The Cable Tow

Vol. X Manila, P. I., October 1, 1932 No. 5

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

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

AT THE END OF THE DAY

The day is short, the night will come,
Then you'll be asked, "What have you done
As you trod your way toward the setting sun?"

"Did you heed the cry of the man opprest,
The wail of the child at its mother's breast,
The woman whose soul was sore distressed?"

"Did the ragged boy with appealing eye,
The widow whose garments caused you to sigh,
Loosen your purse as you passed by?"

Then the maid who was fighting the world alone
Fell and arose and tried to atone,
What was your offer, "Bread or a stone?"

You're a Mason, you say, and did your best;
Your conscience was clear as you sank to rest.
God bless you and keep you. Few stand the test.

—*Roanoke Bulletin.*



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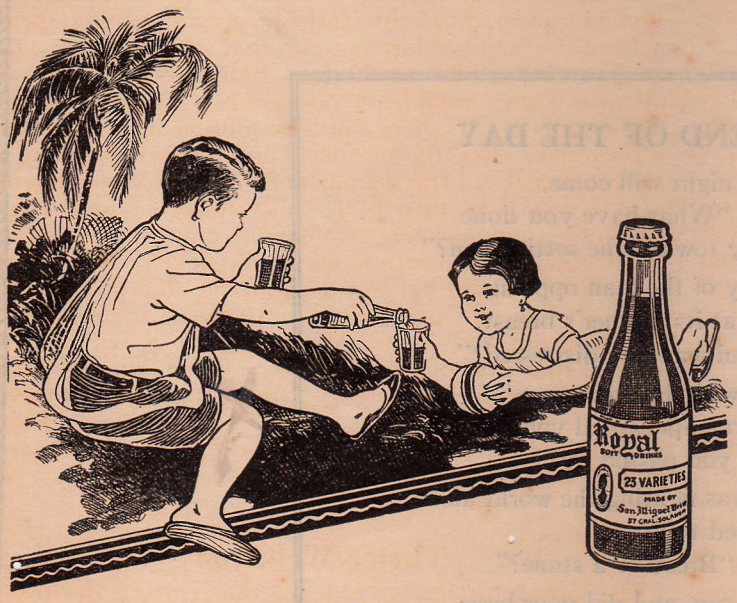
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THE CABLETOW

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

Managing Editor: LEO FISCHER, P. M.

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THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 104 Lodges (29 in city of Manila), with approximately 6,650 Master Masons. It is the only sovereign Grand Lodge in Asia and is universally recognized. Its territory, the Philippine Archipelago, has a land area of 114,400 square miles and a population of over 12 millions. The present elective Grand Officers are: Antonio González, Grand Master; Stanton Youngberg, Deputy Grand Master; Manuel Camus, Senior Grand Warden; Charles S. Banks, Junior Grand Warden; E. del Rosario Tan Kiang, Grand Treasurer; Newton C. Comfort, Grand Secretary, and Julian C. Balmaseda, Grand Lecturer. Grand Lodge meets on the fourth Tuesday of January each year and transacts business in both English and Spanish.

Vol. X **October 1, 1932** **No. 5**

Editorial Section

Harmony

Harmony in our ranks is more badly needed than ever. In times of stress, the members of an organization must march shoulder to shoulder and allow nothing to divide them or divert their attention from the objective. This is especially essential in a society made up of heterogeneous elements, such as Masonry. All differences of opinion, creed, race, and nationality should be forgotten and the various components of the body should think of nothing but of the common aims and purposes. In an emergency, any member of an army endeavoring to create jealousy, mistrust, or enmity between the units of that army is rightfully looked upon as a traitor. By the same token, to create dissension in Masonry, a crime at all times, becomes a capital offence in these times that try the souls of men. It is much easier to cause a break in an organization than to heal that cleavage, just as an infant, an idiot or a criminal can easily start a fire that it will take the efforts of hundreds of men to put out. Masonry in the Philippines has always been especially proud of the harmony that it has been able to preserve in its ranks throughout the trying situations and vexing problems, bearing in them tremendous possibilities of danger, harm and mischief, that have arisen from time to time, and that harmony we must preserve at all cost.—*L. F.*

Standing Still?

We can not say that Masonry is progressing at present. Must we accept the general belief that it is standing still? Personally, we are of the opinion that in Masonry, the same as in similar institutions or movements, there can not be any standing still: you either advance or you slip back.

After an era of mass production we find ourselves faced by the consequences of our lack of care in selecting the material and our slipshod way of making Masons. As a matter of fact, many Lodges can not be said to have made Masons: they merely rushed men picked up in the street, as it were, through the degrees and dropped them after raising them, even as a child drops a hot potato. Masonry has since purged itself of a considerable number of the members so acquired and is no doubt better off for it; but there are two things to consider in this connection: in the first place, our Fraternity has by no means gained in prestige, influence, and spirit by this process of accretion and elimination, and in the second place, together with the indifferent or undesirable elements, good men and true have passed in one door and out of the other without profit or benefit to either themselves or Masonry. Rough ashlars that might have added strength and beauty to the edifice of Masonry have been received from the quarries, only to be mishandled, spoiled and consigned to the rubbish heap. Some might still be salvaged, and we believe that this is one of the tasks that our Lodges might take up during the present period of inactivity.

Hence a feature of Lodge work to which special attention should be given at this time is the preservation and improvement of the membership material that we now have. Like our Fraternity, like our Lodges, individual Masons must advance if they would not retrograde. There can not be any standing still: there must be motion in one direction or the other. Rightly considered and properly handled, the present period of little degree work should be one devoted to activities that have been sadly neglected in the past. The Lodges should emerge from it less numerous but better. The degree mills of a decade ago should develop into schools. The officers should not worry about the numerical growth of the Lodge but about the improvement in Masonry of the members and about Masonic work other than the mere conference of the degrees. Each Master should strive to leave his Lodge *better* than he found it, not merely *bigger*, as seemed to be the chief aim of so many Masters of Lodges during the boom days, the days of unhealthy growth that fortunately lie behind us!—*L. F.*

Thrice Welcome

The month of October will see the cruisers, destroyers, submarines, and other ships of the Asiatic Fleet steam past Corregidor and once more come to anchor on the broad bosom of Manila Bay. Again our Lodges will be made glad by visits from the Craftsmen of Uncle Sam's matchless Navy and Marine Corps. Like the air from the sea that blows in through our window during an enervating, sultry summer day, they will bring life and inspiration to many a Lodge. Because the men who go down to the sea in ships

have always been among the best and most zealous of Masons, active and generous and always ready to lend a hand with the work.

We bid our Brethren in the Asiatic Fleet a cordial welcome. They will find the latch-string out in our Lodges and will be met with the same hearty hand clasp and the same hospitality as of yore. And let them remember that the uniform they wear will serve as a special introduction and will increase the warmth of the welcome they will receive in Lodges in these Islands!—*L. F.*

The Twentieth Anniversary Celebration

Preparations for the Twentieth Anniversary of our Grand Lodge are being actively made. The Executive Committee, headed by Wor. Bro. Samuel R. Hawthorne, is leaving no stone unturned to make the celebration of that event by the Grand Lodge a great success. The Executive Committee is composed of all the Masters of Lodges in and around the city of Manila. Many Lodges have already contributed; Bro. William Yinson Lee, of Amity Lodge No. 106, set the ball rolling by giving ₱100 for his Lodge. The principal speaker at the Grand Lodge celebration on Thursday, November 17, 1932, will be our distinguished Brother Theodore Roosevelt, Governor-General of the Islands. Most Wor. Bro. Teodoro M. Kalaw, P.G.M., M.W. Bro. H. Eugene Stafford, Grand Master of the Grand Lodge when it was founded, and Most Wor. Bro. Antonio Gonzalez, our present Grand Master, will also make addresses. Bro. Edwin M. Cooper is organizing a chorus of Masons to render vocal music. The entire program is to be broadcasted (8:30 to 10:30 p. m. on Thursday, November 17th) by the Radio Manila, KZRM, for the benefit of our Brethren unable to attend.

The Red Cross

In a proclamation dated September 7, 1932, our distinguished Brother, Governor-General Roosevelt, appeals to the public for support of the Red Cross on occasion of its Annual Roll Call, from Armistice Day, November 11th, to Thanksgiving Day, November 24th. He stresses the fact that despite the depression, there should not be a half-hearted response; that on the contrary, donations are needed more than ever, because of the hard times. "When the battle is hard—the proclamation says—then is the moment above all others when the troops must not falter."

As an organization which knows no partisanship, no national boundaries, no distinctions of race, creed or politics, and which does noble work for humanity's sake, the Red Cross has always had the support of the members of the Masonic Fraternity. It was conceived in the heart and brain of a Mason and is doing work of the kind fostered and encouraged by Masonry. We are confident that there will be a generous response to the appeal of our Chief Executive on the part of the Masons of the Philippine Islands.—*L. F.*

Clandestine Masonry

Wor. Bro. Hua-Chuen Mei, Master of Amity Lodge No. 106, of Shanghai, China, has advised the Grand Secretary's Office of the appearance in Shanghai of two persons claiming to be Masons but belonging to one of the clandestine organizations which abound in Hawaii, California, and other places to which Filipinos have emigrated in large numbers during the last two decades. Quoting from Bro. Mei's letter, which was dated June 21, 1932:

> A day or so ago a couple of unfortunate foreigners called at my office stating that they had been sent to see me by the American Consular authorities with the object of extending them fraternal relief. They bore here a letter written on the stationery of a Gran Oriente Filipino, Inc., with offices in Hawaii, signed by some one who designated himself Grand Master, and countersigned by one who subscribed himself Grand Secretary, A. F. A. Masonry of Scottish Rite. They also bore and submitted to me a dues card similarly signed. The letter was written in very poor English, begging TO WHOM IT MAY CONCERN to offer the bearer a job or give him passage back to his home or extend such relief as may be desired. I read the documents without comment and at once consulted our List of Lodges and finding no such organization listed therein, I merely informed those people that we did not recognize the GRAN ORIENTE FILIPINO, INC. and could therefore do nothing in the situation. They asked me to assist them either professionally or otherwise, but concluding that they were clandestine people of an obviously specious organization I declined to have anything further to do with them, whereupon my servants showed them out. I recite the incident to you so that you might realize that even American consular authorities (if they had in fact sent these people to me) are ignorant of the real Masonic authority in the Philippines and can't tell the false from the true. I presume you might wish to warn some of the Manila Lodges should these people call on them. One is an old man, with a flowing beard, named George (surname) wearing a much soiled colored silk shirt, with florid studs, and unclean linen; the other is a younger man who also called himself George, said something about being the son of the other; he wore no collar nor tie. Both had dishevelled hair, and appeared very shabbily clad, more gypsy-looking then I have seen any foreigners in Shanghai; I really couldn't make them out, except that they were fraudulent masons.

Not many weeks ago, a Portuguese from Hawaii presented himself at the Grand Secretary's Office in Manila, exhibiting a membership certificate from a local clandestine Lodge and asking why he and others who had recently been inveigled into joining that Lodge could not visit any of the Lodges in the big Temple on the Escolta. He said they had joined under the impression and with the assurance that the Lodge they were joining was universally recognized, and the Master had even promised to arrange for a visit to one of the "American" lodges in the Escolta Temple; but there had always been excuses and they were wondering why? When matters had been explained, the inquirer left the Temple saying that he intended to bring suit against the "Lodge" he and his companions, some ten in number, had joined.

Recently we saw a 58-page pamphlet, entitled "Calvario de la Resp.·. Log.·. Dr. Miguel Morayta bajo la Gran Logia Soberana del Archipiélago Filipino, hoy irregular," which shows that there is considerable dissension in the clandestine body which has been in operation in the Islands under the name of Gran Logia Soberana del Archipiélago Filipino since a number of years ago. The Year-Book published by the Masonic International Association, which commits the unpardonable mistake of mentioning that "Gran Logia" in spite of the fact that the Association rejected the same because of its irregular origin, gives the Gran Logia Soberana del Archipiélago Filipino 28 Lodges.

Members of Lodges under the jurisdiction of the Grand Lodge of the Philippine Islands should be careful not to visit Lodges unless they are absolutely sure of their regularity, and not to have Masonic intercourse with any one unless they are positive that he is a regular Mason. The presence of irregular Masons at any untiled gathering of Masons should be guarded against and immediately denounced if noticed. In the pamphlet above referred to, we read that through the influence of an individual expelled everywhere, "the Grand Master and other officers of the Gran Logia Soberana del Archipiélago Filipino and unsuspended members of said Grand Lodge entered into relations with and attended, contributing to the expenses, a Masonic Convention called by the Grand Lodge of the Pilippine Islands, an adversary of the Gran Logia Soberana del Archipiélago Filipino whose members it has repeatedly declared to be irregular."

Constant vigilance seems not only advisable, but indispensable.—*L. F.*

The lodge that furnishes the most "free feeds" is not always the one that sheds the most Masonic light. It may be, in fact, that it is only preparing the way for the most distressing Masonic stomach ache.—*Masonic Chronicler.*

Editorial Comment and Correspondence

"Preparing" The Candidate

With reference to the article on the Stewards appearing elsewhere in this issue, we clip from the *Illinois Freemason* of July 20, 1932, the following item in which M. W. Bro. Delmar D. Darrah gives us an instance of what great harm tactless and foolish Stewards are liable to cause:

The other day I was asked some advice by a lodge which brought to light a peculiar state of affairs to exist among intelligent Masons. It seems that a man came up to the lodge room to receive his first degree, and while the Secretary had returned to the lodge room after the constitutional questions had been propounded the candidate changed his mind and went home. He offered no reason and the Master was at a loss to account for his strange actions. I advised the Master to ascertain if possible what had been the action of the stewards when alone with the candidate, and to find out what, if anything, they had said to him. This solved the mystery. It was learned that the stewards had deported themselves in a highly improper manner by telling the candidate that they had him just where they wanted him and that it would be a sorry day for him when they got through with him. They even said and did things not to be expected from intelligent men with the result that the candidate left the lodge room and went home. Now, such conduct as this on the part of lodge officers demands adequate punishment and the writer believes that the Master of this lodge would make no mistake in placing the stewards on trial for conduct unbecoming a Mason.

Men of the Thinking Class

Bro. Jos. E. Morcombe, of *The Masonic World* of San Francisco, has the following to say of the dearth of new material of the thinking class:

Those best acquainted with our Lodges at the centers of population will admit that but few petitioners appear of the thinking class, needed now more than ever before. They will sorrowfully acknowledge that mediocrity is in power, unable to see aught but the things that are of routine. Masonry has within itself the potentiality to do great things for a world in sore straits. But so long as we remain indifferent or self-satisfied, facing the past, ignorant of the present and unconcerned for the future, our organization will lose prestige and appeal; such loss is already apparent to the open-minded observer.

The fig-tree cursed of old in Galilee doubtless made a brave show on the horizon, and perhaps satisfied the esthetic sense of the traveler. The curse fell because it bore no fruit. The lesson of the parable, as it affects the fraternity, needs no elaboration.

In the early days of Masonry, when men such as Desaguliers, Franklin, Voltaire, and Goethe found in Masonry the intellectual atmosphere they sought, the standard of education was set very high in the Lodges. We deplore the present tendency to place that standard low. Attempts are being made to place it low enough to admit men who can not be said to possess any education to speak of. To admit a man merely because he has applied, has managed to keep out of jail, has the necessary cash for the fees, and nods when he is asked if he believes in a Supreme Being, is placing our entrance requirements very low, indeed. With such material, or any appreciable percentage of it, in the Lodges, Masonry will soon be like the cursed fig-tree of the Bible!

From Saskatchewan

In a letter dated August 14, 1932, Bro. Julius Spier, Fort San, Saskatchewan, Canada, states that he is a patient at the sanatorium and has ample time to follow his hobby of collecting notices to Masonic communications. This Brother is a member of North West Mounted Police Lodge No. 11, Prince of Wales Chapter No. 27, and Regina Lodge of Perfection, A. & A. S. R. Postage to Canada is the same as to the United States. Send him a notice.

The functions of the lawyer should be exercised in civil courts and not in the tribunal of a Masonic lodge.

—*Seattle Masonic Tribune.*

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Antonio González has appointed Wor. Bros. Isidore Reich (80), Julian Jimenez (79), and Eugenio de la Cruz (82), to act as Grand Lodge Committee for Visiting the Sick during the month of October, 1932.

[Grand Master's Circular]

GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS
OFFICE OF THE GRAND SECRETARY

Manila, P. I., September 1, 1932.

To the Masters, Officers and Masonic District Inspectors of all Lodges of this Grand Jurisdiction.

GREETING:

On February 25, 1930, Most Wor. Bro. Vicente Carmona, then Grand Master, issued Edict No. 15, paragraph 3 of which reads as follows:

3.—That each Master of a Lodge in this Jurisdiction shall cause to be prepared at the close of each calendar month a statement from the books and records of the Lodge showing in detail the receipts, debts, and disbursements, meetings, attendance, and such information as may be required. Blanks for this report will be obtainable from the Grand Secretary. One copy of the report signed only by the Master will be mailed as early as possible for the Grand Master; and one copy signed by the Master, Treasurer, Secretary and Inspector shall be sent later for the Committee on Administration of Lodges. Both copies shall be mailed to the Grand Secretary.

Although the provision above copied is mandatory and is still in full force and effect, a number of Lodges have not been preparing and sending the report for which it provides, while others have been rendering incomplete reports. This not only constitutes disobedience to a Grand Master's Edict but has given rise to a great deal of unnecessary correspondence between the Grand Secretary's Office and the Lodges concerned.

The Lodge Officers are hereby reminded of their duty under Edict No. 15 and are directed to comply with their obligation in this connection. Masonic District inspectors are enjoined to give this matter special attention when inspecting Lodges.

ANTONIO GONZÁLEZ, *Grand Master.*

[Grand Master's Circular]

Manila, P. I., September 2, 1932.

To the Masters, Wardens, and Brethren of all Lodges under the Jurisdiction of the Grand Lodge of the Philippine Islands.

