual.** In his annual Message (1934 Proceedings, p. 54), M. W. Bro. Stanton Youngberg recommended—

That a Special Committee on a Cemetery Dedication Ritual be appointed by the incoming Grand Master, with instructions to prepare a ritual for the dedication of Masonic cemeteries or burial plots and submit the same to the next Annual Communication of the Grand Lodge.

The Committee not having completed its work when the Annual Communication of 1935 came around, it was continued.

**Committee on Masonic Handbook.** One of the first official acts of M. W. Grand Master Antonio Gonzalez (February, 1932) was to appoint a "Masonic Manual Committee" for the preparation of a Masonic Manual for use in this Grand Jurisdiction. This Committee functioned during the term of M. W. Bro. Gonzalez, and the result of its labors was submitted to the Grand Lodge by that Grand Master with his Annual Message.

The Grand Lodge adopted the report of the Committee on Finances that the MS submitted by the Committee be printed and "that the committee in charge of this book have their copy corrected and all

necessary changes made in the texts before the matter is submitted to the printer." The Grand Lodge did not authorize the creation of a Committee on Masonic Manual and the new Grand Master did not appoint such a Committee. However, in his Annual Message (1934 Proceedings, p. 53), he recommended "that the entire matter of the printing and publication of the Manual and especially of the compulsory purchase of copies thereof by the Lodges be resubmitted to the Grand Lodge at this Annual Communication, for final action."

After considerable discussion, the matter of printing the Masonic Manual (or "Handbook," which latter title was adopted to prevent confusion with an existing official publication of the Grand Lodge) was referred to the incoming Grand Master, M. W. Bro. Camus, who appointed a Committee on Publication of Masonic Handbook. A year elapsed without any progress being made in the work of this Committee, which was continued by the present Grand Master, M. W. Bro. Hawthorne.

**Committee on Co-operation with Masonic Hospital for Crippled Children.** In his Annual Message (1926 Proceedings, p. 18), M. W. Bro. Rosenstock, Grand Master, after praising the then newly formed Masonic Hospital for Crippled Children, a corporation independent of the Grand Lodge, made this recommendation:

Believing that it will give an impetus to the work of this Hospital for Crippled Children, I recommend that the incoming Grand Master be authorized to appoint a committee of three members to offer such assistance and cooperation as they may be able to give in carrying on this work.

Year after year, the successive Grand Masters have appointed such Committees, and it argues well for the zeal of the Brethren so appointed that there has so far been only one year in which that Committee failed to submit a report to the Grand Lodge.

**Masonic Home Board.** After the installation of officers at the Annual Communication of 1918 (1918 Proceedings, p. 92), the first Masonic Home Board was appointed by the newly installed Grand Master, "to take up the question of the Widows' and Orphans' Home and School and Dispensary as recommended by the Grand Secretary, and approved by the Committee on Grand Officers' Reports and the Grand Lodge." M. W. Bro. Comfort's recommendation (1919 Proceedings, p. 45) read as follows: "That the founding of a Widows' and Orphans' Home and School, together with a Dispensary for our Members, be referred to a Committee of Ways and Means to be known as the Masonic Home Board, with instructions to hold regular public meetings to study the situation and make as complete a report as practicable to Grand Lodge next year."

No definite action was taken that year, on account of the World War.

In the course of the years, a number of matters in connection with the Masonic Home, School and Dormitory Fund (created in 1918) have been referred to the Home Board; but the only work it has been called upon to do in the last few years seems to have been to pass on investments (loans) of money from the Home Fund.

**Committee on History.** At the 1920 Annual Communication, a Special Committee appointed to consider the recommendations of Grand Master Springer on the subjects of Library and History (1920 Proceedings, p. 279) recommended that "As to the pre-

paration of a History of Masonry in the Philippine Islands your committee is of the opinion that a committee of five should be appointed to prepare such a history." The first Committee on History, appointed by M. W. Grand Master Palma, was headed by M. W. Bro. Teodoro M. Kalaw, famed as a Masonic historian, who is also chairman of the Committee on History appointed by the present Grand Master, M. W. Bro. S. R. Hawthorne.

**Committee on Library.** In his Annual Message, M. W. Grand Master Milton E. Springer (1920 Proceedings, p. 192) recommended the establishment of a Library of the Grand Lodge for the Study Side of Masonry, under the direction of the Grand Secretary who should also be the Librarian. A Special Committee on Library was thereupon appointed by his successor, but the Grand Secretary was not a member. This is evidently in accordance with the recommendation of the Special Committee appointed to pass on M. W. Bro. Springer's recommendation, to the effect (1920 Proceedings, p. 280):

That the Grand Secretary be also the Librarian and a special committee of three be appointed to recommend what books or magazines should be purchased.

It would appear from this that the functions of the Committee on Library are circumscribed to recommending what books or magazines shall be purchased, and that the Grand Secretary is the Grand Librarian and as such in charge of and responsible for the Grand Lodge Library.

**Committee on Cemetery.** At the Annual Communication of 1920, a Special Committee appointed to consider and report on M. W. Bro. Springer's recommendation relative to the purchase of graves in the Cementerio del Norte and the establishment of a Masonic Cemetery (1920 Proceedings, pp. 144-145), submitted a report which, among other recommendations, contained the following (1920 Proceedings, p. 277):

The recommendations of the Grand Master and the Masonic Home Board have been fully considered and your Committee offers for adoption the following rules:

1. That the Masonic Cemetery of the Grand Lodge shall be administered by a Cemetery Committee consisting of the Grand Master, Grand Treasurer, Grand Secretary, and one member each from the Manila and Philippine Bodies A. & A. S. R.

2. The Cemetery Committee shall have full charge of all financial and administrative activities in connection with the use and sale of lots and graves, the raising of funds, erection of Chapel and monuments, assignment of locations, and arrangement for burial permits.

3. The Cemetery Committee may designate one or more of its members to take direct charge of the administration of the lot. Said Committee shall also adopt such regulations not in conflict with these rules as may be deemed necessary for the proper management of the property.

4. The Cemetery Committee is empowered to receive donations and contributions to the Cemetery Fund and to contract loans when necessary.

A Cemetery Committee has been appointed each year; but the original plan as regards the composition of that Committee seems to have become lost in the shuffle. This year, for instance, neither the Grand Master nor the Grand Secretary are members of this Committee and the Committee has four members instead of five.

**Custodians of the Work.** This is one of the senior Grand Lodge Special Committees. We read in the Proceedings of our Grand Lodge for 1913 (p. 10) that—

The Committee on Ritualistic Work, through its Chairman, Bro. Newton C. Comfort, recommended that the ritualistic work of the Grand Lodge of California be adhered to for the present, and that a Committee of Custodians of the Work be appointed with authority to make such changes as it may deem proper during the coming year, subject to the approval of the Grand Master, and the approval of the Grand Lodge at its next Annual Communication.

Upon the adoption of this report we read, the Deputy Grand Master discharged the Committee on Ritualistic Work, and appointed instead a new Committee, the Custodians of the Work.

In those early years of our Grand Lodge, the Custodians of the Work acted as inspectors of the Lodges. In 1916, the task of revising the Funeral Service was assigned to them and the report of the Grand Lecturer was referred to them. In 1917, however, the report of the Grand Officer last named was referred to the Committee on Reports of Grand Officers, which referred it to the Custodians, and the same policy was followed in subsequent years. Matters such as the employment of instructors in the work, the examination of Master Masons in the catechism of the Third Degree, the selection of Masonic District Inspectors, the printing and use of cipher rituals, the manner in which Masonic funerals should be conducted, etc., are among those referred to the Custodians of the Work.

We have limited this article to Grand Lodge Committees properly speaking, that is, Committees created by the Grand Lodge, but have not included Committees appointed by the Grand Master without their creation being previously authorized by the Grand Lodge, such as the Intelligence Committee and Committee on Scholarships recently appointed by our Grand Master, to study and investigate specific matters assigned to them. Such Committees might properly be called Grand Master's Committees as they are creatures of, and report to, the Grand Master only and not to the Grand Lodge.

These notes have been compiled in a desire to be helpful to the members of the several Committees of the Grand Lodge, many of whom frankly confess that they are in the dark as to what is expected of them, because their letters of appointment convey no other information than the bare fact of their having been so designated, and the names of the other members of the Committee. Few of them know where to find the necessary information and instructions regarding the duties and functions of their respective Committees, and of those few, only a small number have the leisure and inclination to search the Constitution and dig through numerous volumes of Grand Lodge Proceedings to find that information.

While our article may be defective and incomplete, it will at least make the result of our own research work available to the Brethren concerned or interested.

#### PUT PROPER ADDRESS!

Attention is again called to the necessity of addressing letters using the official title and the P. O. Box of the Grand Lodge, and not to the individual. Letters to the Grand Secretary should be addressed "Grand Secretary, Grand Lodge of F. & A. M., P. O. Box No. 990, Manila, P. I."

