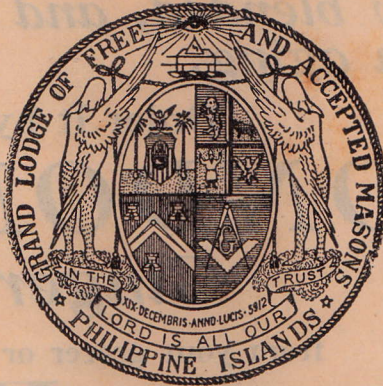


The Cable Tow

Vol. X

Manila, P. I., November 1, 1932

No. 6



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

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

THE WORD

Oh, a word is a gem, or a stone, or a song,
Or a flame, or a two-edged sword;
Or a rose in bloom, or a sweet perfume,
Or a drop of gall is a word.

You may choose your word like a connoisseur,
And polish it up with art,
But the word that sways, and stirs, and stays,
Is the word that comes from the heart.

You may work on your word a thousand weeks,
But it will not glow like one
That all unsought, leaps forth white hot,
When the fountains of feeling run.

You may hammer away on the anvil of thought
And fashion your word with care,
But unless you are stirred to the depths, that word
Shall die on the empty air.

For the word that comes from the brain alone,
Alone to the brain will speed;
But the word that sways, and stirs, and stays,
Oh, that is the word men heed.

—Ella Wheeler Wilcox.



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MANILA, P. I.

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

November 1, 1932

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Editorial Section

The Grand Lodge Anniversary

In his Message for the month of November, which our readers will find elsewhere in this issue, our M. W. Grand Master briefly relates how our Grand Lodge came into being twenty years ago and gives the opinions of a number of the Past Grand Masters as to what each considers the outstanding achievement of the Grand Lodge during the twenty years that have passed since that memorable event. Most of those distinguished Brethren lay special emphasis on the spiritual achievements of our Grand Lodge, on the harmony and good will that it has wrought among Masons, and on the influence that it has exercised on the population of these Islands. We consider that the Grand Lodge may be justly proud of the wonderful work that it has been doing; that it should and must strive to build up along the lines unerringly followed by it for two decades, and that any attempt to tear down what it has thus built should be guarded against.

The celebration of the Twentieth Anniversary of the Foundation of our Grand Lodge should be an occasion for the reaffirmation of the principles on which the so-called "Fusion" of 1917, which gave us the Greater Grand Lodge, was based and carried out. May the Grand Body that rules and governs us prosper and flourish and continue to work in harmony and unity.—L. F.

The Foundation of Grand Lodges

In connection with the celebration of the 20th anniversary of the foundation of the Grand Lodge of F. & A. M. of the Philippine Islands, the question has been asked of us how a Grand Lodge is organized. Mackey says on this point that "when it is desired to organize a Grand Lodge, three or more legally constituted Lodges, working in any State, territory, or other independent political division, where no Grand Lodge already exists, may meet in convention, adopt by-laws, elect officers, and organize a Grand Lodge. The Lodges within its jurisdiction then surrender their warrants of constitution to the Grand Lodges from which they respectively had received them, and accept others from the newly organized Grand Lodge, which thenceforward exercises all Masonic jurisdiction over the State in which it has been organized."

This is the law sanctioned by custom in the United States of America and in most countries of the world at the present time. It has not, however, existed at all times. We copy the following paragraphs from an exchange which clipped them without stating the source:

Originally every lodge was independent, and possessed power to create other lodges. Old Kilwinning Lodge of Scotland had a number of offshoots, and other lodges in Scotland created new bodies, prior to the formation of the Grand Lodge of Scotland. In the centuries preceding the formation of the Grand Lodge of London there were no Grand Lodges, in the modern sense, although there were Assemblies, at which representatives of the craft congregated, usually on St. John's Day in Summer, and held great festivals.

The Grand Lodge of London, frequently but erroneously called the Grand Lodge of England, was formed by four old London lodges, which met for their initial communication in 1716, and adjourned until the following year, when they elected a Grand Master in the person of Anthony Sayer. The Grand Lodge of Ireland was formed in 1729, not by a meeting of the lodges of the country, but by a general assembly of individual Masons. Three lodges formed, in 1741, the first Grand Lodge in Germany, but the Royal York Grand Lodge of Prussia, and the Grand Lodge of the Three Globes were originally "subordinate" lodges, which in course of time arrogated to themselves higher powers.

The Grand Lodge of Belgium sprang from the assumption of such powers by the Lodge Parfaite Union, working in the city of Mons. Its regularity of origin has never been questioned. There was no regular Masonry in Holland until 1731, when a lodge working under authority of the Grand Lodge of England existed for a brief time. In 1734 the Grand Lodge of England issued a charter to a lodge in The Hague, authorizing it to act as a Provincial Grand Lodge. Five years later it took the title of Mother Lodge, and became the chief governing body of that country. Switzerland's Masonry is derived from a Provincial Grand Lodge chartered long ago by the Grand Lodge of England.

Electioneering

We desire to call special attention to Article II, Section 2, of our Uniform Code of By-Laws, which reads as follows:

No member shall solicit for himself, or for any other member of any lodge, any elective or appointive office in a lodge; nor shall any electioneering, canvassing or soliciting of votes or support, for any member be allowed. Nominations of candidates for office shall not be made. A violation of this section shall be deemed unmasonic conduct, and shall subject the offender to such discipline as the Lodge may determine. This section shall be read in open lodge by the Master at the stated meetings of October, November and December of each year.