GREETINGS:—It has been brought to our attention that the work of the Grand Secretary's office is greatly increased and rendered difficult by inexcusable delay on the part of certain Lodges in replying to or complying with communications of that office. The following rules shall, therefore, be strictly observed by all Lodges:

Communications of the Grand Master or Grand Secretary shall be acted upon with the least possible delay, and receipt thereof shall be acknowledged forthwith in case immediate action can not be taken, owing to the date of the stated meeting being far removed, the data required not being available, etc. The provision of paragraph 145 of the Constitution, relative to the reading of all official communications from the Grand Master or Grand Secretary in open Lodge at the stated meeting next following their receipt shall be strictly complied with. Moreover, all

rules of polite and businesslike correspondence shall be observed.

ANTONIO GONZALEZ, *Grand Master.*

Addresses Wanted

The Secretary of Manila Lodge advises that mail addressed to the following-named Brethren has been returned: Captain Frank G. Potts, Arkadelphia, Arkansas, U.S.A., Mr. E. M. Clarke, 2047 Lime Avenue, Long Beach, Calif., U.S.A.; Mr. Frank H. Zappala, P. O. Box 214, Downey, Calif., U.S.A.; Lieut. James D. Barnett, Cuartel España, Manila, and Mr. P. A. Lyons. If you know the present address of any of these Brethren, please inform Wor. Bro. A. Schipull, P. O. Box 407, Manila, P. I.

Stated Meetings of Manila Lodges

October 6 (First Thursday).—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.

October 7 (First Friday).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.

October 8 (Second Saturday).—Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.

October 10 (Second Monday).—Southern Cross No. 6, Masonic Temple.

October 11 (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.

October 12 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple.

October 13 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.

October 15 (Third Saturday).—Haggdang Bato No. 87, 527 Alvarado; High Twelve No. 82, Masonic Temple.

October 19 (Third Wednesday).—Sinukuan No. 16, Plaridel Temple.

October 20 (Third Thursday).—Solidaridad No. 23, Plaridel Temple.

October 21 (Third Friday).—Modestia-Liwayway No. 81, Plaridel Temple.

October 22 (Fourth Saturday).—Biak-Na-Bato No. 7, Masonic Temple; Dapitan No. 21, Plaridel Temple.

November 1 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

November 2 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.

November 3 (First Thursday).—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.

November 4 (First Friday).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.

November 5 (First Saturday).—Nilad No. 12, Plaridel Temple; Tagalog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

Translation

of M. W. Grand Master Antonio González' Message for October

My Message

IX

Visiting Lodges.

Among the manifold and heterogeneous duties of the Grand Master, none is so pleasant as visiting the Lodges of his jurisdiction. These visits afford him an opportunity to come into personal contact with his Brethren and get acquainted with their needs and their desires. They enable the Grand Master to ascertain personally and on the ground the condition of the Lodges and to familiarize himself with their difficulties and problems.

Since the moment when the Grand Gavel was handed to me it has been my constant purpose to make personal visits to the Brethren and Lodges of our jurisdiction in order to observe more closely the progress and condition of Masonry in these Islands. A heart to heart talk and exchange of views with our Brethren is needed if we would know what is the real condition of Masonry in this Grand Jurisdiction.

Fortunately these visits, in addition to being most pleasant and unforgettable occasions, have imbued me with courage to pursue our labors.

It has been frequently asserted that Masonic enthusiasm is languishing, that the flame of Masonic ideals is no longer burning brightly in our hearts, and that the true Masonic spirit is dead or dying. It gives me great satisfaction to affirm that such a state of affairs does not exist. The Masonic spirit, the old-time enthusiasm are still alive in the hearts of the Craft. There may be a few defections, a few complaints, perhaps even recriminations; but that is not enough to affirm that enthusiasm is waning. Defects are but natural in human organizations. Man is imperfect by nature and we must make allowances for these innate defects in every human institution.

Our visits have convinced us that Masonry is in our land what it has ever been: a great moral force for the development and spiritual welfare of individuals, collective bodies. Masonry is making its influence felt in a number of provinces and communities. It is held in high esteem and much is expected of it. But unfortunately this is not the case everywhere, and it is quite possible that for this reason some of our Brethren believe they can see symptoms of discouragement in our ranks.

Let us abandon routine methods in our work. Let Masonry make its influence felt in the communities in which we are living, in the collective bodies that surround us. If some one claims that we are slowing up, the reason is that our Masonic labor here is too unimportant. It must be more intense, less superficial, in order that the power of our principles, of our ideals may be felt and in order that the spirit that inspires our fraternity may take a tangible form.

And this is why more Masonic education, more Masonic culture is needed in every quarter. We must have the necessary knowledge to preach our ideals outside of the tiled Lodge. We must become true disciples of the ideals of our Fraternity and spread their gospel throughout the world. The world must become acquainted with us, with our spirit, and our tenets must be disseminated everywhere if we would be of any use to the world that surrounds us.

People do not know what Masonry is, and that is why we have been looked upon with prejudice, almost with suspicion, in certain quarters. It is necessary for us to work with determination in order to wipe out that prejudice for which there is no justification. They do not know us, and that calls for propaganda. Our Brethren must do all they can to make Masonry known in the remotest communities. Our Lodges must now more than ever endeavor to fill the minds of those among whom we live with the ideals and spirit of Masonry.

This is not proselyting. It is simply an endeavor to make all live and act in accordance with the lofty and altruistic ideals of our Institution.

The officers of our Lodges are the real leaders in the common cause, not only in their Lodges but also in the community in which they are living, hence they must initiate this movement and obtain the backing of the Craft. Masonry has entrusted them with its interests and expects them to do their duty.

For this reason the officers must not only know the ritualistic work and be thoroughly familiar with our Constitution and regulations; but they must also have the necessary tact and culture to perform their mission as responsible, true leaders. Our Lodges must not be mere bodies for the transaction of routine business; they must be centers of spiritual intercourse, of Masonic education and culture. From them must issue light to brighten the moral and spiritual life of the communities in which we live.

We can not sleep on our laurels. The brilliant record of our illustrious forebears does not justify our remaining idle. The past belongs not to us but to history: it is the present that belongs to us. And we should bow our heads in shame if we did not strive to make the present as brilliant

as the past was.

To accomplish this, we must work constantly. Let us remember that Masonry is not thought alone, that it is also action.

Perhaps we harp too much on the same subject. We believe, however, that it is our duty to see that our officers, the officers of Masonry in the Philippine Islands, the officers of our subordinate Lodges, who are the true leaders of Masonry in the Philippine Islands, bestir themselves if they do not desire enthusiasm to vanish. We must sacrifice our hours of repose, our comfort, and even a portion of our fortunes if the Masonry of today is to be a worthy successor of the Masonry of the past.

In a few months, new officers will be elected in our subordinate Lodges. Each of our members will cast his ballot for the Brother who, according to his best knowledge and belief, is best qualified to have the interests of Masonry confided to his care for one year. We presume that all will show wisdom in choosing the one who is to direct the affairs of their Lodge. But we also hope that any officer elect who feels that he has not the strength to undertake the difficult and arduous work expected of him in these critical times will have the courage to sacrifice his own interest and will refuse to stand in the way of one better qualified than he to assume that trust. Only thus can Masonry fulfil its lofty mission.

ANTONIO GONZALEZ,
Grand Master.

Pieces of Architecture

Goethe, The World Scholar

(*A Most Unique Philosopher*)

By PROFESSOR GILBERT PATTEN BROWN, PH.D., L.L.D.

(*Conclusion*)

He appreciated the problems of stagecraft in a way which even today few regisseurs have bettered. He is the first director—probably because of his great interest in all the phenomena of light and color—ever to take full advantage of an outdoor setting. His theatre burned down. His company was producing his own vaudeville, "Die Fischerin," where his text calls for a search all along a river bank for Dortchen, the heroine, whom her lover fears drowned. Goethe placed his production in a great grove of elms near the palace, and sent groups of supernumeraries clambering up neighboring hills, wandering through distant patches of trees, and moving constantly hither and thither along the real river bank. Every man carried a torch. On the promontory there were lighted signal fires.

It was, as Goethe himself says, "in very piano fashion" that the amateur theatre of Weimar gradually became a professional theatre and Goethe took over the duties of a paid professional manager. Since the days of his first enthusiasm for theatricals he had become interested in statecraft, in mineralogy, and in a score of other activities which disputed his time with the theatre. None the less, his master the Duke begged to be amused, and Goethe, now forty-two years of age, deigned to take up a job as stage manager and man of all work in connection with his many more important duties. He had almost lost contact with actors and actresses during ten years of transition while his aristocratic amateurs and he himself were playing at other things, and a small hired company did plays for them. This company had gone from bad to worse. The Duke had taken over the new little theatre building himself. Naturally, since Goethe was the only one in Weimar who really had distinguished himself in the world of drama, he was called upon to perform.

Goethe was not delighted. He still loved the theatre, but he had other ambitions than directing. Also, he had been to Italy. He had seen the world, and he realized how pitifully inadequate even the best theatre which Weimar might afford must seem to true metropolitans. The Duke's small building held only a gallery, a row of gallery boxes, and his own loge. There was hardly room enough for the numerous public required to make the venture—even with the aid of a subsidy—successful. If Goethe had not been the idol of the students of Jena University, who trooped over in motley attire on every occasion to support his latest venture, it is certain that Weimar alone would have been too small a place to make its ducal theatre pay. As it was, Goethe sent his company touring every season. At the watering places along the Rhine it made enough extra money to eke out its budget. The magic name of Goethe, whose Goetz and Werther were by now the heroes of a whole generation, sufficed to attract actors where salaries were certainly inadequate. Goethe did not have a big troupe, or a great one, but it was devoted.

Modern directors will be comforted to read of the difficulties Goethe faced. His financial manager wrote to him when one of his stars demanded a costume:

"If none of the mantles in stock will answer the purpose * * * to buy a new dress must remain out of the question. Perhaps she can use Mary Stuart's white satin dress; or perhaps the white satin dress in the wardrobe, the bodice of which Demoiselle Jagemann has recently been wearing, may be altered to fit her, and will do."

Goethe knew all the pangs of presenting a full battle scene with but a handful of "supers." He knew the misery of refurnishing old scenery to make it represent quite other woods and fields, quite other vegetation, than was originally intended. He faced these difficulties philosophically:

"A good actor soon makes us forget miserable, unsuitable scenery—whereas the finest scene only makes us feel all the more the want of good actors."

Starting out with poor scenery and poor actors as well, Goethe set himself the task of improving his company. His methods are enlightening. In the first place, he took absolute control. He made himself a despot. In this he was aided greatly by his reputation in the field of letters, and by the awe in which his troupe stood of him. But this time he was dealing not with intelligent amateurs, but with the class of sometimes illiterate, always improvident wanderers who in his day and generation went into professional acting. He was forced to use the iron hand, and to go into their private lives.

"When a man gives his wife a pair of black eyes, this may concern the theatre very much, if she is cast to play a young heroine's part the same evening. It should, therefore, be laid down very distinctly on this occasion that any actor who beats his wife will at once be confined in the main guard by order of the committee."

Goethe worked with the full ducal power behind him. He commanded actresses to remain in their rooms under arrest, he imposed fines, and he even put recalcitrant actors into prison. He was bent upon making something out of his poor company, in spite of the fact that at the outset his aid in command summed up the impression which they produced by calling them a band of "fools, idiots, evil-minded persons, cabal-mongers, lick-spittles and bandits."

Too long has the scientist prided himself on his objectivity. He plays no part in photographing a star or measuring a force. Now he wonders whether his conception of the universe may not be wrong for the reason that it excludes himself. Professor Whitehead, for example, believes that the concrete facts of experience "are distorted in the scientific analysis," that a Wordsworth, who rhapsodizes

about nature, deals more adequately with reality than any physicist, and that scientists, in consequence, have much to learn from poets.

Goethe would have rejoiced in this glorification of the artist. He despised mathematicians and sneered at experimenters who tore matter apart. This was the Hellenic, anti-materialistic attitude, yet the man who assumed it actually enriched physics, geology, botany, comparative anatomy and meteorology with theories that seem at times like divinations of truth. Thus his quest of archetypes was stimulated by a deep belief in something akin to evolution. "Nature could not * * * produce a horse had not all the other animals preceded" sounds strangely Darwinian.

It would be foolish to maintain that Goethe's scientific inspirations were always right. He could throw overboard the prevalent notion that the moon influences the weather only to substitute one of an atmosphere heaving in obedience to a sort of breathing by the earth. But it came to him in a flash after kicking a weathered ram's skull apart that the human brain-case might be an evolution of the spine, and the repudiation of the view that volcanic upheavals shape the earth led to a theory in which erosion by wind, torrent and glacier were pictured as chiselers of continents.

It is beside the point to argue that these poetic intuitions, in which Professor Whitehead so firmly believes, are as often wrong as right. Our supposedly infallible experimental method has been riddled by such realists as Heisenberg and Schroedinger on the score that it is a kind of wish fulfillment. Contemporary poets, having just caught up with Kelvin and Maxwell, sing of a universe which is an abandoned machine. Goethe is so modern and so unmechanistic that such indeterminists as Jeans and Eddington would embrace him as one of their own.

While Americans are celebrating the bicentennial of Washington's birth, the German people are observing the centennial of the death of Goethe. And even as most Americans regard Washington as the greatest of all Americans, most Germans believe that Goethe was greatest of the Germans. In all informed circles (and most German circles are informed) there is little doubt that Goethe was the most illustrious son of the German race.

Of course, Goethe was not one of the German conquerors. The pen was the instrument with which he conquered the literary world. But the fact that he was not a war lord adds to his strength and influence among the nations. Perhaps it is the explanation of his universal popularity. For had he been the head of conquering armies, the very mention of his name would stir unreasoning hatred in the countries he had despoiled. France, Russia, Great Britain, America, can love the poet of Weimar because none of them ever felt the sting of a sword wielded by Goethe's hand.

In no other life is there more striking illustration of the truth, "Peace hath her victories no less renowned than war." For the name of Goethe has been borne into circles where the names of Blücher and Von Moltke are little known. The name of Goethe is loved in circles which hate the name of Ludendorff and Bismarck. For there is profound love and sympathy and understanding and encouragement in the deathless lines which Goethe gave to the world. He is brother to all men and not their conquering enemy.

Not on the fields of Sedan or Sadowa nor in the valley of the Seine are found the outstanding monuments of German power. There are the noble lines with which Goethe introduces his version of the Faust legend and his matchless stories of Werther and Meister.

Englewood Cliffs, New Jersey, U. S. A.

The Duties of a Masonic District Inspector Aside from Instructing the Officers in Ritualistic Work and Inspecting the Lodge Transactions

By Juan O. Chioco, P. M., Canlubang, P. I.

Whatever I may have to say on this subject will of course be a matter of personal opinion, there being no manual or monitor which prescribes such duties clearly and definitely.

If the Inspector is really active in the performance of his duties, as the M. W. Grand Master and the Grand Lecturers expect him to be, he can be of great help in making the Brethren in his district "masonic minded", I might say, that is, make each and every one of the Brethren really "practise out of the Lodge those great moral duties which are inculcated in it."

How can the Inspector bring about this "masonic mindedness"? They say the United States has become "air minded" since Lindbergh accomplished his spectacular solo flight from New York to Paris a few years ago. It is not necessary for a Lodge Inspector to accomplish such a feat in order to make his Brethren Masonic minded. All that he needs to do is to make a practical application of the uses of the Working Tools and the Great Lights of Masonry. Alone he cannot do it of course. Even Jesus Christ had his trusted disciples to spread the Gospel of Christianity, and so must the Inspector have the support and coöperation of all the Lodge officers and Brethren in his district, from the Worshipful Master in the East to the youngest Mason in the Lodge.

I will now outline briefly some of the things which a Lodge Inspector might aim to accomplish aside from his specific duties of "inspection" and "instruction".

1. *Masonic Education of the Brethren.* I consider this a very important endeavor. Give the Brethren the "light" of Masonic education, and they will become Masons thru and thru. What we learn in the symbolic degrees is not sufficient for the average Brother to even form a good idea of Freemasonry. Luckily we have a Cabletow which contains a lot of valuable articles on masonic subjects. Speaking of recent issues, the monthly message of the M.W. Grand Master is particularly inspiring and the Historical Sketch of Freemasonry by Wor. Bro. Leo Fischer is most instructive and is exactly what is needed by many of our master masons.

I have visited quite a number of Lodges since I saw the first light of Masonry some ten years ago, and one thing which strikes Me is that in many of these Lodges there is not even a collection of Masonic books and literature; all that most of them have is a fragmentary collection of Grand Lodge circulars and a few copies of the Cabletow. Some of them have not even these. I sincerely believe that if a Lodge can afford to have an adequate temple or hall it should also have a good library, including bound volumes of the Cabletow which contains pertinent facts about our Institution. There are, of course, Lodges which can hardly afford to pay the rental of their halls. For such Lodges a traveling library managed directly by our Grand Lodge would solve the problem, as in this way our provincial Brethren scattered from Aparri to Jolo would have access to the valuable collection of Masonic literature which we now have in Manila.

Lectures at the stated meetings by well-known masonic scholars would help a lot in disseminating Masonic education among the members of the Craft.

In these activities an Inspector, as representative of the Grand Master in his district, can be of great assistance. He can suggest to the Lodge officers what books to buy or borrow from the Grand Lodge library, and if speakers are needed he can arrange for these.

2. *Masonic Education for the Profane.* There is no doubt that Masonry could be more useful and beneficial to mankind if the profane were properly informed of its splendid principles and teachings. From almost time immemorial, the precepts and objectives of our venerable Institution have been most unfortunately misunderstood. Even now, many people believe that we Masons are atheists. In Calamba we had a rather queer experience when a few months ago we buried one of our Brethren with Masonic honors. This being the first Masonic burial in our town, we made special efforts to invite Brethren from other Lodges to attend the funeral, and they did. Many of the townspeople were also requested to attend, and they did too. When the ceremonies, in Spanish, began, we found our Lodge hall full to overflowing. As you know, the first part of the ceremony requires the Brethren to kneel down and say aloud the Lord's Prayer. This alone was enough to convince those who attended that we Masons are as god-fearing as any of them. The parish priest of the town who was notorious for his opposition to Freemasonry and had shown his antipathy to us by refusing to baptize a baby when sponsored by a Mason, and by refusing to perform the marriage ceremony when the groom was a Mason, expressed himself as being quite satisfied when he heard that we Masons really pray and believe in God.