Remittances to the Grand Lodge office should be made payable to the "Grand Lodge of F. & A. M. of the Philippine Islands."

Letters to the Cabletow should be addressed "The Cabletow, P. O. Box No. 990, Manila, P. I."

#### GRAND MASTER'S VISITATIONS, MAY 1935

**May 1, 1935. (Wednesday).**—At 8:00 p. m., M. W. Bro. S. R. Hawthorne, accompanied by officers and members of the Grand Lodge, made an official visitation to Araw Lodge No. 18, in its hall at the Oriental Masonic Club. A special program had been prepared for this occasion by the Senior Warden, Bro. Yu Kiatmen, and by the Master of the Lodge, Wor. Bro. S. L. Laurea. There were several presentations; honorary membership certificates were presented to Very Wor. Bro. Emilio P. Virata and Wor. Bro. Mariano Gonzalez, and a medal was given to Bro. C. B. Ong, former president of the Oriental Masonic Club in recognition of his efficient work in behalf of that organization. Addresses were made by Very Wor. Bro. Eduardo del Rosario Tan Kiang, Wor. Bro. Diego Loecin, Wor. Bro. Mariano Gonzalez; Very Wor. Bro. Emilio P. Virata, Wor. Bro. S. L. Laurea, and Most Wor. Bro. Samuel R. Hawthorne. Light refreshments were served after the meeting.

**May 4, 1935 (Saturday).**—Most Wor. Bro. Samuel R. Hawthorne, accompanied by Wor. Bro. Pablo Samson, left Manila at 9:30 p. m. on board the S. S. Luzon, bound for Cagayan, the capital of Oriental Misamis.

**May 6, 1935 (Monday).**—Upon the arrival of the ship at Cebu, at 7:30 a. m., the Grand Master was met by Wor. Bro. Valeriano Segura (30) and several other Brethren and was kept busy until the ship sailed again, at 6:30 p. m.

**May 7, 1935 (Tuesday).**—When the "Luzon" made fast to the wharf at Cagayan at 7:30 a. m., the Grand Master was received by the officers and members of Magindanaw Lodge No. 40 and sojourning Brethren and was taken to the Masonic Temple. At the practice meeting held there from 9:30 a. m. to 11:00 a. m., the Brethren of the local Lodge gave ample evidence of their proficiency in the work of the Third Degree. After partaking of a luncheon served in the Lodge Building, the Grand Master and other Brethren present left Cagayan at 12:30 p. m. in three automobiles and a large autobus, and at 4:00 p. m. they arrived at Dansalan, the capital of Lanao Province, where the Grand Master was to visit Maranaw Lodge, U. D., and constitute it as Maranaw Lodge No. 111, F. & A. M. At 5:00 p. m., a delegation from Kutang Bato Lodge No. 110, headed by Wor. Bro. Lorenzo Palileo, the Master of that Lodge, arrived from Cotabato.

The officers of Maranaw Lodge then showed their proficiency in the work of the Third Degree by conferring that degree on Bro. José Go Koppin, and the first section of the same on Bro. Carlos Weinbrenner.

At 6:00 p. m., the Grand Master, accompanied by members of the Grand Lodge, made his official visitation to Magindanaw Lodge No. 40 at the Dansalan Lodge Hall. Wor. Bro. Alfredo P. Shapit, the Master of that Lodge, welcomed the illustrious guest, who replied that he would speak at length later and requested the officers of Magindanaw Lodge to give evidence of their proficiency to the assembled Brethren by conferring the second section of the degree of Master Mason upon Bro. Weinbrenner. The work having been performed in excellent form and the newly obligated Master Masons having addressed the Brethren, Lodge was closed and those present repaired to the Golf Club for dinner.

The dinner was followed by the constitution of Maranaw Lodge No. 111 and the installation of its

officers. The Special Communication of the Grand Lodge was opened in ample form in a building adjacent to the Hall of Maranaw Lodge No. 111 at 9:00 p. m., with the following Brethren:

Grand Master .....	Most Wor. Bro. S. R. Hawthorne
As Deputy Grand Master .	Wor. Bro. Antonio A. Pabayo (40)
" Senior Grand Warden .	" " Lorenzo Palileo (110)
" Junior Grand Warden .	" " Alfredo P. Shapit (40)
" Grand Treasurer .....	" " Quincy S. Lockart (1)
" Grand Secretary .....	" " Pablo Samson (69)
" Grand Chaplain .....	" " Irineo C. de Vega (59)
" Grand Marshal .....	" " Licerio P. Lapuz (12)
" Grand Standard Bearer	" " Manuel C. Fernandez (40)
" Grand Sword Bearer .	" " Antonio T. Cosin (40)
" Grand Senior Deacon .	" " Max. Y. Suniel (40)
" Grand Junior Deacon .	" " William J. Real (1)
" Grand Tyler .....	" " Apolinar Velez (40)

At 9:10 p. m. the Grand Lodge, in procession, entered the Hall to constitute Maranaw Lodge No. 111. After constituting the new Lodge, its officers were installed publicly at the Golf Club by the M. W. Grand Master, with Wor. Bro. Antonio A. Pabayo (40), assisting him as Grand Master of Ceremonies.

Speeches were made by the Master of Maranaw Lodge, Wor. Bro. Ubaldo D. Laya, Wor. Bro. Alfredo P. Shapit (40), Wor. Bro. Lorenzo Palileo (110), and by the Grand Master. There were about two hundred persons present, including many ladies and prominent citizens of Dansalan and other places in Lanao. At 12:30 a. m., a reception and ball followed the ceremony.

The Grand Lodge returned to the building where it was opened, and was closed in due form.

**May 8, 1935 (Wednesday).**—Bright and early—it was at 4:00 a. m.—the Grand Master and party left Dansalan by automobile and proceeded to the Baras Plantation where they arrived at 8:00 a. m. Bro. Col. L. R. Stevens was there waiting for the Grand Master, with the Constabulary launch, and the party and twelve members of Kutang Bato Lodge No. 110, who had also attended the constitution of Maranaw Lodge, left on the launch for Cotabato, arriving there at 12:30 p. m. Luncheon was had at the beautiful home of Wor. Bro. L. Palileo, with an orchestra furnishing music during the meal.

At 2:00 p. m., the Grand Master made his official visitation to Kutang Bato Lodge No. 110, which he had constituted on July 17, 1934, and which Wor. Bro. L. Palileo, the Master, reported in sound condition, financially and otherwise. The address of welcome was delivered by the governor of Cotabato Province, Wor. Bro. Dionisio Gutierrez. Most Wor. Bro. Hawthorne, as customary, closed the speeches, explaining to the Brethren present the purpose for which the Lapsation Committee edict had been issued, the Philippine-China situation, and other points of Masonic interest. He expressed his gratification at seeing so many of the Cotabato Brethren present in Dansalan on the occasion of the constitution of Maranaw Lodge, and at finding Kutang Bato Lodge prosperous. The Tyler's book at this meeting showed an attendance of 17 Brethren, of whom 13 belonged to the local Lodge.

At 4:00 p. m., the Grand Master's party, accompanied by Bro. L. R. Stevens, boarded the Constabulary launch which conveyed them to the S. S. Rizal, out at sea.

**May 9, 1935 (Thursday).**—The "Rizal" arrived at Zamboanga at 8:00 a. m. and sailed again, bound for Jolo, three hours later. Bro. Stevens remained at Zamboanga; but Bro. F. J. Legare joined the party for the trip to Jolo. The boat called at Port Holland, on Basilan Island, for a cargo of lumber, which it was busy loading until after midnight.

**May 10, 1935 (Friday)**—At 6:30 a. m. the S. S. Rizal made fast to the dock at Jolo, where the Grand Master was received by a number of members of the local Lodge, Bud Daho No. 102, headed by the Master, Wor. Bro. Melecio Fabros, who is collector of customs of that port. The Grand Master and party were taken for a sight-seeing trip, including a visit to the provincial governor, at whose house they had coffee, and to Mr. C. Hooper, at the Farm School, who also entertained the party.

After a pleasant luncheon at the Seaside Hotel, addresses were made by Wor. Bro. Arturo Villanueva, the Inspector of Bud Daho Lodge, and by the Grand Master, who proposed a toast to the happiness and health of the Masons of Jolo.

From 2:15 to 4:15 in the afternoon, a Lodge of Instruction was held, and at 5:30 p. m. the Grand Master made his official visitation to Bud Daho Lodge. Addresses were delivered by Bro. S. Obsequio, Bro. F. G. Mendoza (J. W.), Bro. Antonio O. Bana (S. W.), Wor. Bro. Arturo Villanueva, Wor. Bro. Melecio Fabros, and the M. W. Grand Master. Lodge closed at 7:15 p. m., with the Tyler's register showing an attendance of 17 Brethren, of whom 3 were visitors and 14 members of Bud Daho Lodge. The Brethren then escorted the Grand Master to the S. S. Rizal, which sailed from Jolo at 8:00 p. m.