This wise provision of law is frequently forgotten or deliberately violated. It is each and every good Mason's business to see that it is strictly observed, because elec-

tioning is a pernicious practice that is productive of great harm and has ruined more than one good Lodge. Let us have none of it at this election, or denounce it openly if it exists, that being the only way to stop it. If it can not be stopped that way, charges of unmasonic conduct should be preferred. Our laws are there to be obeyed and not to be flouted and broken.—*L. F.*

Better Rather Than Bigger

A Master who at the end of his term of office leaves his Lodge bigger but not better has nothing to boast of. But one who leaves his Lodge better, though smaller, has reason to be proud of his record. The former may have sacrificed quality to quantity by taking in undesirable material, or he may have shut an eye to that most unpardonable of Masonic sins, soliciting. The latter may have purged the Lodge of dross or may have refused to recoup losses due to natural causes by taking in men not fully up to the standard. Judged from this point of view, the "good" record of one Master may upon close analysis prove to be a bad one, while a Master reporting losses may in reality have gains to his credit. Under present conditions, an increase in membership probably requires an explanation more than a decrease.—*L. F.*

Thanksgiving

A heart not utterly devoid of the sense of gratitude will on Thanksgiving Day always find something to be thankful for, however beset by care and tribulations it may be and however dark and gloomy the outlook for the future may seem to it. The last twelve months have been far from being a prosperous period; but must we not thank the Great Architect of the Universe for the great gift of peace? Have we not been free from great general disasters and calamities, such as destructive earthquakes, floods, and storms, and great epidemics? Each year, the President of the United States of America, in his Thanksgiving Proclamation, points out the blessings for which the nation may be thankful, a beautiful custom ushered in by the first President, our beloved Brother George Washington.

One hundred and forty-three years ago, President Washington issued the first Presidential Thanksgiving Proclamation, a document which breathes sincere gratitude and a deeply religious feeling. In order that our readers may appreciate the spirit of this proclamation, we reproduce it in full, as follows:

A PROCLAMATION

WHEREAS, It is the duty of all Nations to acknowledge the Providence of Almighty God, to obey His Will, to be grateful for His Benefits, and humbly to implore His Protection and Favour: And whereas both houses of Congress have, by their joint Committee, requested me "to recommend to the People of the UNITED STATES, a Day of PUBLIC THANKSGIVING and PRAYER, to be observed by acknowledging with grateful Hearts the many Signal Favours of Almighty God, especially by affording them an opportunity peaceably to establish a Form of Government for their Safety and Happiness."

NOW, THEREFORE, I do recommend and assign THURSDAY the Twenty-Sixth Day of November next, to be devoted by the People of these States, to the Service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be: That we may then all unite in rendering unto him our sincere and humble thanks for his kind Care and Protection of the People of this Country previous to their becoming a Nation;—for the signal and manifold Mercies, and the favourable Interpositions of His Providence in the Course & Conclusion of the late War;—for the great Degree of Tranquility, Union, and Plenty, which we have since enjoyed;—for the peaceable and rational Manner in which we have been enabled to establish Constitutions of Government for our Safety and Happiness, and particularly the national one now lately instituted;—for the civil and religious Liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge;—and in general, for all the great and various Favours which He hath been pleased to confer upon us.

AND ALSO, that we may then unite in most humbly offering our Prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our National and other Transgressions;—to enable us all, whether in public or private Stations, to perform our several and relative

Duties properly and punctually;—to render our national Government a Blessing to all the people, by constantly being a government of wise, just and Constitutional Laws, directly and faithfully obeyed;—to protect and guide all Sovereigns and nations, (especially such as have shown kindness unto us) and to bless them with good Government, Peace and Concord;—to promote the Knowledge and Practice of true Religion and Virtue, and the increase of Science among them and us;—and generally to grant unto all mankind such a Degree of temporal Prosperity as He alone knows to be best.

Given under my Hand at the City of New York, the third Day of October, in the Year of our Lord One Thousand Seven Hundred and Eighty-Nine.

G. WASHINGTON.

Let us, too, show our gratitude for the many blessings that we are so prone to take as a matter of course!—*L. F.*

Good Manners

Whatever the defects of the system of education in vogue before the American occupation of the Philippines may have been, there was one feature of it that we have always greatly admired: the prominence that was given to the teaching of courtesy and good manners. Who has not the highest respect for the "gentleman of the old school", still to be met throughout the Islands, a credit to the old type of education and an example to the younger generation. Is that example always emulated and do our present-day schools measure up to those of the past as far as the teaching of what the Spanish pedagogue calls "urbanity" is concerned? We shall leave the answer to our readers. But we must state that we have of late heard complaints from members residing in the provinces that the school youth has become unmannerly and rude, especially towards strangers in town and foreign residents. Is it because courtesy and hospitality, those great virtues of the population of the Philippines, are taught and prized less than in the past? We do not think so; but we believe that it behooves especially our members of the teaching profession, of whom we have such a large number in our ranks, to give this matter their serious attention.