I mention this because I believe that an Inspector can be of great assistance to Masters of Lodges of his district by seeing that whenever possible, and whenever Lodge funds permit, adequate Masonic funeral services be held, for the benefit of not only the family of the departed Brother entitled to such honors, but also for the enlightenment of the general public.

3. *Charity.* At this time of economic crisis, legions of people have lost their fortune and their means of livelihood. Travelers returning to our shores from Europe and other places inform us that we are better off here than the people in other countries as far as the depression is concerned. Nevertheless, we have much poverty here, and Brethren who are in a position to give assistance, financial or otherwise, to needy Brethren or widows or orphans of Masons, should not hesitate in extending his helping hand, charity being the greatest virtue taught us in Masonry. I believe the Inspector should require the Master to render him every month a report, giving the names of the Brethren or families who are in some way receiving assistance from the Lodge or from its members. This report should be forwarded to the Grand Lodge for its information and for filing.

There is now an island-wide campaign under way to raise funds for fighting tuberculosis, and our Grand Master has sent a circular letter to the Lodges asking for contributions for this noble cause. In a case like this, an Inspector can be of great assistance in securing suitable contributions from well-to-do Brethren, particularly by a house-to-house campaign or by calling the brethren together and explaining in detail the aims and purposes of the anti-tuberculosis drive. A benefit of some kind might be held after the movement has been explained to the Brethren.

Charity, to be bestowed at the right time and in the right place, needs a guiding hand, and the Inspector and Lodge officers can furnish that.

4. *The Mason as a Citizen and as an Individual.* You will recall that as a citizen a Mason is "enjoined to be exemplary in the discharge of his civil duties", and as an individual he is charged "to practise the domestic and public virtues". How many of us have lived up to these solemn injunctions? I believe we can safely say without much fear of contradiction that many of our Brethren have failed most miserably in their duties as citizens and as individuals. Many have even been remiss in their duties to their neighbor, "by *not* acting with him upon the square."

What happens usually before and during elections? Masons who are candidates for political office or leaders in election campaigns, forget their obligations toward each other and resort to mud-slinging and other reprehensible practices in their frantic efforts to come out triumphant at the polls. I have personal knowledge of one case where the three candidates for the municipal presidency of a town were all members of the Lodge located there. It is easy to imagine the demoralizing effect which it would have had upon the Fraternity in general and that Lodge in particular if those three Brother Masons had resorted to mud-slinging. In such cases, the Inspector can do much good by exerting all his efforts and influence to eliminate personal attacks, reminding the candidates of their duty as Masons and the necessity of maintaining harmony among the Craft, harmony being the strength and support of all societies, especially of ours.

Summing up what I have said, it is safe to say that a Masonic District Inspector, aside from performing his ordinary duties of "inspection" and "instruction," should act as adviser to the officers of the Lodges of his district, and should, through his initiative, resourcefulness, and exemplary conduct help to make our venerable Institution an influential factor in the affairs of the community.

Planning for the Future

Let us plan for the future with a unity of thought and purpose which will exclude everything of sordidness, personal ambitions, or self-aggrandizement so that those who come after us in future generations may find no imperfections in our work but find it well done and a worthy foundation to which their labors may with safety be added—*Robert F. Lovelady, Grand Master, Alabama.*

From Near and Far

Third Quarterly Convention of Masonic District Inspectors

Although attended by no more than a score of Inspectors, the Third Quarterly Convention of Masonic District Inspectors, held at the Plaridel Masonic Temple on the evening of Monday, September 19, 1932, was a most interesting occasion. The convention was opened by Very Worshipful Bro. Julian C. Balmaseda, Senior Grand Lecturer, at 7:45 p. m. After instructive introductory remarks by the chair, Wor. Bro. Juan O. Chioco, P. M. of Makiling Lodge No. 72, and Inspector of Pinagsabitan Lodge No. 26, delivered the first lecture of the evening on the subject "The duties of a Masonic District Inspector aside from instructing the officers in the ritualistic work and inspecting the Lodge transactions." This lecture, which appears elsewhere in this issue of the CABLETOW, made a deep impression and will rank among the best delivered at any of our conventions.

Wor. Bro. Eugenio de la Cruz, P. M. of High-Twelve Lodge No. 82 and Inspector of Dapitan Lodge No. 21, spoke next, reading a fine paper on "The duties of the Senior Deacon relative to the introduction and accommodation of visiting Brethren." This discourse will also be published in the CABLETOW as it well merits to be.

"In what manner can Past Masters encourage the Brethren in their Masonic work" was the theme of the next paper, read by Wor. Bro. Ervin C. Ross, P. M. of St. John's Lodge No. 9. That Wor. Bro. Ross handled this thought-provoking subject well was to be expected; his effort was of such merit that it will also be published in the CABLETOW.

Wor. Bro. Eugenio Padua, P. M. of Pintong-Bato Lodge No. 51 and Inspector of Nilad Lodge No. 12 and Hagdang-

Bato Lodge No. 87, had no paper prepared and his address was a series of Masonic stories and anecdotes to which the Brethren present listened with great interest.

At the Open Forum which followed these lectures, a number of important subjects were discussed. The matter of funerals in general and of participation in the same by the Grand Lodge in particular received much attention. Nearly every Brother present spoke on one subject or the other, among them being Wor. Bros. Joaquin Garcia (12), Teodorico A. Jimenez (31), Tomás Alfonso (81), Higinio de Guia (51), Esteban Munarris (14) Leo Fischer (4), and others.

A radio message from M. W. Bro. Antonio Gonzalez, our Grand Master, from Shanghai, China, where he was visiting Amity Lodge No. 106, was read and received with great pleasure. The chairman, Very Wor. Bro. Balmaseda, was directed by the Convention to send a radio message of appreciation and greetings to our M. W. Grand Master.

An admirable résumé of the discussions was made by Rt. Wor. Deputy Grand Master Bro. Stanton Youngberg, and the gathering dispersed at about 10:30 p. m. Every Brother went home a better instructed Mason than he had been. It is to be regretted that not more Brethren attended this convention. When one bears in mind the splendid example set by Wor. Bro. Chioco, who came all the way from Canlubang, Laguna, and stayed to the end, it seems difficult to believe that threatening rain clouds sufficed to keep so many Manila Masons from attending.

Annual Convention of Master Masons of the Province of Cavite

We have to thank Wor. Bro. Teodorico A. Jimenez, of Ibarra Lodge No. 31, for the following account of the Convention of Master Masons of the Province of Cavite, held on Sunday, August 7, 1932.

Early in the morning of the day mentioned, Most Wor. Bro. Antonio Gonzalez, Grand Master, accompanied by some fifty Brethren, left for Cavite, where in the meantime a number of Brethren had gathered at strategic points to receive the Grand Master's party. At the historical Zapote Bridge, the Pintong-Bato No. 51 contingent, headed by Very Wor. Bro. J. C. Balmaseda, received the party with three discharges of rockets and shouts of "Mabuhay!" and fell into line. At the Kawit-Bacoor Bridge, a similar reception was given to the party by members of Pilar Lodge No. 15 and Primera Luz Filipina Lodge No. 69, headed by Wor. Bros. Marciano Sayoc and Felix Cajulis. The party, thus increased in numbers, was met at the entrance of the town of Kawit by the members of Ibarra Lodge No. 31, headed by Grand Senior Deacon Teodorico Jimenez and Wor. Master Juan Cabuco. At Noveleta, another group, headed by Wor. Bros. Miguel G. Luna and Ramon Zapanta, of Bagong Ilaw Lodge No. 97, and Wor. Bros. Miguel Bonifacio and Raymundo V. Samala, of Zapote Lodge No. 29, greeted the party with rockets and cheers and joined it. When the procession reached the Dalahikan Drive, it consisted of 42 automobiles and 2 motor trucks, loaded to their capacity with Craftsmen. No such procession had ever been seen before in Cavite and the enthusiasm of the Cavite Masons was at a high pitch. The Mount Mainam No. 49, Bagong Buhay No. 17, and Keystone No. 100 contingents, headed by Wor. Brothers Francisco Llamado, Manuel del Carmen, Alejandro Joco, and Amado Esleta, joined the procession at the entrance of the barrio of Santa Cruz. At P. Pio Street, about 2 kilometers from the Bagong Buhay Lodge Temple, the marshal of the parade, Bro. Gervasio Pañgilinan, called upon all Masons to alight from their cars and form in column of fours. Headed by a band of music, with Grand Master Antonio Gonzalez, Deputy Grand Master Stanton Youngberg, Senior and Junior Grand Lecturers Balmaseda and Masterson, Assistant Grand Secretary Mendoza, and Wor. Bro. José P. Guido, who acted as aide to the Grand Master, in the lead, the parade moved on, through streets crowded with numerous spectators. Bro. Samonte, the municipal president of Cavite, himself directed the traffic. At the monument erected in honor of the Thirteen Martyrs, of whom nine are known to have been Masons who gave their lives for Masonic principles and native land, M. W. Bro. Gonzalez, in behalf of the Masons of the Philippine Islands, added a wreath to the decorations placed there by the members of Bagong Buhay Lodge No. 17. Eulogies of the Martyrs were pronounced by Bro. Francisco Advincula and the Grand Master, both of whom spoke in Spanish and touched the audience deeply by their eloquent words. At last, the parade reached the temple of Bagong Buhay Lodge No. 17, where a delegation from Cavite Lodge No. 2 was in waiting.

After every Brother had been accommodated, the Convention was opened and the M. W. Grand Master and party were solemnly received. Wor. Bro. Felix Cajulis reported, on behalf of the Committee on Credentials, that over 300 Masons were present, with about 50 visitors, and that Bagong Buhay Lodge No. 17 had the largest delegation present, with Pintong Bato No. 51 in the second place. Wor. Bro. Arthur Robinson pronounced the opening prayer. V. W. Bro. J. C. Balmaseda was elected chairman and Wor. Bro. Teodorico A. Jimenez secretary of the Convention.

Wor. Bro. Samuel W. Hawthorne, of Manila Lodge No. 1, thereupon addressed the gathering on the subject of the 20th anniversary of the foundation of the Grand Lodge of the Philippine Islands, and Right Wor. Bro. Stanton Youngberg, Deputy Grand Master, spoke of the revival in Philippine Masonry. Most Wor. Bro. Antonio Gonzalez then made an eloquent speech in Spanish, after which the Craft was called from labor to refreshment. Wor. Bro. Honorio R. Cuevas received much praise for his good work as head of the Committee on "Chow."

Speeches were then made by three well-known Brethren. Wor. Bro. Ramon Mendoza spoke of the origin of Masonry in Cavite and of the martyrs to the cause during the Spanish régime. Wor. Bro. Marciano Sayoc (15), speaking on behalf of the Masters of Cavite Lodges, discussed Masonic principles that all must observe. Wor. Bro. Teodorico A. Jimenez, on behalf of the Inspectors of the Second Masonic District, discoursed on various topics, dwelling upon the benefits derived from the team work of the Grand Lodge under the able leadership of Most Wor. Bro. Antonio Gonzalez.

A number of resolutions were then proposed and discussed. Among the recommendations approved by the Convention were the following:

(*a*) Abolition of the territorial jurisdiction of Lodges as regards the reception of petitions for the degrees.

(*b*) Reduction of the fees for the degrees, fixing the minimum at ₱80 instead of ₱115.

(*c*) Reduction of the annual quota to the Grand Lodge from ₱2.50 to ₱2.00 per capita.

(*d*) Determination of the place where the first Masonic Lodge was held in the Philippines, and erection of a monument on the site.

(*e*) Creation of a committee for the erection of a monument to the unknown soldier at Zapote Bridge.

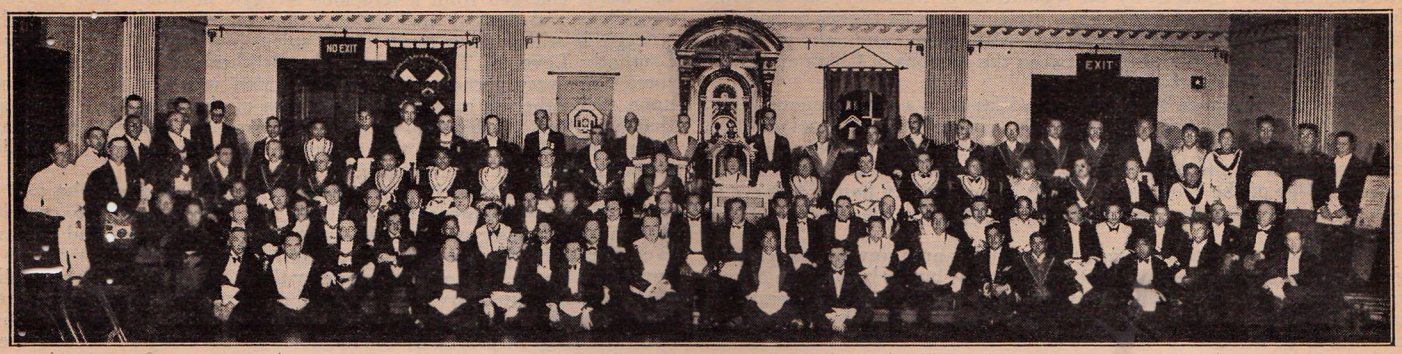
(*f*) The use of dialects in the ritualistic work of the Lodges.

Bro. Gervasio Pañgilinan, historian of Bagong Buhay Lodge No. 17, read a fine piece of architecture on the work of the Cavite Masons during the Spanish régime.

Among the resolutions of thanks that were passed was one congratulating Very Wor. Bro. J. C. Balmaseda for the wisdom and tact with which he had presided the convention.

The closing prayer having been pronounced by Wor. Bro. del Carmen, refreshments were served, after which the Brethren returned "to their respective places of abode," after a good day's work for the uplift of Masonry.

Our Grand Master's Shanghai Visit



Amity Lodge No. 106, Grand Lodge Party, and Visitors, Shanghai, China, September 16, 1932

OUR GRAND MASTER'S VOYAGE TO CHINA

Our Grand Master's voyage to China and official visitation to Amity Lodge No. 106, F. & A.M., of Shanghai, was a splendid move, enterprisingly conceived and executed in a masterly manner. We are certain that Most Wor. Brother Antonio Gonzalez' sacrifice of time, effort, and money was not made in vain and that Masonry in both the Philippines and China will reap the fruits of it.

The Grand Master's party sailed from Manila on Saturday, September 10th, at 3:00 p. m., on the S.S. *President Lincoln*, of the Dollar Steamship Line. A large number of Brethren had come to see the party off and wish them *bon voyage*. Our Grand Master was accompanied by the following officers and members of the Grand Lodge: Very Wor. Bro. Eduardo del RosarioTan-Kiang, Grand Treasurer; Wor. Bro. Edward M. Masterson, Junior Grand Lecturer; Wor. Bro. Aurelio D. Rosario, Grand Chaplain; Wor. Bro. Ramon Mendoza, Assistant Grand Secretary; Most Wor. Bro. Teodoro M. Kalaw, P. G. M.; and Wor. Bros. Samuel R. Hawthorne, Mariano Gonzalez, Luis Arnaiz, José F. Fetalvero, Vicente Poblete, Joaquin Camposano, Vicente Albo, Eugenio Sevilla, Ong Tiong Chie, and William Yinson Lee.

The party arrived at Hongkong without mishap early on the 12th. They enjoyed the sights of the city of Victoria and island of Hongkong, taking an automobile ride up the Peak and to Repulse Bay, where they had luncheon at the hotel. Wor. Bro. Foo Ying, Master of Lincoln Lodge No. 34, served as cicerone and made a good one. On September 13th, at 4:00 p. m., the *President Lincoln* left Hongkong, and on September 15th, at 5:00 p. m., the big ship landed the Grand Master and party safely at Shanghai. From then on things moved fast enough to suit the most ambitious. The officers of Amity Lodge, headed by Dr. Hua-Chuen Mei, their Worshipful Master, of whom each and every member of the party speaks with boundless admiration, received the visitors and rushed them off to the Metropole Hotel, where all had tea and became acquainted.

Friday, September 16th, was a most busy day. There was some sightseeing and shopping in the morning, and at noon the M. W. Grand Master and Brethren accompanying him were Wor. Bro. Mei's guest at tiffin at the Sun Sun Hotel, a very enjoyable affair. At 5:30 p. m., M. W. Bro. Gonzalez and the other Philippine Masons proceeded to the Masonic Hall for the Official Visitation to Amity Lodge No. 106.

THE OFFICIAL VISITATION

Friday, September 16, 1932, will ever be remembered as a red-letter day in the annals of Amity Lodge No. 106. At 6 p. m. on that day, Wor. Bro. Hua-Chuen Mei, Master of the Lodge, opened a Special Meeting of the Lodge in the main assembly room of the Masonic Hall at 1623 Avenue Road, Shanghai, with Wor. Bro. D. H. Wythe in the West and Bro. Yinson Lee in the South.

The Deputy District Grand Master of Massachusetts, Wor. Bro. Thurston R. Porter, and officers of the District Grand Lodge were received with the honors due them, and so were the District Grand Master of the Grand Lodge of Scotland for North China, Rt. Wor. Bro. Frederick G. Penfold, and the officers of the District Grand Lodge who accompanied him.

Then the Grand Master of Free and Accepted Masons of the Philippine Islands, Most Wor. Bro. Antonio Gonzalez, accompanied by officers of the Grand Lodge, was received with Grand Honors, all being conducted to seats in the East.

Wor. Bro. Hua-Chuen Mei then addressed the M. W. Grand Master as follows:

Most Worshipful Sir, on this memorable occasion of your first Official Visitation to Amity Lodge No. 106, I am delighted to extend to you a most cordial welcome.

We have been looking forward to this visitation since our Lodge was instituted some 22 months ago, for situated as we are, over 1,000 miles from the Most Worshipful Grand Lodge over which you preside with such distinction, we are deprived of the advantage of immediate advice and counsel of yourself and the other Grand Lodge officials. Your coming now with such a splendid galaxy of experienced Masons is a source of much pride and honor to us, and we appreciate, Most Worshipful Sir, your advent, with that of the Worshipful Brethren accompanying you.