**May 11, 1935 (Saturday).**—After a stop at Lamitan (Basilan), where the boat took some cattle on board, the party arrived at Zamboanga at 8:30 a. m. A Lodge of Instruction was held there under the direction of the Grand Master from 2:20 to 3:20 in the afternoon. The Grand Master noted with pleasure that Mount Apo Lodge No. 45 has a very proficient degree team. The Brethren escorted M. W. Bro. Hawthorne to the dock, where he sailed for Davao, on the S. S. Bohol, at 3:30 p. m.

**May 12, 1935 (Sunday).**—At 3:15, p. m., the "Bohol" arrived at Davao where the officers and members of Sarangani Lodge No. 50 met the Grand Master and conducted him and his party to Helen's Boarding House, their place of abode during their sojourn in Davao. A sight-seeing trip under the personal direction of the Master of the local Lodge, Wor. Bro. J. Villacruz, kept the party busy the rest of the afternoon.

**May 13, 1935 (Monday).**—More sight-seeing occupied the Grand Master on Monday morning. He was shown the Furukawa and Ohta Development Company plantations, and had luncheon at the house of Bro. Tee Chioco in Daliaon, Davao, at 12:30 p. m. After luncheon, the Grand Master and those with him were shown how Manila hemp is stripped, graded and baled for export, and at 3:00 p. m., the sight-seers retired for a rest.

At 8:00 p. m., M. W. Bro. Hawthorne made his official visitation to Sarangani Lodge No. 50. At the request of the Master, Wor. Bro. Dr. Pedro R. Santos

delivered an address of welcome and related the history of Sarangani Lodge and the problems by which it is confronted, asking the Grand Master to help with suggestions and instructions. Wor. Bro. Juan M. Ramos, the Inspector of the Lodge, also spoke. The Grand Master, in his address, answered the several inquiries made by the Brethren who had addressed the gathering and by other Brethren who desired information. Lodge closed at 10:30 p. m. This meeting was attended by 22 Brethren, of whom 18 were members of Sarangani Lodge.

**May 14, 1935 (Tuesday).**—Wor. Bro. Dr. R. P. Santos took the Grand Master's party in his car to Punta Blanco to attend a picnic in which a number of Brethren and members of their families participated. After lunch, M. W. Bro. Hawthorne and Wor. Bros. Viacrucis, Ramos and Santos inspected the site on which the new Lodge building is to be constructed, which is in Sta. Ana, near the wharf. From 8:30 p. m. to 10:30 p. m., the Grand Master conducted a Lodge of Instruction for the benefit of the Brethren of Sarangani Lodge.

**May 15, 1935 (Wednesday).**—At 7:00 p. m., Sarangani Lodge No. 50 met for the purpose of raising a Fellow Craft of that Lodge to the degree of M. M. Most Wor. Bro. Hawthorne having been apprised of a rather peculiar situation which had arisen in the Lodge, he addressed good words of counsel to the members present, pleading for peace and harmony between the Brethren.

**May 16, 1935 (Thursday).**—This day was spent at sea, on board the S. S. Bohol, the Grand Master's party having sailed from Davao at 8:30 a. m.

**May 17, 1935 (Friday).**—Upon his arrival at Zamboanga, at 8:30 a. m., Most Wor. Bro. Hawthorne was met by a delegation of Brethren and invited to attend a fraternal luncheon at the Plaza Hotel. After luncheon, the Brethren repaired to the Lodge Hall, and at 2:00 p. m. the Grand Lodge visitation of Mount Aro Lodge No. 45 took place. Addresses were made by Wor. Bro. Marcelo Mendoza, Past Master and Secretary of the Lodge; Wor. Bro. Nicasio Valderrosa, Past Master and Treasurer; Bro. F. J. Legare, and Wor. Bro. Juan S. Alano, the district inspector. The Lodge was presided over by Wor. Bro. Dr. Julián Pílares, P. M. and S. W., because Wor. Bro. Herbert Page, the Master, was out of town. Wor. Bro. Pílares delivered an address expressing the gratitude of the Lodge for the good advice received from the Grand Master and for the instruction in the degree work on May 11th. This meeting, which was attended by 16 Brethren, having terminated at 3:20 p. m., the Grand Master and party left Zamboanga at 4:00 p. m. on the S. S. Kinau, bound for Dumaguete, via Bais.

**May 19, 1935 (Sunday).**—The "Kinau" arrived at Dumaguete, Oriental Negros, at 3:15 a. m. At 6:30 a. m., Bro. H. Roy Bell, the Treasurer of Mt. Kaladias Lodge No. 91, came on board to welcome the Grand Master. Other members of the reception committee arrived later and escorted M. W. Bro. Hawthorne and party to the house of Bro. and Mrs. H. R. Bell, for breakfast. From 10:00 a. m. to 12:30 p. m., a Lodge of Instruction was held at the Lodge Hall, then the Grand Master and other Brethren were invited to luncheon at the home of Bro. Dr. Ramon Ponce de

León, the Senior Warden of Mt. Kaladias Lodge who is acting as Master during the absence of Wor. Bro. L. C. Winternheimer, now on leave in the United States. At 2:00 p. m. the Grand Master visited the Lodge, the meeting being an untiled one. Addresses were made by Wor. Bro. Emilio M. Javier, Bro. Valentin A. Jorolan (84), Wor. Bro. Juan G. Paraiso, Wor. Bro. Serafín Teves, and the Most Wor. Grand Master. 17 Brethren attended this gathering, which was followed by a lawn party at the home of Bro. and Mrs. H. R. Bell. In the evening, Wor. Bro. and Mrs. Juan G. Paraiso were the hosts at a sumptuous dinner at their home, in honor of the Grand Master. At 10:00 p. m., the Grand Master's party left Dumaguete on the "Kinau," bound for Cebu.

**May 20, 1935 (Monday).**—Upon the arrival of the boat at Cebu, the Grand Master went to the Shamrock Hotel. In the evening, a Lodge of Instruction was held in the Masonic Temple which was well attended by members of the two local Lodges. After adjournment, at 10:00 p. m., the Brethren were the guests of Wor. Bro. R. S. Frush, Master of Tupas Lodge No. 62, at the Elite.

**May 21, 1935 (Tuesday).**—At 8:00 p. m. the Grand Master, accompanied by many Past Masters, made his official visitation at a joint meeting of Maktan Lodge No. 30 and Tupas Lodge No. 62. Speeches were made by Wor. Bro. Sofronio A. Savellon, P. M. and Secretary of Maktan Lodge; Wor. Bro. I. V. Binamira, P. M. and Secretary of Tupas Lodge; Wor. Bro. Eulalio Causing, Master of Maktan Lodge, and the Most Wor. Grand Master. The latter discussed the situation of Freemasonry throughout the world and explained his policy as Grand Master. Wor. R. S. Frush, who presided the meeting, thanked the Grand Master for his speech and congratulated him upon the good work he has been and is doing. The meeting which had been opened by the officers of Maktan Lodge, was closed by those of Tupas Lodge, at 9:45 p. m. Excellent refreshments were served after Lodge. The attendance at this gathering was 33, of which 18 belonged to Maktan, 10 to Tupas, and 5 to other Lodges. On this occasion, the Grand Master discovered the oldest Mason in the Philippine Islands in the person of Dr. W. R. Martin, the Junior Deacon of Tupas Lodge, who is 84 years old and was made a Mason in Minneapolis 57 years ago.

**May 22, 1935 (Wednesday).**—At 8:00 a. m., the Grand Master had a conference with the Master and Wardens of Maktan Lodge No. 30 regarding a matter affecting that Lodge.

**May 23, 1935 (Thursday).**—At 12:30 p. m., the Grand Master's party left Cebu for Bohol, with the following additional members who had joined for the trip: Wor. Bro. R. S. Frush (W. M., No. 30), Bro. Pet. I. Vallejo (33), and Bros. N. E. Santos, J. C. Agana, A. S. Fuentes, and Wor. Bro. S. A. Savellon, all of Maktan Lodge No. 30. The launch "San José," on which the crossing was made, arrived at Tagbilaran at 5:30 p. m. A large crowd of local Masons, headed by the active Master of Dagohoy Lodge No. 84, received the Grand Master and those with him at the wharf. The members of the party were conducted to the places assigned to each, and at 7:00 p. m., all gathered again at the Temple where the M. W. Grand Master, accompanied by a number of members of the Grand Lodge, made the official visitation. The officers

of Dagohoy Lodge No. 84 thereupon conferred the Third Degree of Masonry upon Bro. Crispulo M. Lubguban, who thus had the distinction of being the first speaker of the evening. His brief address was followed by a speech of welcome by the Master of the Lodge, Wor. Bro. I. D. Jimenez, who speaking of the enthusiasm of the average Dagohoy member, said that some of them traveled from 45 to 125 kilometers to attend Lodge meetings. Most Wor. Bro. Hawthorne made a very instructive address, explaining the purpose of some of the orders issued by him and giving excellent counsel and advice to the members of Dagohoy Lodge. Lodge was closed at 10:30 p. m. This meeting was attended by 45 Master Masons, of whom 36 belonged to Dagohoy Lodge. It was followed by dinner at the Hotel Fortich, the newly raised Brother being the host.