Courtesy and good manners are of the greatest importance. It is manners more than clothes that are the outward stamp of the gentleman. Fine clothes can not long hide the ill-bred boor, nor rags the man of breeding. For that reason, our ancient Brethren, even the operative Masons, insisted particularly on courtesy, to the extent that we may consider it one of the traditional Masonic virtues. To encourage and foster courtesy, teaching it by precept and example, may, therefore, well be considered the duty of a Mason.—*L. F.*

Masonic Jewelry

Should we, or should we not, wear Masonic jewelry, such as lapel buttons, rings, tie pins, belt buckles, and cuff links with the emblems of Symbolic Masonry or any of its branches? Quite a few Masons wear them, while others decry the practice, saying that a Mason should not make a boastful show of his connection with the Craft and that he should carry Masonry in his heart and not on the lapel of his coat. There is much to be said on both sides of the question. We agree that a boastful ostentation of Masonry should be avoided. But we see no objection to the Mason wearing a small Masonic pin or other unostentatious token of his connection with the Fraternity. We have on our travels in many parts of the world formed the most delightful acquaintances through the medium of a tiny emblem of the Masonic Order. Thanks to it, we have also been able to be of service to Brother Masons. Travel far from home has been made easy to feminine members of our family by a pin showing their connection with a Mason. Should we forego all these advantages by not showing our membership by any outward token?—*L. F.*

**Editorial
Comment and Correspondence**

The Dearth of Petitions for the Degrees

The *Monthly Bulletin of Cosmos Lodge No. 8, F. & A. M.*, of Manila, contains much good material, and we take the liberty of copying from its October number the following article which has struck our fancy and which we approve and applaud:

Many of our Lodges, observing the Masonic law that petitioners for the degrees must come of their own free will and accord, without solicitation, have noted that during the present financial stringency very few petitions are being received. Some, however, seeming to feel that the activity and prosperity of a Lodge is only gauged by the number of degrees conferred, have laid themselves open to criticism by their campaign for candidates.

A large number of candidates, being rushed through the degrees, is not an index of strength, but it might be the cause of an early decadence. If nothing worse, it indicates that the investigating committees are lax in their duties, and that the resulting mediocre material, hastily and improperly prepared, may eventually become a source of trouble within the Fraternity.

Degree work is not the sole object of a lodge. In some European Lodges there is never any degree work, except when a vacancy occurs through the death of one of its members, and then the candidate is selected from a list of many who have had their application on file, possibly for years. When the membership of a Lodge is such that it is self-supporting without fees for the degrees, it is best to go slow about admitting new members.

It is also true that European Masons take their Masonry more seriously, for the reason that they are taught to make it part of their daily lives, and to translate its valuable lessons into terms of practical application to themselves and their fellowmen. Freemasonry is not ritualistic proficiency—it is service.

A Funny Bird is the Pelican

Hard times have befallen, or are in store for, some of our Brethren. We trust that those affected will rely upon their own efforts instead of setting up a wail of distress and looking to others for help. The following editorial which we copy from *The Masonic News of Peoria, Illinois*, carries a lesson that is quite eloquent and useful:

ALMOST HUMAN

"There's a story that comes out of California. It's about the pelicans of Santa Monica Bay and these pelicans remind us of a lot of us human beings. The experience teaches us that more and better sales effort is required of every last one of us.

For years these pelicans had been fed by fishermen from their surplus catch, until they got in the habit of eating without work.

This year high seas and changing currents off Santa Monica cut down the catch, and fishermen no longer had any fish to spare. They noticed that the pelicans languished and grew thin and it dawned on them that they had forgotten how to fish for themselves. So they went down the coast and found some unpampered pelicans who had never been ruined by easy living and free fish. They turned them loose among the starving birds, who sat about on the beach and complained of the hard times.

The way those imported pelicans went out after their own fish was an eye opener. Pretty soon the hungry natives quit watching and tried it themselves. They discovered there are plenty of fish in the sea for the bird with energy and enterprise. And they've quit talking about the hard times."

No doubt some individuals who had an easy living in the past and who suddenly find themselves reduced to the necessity of working strenuously, need an example, an instructor, like those pampered birds at Santa Monica, and to play that part is really Masonic and constructive work for any member of the Craft, and a duty where a Fellow Craftsman tries to play the rôle of the pampered pelican of the story.

Address Wanted

The Secretary of Dapitan Lodge No. 21 desires to know the present address or whereabouts of Bro. Agustin Lambiengco, formerly of 528 T. Pinpin, Manila. Communicate with Manuel A. Guieb, 614 Rizal Ave., Manila.

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Antonio González has appointed Wor. Bros. José P. Guido (12), Joseph P. Ramos (97), and Florentino B. Bautista (51) to act as Grand Lodge Committee for Visiting the Sick during the month of November, 1932.

The Jolo Storm Relief Fund

The Grand Secretary's Office is in receipt of a letter from the Secretary of Bud Daho Lodge No. 102, F. & A. M., of Jolo, Sulu, P. I., acknowledging receipt of the sum of P793.-22, received from various Lodges of this Grand Jurisdiction for the relief of Masons who suffered from the destructive storm that swept Jolo on April 29, 1932, and transmitted by the Grand Secretary's Office to Bud Daho Lodge. No disposition has yet been made of the fund mentioned; but indications are that those who suffered material losses during the April storm will donate their share for the construction of a temple for Bud Daho Lodge No. 102. In the meantime, the Lodge desires to thank each and all of the generous givers for coming to its relief in such a wholehearted manner.

Programme for the 20th Anniversary Celebration of Grand Lodge, on November 17, 1932 (Masonic Temple, Escolta.)