Long before you decided to come and soon after your elevation to your distinguished office we have heard of your indefatigable devotion to the Craft and your active direction of the manifold charities of the Grand Lodge of the Philippines. When we remember the great sacrifices of time and energies made by such illustrious predecessors of yours as Most Worshipful Brother Kalaw, Most Worshipful Brother Larkin and a long line of others, it counts for a vast deal when they consider that you, Most Worshipful Sir, in but eight months of your term of office, have been acknowledged as the most vigorous and assiduous worker of all the Grand Masters in the 20 years history of the Grand Lodge of the Philippines.

You have indeed set a hard and fast pace not only for your successors in the Grand Orient, but for those humbler followers of the light who preside in the subordinate Lodges. It is a great inspiration to have you come among us. We have already learned much from you and your Grand Officers in the last 24 hours and we hope we shall profit more during the balance of your sojourn among us from the ritualistic and other instruction which will assist in putting our Lodge upon a firm foundation.

We welcome you and the other members of the Most Worshipful Grand Lodge, and in particular may I mention Most Worshipful Brother Kalaw and Very Worshipful Brother Tankiang, the Grand Inspector of the 22nd Masonic District. It was Most Worshipful Brother Kalaw's vision and statemanship that was instrumental 15 years ago in strengthening the Grand Lodge of the Philippines and again in 1929 at the close of his term as Grand Master that he gave utterance to those pregnant remarks which furnished in such great measure inspiration to the organization of Amity Lodge. We thank you, Most Worshipful Sir, and Worshipful brethren of the Grand Lodge for the great honor you do us by making this Official Visitation and bid you all a very real and hearty welcome.

Wor. Brother Mei's speech of welcome received much applause, after which Most Wor. Brother Gonzalez delivered the following address:

Worshipful Master and Brother Craftsmen:

Our object in visiting your splendid city is not only to comply with the duty imposed upon us by the regulations of Masonry; but we come for the chief purpose of meeting our Brethren across the sea personally, of exchanging views and impressions with them, and, above all, of strengthening the fraternal ties between the Masons of China and those of the Philippine Islands.

The Grand Lodge of the Philippine Islands is a heterogenous body. Being composed of many different elements of various nationalities, it is a striking symbol of what Masonry is and always has been: a living representation of the Brotherhood of Man. And for that reason, the Grand Lodge of the Philippine Islands is particularly happy to have as one of its subordinate Lodges, Amity Lodge No. 106, of the city of Shanghai.

The Masonic Institution was born modestly and grew and developed gradually, without noise, without ostentation; but it became so deeply rooted in human consciousness that it is now a majestic tree the branches of which spread over the entire earth and afford shelter to all kinds and conditions of men.

One of its powerful branches appeared in Philippine soil in the year 1856, in accordance with the most recent masonic researches. We shall not take up your benevolent attention by speaking of the origin, history, and development of Philippine Masonry; but I shall mention to you, my Brethren of Amity Lodge, as Craftsmen of the same Grand Jurisdiction, that our Grand Lodge of Free and Accepted Masons of the Philippine Islands was founded in 1912, when the first three chartered Lodges under the jurisdiction of the Grand Lodge of California decided to form and constitute an independent and sovereign Grand Lodge of F. & A. M. in the Philippine Islands. The mother Grand Lodge, California, was one of the first Grand Lodges to recognize the Grand Lodge of the Philippine Islands.

The Lodges then under the Grand Orient of Spain made a formal protest against the constitution of the Grand Lodge of the Philippine Islands on the ground that the Philippine territory was masonically occupied by the said Grand Orient; but such protest legally and practically came to an end by the affiliation of the protesting Lodges with the Grand Lodge of the Philippine Islands and their severance from the Grand Orient of Spain.

This important event marked a new era in Philippine Masonry because it characterized the harmony, solidarity and mutual understanding prevailing among all the regular Masons under our Grand Jurisdiction.

Masonry in the Philippines, as in other countries, came into being as a school, and as such it strove and still is striving to perfect individuals and peoples. Equality, fraternity, tolerance, mutual understanding, these are, and always have been, our creed, and to maintain that creed, Masonry in the Philippines has worked actively and struggled manfully in many different fields. That struggle has made Masonry in the Philippines irreconcilable enemies, especially among those who attempted to subjugate men and nations and, chiefly, among those who forged fetters for mind and conscience.

But Masonry has overcome all difficulties. It has taken up the cause of the oppressed. It has waged war upon ignorance in all its manifestations. It has overthrown tyrants. It has gradually spread light where there was darkness. Consequently it has wrought many changes in our Islands.

By the very nature of this labor, Masonry in the Philippines, as in other countries, has often been compelled to work in secrecy in the course of its evolution, as otherwise its efforts would have aborted. And its having had to work in secrecy has given rise to the belief that Masonry is a secret society, which it is not.

Our society would be secret if we concealed our ideas, our principles, and our creed from the world. It would be secret if we did not let the whole world know who are our members and our leaders. It would be secret if we concealed our meeting places. It would be secret if we concealed our regulations and laws from the authorities. But nothing of all that is the case. We preach our ideas everywhere. We want the whole world to know them and be benefited by them. We desire everybody to take an interest in our work. All know who we are and who are our officers and leaders. Everybody knows our temples, our lodge halls, our meeting places. An institution of that kind is not and cannot be secret.

We must dispel the belief, still held by many persons, that Masonry is a secret society, because that belief is erroneous. Masonry cannot work in secrecy because by doing so it would frustrate its own endeavors. Masonry has set for itself the task of developing moral and spiritual values in the communities in which it is active, and in the collective bodies with which it comes into contact, and these must know our ideals, our tenets, our creed if we would be successful. The world that surrounds us will not properly appreciate us as Masons unless we make ourselves known.

Let us, therefore, inform the outside world of what we learn and teach in our Lodges. Let the light of our tenets shine before the whole world. Since our Institution was created to be of service to humanity, let humanity become acquainted with us so that it may learn to appreciate and love us. The world needs us and the world must be made to see that it needs us. And to accomplish all this, Masonry cannot work in secrecy. The very nature of its task demands that it work in the light and not in the dark.

And the nature of our Institution explains why we Masons are so happy to have in this part of the world Brethren who are preaching the tenets of Masonry and putting them into practice. Not long ago, the world emerged from a ferocious struggle in which men strove to annihilate and destroy each other. The maleficent influence of that struggle is still making itself felt in some quarters. Our teachings of Brotherly Love, of Tolerance, of the Brotherhood of Man, must be spread to every corner of the world. Men must be taught to look upon each other as real brothers, as sons of the same God. The soil that has drunk the blood of so many victims of intolerance, hatred and racial prejudice, cries for the cleansing water of the mutual understanding preached by Masonry.

To accomplish this, Masonry needs unselfish apostles who will go forth into the world preaching our ideals and putting them into practice. We want them everywhere. We want them in this wonderful country. We, therefore, bid you Brethren of Amity Lodge a hearty welcome in our Grand Lodge. The record made by this Lodge, as well as the quality of its membership, convince us that the interests of Masonry are here in the best of hands. In view of the moral character, the mental caliber, and the energy displayed by the members of this Lodge, I am convinced that they are real leaders in the noble work of spreading the tenets of our great Brotherhood among the inhabitants of this part of the globe.

My Brethren, the eyes of the fraternity are upon you. We look to you to be a leading element for good and for progress in this country. You are leaders of Masonry here and we trust that with the coöperation of the other Brethren scattered throughout this land, you will maintain our escutcheon free from blemish.

We greatly appreciate the fraternal welcome that you have accorded us and we pray you to ever remember that we who have come here from the Philippines are anxious to repay with interest the debt of gratitude that you have been piling up against us since we first stepped upon the shores of this hospitable country.

In behalf of the entire party and in my own name, I thank you most cordially, and beg you to accept, through me, as Grand Master of Free and Accepted Masons of the Philippine Islands, the fraternal greetings of each and every member of the Philippine Jurisdiction.

Most Wor. Bro. Gonzalez' inspired words received the enthusiastic applause they justly merited. The next speaker, by invitation of the M. W. Grand Master, was Wor. Bro. Samuel R. Hawthorne, Master of Manila Lodge No. 1, who addressed the gathering as follows:

In a group of beautiful Islands many hundreds of miles south of this city there is a Grand Lodge, the only sovereign Grand Body of Masons in all Asia, the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands. If I were asked to state the outstanding characteristics of that Grand Lodge, I would reply that they are its heterogeneous composition and its youthful vigor. Roughly speaking, the membership of its one hundred and four Lodges is composed of 3,500 Filipinos, 2,000 Americans, and 500 Chinese. That small army of Craftsmen is united and active. Differences of opinion and events that might have disrupted other organizations have failed to shake the harmony in its ranks. In the two decades of its existence, our Grand Lodge has faced many trying situations and many puzzling problems. Where an older body would have become dismayed and would have dodged the issue, our young Grand Lodge has resolutely girded its loins and has, with clear vision and intrepid spirit, overcome all obstacles and emerged successfully from the struggle.

Mindful of its own recent endeavors to secure justice and recognition, Freemasonry in the Philippines has followed with special interest all movements tending to develop the Royal Art among peoples to whom the unrestricted enjoyment of the rights, lights, and benefits of Masonry has hitherto been denied. Consequently, when, in 1930, a small group of Masons residing in and near Shanghai presented to our Grand Lodge a petition to form a new Lodge in that city, our Grand Master at the time, Most Worshipful Brother Vicente Carmona, a man of vision, after carefully studying the situation, granted the dispensation prayed for. Before applying to the Grand Lodge of the Philippines, the petitioners referred to had presented a similar request to an old-established American Grand Lodge. However, the conservative and prudent spirit of that venerable Grand Body had caused the same to see many dangers in the way of the proposed Lodge, and the petition was denied. Far be it from me, my Brethren, to criticize that action of a Grand Lodge for which ours has the highest esteem and admiration and whose prudence it can not but praise. But neither Grand Master Carmona, nor his successor, Most Worshipful Brother Larkin, nor the Grand Lodge in Annual Communication assembled in 1931 and 1932, nor we who have come from the Philippines to visit you, can accept the view of some of our American and European Brethren that the time has not yet come to allow our Chinese Brethren to practise the Royal Art in Lodges of their own. We hold that our Chinese Brethren have been prepared for Masonry in their hearts by the teachings of great men like Confucius and Mencius; that they are capable of governing and operating their own Lodges and that Masonic justice demands that their liberty to practise the Royal Art be not restricted.

In the early days of our own Grand Lodge the argument of Masonic incapacity was occasionally heard concerning our Filipino Brethren; but it did not prevail and the results show the futility of that assertion. Could we conscientiously close our ears when that group of Chinese Brethren came to us and, with irresistible arguments and pleas that went straight to our hearts, asked us to help them? We had until then never had the least intention of entering Chinese territory, though no one could have blamed us for so doing, ours being the only sovereign Masonic Grand Body in Asia. But you will understand why our Grand Lodge, a little over half a year ago, solemnly assured our Brethren in China of "a sympathetic and unprejudiced consideration of any petition they may present, provided the time is propitious."

And that Resolution we now solemnly reaffirm, and we sincerely hope and trust that in loyally carrying out its terms, we shall not only retain, but strengthen the friendship now existing between our Grand Lodge and the other Grand Bodies of Masonry interested in China. We appeal to the sense of justice and fair play of our Brethren of England, the cradle of modern Freemasonry; of Scotland, the home of Burns and Scott; of Ireland, that land of warm hearts and poetic souls, and of Massachusetts, the champion of liberty in the days of Warren and Revere, and we are sure that all will respond to our plea with true Masonic generosity. All we ask is justice for our Chinese Brethren.

This is our plea; these are our sentiments. We are firmly convinced that they are just and we shall not swerve from the path that we have chosen. And it is our prayer that our humble efforts in behalf of our Chinese Brethren may be productive of the only aim that we have in view: the good of Masonry!

In conclusion, Wor. Brother Hawthorne extended to the Wor. Master and Brethren of Amity Lodge the cordial greetings of Manila Lodge No. 1 and Mount Lebanon Lodge No. 80, both of the city of Manila.

Wor. Bro. Hawthorne's address was likewise well received by the audience.

Next the Secretary read radiograms and epistolary messages from a number of friends and well-wishers of Amity Lodge No. 106, namely, Rt. Wor. Bro. Stanton Youngberg, Deputy Grand Master of the Grand Lodge of the Philippine Islands; M. W. Bro. N. C. Comfort, Grand Secretary; Wor. Bro. J. C. Balmaseda, Senior Grand Lecturer; Wor. Bro. E. M. Ignacio, Master, Primera Luz Filipina Lodge No. 69; Wor. Bro. Florentino B. Bautista, Master, Pintong-Bato Lodge No. 51; Wor. Bro. Columbus E. Piatt, Master, Corregidor Lodge No. 3; Wor. Bro. Ricardo C. Santos, Master, Mount Lebanon Lodge No. 80; Wor. Bro. Felix Catipon, Senior Warden, Malinaw Lodge No. 25; Wor. Bro. E. Padua, Past Master, Pintong Bato Lodge No. 51, and Wor. Bro. Leo Fischer, Editor of the CABLETOW.

Wor. Bro. Hua-Chuen Mei then addressed words of thanks and appreciation to Right Worshipful Brother Penfold, of Scotland, and Wor. Bro. Porter, of Massachusetts, and expressed his regret that absence from the city prevented Rt. Wor. Bro. Clark and other officers of the District Grand Lodge of England from being present on this occasion.

Refreshments were served in the refectory and a group picture was taken of the Brethren present.

At 9 p. m., the Most Worshipful Master, Officers, and Brethren of Amity Lodge were hosts to the visitors from the Philippine Islands and other guests at a banquet at the Chinese Bankers' Club at 4 Hongkong Road.

THE OFFICIAL VISITATION BANQUET

The official visitation banquet at the Chinese Bankers' Club was a function none of those who participated in it will soon forget. It may interest some of our less traveled Brethren to read the menu which was as follows:

Salted Almonds *Melon Seeds*

Hors d'Oeuvre Chinois

(Quatre Preliminaires Chauds)

Fried Fish Balls *Walnut Chicken Cubes*
Paprika Pork *Prime Ribs in Pungent Sauce*

Birdsnest Chicken Broth
Steamed Mandarin Fish in Sauce Cantonaise
Roast Spring Chicken with Oyster Sauce
Broiled Petits Prawns
Mandarin Duck Stewed with Cabbage Hearts
Stuffed Peony Mushrooms
Minced Young Squabs
Winter Melon Stuffed a la Bell
Efu Noodles

Malay Pudding *Arbutus Sauce*

Fruit in Season
Oolong and Dragons Well Teas

Corona Cigars *Fleur de Macedon Cigarettes*

Toasts were drunk to "Our Respective Rulers and the Craft," "The M. W. Grand Master and the Most Wor. Grand Lodge of the Philippine Islands" (both by Wor. Bro. Mei), "Our Sister Constitutions" (by Wor. Bro. Donald Howard Wythe), "Our Guests" (by Bro. Julean Arnold), and the "Tyler's Toast" (by Brother Way-Sung New). M. W. Bro. Gonzalez replied to the toast dedicated to him and the Grand Lodge, and Most Wor. Bro. Kalaw replied to that to "Our Guests."

A PLEASANT SOJOURN AND RETURN

On Saturday, September 17th, most of the party devoted the forenoon to sightseeing, conducted and guided by members of Amity Lodge. Most Wor. Bros. Gonzalez and Kalaw, Very Wor. Bro. Tan-Kiang, Wor. Bro. Masterson, and Bro. Ong Tiong Chie, however, called on the President of the Chinese Republic, Hon. Ling Sun, and had a very interesting interview with him, at his Shanghai residence. The President expressed a favorable opinion of Masonry and said the visit of the Philippine Masons would do much to strengthen the ties of friendship between the people of China and those of the Islands.

In the afternoon from 4 to 6 o'clock, the visitors and other Masons were the guests of His Honor, the Mayor of Greater Shanghai, at a very pleasant tea party at 464 Avenue Haig.

The original program prepared by the Shanghai Brethren included a visit to Hangchow, the beauty spot of that part of China; but the hotels in that city being all crowded, a visit to Nanking was determined upon. The party left Shanghai by train at 11 p. m. on the 17th under the guidance of Bro. David W. K. Au, and arrived at Nanking at 7 a. m. on the 18th (Sunday). Several of the local Masons and a representative of the Minister of Foreign Affairs received the travelers at the station. After taking breakfast at the International Club, the office of the Minister of Foreign Affairs was visited and the M. W. Grand Master left his card, the Minister being in conference at the time. A number of places of interest were then visited, including the mausoleum of Sun Yat Sen, the founder of the Chinese Republic, at whose tomb M. W. Bro. Gonzalez deposited a wreath of flowers as a tribute of respect to that great patriot and Mason. To reach the mausoleum, the party had to climb 393 steps, a feat which almost proved too much for M. W. Brother Gonzalez. After luncheon at the International Club and a rest, the party left for the railroad station and took the train for Shanghai at about 5 p. m., arriving at that hospitable city at midnight.

The afternoon and evening of Monday, the 19th, were another busy period for the Grand Master and the Brethren with him. At 4 p. m., they attended a private tea at the Shanghai Commercial and Savings Bank, with Mr. K. P. Chen, the general manager, and Bro. David W. K. Au (Secretary of Amity Lodge), the assistant manager of the Bank, as joint hosts. This function was very enjoyable and the guests learned much of interest in their conversation with their hosts. In the evening, the First Degree was exemplified at the Amity Lodge hall, 23 Yuen Ming Yuen Road, by a team headed by Wor. Bro. E. M. Masterson which did excellent work. The ritualistic work was followed by supper at the Bankers' Club, at 9:00 p. m.

On September 20th, in the afternoon, a Garden Party was given in honor of the visitors by Amity Lodge No. 106 at 6 Seymour Road. It was attended by all the members of

the Lodge and their wives and will always be remembered with pleasure by those who were present.

In the evening, the Philippine Grand Lodge party were the guests of the District Grand Lodge of Massachusetts at a banquet at the Astor House. Our Massachusetts Brethren were splendid hosts and their friendly and truly fraternal attitude were greatly appreciated by the official representatives of our Grand Lodge.