**May 24, 1935 (Friday).**—A practice meeting was held for the benefit of the local Brethren from 8:00 a. m. to 10:15 a. m.; it was attended by practically all those who had been present the night before. At 10:30 a. m., all accompanied the Grand Master and his party to the wharf, and at 10:30 a. m., the party sailed for Cebu, on the M. S. Tagbilaran, which reached its destination at 3:00 p. m. Two hours later, M. W. Bro. Hawthorne and his companion, Wor. Bro. Pablo Samson, left Cebu on the S. S. Mayon, bound for Iloilo.

**May 25, 1935 (Saturday).**—The "Mayon" arrived at Iloilo at 6:00 a. m. At 2:20 p. m., Most Wor. Bro. Hawthorne, Wor. Bro. Samson, and Bros. Pet. I. Vallejo (33) and F. R. Ybiernas (11) left by train for Capiz. They were met at Panitan, 15 kilometers from Capiz, by a delegation of Brethren of Makawiwili Lodge No. 55, headed by the Master of the Lodge, Wor. Bro. Gabriel K. Hernandez, who is also governor of the province of Capiz. The Grand Master and those with him were asked to leave the train and were conducted to the beautiful residence of Wor. Bro. Hernandez where all the Brethren had dinner.

At 9:00 p. m., the M. W. Grand Master made his official visitation to Makawiwili Lodge No. 55, of Capiz. Wor. Bro. Hernandez pronounced an eloquent speech of welcome in which he stated the several problems confronting his Lodge and spoke of the philanthropical work undertaken by it, such as the class for illiterates and the medical clinic for the poor conducted by Wor. Bro. Dr. F. W. Meyer, a Past Master of the Lodge. Wor. Bro. Evelio Zaldivar (11), the Masonic District Inspector, was the next speaker. A talk by Wor. Bro. Pablo Samson (69) followed, then Wor. Bro. José Altavas, Grand Sword Bearer and Past Master of the Lodge, gave a brief historical sketch of Makawiwili Lodge, describing its development and subsequent decline, and lauding the good work of the present Master under whose guidance the Lodge is progressing very nicely, in spite of the opposition of elements hostile to Masonry. M. W. Bro. Hawthorne, as usual, delivered an inspiring and instructive address. Lodge closed at 10:30 p. m., with 18 members and 8 visitors present. As many of the Brethren had to leave the next day, it was decided that the Lodge of Instruction announced for Sunday morning be held then and there, and the Brethren remained at the hall until close to midnight, practising the work of the Third Degree. M. W. Bro. Hawthorne stayed at Wor. Bro. Hernandez' residence while Wor. Bro. P. Samson enjoyed the hospitality of his old pal, Wor. Bro. Salvador Villaruz (55).

**May 26, 1935 (Sunday).**—The Grand Master and others spent a very enjoyable forenoon at Governor Hernandez' summer house on the beach and went sight-seeing in the afternoon.

**May 27, 1935 (Monday).**—M. W. Bro. Hawthorne, Governor Hernandez and Dr. Meyer made an interesting visit to the Asturias Sugar Central at San Juan, Dumalag, Capiz, with Bro. Ramon S. Flores (4) in charge of the visitors. The Grand Master took the train for Iloilo there, arriving at 5:00 p. m., while Wor. Bro. Samson stayed till the next morning.

**May 28, 1935 (Tuesday).**—In Iloilo, Most Wor. Bro. Hawthorne stayed at the home of Wor. Bro. Alva J. Hill (78), while Wor. Bro. P. Samson put up at the Central Hotel. At 12:40 p. m., both left by airplane for Bacolod, Occidental Negros, where they arrived at 12:55 p. m. Delegations from Kanlaon Lodge No. 64, of Bacolod, and Elisha Ward Wilbur Lodge No. 101, of Victorias, gave an enthusiastic reception to the Grand Master at the Bacolod Air Port and took him and Wor. Bro. Samson to the Country Golf Club where a splendid luncheon was served. This was followed by a round table conference between the Grand Master and the officers of the two Lodges mentioned, in which the various problems facing Masonry in general and the two Lodges in particular were discussed. The Grand Master and Wor. Bro. Samson stayed at the Golf Club, which is about four kilometers distant from the town of Bacolod.

**May 29, 1935 (Wednesday).**—The members of Kanlaon Lodge and Elisha Ward Wilbur Lodge met for instruction in the work of the Third Degree at the Freemasons' Hall at Bacolod and worked from 4:20 p. m. to 6:00 p. m., under the direction of the Grand Master. At 8:00 p. m., the two Lodges assembled in joint meeting. After the Grand Master and members of the Grand Lodge had been received in due form, the degree of Master Mason was conferred upon Bro. Guillermo Presbitero, a F.C. of Kanlaon Lodge No. 64, with Wor. Bro. Remigio Abello, the Master of that Lodge, in the East. The work was done in excellent form. After the newly obligated Brother, the following Brethren addressed the Lodge: Wor. Bro. A. D. Baigrie, Master of Elisha Ward Wilbur Lodge No. 101, delivered an address of welcome; Wor. Bro. E. S. Salas, P. M. and Secretary of Kanlaon Lodge No. 64, spoke on various matters, and Most Wor. Bro. Hawthorne suggested that Kanlaon Lodge resume the class for children and other charitable work which had been stopped, and touched upon many features of the work of Masonry in general and of the Grand Lodge in particular. Under the good of the Order, remarks were made by Bros. Benito Salazar and Serafin Abella. Lodge was closed at 11:30 p. m. The Tyler's register showed 36 Brethren present; of these, 28 were members of Kanlaon Lodge No. 64; 4 of Elisha Ward Wilbur Lodge No. 101, and 4 of other Lodges. A light dinner was served after labor on the lawn of the Girls' Dormitory.

**May 30, 1935 (Thursday).**—At 12:15 p. m., the Grand Master and Wor. Bro. Samson left Bacolod by plane, arriving at Iloilo at 12:30 p. m. From 5 to 7 o'clock in the afternoon, a joint Lodge of Instruction was held by the two Iloilo Lodges, after which Iloilo Lodge No. 11 opened a meeting on the Fellow Craft degree for the purpose of examining Bro. Francisco Jison (11) and Bro. Ernest E. Simke (78) in the lecture of that degree. Lodge having been closed, Acacia Lodge No. 78 opened on the Third Degree for the pur-

pose of raising Bro. Simke to the degree of Master Mason. The work was done by the degree team of Acacia Lodge No. 78. After Lodge had closed, at 10:00 p. m., dinner was served in the spacious banquet room adjacent to the Lodge hall.

**May 31, 1935 (Friday).**—A joint meeting of Iloilo Lodge No. 11 and Acacia Lodge No. 78 was opened in the beautiful Masonic Temple of Iloilo at 7:00 p. m. for the purpose of receiving the official visitation of M. W. Bro. Hawthorne and members of the Grand Lodge. At 7:30 p. m., the party was announced, introduced and received with Grand Honors. Wor. Bro. Manuel Blanco, Master of Iloilo Lodge No. 11, welcomed the distinguished visitors on behalf of both Lodges. After the Lodge had been seated, Bro. Francisco L. A. Jison, a F. C. of Iloilo Lodge No. 11, was introduced and raised to the degree of M. M. by the officers of his own Lodge, with Most Wor. Bro. Hawthorne taking the East in the second section. The youngest Master Mason made a few remarks, then Wor. Bro. Blanco lauded the Most Wor. Grand Master and asked him to address the Craft. Most Wor. Bro. Hawthorne had good things to say of the work of the degree team, which had profited by the instruction it had received the day before, and of the services rendered to Masonry by the Masters of the two Iloilo Lodges. He also enlightened those present on many points in connection with the policy of the Grand Lodge and Grand Master. Lodge was closed at 11:20 p. m. The attendance at this meeting totalled 64 Master Masons, distributed as follows: Iloilo Lodge, 25; Acacia Lodge, 22, and other Lodges, 17.

**June 1, 1935 (Saturday).**—Several members of the two Iloilo Lodges came to see the Most Wor. Grand Master and Wor. Bro. Samson off when they left Iloilo at 2:00 p. m. on board the S. S. Mayon, on their return voyage to Manila. The two travelers landed in the capital city on Sunday, June 2nd, after an absence of 29 days during which they had visited 15 Lodges in Mindanao, Jolo, and the Visayan Islands.

Wor. Bro. Samson inspected the books and records of all the Lodges visited and found them to be in good order, except in some instances where they had not been kept quite up to date.