- I. Reception of the Most Worshipful Grand Master and Past Grand Masters.
- II. Opening Remarks by Wor. Bro. Samuel R. Hawthorne, Chairman, Executive Committee of the 20th Anniversary of the Grand Lodge.
- III. Master Masons' Chorus under the direction of Bro. Edwin M. Cooper.
- IV. *Perpetuum Mobile*..... Ries
Violin: Mr. Maximino Isla
Piano: Mr. Bernardino Custodio
- V. Address by Most Wor. Bro. Harry E. Stafford, P. G. M. '12.
- VI. *Every Year*..... J. de S. Hernandez.
(Words by Gen. Albert Pike, to be sung for the first time)
Soprano: Miss Primitiva Lorenzo
Piano accompaniment by the Author
- VII. Address by Most Wor. Bro. Teodoro M. Kalaw, P. G. M. '28.
- VIII. Two Songs sung by Mrs. Lucy McMorland, Miss Lorine Nash at the Piano.
- IX. *Cinderella*..... Nicanor Abelardo
(Prize Winner in Chicago, Ill., to be played for the first time in Manila.)
Philippine Constabulary Orchestra conducted by the Author.
- X. Address by Bro. Theodore Roosevelt, Governor-General of the Philippine Islands.
- XI. *Scherzo*..... Van Goens
'Cello: Mr. Martiniano Esguerra
Piano: Mr. Bernardino Custodio
- XII. *O Mio Fernando* (from "La Favorita")..G. Donizetti
Soprano: Prof. Isabel Padua
Piano: Prof. Juan de S. Hernandez.
- XIII. Address by the Most Worshipful Grand Master Antonio Gonzalez.
- XIV. Master Mason's Chorus under the direction of Bro. Edwin M. Cooper
- XV. *Marietta*..... J. de S. Hernandez.
Philippine Constabulary Orchestra

REFRESHMENTS

Stated Meetings of Manila Lodges

November 8 (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.
 November 9 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple.
 November 10 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.
 November 12 (Second Saturday).—Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.
 November 14 (Second Monday).—Southern Cross No. 6, Masonic Temple.
 November 16 (Third Wednesday).—Sinukuan No. 16, Plaridel Temple.
 November 17 (Third Thursday).—Solidaridad No. 23, Plaridel Temple.
 November 18 (Third Friday).—Modestia-Liwayway No. 81, Plaridel Temple.
 November 19 (Third Saturday).—Hagdang Bato No. 87, 527 Alvarado; High Twelve No. 82, Masonic Temple.
 November 26 (Fourth Saturday).—Biak-Na-Bato No. 7, Masonic Temple; Dapitan No. 21, Plaridel Temple.
 December 1 (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.
 December 2 (First Friday).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.
 December 3 (First Saturday).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.
 December 5 (First Monday).—Luz Oceánica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.
 December 6 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.
 December 7 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.
 December 8 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.
 December 10 (Second Saturday).—Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.
 December 12 (Second Monday).—Southern Cross No. 6, Masonic Temple.

Translation

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

My Message

X

*On the Twentieth Anniversary of
 the Organization of the Grand Lodge
 of the Philippine Islands.*

On November 17, 1912, the delegates of the Lodges Manila No. 342, Cavite No. 350, and Corregidor No. 386, all under the jurisdiction of the Grand Lodge of California, met for the purpose of considering and making the preliminary arrangements for the first convention of delegates to organize the Grand Lodge of Free and Accepted Masons of the Philippine Islands. M. W. Bro. George R. Harvey occupied the chair. It was resolved that the first convention for the organization of the Grand Lodge be held on December 11, 1912. On the date last mentioned, the delegates of the three Lodges again assembled and resolved to organize a Grand Lodge of Free and Accepted Masons of the Philippine Islands. The convention constituted itself a Committee of the Whole for the purpose of drafting a Constitution, and it was resolved to submit the same for approval on December 18, 1912. On the date mentioned, the Constitution was submitted and unanimously adopted, and it was thereupon resolved that a Lodge of Master Masons be opened for the purpose of organizing and opening, in Masonic form, the Grand Lodge of Free and Accepted Masons of the Philippine Islands. The first election of Grand Officers was then held, and M. W. Bro. H. Eugene Stafford was elected Grand Master.

Thus our Grand Lodge was organized and constituted, and it has since then been functioning as such uninterruptedly, carrying on its noble, disinterested labor in this corner of the world to its own glory and to the satisfaction of all concerned.

What has been its outstanding achievement during the twenty years of its existence? Let us hear what some of our Most Worshipful Grand Masters have to say on this point:

STAFFORD—

It is my belief that the outstanding accomplishments of the Grand Lodge of the Philippine Islands have been:

The bringing to those Filipino Masons who placed their lives and their liberty on the altar of their belief, a Masonry that was and is recognized by all the Grand Jurisdictions of the world, a Masonry that is *non political, non sectarian, and regular*.

Next to this is that it brought a mutual friendship, understanding, and confidence between Filipinos and Americans and at a time when it was of greatest need.

COMFORT—

The one outstanding achievement of our Grand Lodge is the UNITING of a divided group of men of many races and nationalities into a united body of Masons successfully and harmoniously practicing a pure brand of Freemasonry, free from religious and political discussions for a fifth of a century; assuring unity and progress for the future.

HARVEY—

Among the achievements of our Grand Lodge, I think perhaps the greatest has been that "men of many countries, sects and opinions" now living in the Philippines, "who might have remained at a perpetual distance", are working in peace and harmony under the banner of our Grand Lodge. From this unity of effort there is a better spirit of friendliness and mutual good will between Filipinos and foreigners, and we have come to have a better understanding of the meaning of the Fatherhood of God and the Brotherhood of Man.

PALMA—

The most outstanding achievement of the Grand Lodge of the Philippine Islands during the last twenty years is the preservation of harmony and solidarity among the rank and file of its membership, in spite of the threatening forces of disruption and disunion that assailed it from time to time, since the fusion of the two existing masonic bodies of distinct origin and tradition that took place in our land. With but few exceptions, those who accepted the fusion stood loyally by the Grand Lodge of the Philippine Islands and made their influence extant and vocal that brotherly love and harmony may prevail all through these years. The practice followed since the beginning of the fusion of electing alternately an American and a Filipino for the coveted post of Grand Master which aims at the preservation of harmony and union, has never been deviated from. The maintenance of those conditions in the life of our organization for the last twenty years speaks highly of our devotion and strict allegiance to the principles for which Masonic institutions stand everywhere and at all times.