It was with great regret that the M. W. Grand Master and the Brethren accompanying him on this Masonic pilgrimage bade farewell to our Shanghai Brethren on September 21st. Tokens of mutual esteem and appreciation had been many. The members of Amity Lodge No. 106 had not only elected M. W. Bro. Antonio Gonzalez to honorary membership in their Lodge, "as a mark of appreciation of this Official Visitation and as a tribute of high regard for his distinguished character as a gentleman and a true Mason," but they had also presented him with a rug of national manufacture. In his letter accompanying this gift, Wor. Bro. Mei said, in part:

> . . . This visitation, unfortunately drawing too early to a close, will have far reaching effects upon the future of Freemasonry in China. To us of Amity Lodge this week has been a red-letter period, and we shall long remember in the annals of this formative period your distinguished personality, scholarly learning and oratorial gifts, all of which have been poured out so lavishly upon us in precept, example and inspiration. . . .

Most Wor. Bro. Teodoro M. Kalaw and Very Wor. Bro. E. del Rosario Tan-Kiang were likewise elected to honorary membership in Amity Lodge.

In the evening of September 21st, the Manila Masons boarded the S.S. *President Cleveland*, of the Dollar Line, which sailed at daybreak on the 22nd. The return voyage was a pleasant one. The sea was as smooth as a pond all the way back. The ship arrived at Hongkong on the 23rd and left on the 24th, at 6 p. m., and the early morning of Monday, September 26th, found the big liner safe in Manila Bay. A large number of Brethren had gathered at Pier 7 to greet the returning travelers, and the Most Wor. Grand Master and party were received with great enthusiasm and were not less enthusiastic in relating their experiences and speaking of our Masonic Brethren in China.

We have no doubt that M. W. Bro. Gonzalez' official visit to Amity Lodge No. 106 will figure among the most brilliant pages of the history of Freemasonry in the Orient. Amity Lodge is an international Lodge and its membership is an illustration of that ideal, the Brotherhood of Man, for the realization of which Freemasonry is striving. Philippine Freemasonry is proud of the work it has done so far in the land of Confucius and Sun Yat Sen, and our Grand Master's visit is the best proof that could be furnished of the great interest which the Grand Lodge is taking in its daughter in Cathay and in the progress of Freemasonry on the continent of Asia.

Masonic Picnic at Chefoo, China

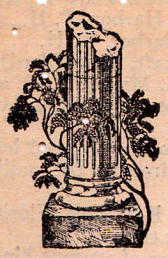
It will no doubt interest our readers to learn how our Brethren with the Fleet in China, whom we hope soon to see here again, are enjoying themselves. The annual Masonic picnic has become an established institution in the Asiatic Fleet, and we take pleasure in publishing hereunder a letter from Bro. Oscar Urquhart with a good description of this year's performance. Here is Brother Urquhart's letter:

Chefoo, North China,
August 27, 1932.

To Editor of THE CABLETOW.

Dear Sir and Brother:—The Brethren of the Asiatic Fleet present in the Chefoo area held a meeting on August 3rd and decided to have a picnic. I was elected to serve as chairman of the committee to take charge of the arrangements, along with Brother George Katz of Service Lodge No. 95, and N. V. Rottler of Cavite No. 2. We canvassed the fleet and appointed a delegate on each ship to take care of the members and their guests from that particular ship. The date was set for August 20th. The financial end was handled by popular subscription. With two weeks to prepare for the picnic we all set to work and by the 15th of August everything was all set to go ahead. Then we had, or thought we had an awful setback, because due to a cholera scare here in Chefoo, the whole fleet was restricted aboard ship, no one being allowed ashore except on duty. In spite of the restriction and facing a sure postponement we kept faith and marked time, because we had things arranged so that we could go ahead on 24 hours notice. The weather remained perfect and all hands were naturally restless, but orders were orders, as they always are. On Friday morning, August 19th, however, Captain Wooleson, Commander Destroyer Squadron Five, after learning all the details and having thought the situation over, gave permission for the picnic to be held as previously planned and arranged. Each member having been allowed to invite two guests, all members and their invited guests were authorized to attend the picnic. Formal invitations had been sent to all the guests both ashore and on board the ships and all were ready to go. A general signal was flashed to the fleet and we got front page notice in the daily paper and we also put notices at the Navy Y. M. C. A. The news spread like wildfire and in the short space of 24 hours we had everything all set. All the Masonic families of Chefoo had been invited and most of the Navy families also. Saturday, August 20th, was a perfect day all day, and at one o'clock on Saturday afternoon there were assembled in the Navy Y. M. C. A. compound over one hundred fifty, men, women and children, all in rickshaws. We formed a parade with four Chinese trumpeters in the lead, then a banner bearer and two escorts on donkeys, then the band which played popular marches while on parade. After the band came the main party. There was a marshal and three aides on donkeys to keep the parade in order. The trumpeters woke the town up and the band was playing and the crowds of civilians flocked to see the parade as if a circus had come to town. We left the compound at 2 o'clock and were one hour on parade through town, along the Bund and down Broadway and over the hill to the East Fort, a nice point overlooking Chefoo and the bay. The East Fort is an old abandoned German fort and, is picturesque in itself. We arrived at the fort at three o'clock. Chairs and shade were plentiful and the refreshment booth did a land office business, ice cream and lemonade being consumed at a steady and rapid rate, but there was plenty for all. While everyone made themselves comfortable, a tug of war was held between teams of the U. S. S. *Black Hawk* and the Destroyer Divisions. This was a hot and hard contest, the *Black Hawk* team taking the contest with two wins out of three pulls. The next event was the donkey derby which was as good as any circus, the Destroyer Division entry winning by a full length against a field of five. The *Black Hawk* entry did not care to run and politely backed up and sat down and would not budge. By this time the crowd had swelled to over two hundred, guests from the city arriving in cars and many of the Navy families walking out and coming in rickshaws. Everyone was enjoying themselves and the bank kept us supplied with plenty of good music. The next event on the program was five innings of play ground ball between the *Black Hawk* and the Destroyers. It was a good game with plenty of hits, runs and errors, but the old spirit was there and every one was happy. The *Black Hawk* took this game at 11 to 5. While the ball game was in progress, the kiddies enjoyed themselves riding the donkeys and bicycles provided for them. At 4:30 o'clock we shifted the scene of operations to the top of the point, a nice grassy flat with plenty of sea breeze and sunshine. At the top of the point two long tables were found loaded with a most appetizing and delightful picnic dinner, and over two fires the coffee pots were steaming, and Stew Rottler, of the *J. D. Ford*, sure knows how to make good coffee. The chow was piped down and it wasn't long until the tables were released of a great load and everyone was out on the grass enjoying themselves and their chow. During chow a troupe of very clever Chinese acrobats and jugglers kept the crowd entertained with their tricks and antics. The band was still going strong and the refreshment booth having been moved up, was still doing a great business. Cigars and cigarettes were passed out among the crowd, and between the cigars, the acrobats, the band, the chow and the perfect weather it was a good lot of enjoyment to all. Every one finished eating and the band and the acrobats having knocked off for chow, the whole crowd was grouped together for a picture. Every one having satisfied themselves with chow, entertainment, atmosphere, talking and picture taking, we wished everyone many happy returns of the day, and with the hopes of meeting again next year on some similar occasion, we started back to the city, the civilians to their homes and the service personnel to the Navy YMCA compound where they were permitted to remain for the recreation party that evening. It was a great venture, a great day and a great success. The committee received thanks and congratulations from many of the guests and members, and the Commander Destroyer Squadron Five expressed his happiness in seeing the picnic go off so nicely under the existing conditions. Enclosed you will find three pictures of the picnic crowd and a program of the picnic. If everything goes as scheduled, the Fleet will be in Manila on or about Nov. 15th. There, with the 31st Infantry already back from Shanghai, we shall get together and continue where we left off last February, to spread the cement of brotherly love between the civilian and service Brethren. Hoping that this finds everything going well in the Islands and asking the Great Architect to keep us all, I remain,

Yours truly and fraternally,
OSCAR URQUHART, *Chairman of Committee.*



Our Dead

Beautiful life is that whose span
Is spent in duty to God and man.
Beautiful calm when the course is run;
Beautiful twilight at set of sun;
Beautiful death with a life well done.

—Anon.

Brother Sancho Ferreras.
Member of Balintawak Lodge No. 28, Gumaca, Tayabas.
Died on August 20, 1932.
Buried masonically in the municipal cemetery of Gumaca on Sunday, August 21, 1932.

Brother Edward L. Watson.
Member of King Solomon Lodge, Boston, Mass.
Died at Manila, P. I., on September 6, 1932.
Masonic Services held by Manila Lodge No. 1, on September 18, 1932.

Wor. Brother David H. Lawson.
Past Master of Southern Cross Lodge No. 6, Manila, P. I.
Died at Los Angeles, Calif., on August 30, 1932.

Brother Ciriaco Ramirez.
Member of Dagohoy Lodge No. 84, Tagbilaran, Bohol.
Died at Dauis, Bohol, on August 19, 1932.
Buried at Dauis, on August 27, 1932.

Wor. Bro. William A. Kinney.
P. M. of Elisha Ward Wilbur Lodge No. 101, Victorias, Occ. Negros, P. I., and Schofield Lodge No. 443, Hawaii.
Died at Manila on September 24, 1932.
Remains cremated; Knight Templar Services held on September 29, 1932.

Bro. Albert Louis Ammen.
Member of Southern Cross Lodge No. 6.
Died at Piedmont, Calif., on September 26, 1932.

Lodge News

From Walana Lodge No. 13

On August 13, 1932, at 4 p. m., Mr. Pacifico M. Cruz was initiated, with the Junior Warden, Bro. Geronimo Genilo, in the East. Refreshments were served after labor.

August 19, 1932, was a very busy day for Walana Lodge No. 13. Lodge met at 6 p. m. and a special team headed by Wor. Bro. Fidel T. Manalo, of High-Twelve Lodge No. 82, passed Bro. Pacifico M. Cruz to the degree of Fellow Craft. Bro. Jesus Alvarez, S.W., was in the East during the Second Section. After the ceremonies, the Brethren enjoyed a rest and refreshments, and at 8 p. m. the Lodge was called to order again for the purpose of receiving M.W. Bro. Antonio Gonzalez, Grand Master, accompanied by officers and members of the Grand Lodge. After the usual courtesies, M. W. Bro. Gonzalez, having been informed that the First Degree of Masonry was about to be conferred upon Mr. Feliciano Cayetano, accountant of the Pampanga Sugar Development Company, called upon the Grand Lodge Special Team to exemplify the work. This team was composed of the following Brethren: *W. M.*, Orestes Hermosura, P.M., No. 13; *S.W.*, Mariano Gonzalez, P.M., No. 12; *J.W.*, Clemente Bernabe, P.M., No. 79; *Treas.*, Ladislao José, P.M., No. 85; *Sec.*, Uy Mochay, W.M., No. 18; *Marshal*, Andrés Filoteo, P.M., No. 85; *Chap.*, Adriano Rivera, P.M., No. 82; *S.D.*, Joaquin Garcia, P.M., No. 12; *J.D.*, José Fetalvero, P.M., No. 77; *S.S.*, Canuto S. Nadurata, W.M., No. 13, and *J.S.*, Ricardo San Agustin, P.M., No. 23.

The only speech of the evening was made by the M.W. Grand Master, who stressed the importance of adhering strictly to the ritual approved by the Grand Lodge and asked that the use of unauthorized versions be brought to the attention of the Grand Lodge. He also flayed the vicious practice of frightening the candidate and treating initiations as a joke. Finally he invited suggestions from the Craft for the improvement of the relations between the Lodges and the Grand Lodge.

At 10:45 p.m., Lodge was closed and refreshments were served on the 5th floor of the Temple.

From Lincoln Lodge No. 34, Olongapo

The ladies' auxiliary of Lincoln Lodge No. 34, known as *Fraternidad de Mujeres*, held a meeting on September 10th at which a schedule of parties to be given by selected members after each meeting was arranged. Master Masons are welcome at these parties. The schedule is as follows: September 10th, ham and salad party, by Mrs. V. de Gordon; October 8th, shrimp and tea party, by Mrs. V. de Rosete; November 12th, pansit and gulay party, by Mrs. A. de Wing, and December 10th, lechon and ice cream party, by Mrs. C. de Ramos.

From Makabugwas Lodge No. 47, Tacloban, Leyte

The Masonic Club of Tacloban, known as the Goat Club, is quite active judging from reports we receive. Its membership consists of the Masons residing in Tacloban and vicinity, and at its gatherings social intercourse is cultivated and current topics are discussed. At the last meeting of the Club, on September 10th, the members and invited guests partook of tasty Chinese dishes at the Tacloban Restaurant and then listened to speeches on various subjects, including one on diphtheria, by Dr. Dionisio Marave, a non-Mason, and another on public lands by Bro. Gregorio Abellera, the district land officer, who was the guest of honor as he was soon to leave Tacloban. The affair, which was under the management of Bro. Alberto Ramos, was graced by the presence of the ladies of the Brethren attending. The next gathering will be held under the management of Wor. Bro. Federico V. Larraga.

From Makawiwili Lodge No. 55, Capiz

A general meeting of Masons residing in Capiz and vicinity was held in the temple of Makawiwili Lodge No. 55 on August 13, 1932, under the chairmanship of Wor. Bro. Felix G. Martirez, Master of the Lodge. Bro. José Ortiz Barrios spoke on harmony, Bro. Gabriel K. Hernandez on the proposed Masonic Club, Bro. Ildefonso D. Jimenez on indifference, Wor. Bro. Fortunato Acuña on the necessity of Masonic temples and cemeteries, Wor. Bro. Ramón A. Arnaldo on fraternal relations between Masons, and Wor. Bro. José Altavas on awakening those who have gone to sleep. Bro. Frederick W. Meyer made general remarks. The meeting lasted all day, with an intermission of 2½ hours at noon. At 8:30 p. m. there was a banquet, after which business was resumed and various resolutions were passed.

From Pangasinan Lodge No. 56, Dagupan, Pangasinan

Most Worshipful Grand Master Antonio Gonzalez accompanied by officers and members of the Grand Lodge, made an official visit to Pangasinan Lodge No. 56, in connection with the joint meeting of the two Lodges of the province of Pangasinan, called by the M.W. Grand Master on August 20, 1932.

At 4:00 p. m. the Lodge was opened by the officers of Agno Lodge No. 75, with their District Inspector, W. Bro. Emeterio de los Santos (56) in the East. The Worshipful Master requested the visiting Brethren of other Lodges to say something about their Lodges and also called upon the members of the Pangasinan Lodge who are residing temporarily outside the province. The Lodge was then called from labor to refreshment.

The members of the receiving party went to meet the M.W. Grand Master and party near the Oriental Hotel, while the others proceeded to the Municipal Hall of Dagupan where a banquet was tendered to the visiting Brethren. Part of the members of the party with the M. W. Grand Master arrived at 7:00 p. m. and immediately dinner was served. The rest arrived at about 7:30 p. m. After the banquet, an address of welcome was given by the W. Bro. E. Santos. He offered a toast in which the members present joined him to the health of the M.W. Grand Master and members of his party. The M.W. Grand Master responded with a few words of praise for the hospitality of the members of the two Lodges. He closed asking all Brethren to join him in returning the toast. After the banquet all brethren repaired to the hall of the Lodge.

At 8:30 p. m. Pangasinan Lodge resumed labor and received the M.W. Grand Master and party in due form. After a brief address of welcome by W. Bro. E. Santos, the Grand Master introduced the 18 members of Agno Lodge No. 75, 37 members of the Pangasinan Lodge No. 56, the members of other lodges, and the members of the Grand Master's party. Brief speeches were made by W. Bro. José V. Sison (56); W. Bro. Vicente de Leon (56); W. Bro. Anastacio Abad

(75); W. Bro. Valentin Valdez (75); W. Bro. Emilio Naraval (75); Bro. Tomas Morfe (75); Bro. Gonzalo P. Nava (56); Bro. Mariano Ereso (56); W. Bro. Diego Locsin (18); Bro. E. M. Masterson (95); and W. Bro. Mariano Salud. A most eloquent, instructive, and impressive address was then delivered by the M.W. Grand Master Antonio Gonzalez.

The lodge was closed with W. Bro. Emeterio de los Santos (56) in the East, Bro. Francisco Aquino (56) in the West, and Bro. Pio U. Reyes (56) in the South at 11:45 p. m., after which refreshments were served.

From High-Twelve Lodge No. 82

At the August Stated Meeting, on the 20th of the month, High-Twelve Lodge No. 82 put on a Third Degree for the benefit of two distinguished visitors, Very Wor. Grand Treasurer Eduardo del Rosario Tan Kiang and Bro. William Y. Lee, J.W. of Amity Lodge No. 106, of Shanghai. Bro. Lee was favorably impressed by the quality of the work and promised to carry the greetings of High-Twelve back to his own Lodge in Shanghai.

From Bataan Lodge No. 104, Balanga, Bataan

Most Wor. Bro. Antonio Gonzalez, Grand Master of Masons of the Philippine Islands, accompanied by other officers and members of the Grand Lodge, honored Bataan Lodge No. 104 by an official visitation on September 3, 1932. A delegation from the Lodge met the Grand Master's party at Layac, Hermosa, and accompanied them to Orani, where *merienda* was served in the home of Bro. Pedro Rodriguez. After this enjoyable affair, the cars carrying the party proceeded to Balanga, where the Grand Master and those with him were received with the Grand Honors and other ceremonies used on such occasions, in the Lodge Hall, at 9 p. m. The work of the evening consisted in the conferring of the Third Degree upon Bro. Joaquin Banzon, a F. C. of Sinukuan Lodge No. 16, by a Spanish-speaking Grand Lodge team headed by Wor. Bro. Filoteo. After completion of the ritualistic work, which was done in a faultless manner, Wor. Bro. Lorenzo Pakingan, Master of Bataan Lodge, made a brief but impressive address. Very Wor. Bro. Julian C. Balmaseda, Grand Lecturer, next addressed the Brethren. A history of Bataan Lodge was then given by Wor. Bro. L. Escalada. Most Wor. Bro. Gonzalez' speech was delivered in Spanish with the eloquence for which our Grand Master is noted. Unfortunately Wor. Bro. Higino de Guia, the Inspector of the Lodge, was unable to address the Lodge as planned, one of his children having died that same day. Lodge was closed at midnight and the Grand Lodge party retired for the night, some going to Wor. Bro. Banzon's home and others to the hotel. On the next day, the party enjoyed a picnic at Lamao as guests of Bro. Dr. Silvestre R. Ganzon, the Tyler of the Lodge. After luncheon, there was an open discussion of Masonic matters, with Deputy Grand Master Youngberg in the chair, at which the building of a Lodge hall and the rehabilitation of "dormant" members were discussed. Among the speakers were Bros. Youngberg, Balmaseda, Masterson, Camacho, Filoteo, Arguelles, and others. Besides the Brethren whose names have been mentioned, the visitors included Bros. Munariz, J. Garcia, M. Gonzalez, Samala, Padua, Jimenez, de Leon, Hermosura, G. Garcia, Claudio, Samson, Galang, Sumayo, Catalan, Atayde, Rosario, Rios, etc.