## Lodge News

**Manila No. 1, Manila.**—Considerable business of importance was transacted at the May Stated Meeting. The Lodge pronounced itself as opposed to the consolidation of Manila Lodge and Southern Cross Lodge No. 6, as there was no unanimity of votes in favor of the proposition.—Wor. Bro. A. Schipull was presented with his commission as Grand Representative of the Grand Lodge of Louisiana.—The printing of another year book was authorized.—Mr. Otto Julius Albert Hansen, purser on the "President Lincoln," was elected to receive the degrees.

Brethren knowing the present address of Bro. Captain Earl F. Greene (formerly c/o San Sebastian Hotel, Coral Gables, Florida) are requested to communicate the same to the Secretary, Manila Lodge No. 1, P. O. Box 407, Manila, P. I.

Wor. Bro. Clinton T. Alden, major, U. S. Army, retired, a Past Master of this Lodge, died at San Diego, Cal., on May 16th, last. Masonic services were conducted over his remains on the 18th by F. W. Hackett Lodge. The body was interred in Arlington Cemetery, Washington, D. C. Born at Stansbury, Mo., on April 12, 1880, Wor. Bro. Alden came to the Philippines in 1899 as a private in Co. "H", 35th Infantry, U. S. V. He was commissioned a 2nd lieutenant in the Philippine Scouts in 1908 and was retired as a major in the Regular Army, for disability, in 1931. His widow, Mrs. Lola

M. Alden, resides at 88 K. Street, Chula Vista, Calif. Wor. Bro. Alden was Master of Manila Lodge in 1928 and has many warm friends here.

**Bagumbayan No. 4.**—Both the Senior and the Junior Grand Wardens attended the June Stated Meeting of this Lodge, on the 12th of the month.—Rt. Wor. Bro. José Abad Santos was on that occasion presented with his commission as Grand Representative of the United Roumanian Freemasonry near the Grand Lodge of the Philippine Islands, Wor. Bro. Leo Fischer making the presentation.—The Lodge went on record as opposed to the removal of its meeting place from the Escolta Temple to the Plaridel Temple.—Wor. Bro. Rufino Macalinao, who had just joined the Lodge by affiliation from the extinct Lodge Noli-me-Tangere No. 42, and Bro. Ramos,

member of a Lodge in Eugene, Oregon, addressed the Lodge.—Mr. Antonio E. Alvir was elected to receive the degrees.—In order not to interfere with celebrations planned by other entities, the Lodge refrained from going ahead with its plans for a celebration of Rizal's Birthday on June 19th; instead, a tribute will be paid to the Great Martyr at the July Stated Meeting, on which occasion an oil painting representing him in the habiliments of a Mason will be presented to the Lodge.

**Southern Cross No. 6, Manila.**—Unquestionably the most important business transacted at our May Stated Meeting—the Southern Cross Lodge Bulletin informs us—was the unanimous adoption of the report of Most Wor. Bro. Frederic H. Stevens' committee on consolidation recommending the consolidation of Southern Cross Lodge No. 6 with Corregidor Lodge No. 3. Final action on this matter will be taken at the September or October Stated Meeting. It is felt that this consolidation is most beneficial for both of the Lodges concerned and for Masonry in the Philippine Islands. A vote of thanks was tendered to Most Wor. Bro. Stevens for his good work. In order to create the greatest amount of interest in this consolidation and to enable the membership of each Lodge to become better acquainted with the others, it is proposed to have several joint meetings of the two Lodges between now and the actual consummation of the consolidation.

**Cosmos Lodge No. 8, Manila.**—This Lodge lost an active member in Bro. George Kluge, who died suddenly on May 26th, last. Born in Hamburg, Germany, in 1890, this Brother received the three Symbolic Degrees in Cosmos Lodge in 1922. He held office several times in the Lodge and was also active in the Scottish Rite. On May 30th, funeral services were held under the auspices of the German community, after which the remains were cremated, and on Sunday, June 2nd, Cosmos Lodge No. 8 held Masonic services.

On Memorial Day, May 30th, the burial plot of Cosmos Lodge was neatly arranged and fittingly decorated, showing that the Cemetery Committee was on the job.

**Nilad No. 12, Manila.**—Mr. Benjamin de Guzman was initiated on Saturday, June 15th, last, at a special meeting which opened at 6:30 p. m. This was the first degree work done this year. Wor. Bro. Licerio P. Lapuz having been transferred to Lanao, Bro. Alejandro R. Torres is acting as Master of the Lodge and Bro. Francisco Guerra as Senior Warden. This arrangement will probably have to continue until the close of the Masonic year.

**Magat No. 68, Bayombong, N. V.**—An error has crept into the report of the Grand Lodge visitation to Magat Lodge, on March 20, 1935, as published in the Cabetow for May, 1935 (Vol. XII, p. 245). The Third Degree was, on the occasion mentioned, conferred upon Bro. Guillermo Bongolan, a member of the Provincial Board of Nueva Vizcaya. Bro. Briccio Gaffud, whose name was given instead of Bro. Bongolan's is not a member of the Provincial Board nor has he received the Third Degree of Masonry.

**Nueva Ecija No. 73, Quezon, N. E.**—This Lodge mourns the death of one of its most beloved members, Bro. Angel Salazar, who departed this life at the Philippine General Hospital, Manila, on May 11th, last. He was a sufferer from portal cirrhosis and had been at the hospital for several weeks when death came. Bro. Salazar was a forest ranger in the Bureau of Forestry and had sixteen years of service to his credit. A widow and five children survive him. Made a Mason in Mabini Lodge No. 73, Aparri, in 1922, Bro. Salazar affiliat-

ed with Nueva Ecija Lodge in 1932, and it was the latter Lodge which buried him with Masonic honors in the municipal cemetery of San Alejandro, Quezon, on May 18th. A eulogy of the deceased was delivered by Wor. Bro. José V. Cruz.

While a patient at the General Hospital, Bro. Salazar received frequent visits and considerable attention from the Grand Lodge Committee for Visiting the Sick.

**High Twelve No. 82, Manila.**—Bro. Martin Guerrero was raised to the degree of M.M. on May 17th, last.

**Dagohoy No. 84, Tagbilaran, Bohol.**—To conduct Masonic services over the remains of Bro. Ignacio Molina, on April 15 1935, the members of this Lodge, after opening Lodge in Tagbilaran, traveled 101 kilometers from there to the place of burial, the barrio of Butuanan, Mabini. 31 members of the Lodge and 1 member of Maktan Lodge No. 30 attended this funeral, besides the municipal officials and many of the people of the barrio. Orations were delivered by Wor. Bro. Frank Lombardo and Bros. Calimo Calceta and Vicente Tanhockan. Lodge was closed upon the return of the Brethren to Tagbilaran, at 11 p.m.

The Lodge was honored by the official visitation of Most Wor. Bro. Samuel R. Hawthorne, our Grand Master, on May 23, 1935. (See under "Grand Master's Visitations in May," in this issue.)

**Camarines Norte No. 107, Daet.**—On May 1st, Camarines Norte Lodge initiated Mr. Quijón Liong, and on May 29th, Mr. Fortunato Siason. This brings the number of names on the membership roll up to 12.

**Pearl River No. 109, Canton, China.**—Bro. M. T. Rankin, the Junior Warden of this Lodge, having tendered his resignation upon his transfer to Shanghai, and it having been ascertained that Bro. G. E. Hanaford, the Senior Warden, will not return to China on the expiration of his leave of absence, the Lodge, at its May Stated Meeting, decided to apply for a dispensation to elect Wardens, and a dispensation was granted by M. W. Bro. S. R. Hawthorne on his return from the Southern Islands.

On May 25th, at a Special Meeting, the Lodge had the official visit of Wor. Bro. Fred C. Mowfung, the District Inspector. At this meeting, Bros. Henry S. Frank, George W. H. Chang, Tsang Yan To, and Eaton K. C. Tai were passed to the degree of F. C. Wor. Bro. Foo Ying, of Lincoln Lodge No. 34, Olongapo, took the East in some of this work. Wor. Bro. Mowfung made an inspiring address. After labor, a Chinese dinner was served in the lounge.

Some 30 Brethren and their families attended the first Lodge Outing, on May 26th, at the Lingnan University Campus, in spite of the uncertain weather. Everybody had a splendid time.

Wor. Bro. Tieng Sing (New York) has been very helpful to this Lodge in connection with the order of books for the Lodge library.

## Miscellaneous

### OLD DERIVATION OF WORDS USED IN MASONRY

The use of certain words in our ritual proves its antiquity. Some of these words are now obsolete or obsolescent. Some of our phraseology is to be found in the version of the Bible printed in 1611. Many of the words have changed their meaning since that date.

"So mote it be" is of high antiquity, but the verb "mote," which was in general use some eight hundred years ago, has disappeared from our language, except in this phrase. It is equivalent to the Biblical word—"amen." To the Hebrews this meant "so let it be," or "so may it be."