ELSER—

You ask what in my opinion is the outstanding good accomplished by the Grand Lodge in its twenty years of existence. The accomplishments have been so manifold and many that it would be very hard to specify any particular one. However, I should say that the bringing together for one purpose the many different nationalities composing this Grand Lodge and creating a complete understanding between them all, together with the unification of the work throughout the entire Grand Jurisdiction, is in my opinion the outstanding feature. A further good, and by no means to be overlooked, is the founding of a Sovereign Grand Jurisdiction, the only one in the Far East, and which has secured the recognition of practically all the legitimate Grand Lodges of the world. I trust that we may continue without change along the same lines we have carried out during the twenty years of our existence.

ROSENSTOCK—

In my opinion, the greatest thing that our Most Worshipful Grand Lodge has done during its twenty years of existence has been the unification of all the Masonic lodges in the Philippine Islands.

When the Grand Lodge of the Philippine Islands was formed it had under its jurisdiction only three lodges with membership principally of Americans and Europeans. While this new Grand Lodge received recognition throughout the world and was a recognized sovereign body, it became, in my opinion, the real Grand Lodge of the Philippines, only after it accepted as member lodges under its fraternal protection the Filipino lodges working under various Masonic jurisdictions. This was not accomplished without effort and while there may have been, at the time, slight differences of opinion as to the method of procedure, there was at no time the slightest difference of opinion as to the real purpose that was to be accomplished.

The unification of Freemasonry in the Philippines by our Grand Lodge has made possible everything that has followed, and those who had the honor to take part in that work, now have the pleasure and satisfaction of knowing that the Grand Lodge of the Philippine Islands has made an enviable place for itself in the grand body of Grand Lodges throughout the world.

SCHMIDT—

The greatest visible achievement of Philippine Masonry during the two decades of existence of our Grand Lodge is the Masonic Hospital for Crippled Children, an enterprise that shines like a brilliant star in the night of human selfishness and indifference to the fate of the poor and lowly. As to purely Grand Lodge achievements, the leading one is our official organ, the *CABLETOW*, which for over nine years has diffusing light and knowledge and has been spreading the fame of Philippine Freemasonry throughout the world.

KALAW—

The best accomplishment of Freemasonry in general and of the Grand Lodge of the Philippine Islands in particular, is the formation of a sane liberal public opinion in this country based on tolerance, equality and justice. If we take into account the handicap of our unfortunate past, which we all know, the present mental training and wholesome attitude of our people, due principally to the spread of Masonic ideas, is really wonderful. Towards the crystallization of this result, the combined efforts of six thousand Masons and one hundred Masonic lodges scattered here and there in different regions of the Philippines, have made a very substantial contribution.

O'BRIEN—

Briefly stated, I feel that the greatest achievement of our Grand Lodge, during the twenty years of its existence, has been to take a body of nearly seven thousand men composed of different tongues, interests and dispositions, and, in diligence and harmony, unite them by an indissoluble chain or tie of brotherhood, and inspire them with a higher conception of truth by opening up new fields of discovery, and creating new thoughts and sentiments in sympathy with the enlightened ideals of Freemasonry.

CARMONA—

There are several outstanding achievements to the credit of the Grand Lodge of the Philippine Islands during its twenty years of life.

The most important, from the moral point of view, has been the work performed by the Grand Lodge in strengthening the bonds of union and fraternity between American and Filipino Masons, thus helping in the establishment and continuance of harmony and goodwill between both sides, so requisite to the preservation of friendly relations between them.

In the practical field, the Grand Lodge has succeeded in coordinating the Masonic activities in this country, to the end of attaining greater efficiency in our efforts toward the realization of the lofty and exalted ideas and tenets of the Fraternity. Relations have been established with foreign Masonic powers, apprising them of the masonic condition and activities in the Philippines. Our Grand Lodge has been instrumental in inducing local Masons to raise a substantial "Home Fund" destined to give shelter and protection to needy Masonic families, also to establish a Hospital for Crippled Children, which is a practical expression of Masonic love to humanity—a love which constitutes the cornerstone upon which rest all principles and doctrines of Freemasonry.

LARKIN—

In reply to your request for a few lines as to what I consider an outstanding achievement of our Grand Lodge during its twenty years of existence, I wish to state that in my opinion its greatest achievement has been the development of charity—charity for the unfortunate crippled children, for the widows and orphans, for our unfortunate fellowmen, and for the religious and political opinions of others regardless of creed or nationality.

During these twenty years, and especially since the amalgamation with the Grand Lodge of the Lodges then working under different jurisdictions, the Grand Lodge of the Philippine Islands has acquired a character and stamp all of its own. This character and stamp is but the natural result of its constant evolution and adaptation to the idiosyncrasy of the several elements of which it is composed.

Few jurisdictions, perhaps, have undergone such a process in their development and evolution, and very few have, for this reason, had to face the problems by which the Grand Lodge of the Philippine Islands has been confronted in this respect.

But all this has resulted in that UNITY and STABILITY that we all admire in our Grand Lodge, which has emerged from this test triumphant and stands now before the world justly proud of its achievements.

Whatever may have been its outstanding achievement, we take great pride in our Grand Lodge, because after two decades of existence it occupies in the concert of the Grand Lodges of the world a post of honor, with a personality distinctly its own. It behooves us to strive to maintain the Grand Lodge of the Philippine Islands at this high level, for our own glory and for that of our ancient and honorable Fraternity.