Personals

Manila No. 1.—Bro. George Armstrong Clegg passed a very creditable examination for proficiency in the work of the Third Degree on August 16th.

Wor. Bro. Samuel R. Hawthorne left on the S.S. *President Lincoln* on September 10th for Shanghai, as member of the Grand Master's party which went to that city for an official visitation of Amity Lodge No. 106.

Bro. Carl C. Long has written a very interesting letter from Barcelona, Spain, where he has been for the last 2-1/2 years and where his address is Apartado 491.

Bro. David H. Beverly sends greetings from 361 West Pike, Long Beach, Calif.; Bro. Richard L. Suratt from Chicago, Ill.; Bro. Charles S. Burnett from the Presidio of San Francisco, Calif.; Bro. Edgar O. Clayton from 650 Geary St., San Francisco, Calif.; Bro. Wm. T. McKelvey from Washington, D.C.; Bro. Roland W. Pinger from Cleveland, Ohio; Bro. H. F. T. England from Brooklyn, N. Y., and Bro. George B. Wescott from Fort McDowell, Calif.

Bro. Howard Ingram writes from 291 Champion Street, Battle Creek, Mich., that he has been ill for some time past.

Cavite No. 2.—The editor of the CABLETOW has received an interesting letter from Bro. Lester M. Folger, an old friend and bunkie of his, who received his degrees in Cavite No. 2 and is now a member of Nantucket Lodge, in his home town, Nantucket, Mass., where he resides at No. 18 Cliff Road. Bro. Folger is living on land which has come down to him through eight generations from Peter Folger, grandfather of Benjamin Franklin. Bro. Folger was retired as a warrant officer, U. S. M. C., in 1923.

The following new addresses on the Pacific Coast have been furnished to the CABLETOW by Wor. Bro. H. D. Riley, the Secretary of Cavite Lodge No. 2: J. C. McDowell, U.S.S. *Detroit*, San Diego, Calif.; Arve Lee (Ph. M. 2nd cl., U.S.N.), U.S.S. *Relief*, San Pedro, Calif.; Lieut. H. H. Brown, 1360 New York Ave., Altadena, Calif., and R. M. Frey, U.S.S. *Holland*, San Diego, Calif. Two new addresses are reported from Hawaii: J. B. Williams, Fleet Air Base, Pearl Harbor, T. H., and P. R. Zimmerman, Radio Material Office, Pearl Harbor, T. H.

Bro. J. B. Nash is in Washington, D.C. (Yard Craft, Navy Yard).

Bro. C. P. Howe is on the U.S.S. *Edsall* (c/o P.M., Manila, P.I.), and Bro. R. L. Crosby is to be found at the Yard Dispensary, Navy Yard, Cavite.

Corregidor No. 3.—Bro. Carl Hildabrand, of Botocan, dropped in at the CABLETOW office on August 23rd and left his address for the mailing list.

Mrs. W. D. Evans wrote from 328 Elizabeth St., Key West, Florida, where she and Bro. Evans have been living for some time.

A number of pre-nuptial events, including showers of various kinds, have followed the engagement of Miss Betty Rose Massell, daughter of Wor. Bro. Charles A. Massell, to Mr. Stephen J. Lucas.

M. W. Bro. George R. Harvey and wife returned to Manila in September after half a year's stay in the United States rendered necessary by the condition of Mrs. Harvey's health.

Bro. John A. Hull, now an associate justice of the Supreme Court of the Philippine Islands, has been elected vice president for the Philippines and chairman of the local council of the American Bar Association.

Southern Cross No. 6.—Wor. Bro. Wm. A. Weidmann was a visitor to Manila from Dagupan during the first half of September.

M. W. Bro. W. W. Larkin's daughter Louise was married to Bro. Robert M. Miller on August 13th at Bro. Larkin's beautiful residence near Marikina.

It is almost certain that Bro. Joseph Miclo, who disappeared mysteriously from the motor vessel *I Chang* between Hankow and Chungking, China, on July 12th, last, has met with foul play or an accident, and is no longer among the living.

Wor. Bro. David H. Lawson, a P.M. of Southern Cross Lodge, has also passed to the Great Beyond; he died from a heart attack at Los Angeles, Calif., on August 30th, last. Bro. Lawson came into this Lodge in 1920, when he was business manager of the *Manila Daily Bulletin*. His daughters, Mrs. E. R. Cutting, of Manila, and Mrs. Walter Dumas, wife of Capt. Walter Dumas, U. S. A., are well known in Manila.

Biak-na-Bato No. 7.—Bro. Lino Gutierrez' son Antonio was married on August 7th.

Bro. Placido de Jesus' wife was reported very ill in August.

Cosmos No. 8.—Bro. and Mrs. W. J. Williams announce the engagement of their charming and accomplished daughter, Miss Billie Williams, to Bro. William Frederick Cadwallader. The wedding is to take place in October.

Bro. Wm. Zeitlin has severed his connection with Macondray & Co. and has established his own business.

Bro. Herald F. Stout, Lt., U. S. Navy, has been transferred to the U. S. S. *Hatfield*, with station on the Atlantic Coast.

Bro. José A. Reyna, who is doing good work as superintendent of the Lagangilang Agricultural School in Abra Province, has had to enter the hospital in Vigan for an operation.

Bro. Ludwig C. Wienke writes from San Francisco that conditions there are worse than he expected when he left Manila.

Bro. Henry N. Guernsey left in August for a business trip to Davao.

Bro. Paul A. Schwab was a visitor to Manila from Masbate in August but left for Baguio after a short stay in the capital city.

St. John's No. 9.—Bro. Allen R. Huber has demitted in order to join Clinton Lodge No. 54, of Frankfort, Indiana, where he is now located.

Bro. von Buchwaldt-Elsner was passed to the Degree of F. C. on August 5th. He is to receive the Third Degree on September 2nd.

Wor. Bro. J. George made a trip to Bacolod, Occ. Negros, in August, as his firm is establishing a branch office there.

Bro. Fred Harden, having arrived safely in San Francisco, is rapidly improving in health.

Bro. Fred L. Pray is back in Manila, having finished his work in Tayabas.

Wor. Bro. E. A. Rodier has returned from his trip to the United States.

Bro. Arnold H. Warren, of Manaoag, Pangasinan, came to Manila in August, on business. Other visitors to our city were Bros. Paul L. Gulick and William R. Hamme, of Baguio and Dumaguete, respectively.

Walana No. 13.—Bro. Pascual de la Cruz, after suffering from pneumonia in June and July, was granted 15 days' leave by the Manila Railroad Co. Other members on the sick list were Segundo David, in July, and Agaton Gutierrez, the oldest member of the Lodge who has been ill at his residence, 185 G. Tuason, Sampaloc, for some time. Bro. Francisco Dayrit's wife has also been ill; she spent some time in the San Juan de Dios Hospital in May.

Bro. Adolfo Castro, chaplain of the Lodge, delivered an interesting lecture on Masonry at the last stated meeting of the Lodge, on August 13th.

Bro. Esteban Diokno has been transferred from the yacht *Apo* to the coastguard cutter *Kanlaon*.

Wor. Bro. Norberto C. Asinas was absent from the city in August.

Bro. Leon Cabarroguis, provincial governor of Nueva Vizcaya, was in Manila in September to attend the provincial governors' convention.

Bro. Leopoldo Echevarria is recovering from pneumonia which he contracted last July. Mrs. Echevarria presented him with another son on July 31st at their residence at 26 Lopez, Rizal, Pasig.

Bro. Peuro Marquinez has been transferred to the Governor's yacht *Apo*.

Wor. Bro. Canuto S. Nadurata had to leave Lodge and hand the gavel to Bro. Eulogio Manlapit at the meeting on September 10th because of a severe attack of hay fever.

Bro. Feliciano Cayetano was passed to the degree of F. C. on September 10th, with Wor. Bro. Ramon F. Samaniego in the East in the first section and Wor. Bro. Orestes Hermosura in the second. Refreshments were served after labor.

Pilar No. 15.—Bro. José L. Dumlao is expected to return from China on or about October 1st. On August 9th, Mrs. Dumlao presented him with a fine son.

Bro. Manuel de Leon, S. W., writes from Tsingtao that he is well; he expects to return home soon on the U. S. S. *Canopus*.

Wor. Bro. Candido Sayoc spent a 12-day vacation in Imus, his home town.

Bro. Simeon Toribio has been prevented from attending Lodge by illness.

Bro. Ceferino Villacorte is convalescing from a long illness.

Bro. Gregorio Tiburcio has been transferred from the U. S. S. *Houston* to the U.S.S. *Arizona*.

Letters have been received from Bros. Eleuterio Nave, Lingayen, and Vicente Jeciel, Indang.

Balintawak No. 28.—The death of Bro. Sancho Ferreras, on August 20th, came as a great shock to his Brethren and everybody else. He came to town on business from San Vicente, feeling fine, and towards noon he suddenly had a cerebral hemorrhage while in the municipal building and never regained consciousness, dying five hours later. The Masters of Lodges Nos. 20, 28, 24, and 74, and nearly all the Past Masters participated in the funeral services on the 21st, Wor. Bro. A. Natividad presiding and Wor. Bro. V. Tañafranca acting as chaplain. The interment took place in the municipal cemetery of Gumaca.

Bro. Pacifico Diva was passed to the Degree of F. C. on September 10th, while Bro. Uy Lai will wait until October.

Bro. Juan Sangco has been transferred from Kabibihan, Aloneros, to Danlagan, Calauag.

Daughters have come to make happy the homes of Bros. Marcos Amido and Pedro Luna.

Communications and remittances have been received from Bros. Gabriel Viduya, Juan Sangco, Ng Sam, Sotero Olea, Agripino Escolano, and Severino Molina.

Lincoln No. 34.—Bro. Andy Frank Turner writes from Fort Bayard, New Mexico, where he is in Ward I of the Veterans' Hospital. He has been a patient in various hospitals since December 14, 1931, and was discharged from the Naval Service on June 14th, last, as result of a medical survey. Bro. Turner sends regards to the Brethren in the Islands and is looking forward to the CABLETOW.

Bro. Arthur Davidson writes from San Diego, California (Federal Building Post Office Dept.), and sends a contribution to the columns of the CABLETOW.

Bro. Carl G. Lothigius had to leave for Manila and enter St. Luke's Hospital there to undergo an operation for sarcoma. The Manila Brethren are making arrangements to have the captain taken to Snug Harbor, New York, for this operation.

Other members on the sick list were Bro. Wenceslao de Aro, Bro. S. Novero, Bro. P. Abille, and Bro. John L. Brill.

Mabini No. 39.—Bro. Blas Villanueva is in Isabela on official business for the Bureau of Internal Revenue.

Bro. Juan Maddela, now residing in Calayan (Cagayan), writes that life on that island is very hard at present.

Bro. Antonio R. de Guzman was in Manila in August on business. Wor. Bro. Henry Becker also visited the capital on business.

Mr. Lim Liong Chu, manager of La Estrella, Aparri, was initiated on September 3rd.

Maguindanaw No. 40.—Mr. Simeon Royoca was initiated at a special meeting held on August 6th.

Bro. Godofredo R. Monsod reports the birth of a son, to be christened Julius Gandhi, at the Insular Lumber Hospital at Cadiz, Occ. Negros. Another happy father is Pablo V. Dulanas, whose wife had a son at Cabadbaran, Agusan. Bro. Albert Haynes (Rhea No. 47) reports a daughter, Vera, born at the Mission Hospital in Cagayan.

Bro. Alfredo P. Shapit has returned from an extended vacation in Manila, Bulacan, and other provinces.

Bro. Nicolas P. Caballero has recently lost his mother.

On the sick list were Bro. Anastacio Limbo's youngest child and Bro. Antonio Robin's daughter, Adoracion. The latter, who was operated on for appendicitis at the Southern Islands Hospital in Cebu, has since completely recovered.

Makabugwas No. 47.—Wor. Bro. Federico V. Lárraga is being congratulated because of the selection of his talented daughter Maria as Miss Leyte in the *Free Press* Beauty Contest.

Wor. Bro. Fidel Fernandez is president of the Tacloban Academy, a new private school, of which Bro. Gabriel La Viña (98) is the secretary-treasurer.

Bro. Donato Posado gave a christening party at Calubian, his present station, and Bro. Juan de G. Rodriguez traveled all the way thither to act as godfather.

Bro. Wayne Gray's son John is returning on September 15th from the United States where he was with the Philippine delegation at the Olympic Games.

Wor. Bro. Mauro Rodriguez and Bro. José Mendoza are busy directing the campaign against the locust plague.

Mrs. Dominador Gallardo was a patient at the provincial hospital for a week in August; Mrs. Francisco Tomas underwent an operation at the Southern Islands Hospital, Cebu, and Wor. Bro. Fidel Fernandez' daughter was also a patient at the hospital.

Pintong-Bato No. 51.—Bro. Francisco Catalan has been congratulated for his good work as radio operator while south with the Governor-General's party.

Bro. Nicolas Sumayo, late of Iloilo Lodge No. 11, is now a member of Pintong-Bato Lodge by affiliation.

Bro. and Mrs. Juan C. Bautista have removed from San Pedro, Calif., to 2488 Jay Street, San Diego, Calif.

Bro. Benito P. Genoso's wife presented him with a daughter on July 19th.

Bro. Telesforo R. Empleo sends greetings from Bremerton, Wash.

Very Wor. Bro. Julian C. Balmaseda did excellent work as president of the Convention of Cavite Masons held at San Roque on August 7th. The success of that assembly was to a great extent due to his efforts.

Makawiwili No. 55.—At its August Stated Meeting, the Lodge passed a resolution of condolence upon the death of Bro. Santiago So Han Diat's mother which occurred in China.

Bro. Ildefonso D. Jimenez, provincial treasurer of Capiz, joined this Lodge in August by affiliation from Hamtik Lodge No. 76.

Labong No. 59.—Wor. Bro. Ramon K. Habaluyas lost his youngest daughter on July 26th, and Bro. Guillermo Romero his youngest son on August 20th.

Kanlaon No. 64.—Wor. Bro. Manuel Garcia was operated on for appendicitis at the provincial hospital in July, Bro. Sixto Y. Orosa performing the operation.

Magat No. 68.—Many Brethren attended the funerals of the baby son of Bro. Demetrio Quirino and the aged mother of Bro. Julio Tugab whose deaths occurred in July.

Bro. Juan Viloria, who is principal teacher of the elementary school of Lila, Bohol, received from his wife by telegraph the sad news of the almost simultaneous deaths of their son and daughter.

The wife of Wor. Bro. Domingo Maddela and the oldest son of Bro. Hipolito Lazam have been ill and are recovering.

Bro. Mariano de Fiesta was passed to the degree of F. C. on September 2nd, last.

Bro. Perfecto Boncato has been transferred to the Baybay Agricultural School in Leyte.

Wor. Bro. E. H. Dolojan, assistant provincial treasurer of Bontoc, and family are enjoying a vacation of four months at Olongapo. Bro. Dolojan expects to return to duty in January.

High-Twelve No. 82.—Wor. Bro. Roberto Villatuya lost 600 pesos worth of books and engineering instruments when the Bureau of Public Works building was destroyed by fire on August 13th.

Bro. Jesus Alvarez' home was made happy by the birth of a second child, a daughter.

Bro. Gregorio Labitag came all the way down from Cabanatuan to attend the August Stated Meeting.

Dagohoy No. 84.—Bro. Quirino P. Ricafrente was raised to the Sublime Degree of Master Mason on August 13th, last, with Wor. Bro. Emilio Buenaventura, Jr., in the East in the first section and Bro. Bernardo Palma in the second.

Bro. Ciriaco Ramirez contracted typhoid fever in July and died at Dauis, Bohol, on August 19th, last. He had been initiated on November 17, passed on December 7, and raised on December 19, 1923. His earthly remains were buried in the R. C. Church cemetery in Dauis on August 27th. Bro. Ramirez, who was 34 years old when he died, left a widow and six children. Necrological services in his memory were held by the Lodge on September 10th.

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Wor. Bro. Adolfo Aldaba was reported busy in the north part of Leyte in September, on cholera campaign duty.

Mount Kaladias No. 91.—Wor. Bro. E. M. Javier, who has just earned a doctorate in law in America, is expected back early in September. He will probably engage in the practice of law in Manila.

Bro. R. Ponce de Leon is acting director of the Dumaguete Mission Hospital.

Bro. L. Virumal, E. A., expects to be passed and raised in Jolo where he is now in business.

Benjamin Franklin No. 94.—Bro. Roy M. Newlin has written from 331 West St., Reno, Nevada. He has been busy traveling around the United States, and is now permanently located at Reno.

Service No. 95.—Bro. F. F. Waldon, of the U.S.S. *Avocet*, arrived at Pearl Harbor, T. H., on August 12th, and sends greetings from there.

Bro. Thomas Conway has reenlisted in the Air Corps and sends greetings. His present station is Crissy Field, Presidio of San Francisco, Calif.

Charleston Lodge No. 44, of Agaña, Guam, M. I., reports that Bros. F. F. Waldon and George Strelow visited there on July 25th.

The youngest E. A. of Service Lodge is Bro. Eugene S. Espey, Jr., who was initiated on September 10th, last, with Bro. C. O. Krogstad in the East.

Bro. Raymond A. Schmitz was raised on September 12th.