The word "mote" is from the Anglo-Saxon "mote," of which the preterite was "moste," from which our

present day verb "must" is derived. The verb "mot" was in general use until 1522, when it gradually died out, and the word "must," along with the word "may," took its place.

The word Warden has an interesting literary history. Its root is the Anglo-Saxon "weard," meaning guard or watchman. The old German word was "wart" and from this word as a root, the French formed the word "guard." From weard and guard we have formed many words carrying the root meaning. Hence the words warden, warder, guard and guardian are all related.

The word Deacon in the Greek is "diakanos," meaning a servant. The part the Deacons take in attendance on a candidate in the lodge corresponds to their functions as assistants in the church services. —Sandusky Masonic Bulletin.

### SILENCE AND CIRCUMSPECTION

I again call your attention to the necessity of secrecy regarding all matters of a purely Masonic nature. Too often the Brethren are prone to discuss with each other the doings of the Lodge in public places, in street cars and in the presence of those not interested in our affairs. The officers of the Lodges can not too often admonish their members in these matters and remind them that one of the greatest assets of Masonry is the mysterious power of secrecy.

—Grand Master of Utah.

### LITTLE THINGS

A cup of water timely brought,  
An offered easy chair,  
A turning of the window blind  
That all may feel the air.

An early flower unasked bestowed,  
A light and cautious tread,  
A voice to softest whispers hushed  
To spare an aching head:

Oh, things like these—tho' little things,  
The purest love disclose,  
As fragrant atoms in the air  
Reveal the hidden rose.

—Unknown.

### A VISIT TO CHINA

Any Master Mason desiring to join the Grand Master on his visit to China next September should make his desire known to the Grand Secretary. The party will visit Hongkong, Canton, Shanghai, Nanking and, perhaps, other cities. The cost of the steamer and railroad fares will be as follows:

Manila-Shanghai and return, by steamer P147.50  
Hongkong-Canton and return, by train P 12.00  
Shanghai-Nanking and return, by train P 35.00

There will be an additional charge of P4.50 or P3.50 for a berth on the sleeper if the night train is taken.

To this must be added hotel and other charges.

Full dress is insisted upon at Masonic functions in China.

## Seccion Castellana

# THE CABLETOW

La Gran Logia de M. L. y A. de las Islas Filipinas se fundó en 1912. Tiene 103 Logias (28 en la ciudad de Manila) con 5,500 Maestros Masones aproximadamente. Es la única Gran Logia soberana en Asia 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: Samuel R. Hawthorne, Gran Maestro; Conrado Benitez, Gran Maestro delegado; E. M. Masterson, Primer Gran Vigilante; José Abad Santos, Segundo Gran Vigilante; Vicente Carmona, Gran Tesorero, y Teodoro M. Kalaw, Gran Secretario. La asamblea anual de la Gran Logia se celebra el cuarto martes de enero de cada año

## Editoriales

### DE ESPAÑA

En otra parte del presente número publicamos un artículo titulado "La Masonería en España" y copiado de la revista masónica "Símbolo" que se publica en México. Según la "Nota de la Redacción" unida al referido artículo, éste ha sido traducido del Boletín de la Gran Logia de Francia. Al comentar sobre el mismo, nuestro querido colega mejicano cita un cablegrama publicado en "El Universo" del 25 de febrero de 1935 que viene a proporcionar nuevos datos acerca del movimiento de la Masonería española y dice lo que sigue:

MADRID, febrero 24.—Todo indica que muy pronto resurgirá la actividad masónica política que hizo tanto ruido en Francia en el siglo pasado.

Las Cortes aprobaron hace pocos días la iniciativa de que se prohíba a los generales, almirantes, jefes y oficiales del ejército y de la armada, pertenecer a la masonería, lo cual se considera como un triunfo de la derecha católica; pero se han opuesto don Alejandro Lerroux y don Santiago Alba, tildándola de maniobra fútil. La iniciativa se ha convertido en ley, pero no puede ponerse en vigor.

Hasta los periódicos de las derechas lamentan que el Parlamento se esté ocupando de cosas tan baladies, cuando hay pendientes otros muchos asuntos de gran importancia. Los socialistas, que son los principales aliados de los masones españoles, no votaron contra la iniciativa, porque se han propuesto no asistir a las sesiones de las Cortes.

Entre los diputados que aprobaron la iniciativa, figuraron los de Acción Popular Católica, los Agraristas y los Monárquicos.

Además de constituir un partido político, los masones tienen un periódico, "El Liberal", en cuyos editoriales se viene sosteniendo que los masones han sido los únicos en España que han apoyado la política verdaderamente liberal, haciendo hincapié en que entre ellos figuraron dos presidentes y casi todos los estadistas de la Primera República.

Entretanto, las relaciones entre España y el Vaticano van mejorando, creyéndose que culminarán en la modificación de ciertos artículos de la Constitución que prohijaron los socialistas anticlericales, y que se iniciarán negociaciones en Roma por el señor Leandro Pita Romero, Embajador en el Vaticano, las que se espera resultarán en la aprobación de un modus vivendi que ponga a salvo los intereses de la Iglesia en España.

El cablegrama que acabamos de copiar confirma las apreciaciones del Hmno. Aranzo contenidas en el artículo a que nos referimos. Deploramos que los Masones españoles no luchen unidos: he ahí otra lección que debemos aprovechar los Masones de Filipinas.—L. F.

### EL HOSPITAL MASONICO

El día lunes, 15 de julio de 1934, empezando a las cuatro y media en punto de la tarde, la corporación Masonic Hospital for Crippled Children, Inc.,

celebrará su reunión anual en el salón del Rito Escocés, sexto piso del Templo Masónico en la Escolta. Esperamos sinceramente que la asistencia será mayor esta vez que en los años anteriores.

No cabe duda de que el Hospital Masónico merece la simpatía y co-operación de todo Masón regular de estas Islas, pero es triste confesar que son relativamente pocos los Masones que mantienen obra tan útil y verdaderamente masónica. La Sala Masónica para Niños Lisiados que sostiene la corporación en el Mary J. Johnston Memorial Hospital en Tondo continúa a funcionar con éxito, gracias a la abnegación y altruismo del pequeño núcleo de trabajadores entusiastas y es la única obra que la Masonería de estas Islas puede hoy señalar cuando nos piden una demostración tangible que nuestras profesiones de beneficencia no son meras palabras.—L. F.

## De Plumas Extranjeras

### LA MASONERIA EN ESPAÑA

España ocupa el cuarto lugar entre las naciones de Europa, por el orden en que se estableció la Masonería, tal como la conocemos ahora.

La Masnería española comienza en 1728. El 17 de febrero de dicho año se instaló en Madrid el primer Tall., la Resp. Log. Matritense, y su fundador fué el Duque de Wharton, ex Gr. Maestro de la Gr. Log. de Inglaterra. Pronto se instalaron otros Tall. en Gibraltar y otras partes del país.

Al siguiente año, en 1729, el rey Luis Felipe V, como consecuencia de la bula del papa Clemente XII, publicó un edicto muy severo contra la Orden de los Francmasones; muchos de sus miembros, los más eminentes, fueron presos por la Santa Inquisición y finalmente condenados a galeras.

En 1751 las persecuciones se hicieron más rigurosas, como consecuencia de un nuevo anatema lanzado por el papa Benedicto XIV.

A iniciativa del jesuita Rábago, confesor del rey Fernando VI, llegó a Madrid el monje José Tobarrubias. Este hombre vil, deseoso de obtener un obispado en recompensa de sus servicios, había jurado exterminar a la Masonería. En poco tiempo logró obtener el alto cargo de Contralor y Censor del Santo Oficio, recibiendo órdenes de iniciarse en una Logia bajo nombre supuesto, después de haber obtenido previamente del Gran Penitenciario papal las dispensas necesarias para prestar los juramentos que pudieran exigírsele.

Ya como masón visitó todas las Logias de la península. En posesión de informes, lista de las 97

Logias, y nombres de sus afiliados, los denunció al Tribunal Supremo de la Inquisición. Como consecuencia de esta denuncia, fueron reducidos a prisión centenares de masones, y la mayor parte sufrió tormentos.

El 2 de julio de 1757 el rey Fernando VI publicó un decreto prohibiendo la masonería en España, y amenzándola con penas muy severas que no respetaban ni a los extranjeros.

A pesar de ello, la Orden continuó trabajando en secreto bajo los auspicios de la Gr. Log. de Inglaterra, hasta que ocupó el trono el rey Carlos III. Entonces la Mas. llevó a cabo un gran movimiento, no sólo en España sino en las Colonias, y trabajó con ardor combatiendo la orden de los jesuitas. El insigne masón don Pedro Campomanes, entonces Procurador del Cónsul de Castilla, consiguió del monarca liberal e ilustre la supresión, para la iglesia, del derecho de adquirir bienes. (Decreto real de 10 de marzo de 1763).