ANTONIO GONZALEZ, *Grand Master.*

Pieces of Architecture

Freemasonry—A Way of Living

By A. E. Tatton, *Cosmos Lodge No. 8, Manila, P. I.*

It has been well said that if we hope to impress fundamental Masonic truths upon candidates, we can not leave the observance of our laws to their voluntary determination. And, also, that if we succeed in so interesting but one Brother that he will read and study Masonry, dig and delve in Masonic lore, and teach and practise its principles in his every-day life, we have accomplished more for humanity than by pinning buttons and emblems on a hundred and making them Masons in name only.

It is expected that those who have an intelligent understanding of the history and purpose of Masonry will seek to educate others in the same intelligent way. For we must not forget that an uninstructed, uneducated Mason is not a benefit to the Craft and may be a detriment.

There are two views of Masonry. Some men consider Masonry as a club, a social organization of mutually selected men, whose sole object is the enjoyment of such fellowship, and to whom the ritual and secrecy of initiation ceremonies afford only passing interest and casual entertainment of the moment.

The other view of Masonry is that it is a school, a school of practical ethics, an organization for the cultivation of social morals, with a course of study as progressive as the needs of civilization, and as logically consistent as the events through which society passes from goal to goal in its journey toward world brotherhood.

Let us ponder on those words "world brotherhood." Two quotations have been selected as being very a propos:

(1) "Masonry has for its mission today, and it is a great mission, a responsibility which it can not avoid, the spreading of the doctrine of the Brotherhood of Man, that single foundation upon which all men throughout the world can agree."

(2) "We, as Master Masons, have high duties to perform. We are here tonight because of the compelling force of those magic words Human Brotherhood. While we meet in peace a war-worn world is torn by jealousies and animosities. The very air is vibrant with discord and the clash of human passions. What the world needs more than anything else is to learn the lesson of brotherly love, and in all the earth there is no organization so well equipped as ours to carry and teach the lesson. If civilization is to advance, if human life is to grow, if it is to bear proper fruit in individual or collective achievement, its roots must go down to bedrock in the soil of right convictions. The temple of life must be built upon a secure foundation."

As we learned during the ceremonies of the degrees, the symbolism of the ritual is that the candidate, as an individual, is building the temple of his character. Yet it has a broader application. The individual Mason, when he has attained that state of perfection when he can be properly termed a Perfect Ashlar, represents the prepared stone ready to be fitted into its place in that greater temple of brotherhood which Masonry is engaged in erecting.

Man's nature, as has often been said, is so constituted that his happiness consists in perpetual progress. The idea of building is but one way of expressing the sublime truth that man was created for eternal progress which was one of the earliest teachings of Freemasonry, and was illustrated in its most ancient rites.

The individual Mason, as has been said, is engaged in the building of his own character, and the knowledge which he gains through the degree work may be considered as the foundation of the building. The superstructure which he is to erect upon that foundation must be raised, how-

ever, by his own efforts. His labor, therefore, is not finished upon acquiring the right to be called a Master Mason. On the contrary, it has just begun.

For the erection of his spiritual building, the Mason is given various working tools. The gauge, the gavel, the plumb, level, and square are given him for work upon himself. The working tools of the Apprentice are to be used in subduing his animal nature and in turning himself into a moral man. This being accomplished, he is then ready to apply to his work the plumb, level, and square.

When the plumb has shown him that he is upright, a man of integrity; when the level has shown him that he has developed the recognition of equality and that he is faithful, a man of fidelity; and when the square proves by test that the showing of the plumb and the level are straight and true, and that they square with each other, then only does the Fellow Craft know himself to be fit for service.

And it is only when fit for service, after having passed the test of the square, that he is sure he has made that suitable proficiency which entitles him to use the trowel, the instrument for rendering service—the only tool for use upon others.

The square is one of the working tools of the Fellow Craft; but in the study of the square we find that it is nearly always linked with the compasses. (It is to be noted that our ritual uses the term "compass"; but it appears that "compasses" is the proper designation—meaning "dividers" as they are sometimes termed.)

The square is a right angle and belongs to geometry, or earth measurements. The compasses describe circles and deal with spherical trigonometry, the science of the spheres and heavens.

The square therefore is a symbol of what concerns the earth and the body; the compasses of what concerns the heavens and the soul. In other words, the square symbolizes material things and the compasses, spiritual things. These ideas are illustrated by the arrangement of these tools during the different degrees.

The Apprentice symbolizes man influenced by material things only. The points of the compasses are below the square. The Fellow Craft has gained partial control over his earthly and material nature. One point is above, the other is below. As the heavens are higher than the earth, so should the spiritual in man rise above the material and dominate his thoughts and actions. The Master Mason symbolizes the man who has rule, control, and empire over his appetites and passions. Both points are dominant. This idea is well expressed in the following quotation:

"As an Apprentice a man is symbolically in a crude, natural state, his divine life covered and ruled by his earthly nature. As a Fellow Craft he has made one step toward liberty and light, and the nobler elements in him are struggling to rise above and control his lower, lesser nature. In the sublime degree of Master Mason—far more sublime than we yet realize—by human love, by discipline of tragedy, and still more by divine help, the divine in him has subjugated the earthly, and he stands forth strong, free, and fearless, ready to raise stone upon stone until naught is wanting."

The symbolism of the three degrees as a whole can be said to allude to the life of man which is divided into three periods, Youth, Manhood, and Age. In other words, the Lodge is a symbol of the world and the ritual is the drama of the life of man.