Bro. Carl G. Heilmann having resigned as Secretary of Service Lodge on September 5th, the Master designated Bro. Charles A. Caron to act as Secretary for the rest of the Lodge year.

Wor. Bro. E. M. Masterson sailed for Shanghai on September 10th, on the S.S. *President Lincoln*, as member of the Grand Master's party which left for an official visitation of Amity Lodge No. 106. Wor. Bro. Masterson is going both as Junior Grand Lecturer and as special representative of Service Lodge No. 95, and expects to return with the party on September 26th.

Greetings have been received from China from Bros. Clark and Urquhart.

Mt. Huraw No. 98.—The following-named Brethren have been out of town: Wor. Bro. Gonzales was in Manila on official business; Wor. Bro. Santos went to Calbayog to attend court; Bro. Fornillos visited Palo, Leyte, his home town; Bro. Macasaet has gone to Basey to enjoy a vacation, and Bro. Oreo visited his daughter in San Narciso, Zambales.

A recent visitor to Catbalogan was Bro. Villarin, who came for the town fiesta.

Bro. Lim is now supervising teacher of the Catarman district.

Wor. Bro. Orgiles is back from an enjoyable vacation.

Bro. Tan Sima is back from a visit to Manila.

Many members attended Wor. Bro. Quisumbing's birthday party on August 23rd.

Bro. Tizon reports an addition to his family—a boy.

Bros. Salazar and Borja are busy with cadastral work for the court.

Keystone No. 100.—The wife of Bro. Modesto Mendoza presented her husband with a daughter on August 21st.

Bro. Pablo L. Edrozo reports the birth of a daughter on August 27th.

Bro. Macario Odiamar is back at his desk as Postmaster of Corregidor after an 18 days vacation.

Bro. Porfirio Tijing, J.W., has been recently appointed teller in the Bank of the Philippine Trust Co. (Branch) at Fort Mills, Corregidor, P. I., by way of promotion.

Mr. Pio T. Franco was initiated on Sept. 8th with Bro. Cecilio Munar in the East, Bro. Castor Viray in the West, and Bro. Modesto Mendoza in the South.

Elisha Ward Wilbur No. 101.—Bro. Wallace M. Cooper was raised to the Degree of M.M. at the Temple of Kanlaon Lodge No. 64, at Bacolod, on September 3rd, with Wor. Bro. F. A. Stevenson in the East during the First Section and Wor. Bro. Luis R. Yangco during the Second. After labor, refreshments were served in the Bacolod Golf Club.

Bud Daho No. 102.—Bro. A. Villanueva made a hurried trip from Jolo to Negros in August, his father being ill.

Wor. Bro. Luciano Abia, after having been discharged from the hospital early in August, had to return to it a week later. He had his appendix removed in July.

Bro. Benigno S. Viray's eldest son was on the sick list in August.

Bataan No. 104.—Bro. Salvador Martinez sends greetings from Tuguegarao and informs us that his wife presented him with a daughter on August 3rd.

Bro. Bascara is back at his desk after an operation at the Philippine General Hospital.

Bros. Purisima, David, Paguio, and Escalada visited the Mariveles Central School early in September.

Bro. Lazaro J. Dizon was raised on August 20th.

Bro. Angel Simpao visited his son at the Santo Tomas University, Manila, on September 3rd.

Bros. Purisima and David are organizing a teachers' band which will play at social, religious, and Lodge gatherings in December and May.

Bro. Soriano has left for the United States to meet his wife who is at present in Baltimore.

Wor. Bro. Pakingan's child has been ill.

Amity No. 106.—Wor. Bro. James L. E. Chow was unable to attend the Grand Lodge visitation, because he has not recovered his health sufficiently to enable him to leave Kuling where he is recuperating.

Bro. William Yinson Lee and daughter returned to Shanghai with the Grand Lodge party on the S.S. *President Lincoln*.

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THE CABLETOW

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

La Gran Logia de M. L. y A. de las Islas Filipinas se fundó en 1912. Tiene 104 Logias (29 en la ciudad de Manila) con 6,650 Maestros Masones aproximadamente. Es la única Gran Logia soberana en Asia y es universalmente reconocida. Su territorio, o sea, el Archipiélago Filipino, tiene una superficie de 114,400 millas cuadradas de tierra y una población de más de 12 millones. Sus actuales Grandes Dignatarios principales son: Antonio González, Gran Maestre; Stanton Youngberg, Gran Maestre delegado; Manuel Camus, Primer Gran Vigilante; Charles S. Banks, Segundo Gran Vigilante; E. del Rosario Tan Kiang, Gran Tesorero y Newton C. Comfort, Gran Secretario. La asamblea anual de la Gran Logia se celebra el cuarto martes de enero de cada año y en sus deliberaciones se emplean indistintamente el inglés y el castellano.

Mensaje Mensual del Muy Il. Gran Maestre

Mi Mensaje

IX

Visitando Logias.

Nada es tan agradable, entre la múltiple y heterogénea labor impuesta al Gran Maestre, como la de visitar las logias de su jurisdicción. Ella le brinda la ocasión de ponerse en personal contacto con los hermanos y conocer sus necesidades y sus deseos. De este modo el Gran Maestre llega a tener sobre el mismo terreno un conocimiento personal del estado y condiciones de las logias subordinadas y saber de sus dificultades y problemas.

Desde el momento en que empuñamos el mallete de la Gran Maestría fué nuestro constante propósito visitar personalmente a los hermanos y a las logias de nuestra obediencia para observar mejor la marcha de los asuntos masónicos y el estado de la masonería en general en nuestros valles. Un rato de charla con los hermanos, un cambio de impresiones con ellos de silla a silla, es necesario si queremos imponernos de las condiciones actuales en que se encuentra la masonería en nuestra Gran Jurisdicción.

Y afortunadamente, estas visitas nos han proporcionado al par que ratos, los más gratos e inolvidables, alientos para proseguir con nuestra labor.

Mucho se ha dicho de que entre los masones están languideciendo los entusiasmos, de que ya no se mantiene encendida en nuestros corazones la llama de los ideales masónicos, de que se está muriendo, si no está muerto ya, el espíritu masónico. Podemos afirmar con satisfacción que no existe semejante estado de cosas. El espíritu masónico, los entusiasmos de siempre, siguen encendidos en los pechos de los hermanos. Habrá algunas deserciones, habrá quejas, habrá recriminaciones inclusive; pero esto no es bastante para afirmar que los entusiasmos se están enfriando. No es de extrañar ver imperfecciones en una organización de hombres. La criatura humana es por naturaleza imperfecta y siempre hay que dar algún margen a estos defectos innatos en toda institución humana.

Nuestras visitas nos han convencido que la masonería sigue siendo en nuestro suelo hoy día lo que antaño, una gran fuerza moral para el desarrollo y bienestar espiritual de los individuos y de las colectividades. En algunas provincias, en algunas comunidades, la actuación de la masonería se deja sentir. Se la tiene en alta estima y se espera mucho de su labor. Pero desgraciadamente esto no sucede en todas partes. Y es posible que esto sea el motivo de porqué alguien viera síntomas de decaimiento en nuestras filas.

Hagamos que nuestras actuaciones sean menos rutinarias. Hagamos que la masonería se deje sentir en las comunidades en que vivimos, en las colectividades que convivan con nosotros. Si alguien ha dicho que estamos languideciendo es porque la labor masónica ahí es demasiado modesta. Tenemos que dedicarnos a una labor más intensa, menos superficial, para que la fuerza de nuestros principios, de nuestros ideales, se deje sentir, para que el espíritu que anima nuestra organización tome carne de realidad.

Es por esto porque se impone mayor educación masónica, mayor cultura masónica, entre todos. Debemos equiparnos de aquellos conocimientos necesarios para ir predicando nuestros ideales fuera de nuestros talleres. Debemos convertirnos en verdaderos apóstoles para predicar por doquiera los ideales de nuestra institución. Es necesario que se nos conozca, que se conozcan nuestras tendencias, que se vulgaricen nuestros principios si hemos de ser de alguna utilidad para el mundo que nos rodea.

Si en algunos sectores se nos ha mirado con cierta prevención, con asomos de suspicacia, es porque no conocen lo que es la masonería. Es menester que trabajemos decididamente para que de ciertas mentes se borren prejuicios que no tienen razón de ser. Nos desconocen, y para esto es necesaria una labor de predicación. Nuestros hermanos deben hacer todo lo posible para que se nos conozca hasta en las más remotas comunidades. Las actividades de nuestras logias deben dirigirse, ahora más que nunca, a procurar que la masonería o el espíritu que informa los ideales masónicos, se insufle en el alma de aquellos que con nosotros conviven.

Esta no es labor de proselitismo. Esto es sencillamente hacer que todos vivan y obren según los altos y desinteresados ideales de nuestra institución.

Los oficiales de nuestras logias son los verdaderos caudillos de la causa común no solo en sus talleres de trabajo sino también en las comunidades en que viven. Ellos han de iniciar, pues, este movimiento para que los obreros lo secunden. La masonería ha encomendado sus intereses a sus manos y es de esperar que ellos cumplan con los deberes de este fideicomiso.

Es por esto porque los oficiales no deben tan solo conocer los trabajos de ritual o saberse al dedillo las disposiciones de nuestra constitución o de nuestros reglamentos. Los oficiales deben tener el tacto y la cultura necesarios para cumplir con su misión de verdaderos y responsables caudillos. Nuestras logias no deben ser meros centros para el despacho de nuestros asuntos de administración o de rutina. Nuestras logias deben ser verdaderos centros de expansión espiritual, verdaderos vehículos de educación y cultura masónicas. De su seno debe venir la luz que ilumine la vida moral y espiritual de las comunidades en que vivimos.

No debemos descansar en nuestros laureles. La ejecutoria brillante de nuestros ilustres antecesores no es motivo para que nosotros nos crucemos de brazos. Lo pasado pertenece a la historia y no a nosotros. El presente

es nuestro. Y sería una vergüenza si nosotros no nos esforzaramos en hacer que el *presente* sea tan brillante como el *pasado*.

Para esto debemos trabajar constantemente. Acordémonos siempre que la masonería no es tan solo *ideal*; es también *acción*.

Puede ser que pequemos de machacones. Pero creemos que es nuestra obligación hacer que nuestros oficiales, los oficiales de nuestras logias subordinadas, que son los verdaderos caudillos de la masonería en Filipinas, se agiten, se muevan, si no quieren que los entusiasmos desaparezcan. Debemos sacrificar nuestras horas de descanso, nuestras comodidades, o inclusive parte de nuestra hacienda, si queremos que la masonería del *presente* sea digna sucesora de la masonería del *pasado*.

Dentro de un par de meses serán las elecciones de los nuevos oficiales en nuestras logias subordinadas. Cada uno de nuestros obreros depositará su voto a favor del hermano que, según su conciencia y su prudente observación, debe ser el caudillo responsable a quien la masonería debe confiar sus intereses por todo un año. Presumimos que todos escogerán sabiamente a los que deben guiar los destinos de sus logias respectivas. Pero presumimos también que aquellos oficiales electos que no se sientan con fuerzas para la difícil y ardua labor que de ellos se espera en estos críticos momentos sabrán sacrificarse y no impedirán que el más llamado se ponga al frente de los comunes intereses. Así y solo así podemos esperar que la masonería cumpla con sus altos destinos.

ANTONIO GONZÁLEZ,
Gran Maestre.

[Edicto del Gran Maestre No. 20]

A los Venerables Maestros, Vigilantes y demás Hermanos de todas las Logias de la Obediencia de la Gran Logia de las Islas Filipinas.

SALUD:—De acuerdo con la autoridad conferida al Gran Maestre por la Gran Logia en su Reunión Anual de 1927, por la presente ordeno que toda Logia constituyente de esta Obediencia contribuya al sostenimiento del CABLETOW para el período desde 1.° de Diciembre de 1932 al 30 de Noviembre de 1933, al tipo de UN PESO (₱1.00) por cada Maestro Masón cuyo nombre figure en su report anual correspondiente al ejercicio que termina el 30 de Noviembre de 1932.

Esta cuota se remitirá juntamente con las cotizaciones anuales a la Gran Logia y con sujeción a las mismas disposiciones que rigen respecto a dichas cotizaciones.

En testimonio de lo cual, la firmo de mi puño y letra y hago estampar el sello de la Gran Logia, en la ciudad de Manila, hoy primero de Septiembre, A.·. L.·. 5932, o sea, 1932 (E.·. V.·.).

ANTONIO GONZÁLEZ, *Gran Maestre.*
Doy fé:—NEWTON C. COMFORT, *Gran Secretario.*

Piezas de Arquitectura

La Disciplina

Por el Hmno. Coronel José de los Reyes, Logia Mt. Lebanon No. 80

La Disciplina—he aquí una palabra que solamente se usa con alguna frecuencia dentro de los ejércitos regularmente establecidos y en las organizaciones que prestan aquel carácter para el gobierno y régimen interior de las mismas. Así se oyen aunque raramente las palabras "disciplina militar," "disciplina eclesiástica," etc. La palabra apenas es conocida y usada fuera de las esferas militares y muy contadas personas en la vida civil están familiarizadas con su significado y su importancia. No solamente en este pueblo, sino también en muchos otros no parece conocerse lo que la disciplina es y su valor y las ventajas que de ella se derivarían aplicándola, aunque de un modo y con métodos diferentes que los medios comúnmente empleados en los ejércitos armados, en la educación de la juventud y de las masas populares.

Recuerdo haber leído en alguna obra, que la disciplina es el alma de un ejército; es el hábito de ciega obediencia. En lo que a ejércitos se refiere la primera definición es sencillamente una verdad y equivale al decir corriente que el aire es la vida del hombre. Que la segunda definición es también una verdad, no nos quepa la menor duda; pues si hay alguién que siente titubearse en creer esta aserción, no hará más que pensar en las corporaciones religiosas y otras instituciones similares que han conservado y siguen conservando una existencia exhuberante al través de las edades, en diferentes partes del globo, bajo variadas y cambiantes circunstancias. Alguién preguntará el por qué de esto. La respuesta está pronta en nuestra mente y es: porque observan la disciplina.

Y es oportuno que observamos en este punto la circunstancia importante que, mientras pueblos e imperios sufren cambios en su existencia y fases políticas, y caen y suben gobiernos de la noche a la mañana, y se destruyen ejércitos aun en tiempos de paz, y se crean otros nuevos, esas instituciones religiosas, el roble ejército católico, vive su vida imperturbablemente, y aunque está formado de hombres al igual que los pueblos y los ejércitos, su prodigiosa existencia no parece dar indicaciones de senilidad, ni síntomas de posible decadencia.

Y otra vez preguntamos: ¿por qué las instituciones religiosas pueden tener una existencia más durable y recia, mejor que los mejores ejércitos mantenidos con el sudor y la sangre de los pueblos? Igual respuesta que la anterior contesta esta pregunta: porque están poseídos del espíritu de disciplina y sus miembros sin ser soldados, pero con un solo interés común, practican la verdadera disciplina y se ejercitan constantemente y con verdadero celo hasta poseer en grado más alto el hábito de ciega obediencia. Hasta esas instituciones compuestas por seres del bello sexo que se dedican, algunas a labores penosas en bien del prójimo, exponiendo a graves peligros las vidas de sus miembros, como las hermanas de la caridad que cuidan pacientes que padecen de enfermedades contagiosas; otras que voluntariamente han escogido la vida dentro de las paredes de un claustro, esas instituciones, repito, tienen vida lozana y permanente a diferencia de instituciones de otro carácter cuyos miembros no están imbuidos del espíritu de disciplina e ignoran los benéficos frutos que resultan de la práctica de sus ennoblecedores principios.

Disciplina es arte, ciencia, enseñanza, instrucción, educación, conducta, regla, doctrina, rigor, corrección. Y si la disciplina es de inmensa importancia y valor para la existencia de los ejércitos que los gobiernos por imprescindible necesidad tienen que crear aun a costa de grandes sacrificios para la seguridad de sus respectivos pueblos; si la disciplina puede constituir un factor esencial en la vida y estabilidad de organizaciones como las instituciones religiosas, no hay razón válida para no aceptar que la disciplina sería igualmente de valor sumo y debe de servir como base fundamental del sistema educacional de los ciudadanos que son los que forman las agrupaciones diversas de nuestra sociedad, familia, barrios, partidos y cuantas entidades así sociales como políticas que integran los pueblos y sus gobiernos. Y si es verdad que el recluta y el novicio pueden ser educados en los principios de la disciplina ¿por qué el paisano, el cuidadano común, no podrá ser igualmente, si no mejor, educado?

La disciplina, repito, es muy importante y necesaria para la vida, fuerza y estabilidad de los pueblos. Es de

gran valor para la vida del hombre como miembro de la sociedad y los mejores ciudadanos son aquellos que son mentalmente, espiritualmente y físicamente disciplinados. Ellos triunfan en la vida.

Cómo Es Un Verdadero Masón

Así como no todos los masones son miembros de una Logia, así también no todos los miembros de una Logia son verdaderos masones.

Un verdadero masón nunca habla de lo que el mundo le debe, de la felicidad que merece, de la oportunidad que se le debe conceder. Lo más que exige es el derecho de vivir y desempeñar su papel de hombre.

Un verdadero masón es digno de confianza. Su palabra es tan digna de crédito como su juramento sobre la Biblia, y, generalmente, hace un poco más de lo que promete. Es tan honrado en la obscuridad, en su propia alcoba, como en público.

Un verdadero masón no aspira a alguna cosa sin poner nada de su parte, ni desea tampoco ayuda, gratificaciones ni favores; sólo desea trabajar y jornales honrados. Trata a su prójimo como desearía que éste le tratase a él.

Un verdadero masón es leal a sus amigos y defiende su reputación como si fuese la suya propia. Un verdadero masón honra a la mujer, quienquiera que sea. No puede ofender a una mujer física ni moralmente.

Un verdadero masón no se mete en lo que no le importa. No juzga a los demás ni habla mal de ellos. Está siempre dispuesto a excusar a otros, nunca para sí. Es sufrido y caritativo con ellos; es riguroso consigo mismo.