Cuatro años más tarde, en 1767, se instaló la primera Gr. Logia española, siendo su Gr. Maestro el conde de Aranda, Ministro del rey Carlos III. Y el 31 de mayo del mismo año, los jesuitas, implacables enemigos de la Institución Masónica, fueron expulsados de España, sin que nadie protestara por la expulsión. Por el contrario, fueron generales las manifestaciones de alegría, sin exceptuar al clero católico. "La gloria inmortal de Carlos III—escribía entonces el Obispo de Zamora—sería en el futuro la expulsión de los jesuitas".

En 1780 la Gr. Logia, que había adquirido ya considerable importancia, tomó el nombre de Gr. Or. español, y su proclamación se hizo en el palacio del Duque de Híjar.

Bajo el reinado de Carlos IV, en 1794, el Gr. Maestro Conde de Aranda fué reducido a prisión y conducido a Granada a iniciativa del príncipe de Godoy, su enemigo; pero en 1795 se le puso en libertad y se retiró a su país natal, Aragón, en donde este hombre eminente murió a los 78 años de edad.

En aquella época no se conocía el Rito Escocés que fué introducido en España en 1808 por un primo de Grasse-Tilly, que lo introdujo en Francia en 1804. Formaron parte de la Institución personas de la alta sociedad española, entre otras don Luis Urquijo y el Conde de Montijo, que por entonces era Gr. Maestro, y hasta el Secretario General del Santo Oficio, el h. Llorente.

En 1809 España estaba gobernada por José Bonaparte, que fué Gr. Maestro en Francia en 1805, e instaló en Madrid, en el mismo edificio que ocupó la Inquisición, la Log. "Santa Julia". Más tarde se formaron Logias francesas en muchas partes del territorio, para los oficiales franceses.

Aunque la causa política defendida por los masones españoles era diametralmente opuesta a la de los franceses, ya que éstos defendían a José Bonaparte mientras que los mas. españoles luchaban por sacudir su yugo, esta lucha terrible no fué obstáculo para asistirse mutuamente, cuando los intereses de la Orden lo requerían; recíprocamente se concedieron los mas. la libertad, y aun perdieron la vida en ocasiones durante la guerra de independencia, por ayudarse.

La Masonería estuvo muy bien representada en las Cortes de Cádiz, de donde surgió la famosa Constitución española de 1812, primer Código liberal del país.

Dos años después, al volver del destierro el rey absoluto, el falso Fernando VII, restableció la inquisición y ordenó la desaparición de todas las Log. Mas.;

pero éstas siguieron trabajando con la mayor reserva y en secreto, a pesar de todos los peligros a que se exponían sus componentes al ser descubiertos.

Entonces fueron reducidos a prisión todos los miembros de las Logias de Granada, entre otros el h. General Avala, Ayuda de Campo del Duque de Wellington, el h. Marqués de Tolosa y muchos otros franceses, italianos y alemanes.

En los años siguientes se multiplicaron las persecuciones, y en 1819 fué descubierta una Logia en Murcia; los hh. que la integraban, todos distinguidos masones, murieron bajo los tormentos de la inquisición. El h. General Lacy cayó en manos del populacho, y Fernando VII lo hizo fusilar.

Después del triunfo de las ideas liberales en 1820, las Logias se abrieron de nuevo. El popular h. General del Riego fué el primer Gr. Maestro hasta el 7 de noviembre de 1823, fecha de su horrible muerte, pues fué condenado a muerte por garrote. Este insigne patriota fué consagrado mártir de la libertad por todas las Logias.

La República española adoptó como himno nacional el himno de Riego, canto sublime de las falanges de la libertad en lucha contra la opresión de Fernando VII, hace más de cien años. La República rindió así un homenaje al masón ilustre, nuestro h. Del Riego.

La hostilidad manifiesta de algunas potencias extranjeras en plena dominación absolutista, hizo aprobar en el famoso Congreso de Nerona la intervención francesa en España. De acuerdo con Fernando VII, el Gr. Maestro del Riego, Diputado a las Cortes de Cádiz, hizo votar la supresión de la autoridad real. Más tarde, cuando los cien mil hijos de San Luis—como se llamó a las tropas enviadas por Luis XVIII de Francia invadieron el territorio, se cometió ese crimen abominable de que hemos hablado: el asesinato de nuestro eminente h. Del Riego.

El 1.º de agosto de 1824 Fernando VII revivió el decreto contra la Masonería, y estableció pena de garrote para todo masón que no se registrare como tal dentro de 30 días. Transcurrido este plazo, la ley se aplicaría inexorablemente.

En 1825 una Logia de Granada fué sorprendida en plena tenida solsticial, y todos sus miembros, entre los que había Maestros, fueron sometidos a garrote y condenados a galeras, incluso un profano que iba a iniciarse.

En 1828 murieron en la horca los hh. Marqués de Labrillana y el capitán Fernando Alvarez de Sotomayor, que habían cometido el inicuo delito de ser masones.

Durante el año de 1831 fueron fusilados, con el h. José María Torrijos, los hh. Fernández Golfín, Flores Calderón, López Pinto y todos tan eminentes como aquéllos. En Málaga murieron 48. Después de esta carnicería, los desgraciados hermanos fueron amontonados en un carro de basura, y algunos que aún estaban vivos fueron rematados a bayonetazos por los realistas, dejando un reguero de sangre desde el lugar de la ejecución hasta el cementerio. Hacia el medio día se sirvió un espléndido banquete en el palacio de un Obispo para celebrar el triunfo tan brillante de las autoridades.

Después de la muerte de este monarca sanguinario, en 1833, acabó el terror fernandino y cesó la persecución a los masones españoles. Una era de libertad reinó de nuevo en el país con la Gr. Maestría del Infante de España don Francisco, que dimitió en 1847.

Una vez más y bajo el gobierno de Narváez, se reanudaron las persecuciones; sólo que esta vez no se llegó al exterminio de los masones. Algunos hh. sorprendidos en tenidas, fueron reducidos a prisión y desterrados. Pero a partir de entonces, los Tall. pudieron trabajar con relativa libertad, y prosperó la Masonería.

Llegamos a 1889, año en que las Logias españolas se constituyeron en el Gr. Or. Español. El eminente h. don Miguel Morayta fué proclamado Gr. Maestro; bajo su autoridad la masonería española hizo progresos considerables; el G. O. E. fué reconocido por las Potencias Masónicas, y se desarrolló tan rápidamente que en 1894 contaba con 253 Logias simbólicas, 7 de adopción, 44 triang., 3 Gr. Cons. regionales, 45 Cap. de Rosa Cruz, y 11 Cámaras de Kadosh. En su seno contaba con 25 Garantes de Amistad de las Potencias Mas. extranjeras.

Hasta 1909 hubo tranquilidad y confianza en el pueblo masónico español. Aquel año ocurre la semana sangrienta de Barcelona. El pueblo se rebela contra el envío de reservistas a Marruecos; estalla una insurrección en muchos puntos del país; en Barcelona el motín alcanza serias proporciones, y los revolucionarios se adueñan de la ciudad durante una semana.

Las tropas del gobierno aplastan a los insurgentes y comienza una atroz represión.

Como es bien sabido, nuestro h. Francisco Ferrer Guardia fué llevado ante un simulacro de Consejo de Guerra y condenado a muerte. Se le fusila el 13 de octubre de 1909 en los fosos del Castillo de Montjuich, en Barcelona. Pero antes, cuando se dicta la condena, el Consejo de Ministros presidido por don Antonio Maura—padre del actual líder republicano del mismo nombre ex Ministro de la República—decide por mayoría pedir gracia al rey; éste—Alfonso XIII—solicita algunas horas para reflexionar, y para consultar en realidad a su madre doña María Cristina, quien a su vez pide consejo a su director espiritual, el papa León XIII.

La respuesta de Roma fué nefasta para nuestro q. h. Ferrer. Rechazada la gracia, nuestro eminente h. cae con el pecho atravesado por las balas. Quiso morir de frente, con valor. Fué víctima del odio de Roma hacia la obra educativa a que había consagrado su vida y su fortuna. La reacción no le perdonó su Escuela Moderna, "pepiniere" de educadores que se extendió por todo el país, y amenazó las instituciones existentes, para hacerlas caer como lo vimos en 1931.

Llegamos al golpe de Estado del 1.º de septiembre de 1923.

El General Primo de Rivera se rebela contra el régimen parlamentario y el gobierno. El Parlamento, es cierto, causaba entonces las más serias inquietudes a Alfonso XIII.

Las Cortes habían nombrado una comisión encargada de investigar lo relativo al desastre de Annual en Marruecos; su delegado era el diputado socialista Indalecio Prieto—más tarde Ministro de la República—, y presidente, nuestro h. Ortega y Gasset, diputado republicano.

Es lógico suponer que los trabajos de la comisión inspirasen miedo al monarca. El delegado en sus conclusiones no pedía otra cosa que procesar ante la Alta Corte al rey y algunos ministros.

El golpe de Estado se llevó a cabo en la forma conocida. Se designó un Directorio aceptado por el rey, y durante cuatro años la "tranquilidad y el orden" reinaron en España.