First Degree. Creation—the candidate being brought to light and his experience as an Entered Apprentice representing his birth and that period of his life during which he is subject to control by others, and from which is derived the keyword of the First Degree, Obedience.

Second Degree. Establishment—the constructive period during which education, the social life, and the various contacts of his environment unite to form the character of

man. The keyword therefore of this degree is Knowledge.

Third Degree. Destruction and Reconstruction—the elimination of the vices and passions which retard our spiritual growth, and our rising to higher and better ideals. The keyword of this degree is Regeneration.

The object of the First Degree is to symbolize the struggles of a candidate groping in darkness for intellectual light. That of the Second Degree represents the same candidate laboring amid all the difficulties that encumber the young beginner in the attainment of learning and science. The Entered Apprentice is to emerge from darkness to light; the Fellow Craft is to come out of ignorance into knowledge. The Third Degree as a whole is a symbol of old age, of wisdom, of experience.

In the Second Degree, the duty was imposed upon us of rendering ourselves contributors to the happiness of mankind. We were taught by the aid of impressive symbols to discharge with propriety the duties that devolve upon us as men and Masons.

The moral lessons of the Third Degree are many; the virtue of loyalty is the most obvious and perhaps least important symbolically. Others are: That truth wins in the end; that evil does not flourish; that strength of heart is greater than strength of arm; that that which has fallen can be raised; that in his greatest extremity man has but One to whom to turn; that beyond brotherhood the soul stands always, and must always stand, alone before God, when no prayers save its own may avail; that he who would win true brotherhood must give proof of his fitness to be a brother. These and many more can be read from this degree.

Freemasonry being a progressive moral science, the Masonic life must of necessity be progressive, which means that a Mason strives toward perfection. No man can understand and appreciate Freemasonry, however, until he has pondered long and faithfully upon its teachings. Indeed, many fail to understand or get that broader vision which our obligations are intended to give. This is not the fault of Freemasonry, but is due to the fact that they failed to mix thought and action.

The real Freemason is the man in whose everyday life one sees an exemplification of true Freemasonry. Unless a man has the right kind of a heart you can not make him the right kind of a Freemason. Every day one meets the so-called Freemason. He is in evidence everywhere. Perhaps he has been Master, or even Grand Master but has ceased to attend Lodge meetings. He has no more interest in the Fraternity. He knows he has reached the highest rung in the ladder of his personal ambition. There is not enough Masonic spirit left in him even to subscribe to a Masonic paper. To all intents and purpose, so far as Freemasonry is concerned, he is dead. He professes, but he does not possess, and really never did possess, the real Masonic spirit.

Freemasonry looks for the man with a bigger soul, with a more universal spirit; it stops and stays with him only who sees man's mission in the betterment of the human race, who can take by the hand the fellow who is down and out, and put him on his feet again and send him on his way a better man.

There is no getting away from the fact that Freemasonry has been rightly termed the Masonic Life—it is truly a way of living, as Brother Charles H. Spilman in his oration as Grand Orator of Illinois a few years ago stated: "Its tenets compass every human need, its precepts will serve as guide in any human problem. It points first of all to reverence for the Supreme Being, who holds within the hollow of his hand the welfare of each one of us. * * * It teaches purity of morals, respect for womanhood, honesty and integrity in all our dealings with our fellow men. Charity, consideration, and brotherly love are its watchwords. What human situation can arise in which due observance

of Masonic teachings will not suffice? I believe we should give more and more thought to applying its code to our ordinary, everyday needs."

That this was the intent of our ancient Brethren when the idea of our great Fraternity was conceived in their minds, is very clearly brought out by M. W. Brother Louis Block of Iowa in an address on the Ritual. He said:

The Masonic forefathers claim to have come upon certain well defined and truly great fundamental principles, certain exalted ideals, and sound rules of conduct, which, put altogether, seemed to them to form a most satisfactory and all sufficing working philosophy of life. They were obsessed with a deep conviction that they had discovered a system of life and conduct that sang in entire harmony with the dictates of reason and experience—one that while it could successfully resist the acid tests submitted by the most sceptical, at the same time furnished man with a working theory of life that was most comforting, encouraging, uplifting, and inspiring withal.

They felt that they had found certain great tenets, the faithful and constant application of which could not help but bring untold and lasting good to the human race. * * *

To them these principles seemed so broad and so deep, so rock-rooted in age-old human experience, so fraught with a power to prosper and to bless, that they felt it of vital importance that they should be handed down from generation to generation in all their pristine purity. To them the thought that these principles might suffer change, that this precious philosophy might become adulterated and contaminated by innovations, was wholly abhorrent. * * *

Therefore, they embodied and enshrined those principles and that philosophy in a great ritual, strictly forbidding under severest penalties, any change, alteration, or innovation whereby this precious legacy might be subjected to any possible infection by contamination.

This is the priceless gift vouchsafed to us by our ritual—a working philosophy of life perfect for all time. Our forefathers found it sufficient for their day and generation—enabling them to live the lives of sons of God and prophets. The great names of the world's history are proof of that. Nor is there a Mason of our own times who has faithfully put that same ritual into practice, who does not admit its power to help him to live the only life that is really worth living.

Some inspired writer has given us the following as his creed, and there is no loftier or more fitting ideal for individual Masonic aspiration:

"To live as gently as I can;
To be no matter where, a man;
To take what comes of good or ill
And cling to faith and honor still,
To do my best and let that stand
The record of my brain and hand;
And then, should failure come to me
Still work and hope for victory.