El verdadero masón se alegra de vivir y no teme a la muerte. Es un hombre verdadero. Cualidad esta la más bella, la mejor, la más noble y la más alentadora que existe sobre la redondez de la tierra, a menos que sea el ser una verdadera mujer.—*Masonic Club Journal* (Traducido para The Cabletow.)

La Masonería en el Parlamento Rumano

Por el Dr. Julius Fischer, F. P. S.
Rumania

Hace varios años existían tres Grandes Logias que trabajaban en Rumania, país pequeño de una población de diez y siete millones de habitantes situado en la frontera occidental de Rusia.

Aunque Ossian Lang, delegado de la Gran Logia de Nueva York que visitó nuestro país en sus repetidos viajes a Europa no obtuvo éxito en unir bajo una sola jefatura las tres Grandes Logias, sin embargo, inspiradas por él, dos de las más fuertes se unieron, quedando solamente separada aquella Gran Logia que especialmente él favorecía.

La prensa masónica europea acogió con beneplácito y simpatía la unificación de la Gran Logia Nacional de Rumania y la Gran Logia de Transilvania, que se componía de Logias que formaban parte de la Gran Logia Simbólica de Hungría. Esta unificación se efectuó a poco de la partida de Ossian Lang, y fué un paso de lo más importante, desde luego que significa la unión o amalgama voluntaria de logias de una región que fué adherida al estado victorioso de la Rumania mediante el tratado de paz del Trianon.

Tal como se menciona arriba, por medio de la unificación de la parte más grande de la Masonería de Rumania debida a la sugestión de la Gran Logia de Nueva York, empezó una actividad fructífera en la Masonería de Rumania, que tiene muchos problemas por resolver.

La guerra y las epidemias que siguieron a aquélla, diezmaron la población, le causaron disturbios al estado y a la economía nacional, y desmoralizaron la mentalidad de la población, al mismo tiempo que dejaron a la juventud sin guía espiritual. Nuestro primero y más importante deber fué contrarrestar el fuerte sentimiento de nacionalismo, (desconocido en la América) porque este movimiento desorbitaba las mentes, causaba gran daño y echaba a perder la obra de reconstrucción de este joven estado. Hemos estado trabajando durante tres años intensamente sobre estos problemas de actualidad, y podemos informar con orgullo y con íntima satisfacción, a nuestros hermanos de allende el océano, respecto a nuestro buen éxito, desde luego que la asistencia social en favor de los sin trabajo ha sido preparada principalmente en el silencio de nuestras Logias.

La agitación antimasónica, a saber, la organizada por el general alemán Ludendorff, fué pronto importada a nuestro país, y trajo muchos resultados desagradables. La juventud de varias universidades, mal encaminada por un profesor universitario de nombre Cuza, se apoderó de los gritos de guerra importados con tendencia antimasónica, pronto se hizo de las listas de miembros de varias de las logias en donde se encontraban nombres de judios prominentes, y así combinaron la agitación antisemítica que ha perdurado por años, con la agitación contra la Masonería.

Apareció un periódico antimasónico sensacionalista, órgano de la prensa amarilla: *Buletinul Judeo-Masonic*, pero fué prontamente suprimido por el Gobierno debido a su carácter agresivo. Entonces lanzaron bombas contra el edificio de la Gran Logia en Bucarest, felizmente sin hacerle daño de consideración. Esto sucedió en 1930. El año pasado se encontraba en Bucarest el hermano Lafontaine, ganador del premio Nobel por la paz, y fué atacado por los estudiantes. En esta ocasión se anunciaron interpelaciones en el Parlamento, pero el Gobierno consiguió posponer el debate sobre la Masonería hasta el 8 de Febrero de este año.

Desde el comienzo del año, debido a la depresión económica general, el gobierno de Rumania tenía serias dificultades políticas internas. Un parlamentario, miembro de la Liga Nacional Antisemítica que es un partido político en Rumania, quería aprovechar estas circunstancias para ponerle al Gobierno mayores inconvenientes.

En un largo discurso este miembro del Parlamento presentó numerosos argumentos antimasónicos, tales como que disputámosnos la dominación del mundo, la tendencia a aniquilar al cristianismo como religión, al estado, etc. Y causó sorpresa a sus oyentes conocer la larga lista de los miembros conspicuos de la Masonería de Rumania, desde luego que en ella aparecían como masones altos dignatarios del Estado y gran número de la oficialidad del ejército.

El Secretario de Estado en el despacho de lo interior contestó las interpelaciones en seguida. No siendo él Masón, declaró en su discurso, que fué escuchado con gran atención, que el mencionado periódico debería ser suprimido porque atacaba a renombradas personalidades del exterior que venían como amigos, y que dió lugar al lamentable incidente a que nos hemos referido anteriormente. "El caballero que hace la interpelación no está bien informado acerca de la Masonería" dijo, "y cualquier diccionario o léxico puede darle información". Entonces el Secretario de Estado citó los nombres de Goethe, Mozart, Washington, Nelson y otros, que fueron todos masones. Habló acerca de la Masonería en Inglaterra, Suecia, y mencionó los nombres de estadistas rumanos que fueron fundadores y líderes del Estado, en cuya memoria existen monumentos levantados en el país, y quienes fueron masones. El Secretario de Estado leyó los principios de la Masonería contenidos en nuestra Constitución, los capítulos sobre la creencia en Dios, sobre el amor a la patria, el respeto a las leyes, y sobre los fines de la Masonería.

Terminó su discurso, que fué escuchado con gran atención por sus oyentes, con la observación que, "De acuerdo con lo que él sabía, solamente hombres rectos, de buena reputación, podían ser miembors de esta 'demoniaca' comunidad, y probablemente esa era la razón por la cual al interpelante no se le había pedido su ingreso."

Pero nunca es posible convencer a los adversarios políticos, y la lucha contra la Masonería continuará en nuestro país. Sin embargo, la Masonería ha ganado en este debate parlamentario. Aquellos que no sabían antes el hecho, leyeron en los diarios de publicidad que el Príncipe Bibescu, el aviador, altamente estimado en el exterior, Presidente del Aero-Club Internacional, es nuestro Gran Maestro; que muchos miembros del presente Gobierno y de los pasados gobiernos nacionales son celosos masones y que nuestros fines no son tan peligrosos para el Estado como pregonan nuestros adversarios.

No es de temerse, por tanto, que la Masonería de Rumania sea perseguida seriamente. Lo que no saben nuestros adversarios es que ser Masón en Rumania es asunto serio. Rumania era un reino de diez millones de habitantes, y obtuvo después de la guerra mundial, siete millones más de habitantes parcialmente de otra cultura. Existen naturalmente muchas dificultades que arreglar en la nueva estructura del Estado, y es en ello que la Masonería debe ayudar. Es allí donde surgirán problemas que son desconocidos para la Masonería europea occidental y americana, y nuestra fuerza es escasamente suficiente para resolver estos problemas. Las reuniones semanales de nuestras logias apenas son suficientes y el trabajo en ellas realmente no es recreación después de la lucha diaria por la vida, que también sobrellevamos. El trabajo en el tablero de dibujo se dirige hoy a la defensa contra aquellos que se agitan contra nosotros, y a elevar a la juventud del país y prepararla para su obra futura de conseguir una más alta concepción de la vida en conformidad con las enseñanzas que imparte la Masonería.

Nota de la Redacción. Agradecemos al Hmno. Cyrus Field Willard, Secretario Internacional de The Philalethes Society, el haber puesto a nuestra disposición esta traducción de un artículo escrito por un hermano rumano.

La Masonería Defiende la Escuela Norteamericana

El Papa Pío XI expidió con fecha 31 de Diciembre de 1929 su encíclica sobre educación que fué publicada en inglés en el *New York Times* en su edición del 19 de Enero de 1930.

En su reunión del 24 al 26 de Septiembre del año 1930, el Consejo Supremo del grado 33 de la Francmasonería filosófica para la Jurisdicción Sur de los Estados Unidos, adoptó las siguientes resoluciones y declaraciones en desacuerdo con los puntos de vista de la dicha encíclica del Papa Pío XI.

Dicho acuerdo dice como sigue:

"Considerando que ha sido publicada recientemente y hecho circular con gran profusión en los Estados Unidos de Norte América, una encíclica del Papa Pío XI en que como cabeza visible de la Iglesia Católica, ataca en forma violenta aunque solapada y disimuladamente los principios fundamentales sobre los que descansa el sistema de la Escuela Pública en los Estados Unidos.

Que aunque en una forma indirecta, pero perfectamente manifiesta, se ve en dicha encíclica el propósito manifiesto de herir, y si fuera posible destruir nuestros ideales de educación pública norteamericanos;

Que critica severamente toda escuela y sistema de educación que no sea dominado o supervigilado por la Iglesia Romana; y

Considerando que el Papa afirma en su encíclica que:

A.—El control exclusivo de la educación pública por el Estado, da origen a daños graves;

B.—Que la misión educadora de la Iglesia Romana se extiende sin limitación ninguna a todos los pueblos; sin que haya gobierno civil alguno que tenga poder para oponérsele o prevenirla;

C.—Que la misión educadora de la Iglesia es absolutamente independiente de todo gobierno o poder terreno;

D.—Que la Iglesia Romana tiene poder para juzgar si cualesquier sistema educativo sirve de ayuda o es peligroso para el pueblo;

E.—Que todo sistema de educación debe estar sujeto a las leyes divinas; y que la Iglesia de Roma es la guardadora única, exclusiva e infalible, su intérprete y maestro;

F.—Que es deber del Estado ayudar a la Iglesia (se entiende la Iglesia Católica) en el mantenimiento de sus escuelas religiosas con la ayuda de los dineros públicos; y que es deber de los católicos (deber de fe religiosa) pedir al Estado que cumpla con ese deber; y

Considerando, nosotros, como ciudadanos de los Estados Unidos a la vez que como Francmasones, que esas declaraciones de principios y pedido de derecho y autoridad son falsas y contrarias a nuestras instituciones de libertad e igualdad; opuestas a nuestros ideales de educación pública, de que son el ejemplo nuestras escuelas, y especialmente contrarias tanto a nuestros eternos principios, como a los ideales y enseñanzas de la Francmasonería como del gobierno libre;

"El Consejo Supremo de la Francmasonería del Rito Escocés Antiguo y Aceptado para la jurisdicción Sur de los Estados Unidos, resuelve:

"Que nosotros negamos ahora, como lo hemos negado siempre, el derecho de cualquier iglesia o poder eclesiástico, sea éste extranjero o doméstico, para controlar o supervigilar el sistema de la escuela pública de los Estados Unidos, o el sistema educacional de cualquier Estado o Nación en cualquier punto que se encuentre".

"Que nosotros creemos ahora, tal como lo hemos creído siempre, en los principios de libertad tanto política como religiosa, establecidos en los principios enunciados en la Declaración de la Independencia y estatuidos en la Constitución de la República al igual que en la de los diversos estados que la componen."

"Que nosotros respetamos ahora, tal como lo hemos respetado siempre, la lealtad de la Francmasonería a los ideales de la educación, instrucción e ilustración de las masas; porque sostenemos que esos ideales son los enemigos mortales del "fanatismo e intolerancia que persigue por ideas y que sostiene cruzadas contra todo lo que estima como contrario a la ley de Dios o a la verdad del dogma".

"Que nosotros reafirmamos nuestra fe absoluta en la justicia fundamental de nuestro sistema de escuela libre pública; que mantenemos que es la más característica institución del pueblo de nuestro país, una de las piedras angulares que mantienen el fin principal de nuestra democracia, y las más segura garantía de nuestros ideales de igualdad y libertad.

"Que proclamamos a todos los que lo puedan concernir que continuaremos, al igual que en el pasado, resguardando y defendiendo nuestra escuela pública, usando hasta el último de nuestras fuerzas y el último cuarto de nuestros recursos.

"Que nos oponemos y emplearemos todos los medios que nos da la ley para impedir que los fondos públicos, ya sea del Estado o de los gobiernos federales, sean usados para sostener o mantener directa o indirectamente las instituciones sectarias de educación.

"Que controvertimos y condenamos la falsa pretensión de los derechos indicados en la encíclica a que se hace referencia y presentamos el indigno propósito de su promulgación en la parte que mira al ataque y la destrucción de la confianza del pueblo en nuestro sistema de la escuela pública y el principio del control del estado sobre la educación

"Que condenamos a la parte de la Prensa americana que ha llamado la atención sobre esas pretensiones falsas y principios erróneos enunciados en dicha encíclica; poniendo de claro su maldad junto con una defensa vigorosa del sistema de nuestra escuela pública, a la vez que llamar en forma calurosa a todos los poderes y asociaciones, ya sean

religiosas, políticas y sociales, que si ellas son libres en este país para proclamar lo que ellas puedan elegir, el sistema de escuela pública debe ser preservado como una herencia y una institución querida de un pueblo libre e independiente.

"Que protestamos enérgicamente, estimándolo como acto inamistoso, contra el esfuerzo de cualesquier poder extranjero que quiera alterar o destruir la paz y armonía de nuestros ciudadanos, mientras gozan en nuestra nación de mayor libertad de creencia y acción, de derechos y privilegios que los acordados a dichos agresores en sus propios dominios.

"La vigilancia eterna es el precio de la libertad, pero las libertades de un pueblo una vez perdidas son muy difíciles de ganar otra vez, son verdades que deben ser mantenidas si el gobierno por el pueblo no se pierde sobre la tierra".

—*Revista Masónica de Chile.*

Porque la Masonería Perdura

La Masonería es tolerancia y amor, por eso nunca se ha ocupado de discutir ni contender con las religiones que la han difamado y perseguido. Ella ha perdonado siempre, y ha sufrido al ver desvíos y errores, porque ella es también caridad. Pero, si principalmente ha podido perdurar, ha sido porque en ella no hay nada falso; porque resiste a todo análisis, porque el escalpelo de la razón no le hace mella.

El perfeccionamiento del individuo ha sido siempre su aspiración suprema y por lo tanto podemos decir que la razón, es su razón de ser, y la necesidad de perfeccionarse, innata en el individuo, la fuerza que la ha sostenido e impulsado siempre.

Nada ni nadie, podrá, pues, destruirla, ya que siendo hija del espíritu humano, imágen de Dios, partícula de Dios, Dios mismo, obedece en su existencia a un imperativo categórico del alma tan fuerte como la misma causa creadora a que llamamos Naturaleza.—*De "El Simbolismo," México.*

Noticiero

La Asamblea de Maestros Masones en San Fernando, Pampanga

La Logia Pampanga No. 48, en Tenida Conjunta con las Logias Malolos No. 46, Leonard Wood No. 105, e Isagani No. 96, recibió la visita oficial del Muy Ilustre Gran Maestre y Miembros de la Gran Logia en la noche del 30 de Julio de 1932. Estuvieron representadas en esta Asamblea 21 Logias, además de las convocadas.

Después de las ceremonias de costumbre, el Muy Ilustre Gran Maestre, Antonio González, se levantó para explicar el motivo de la reunión en relación con los problemas y asuntos que afectan a la Institución en general, y a las Logias convocadas en particular. Fueron presentados para hablar por sus Logias respectivas: Hno. Cipriano Masiclat, por la Leonard Wood No. 105, Hno. Sixto Guiang, Venerable Maestro de la Logia Isagani No. 96, y el Ven. Hno. Escolástico Gatmaitan por la Malolos No. 46. Después de éstos, el Muy Ilustre Gran Maestre habló sobre cultura y educación masónicas. El Primer Vigilante de la Logia Pampanga No. 48, Hno. Apolinario S. de León, planteó la cuestión de la dualidad de *membership* y otras, que fueron explicadas por el Gran Maestre. Fueron presentados también para hacer uso de la palabra, el Gran Maestre Delegado, Hno. Stanton Youngberg, el Ilustre Hno. Wenceslao Trinidad y el Ven. Hno. Vicente Orosa, Inspector de la Logia Malolos No. 46. El Hno. Samuel Roy Hawthorne, Venerable de la Logia Manila No. 1, habló sobre la celebración del Vigésimo Aniversario de la fundación de la Gran Logia.

Después de la cena ofrecida por la Logia Pampanga a todos los visitadores, y siendo la hora de 10:30 de la noche, se dió por terminada la Asamblea.

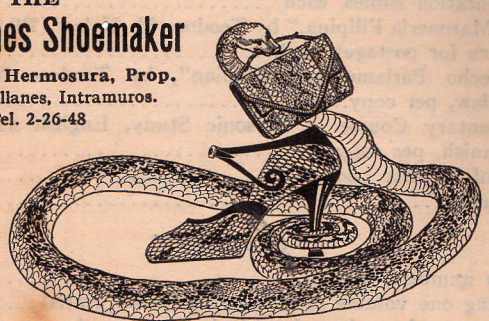
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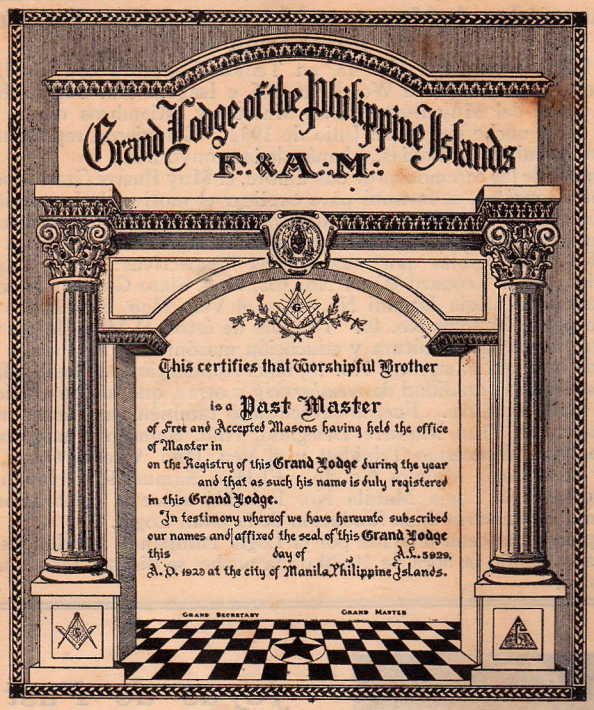
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Attention is invited to the fact that with regard to the sale of these documents and forms, paragraph 47 of our Grand Lodge Constitution provides that "In no case shall any of the foregoing documents be issued until the fees therefor shall have been paid to the Grand Secretary":

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