La actitud de la Dictadura hacia nuestra Orden fué muy variable: complaciente, tolerante, abiertamente simpática al principio, pero después desconfiada y perseguidora.

El general Martínez Anido, miembro del Directorio—alma del golpe de Estado y el verdadero autor de la dictadura, porque Primo de Rivera no era sino un figurón—pretendió iniciarse en nuestra Ord., y el mismo día se presentaron dos solicitudes: una de Martínez Anido; la otra de Alfonso de Borbón.

Durante la tramitación de su solicitud de iniciación, Anido se mostró amable para con la Masonería y aun hay un caso muy significativo para corroborarlo.

En Bilbao se instaló una Logia integrada principalmente por elementos alemanes: la Log. Goethe, bajo el nombre de "Sociedad de Estudios Filosóficos Goethe". Cuando el Gobernador llamado Ballarni se enteró de ello y supo que de lo que se trataba era de una Logia Masónica, informó al Ministro del Interior—el famoso Anido—diciéndole que no creía oportuno autorizarla. El Ministro respondió que era su deber otorgar la autorización solicitada para la instalación de la aludida Sociedad; y como el Gobernador insistiese, manifestando que bajo el nombre de Sociedad de Estudios Filosóficos lo que quería establecerse no era sino un centro de conspiración, el Ministro lo reprendió, hasta que al fin aquél habló con claridad, manifestando que lo que iba a fundarse era una Logia Masónica, y la respuesta textual del Ministro fué esta: "Dé toda clase de facilidades". De donde, en adelante, partió una política de complacencia respecto a todas las Logias.

Pero se negó la admisión de Anido; no obtuvo sino bolas negras; y después de este fracaso su actitud cambió. En la mayor parte de las Logias se presentó la policía; se robaron documentos, registros, fichas... La mayor parte de los Tall. fueron obligados a disolverse. Muchos masones, cuyos nombres se encontraron en los registros, fueron reducidos a prisión y aun deportados.

La actividad masónica se redujo a cero en los primeros años de la dictadura; pero pronto los masones reaccionaron: se trabajó secretamente, se escribió mucho, quizás demasiado; se conspiró tan bien que se alcanzó el resultado de todos conocido: la proclamación de la República en abril de 1931.

Aun así, tenemos que llorar la muerte de uno de los nuestros.

El valiente capitán, nuestro h. Fermín Galán, cayó frente al pelotón de ejecución meses antes del fin de la monarquía—que precipitó con su muerte—al lado de García Hernández que no era masón. Con su sacrificio dió pruebas de un republicanismo sublime. Los dos cayeron en el campo de honor de la emancipación humana. Lamentemos y admiremos su ejemplo.

En cuanto a los dos primeros años de la República ya conocemos la obra realizada. La mayor parte de los directores fueron masones, y sus firmas calzan todas las leyes de justicia social votadas por las Cortes Constituyentes, entre otras la ley de las Congregaciones—actualmente combatida y saboteada—de formidable alcance. La reacción lo comprendió así, porque antes de su promulgación en la Gaceta o Diario Oficial, ya el Presidente de la República hubo de sufrir violentas presiones, porque la reacción esperaba que el Primer Magistrado de la República rehusase firmarla.

Pero se promulgó al fin la ley, y la reacción combatió de modo violento su aplicación. La Santa Sede expidió una encíclica dirigida a los católicos españoles, condenando la ley como contraria a los intereses morales y MATERIALES de la iglesia. Y se sembró la discordia en el país.

Los masones españoles, como los republicanos, están divididos. Es penoso ver en el Parlamento a hh. que atacan a hh. con violencia condenable. Todos lo deploramos. Pero tenemos razones para creer que ante el auge de la oposición reaccionaria y escuchando el grito desesperado de la Iglesia, eterno adversario de la emancipación de los pueblos, cesarán esas luchas fratricidas y los masones se unirán en una sola voluntad para librar la batalla decisiva contra el enemigo secular.

Sin embargo, lo contrario parece que está ocurriendo. La división reina en el campo republicano, así como en la Orden Masónica. Y en las últimas elecciones legislativas triunfó estruendosamente la reacción, y las fuerzas de regresión y de conservatismo sociales, se organizan con nuevo aliento, para asaltar el régimen y hacerlo desaparecer.

Existe, sin embargo, una élite de masones admirables. Durante mi estancia en la frontera pude darme cuenta de su celo, de su valor intelectual y de su espíritu de sacrificio, y estoy seguro de que están listos para defender, aun con peligro de su propia vida, las libertades conquistadas. Desde hace seis u ocho meses viene realizándose ya la depuración en las Logias; los masones dudosos son expulsados sin piedad, y la reorganización de las fuerzas republicanas se realiza a un ritmo acelerado.

El porvenir de España es del proletariado.—**Pedro Aranzo, en "Símbolo," México.**

### MEDITACIONES

No hay peor enemigo que el yo material; cuando aprendas a dominar a este enemigo, habrás arrojado para siempre toda mortificación.

Arroja la sonda sin temor en las profundidades de tu propio ser y aprende a ponerte en íntimo contacto con tu ego.

Comprende que eres el producto del infinito oceano del conocimiento, "busca la luz y la encontrarás."

Cuando no te convengan ciertas enseñanzas, recházalas de tu mente, pero no pierdas el tiempo en inútiles polémicas.

Yo no busco prosélitos; busco la verdad.

El gran Nazareno dijo "dadle al César lo que es del César, y a Dios, lo que es de Dios." Luego fué el primer instructor que separó la religión del Estado... Mientras las religiones permanezcan prendidas a los Estados, estarán muy lejos de su santa y verdadera misión.

Patrimonio fatal de la humanidad son las constantes caídas: levántate, límpiate, y continua sin quejarte.

Recuerda que estamos para aprender experiencia.

En el pasado se ganó lo que es uno en el presente; si no estás conforme, mejórate.

Si quieres aprender algo y te desalientas, procura apoderarte de la síntesis y habrás conseguido un triunfo.

No hay ni herencias espirituales ni intelectuales, y, si lo dudas, estudia la vida del Gautama...

Tenemos mucho de reptiles; por eso nos arrastramos de pequeños y nos gusta comer tierra...

Cuando aprendas a señalar los remedios para los males, entonces da consejos.

Así como te contemplas ante el espejo, para arreglar tus defectos de vestimenta o los de tu tocado, procura mirarte hacia dentro y te corregirás defectos más substanciales.

Procura ver en los irracionales a nuestros hermanos menores y seguramente serás más humano en el futuro.

Lo que más difícilmente perdonan los necios, es el ingenio.

Las águilas y los reptiles coronan los picachos más elevados. Las águilas en amplio y hermoso vuelo; los reptiles a costa de arrastrarse. Procura ser siempre águila.

Cuando sepan que el capital y el trabajo son hermanos gemelos, cesarán muchas angustias y dolores para la humanidad.

Todos somos igualmente respetables; si se nos analiza en el plano material, podemos compararnos a máquinas que por el momento, ese es nuestro andar; y si nos juzgamos en el plano espiritual, no somos sino entidades en evolución.

Progresas y modificas sin hacer alarde de suficiencia, para que puedas llegar a las más altas gradas de la escalera simbólica.

Piensa que del uno viene todo lo demás.

La humanidad por lo general siembra cuasia y quiere cosechar caña de azúcar...

Por lo general se equivoca la venganza con el honor; el honor es un sentimiento tan elevado que sólo se puede ser dueño de él cuando el ser humano está superado, para que pueda en su forma máxima perdonar, pues desprecia el honor mínimo. El honor no se obtiene en las carnicerías...

Si quieres en la vida evitarte de muchos disgustos, antes de ejecutar, piensa, y después de pensar, pon tus cinco sentidos en lo que hagas.

—**Lizardo Cáceres M., de Lima, en la "Revista Masónica del Perú."**

### LO QUE SIGNIFICAN

Según dice Gerardo Betancourt, **Constituciones** en Masonería son los antiguos principios, las reglas, leyes, tradiciones, costumbres, jurisprudencia y prácticas generalmente aceptados por las Potencias Masónicas; **Constitución** es la ley fundamental de una Gran Logia o potencia, contentiva de aquellos elementos; **Estatutos** las leyes o principios establecidos para todos los Talleres de una Gran Logia; **Reglamentos** las disposiciones de orden interior para las Grandes Logias o para los cuerpos de su jurisdicción, y **Código** la sistematización metódica de las leyes masónicas.

**Rito** es el sistema, según orden y reglas establecidos, de usos, costumbres, prácticas y ceremonias; **Ritual** lo relativo al rito, bien el conjunto de elementos de un rito, y el libro que los contiene, y **Liturgia** el orden y forma de un servicio espiritual. Liturgia viene de una palabra griega que significa "función pública", y quiere decir lo dispuesto en función social. Tiene sentido comunicativo, educacional.—**Canje.**