"To have no secret place wherein
I stoop to shame or sin;
To be the same when I'm alone
As when my every deed is known;
To live undaunted, unafraid,
Of any step that I have made;
To be without pretense or sham
Exactly what men think I am."

Very few men are able without the aid of life insurance to leave adequate funds to take care of their dependents who survive them. Statistics show that nearly 90 per cent of all estates left in the United States is in the form of life insurance. This shows how life insurance actually performs in helping a man help himself.—*Exchange*.

The Stewards, Their Office and Duties

By Leo Fischer, P. M., Manila, P. I.

Some of our Brethren seem to be inclined to regard the office of Steward as of little importance, simply because the Stewards are next to the bottom on the list of Lodge officers. That this idea is entirely wrong, and that great care must be used in the selection of the Brethren who are to be Stewards of the Lodge, will not be difficult to prove.

When, upon their installation, the Stewards selected by the incoming Master are invested with their jewels and the white rods, emblems of their office, the installing officer explains their duties as follows:

"In olden times, your province was to superintend and provide for the Festivals of the Craft, to assist in the collection of dues and subscriptions, to keep an account of the expenses for refreshments, and to see that the tables were properly supplied and every Brother suitably provided for. In later times, however, the provision of actual refreshment in Lodges has generally ceased, and your functions will now be to prepare candidates for admission, and to perform those duties which Masonic custom has assigned to you on days of Procession."

The first officers from within the Lodge whom the initiate meets are, besides the Marshal, the Stewards. To the Stewards is entrusted the important duty of preparing the candidate for initiation. They may perform this duty in a slovenly, haphazard manner, perhaps even in a spirit of levity. This, besides causing an unfavorable impression upon the candidate, is liable to have more serious consequences. Some Stewards consider it clever to throw out hints to the candidate leading him to believe that he will meet with horseplay or bodily harm upon his admission to the Lodge. The outward preparation of the candidate by the Stewards may be perfect; but he enters the Lodge unprepared spiritually, with his mind in an unreceptive state, unfit to receive the sacrament of Masonic initiation. Nervous and apprehensive of physical injury, or considering the whole thing as a hoax, he is in no condition to receive and understand the solemn lessons and teachings of the degree. The most conscientious efforts of the Master, Wardens, and Deacons and the most perfect work on the part of these officers may thus be brought to naught by the blundering attitude of the Stewards.

For this reason the Stewards must not only be carefully selected; but they must also be properly instructed and trained. Brethren lacking tact and discretion must never be chosen to act as Stewards. The ideal Steward is courteous, dignified and serious. His attitude impresses the initiate with the solemnity of the occasion. He soothes the nervous man and puts the candidate who approaches the outer door with a grin on his face in the proper frame of mind, doing this in the most tactful manner. Stewards fail in their task unless they make the man under their care feel that he is in the hands of true and trusty friends.

At funerals, the Stewards, bearing white rods, follow the Tiler, who leads the procession with drawn sword.

Strange to say, in our Constitution, no specific mention is made of the office of Steward. Paragraph 132 reads as follows:

"A Lodge shall consist of a Master, a Senior Warden, a Junior Warden, a Treasurer, a Secretary, a Senior Deacon, a Junior Deacon, a Tyler, and such officers as its By-Laws may provide. . . ."

Our Uniform Code of By-Laws, however, makes specific mention in the list of officers of "two Stewards."

Reverting to the duties of the Stewards in the early days of Masonry, we shall quote an author who discusses those of the Grand Lodge of England:

"Their duties—Bro. John T. Lawrence says—are for the most part concerned with what is humorously called the Fourth Degree. And it may not be out of place here to refer to what in some places is called the banquet and in others the social board. Whatever it be called, it is a part of pure and ancient Freemasonry. There is a constitutional officer appointed to see that Brethren get reasonable refreshment, and, if necessary, that they get back to work in reasonable time; and Article 129 permits the appointment of an unlimited number of Stewards to regulate proceedings and minister to the comfort of members. Whilst

the Fourth Degree, then, is all part of Freemasonry, unfortunately its working is not governed by Constitutions, but is wholly traditional."

Regarding the number of Stewards at Masonic feasts, the following entry is to be found in the minutes of the Grand Lodge of England under date 24th June, 1724:

"That the Stewards do prepare a List (for the Grand Masters perusal) of twelve fitt persons to Serve as Stewards at the next Grand Feast, etc."

In an account of the St. John's Day celebration by the Irish Grand Lodge, published in *The Dublin Weekly Journal* of June 26, 1725, we read that in the procession there were "the twelve Stewards in three Coaches, each having a Mistical White Wand in his hand," and that when they arrived at the Inns, the twelve Stewards marched two and two, all uncovered.

We believe we have shown that the office of Steward, as we know it in our Grand Jurisdiction, is an important one and requires high qualities and careful and intelligent performance. In instructing the officers and supervising their work, the Master should, therefore, not forget the duties performed in the preparation room by the Stewards, especially if the regular incumbents are absent and untried and untried substitutes have to be used. And the Stewards should do their work conscientiously and well, mindful of the fact that first impressions are generally lasting.

The Introduction and Accommodation of Visiting Brethren

By EUGENIO DE LA CRUZ, P. M.

If one considers that within the Lodge, the members of the Craft should show more cordiality toward each other than anywhere else, one must realize that the duties of the Senior Deacon as regards the introduction and accommodation of visiting Brethren are of great significance. It is so much the more to be regretted that in the Lodges of our Grand Jurisdiction, the Senior Deacon is not exercising this particular function to the fullest extent. This may be due to the injection into our Lodges of too much democracy or to the idea that visiting Brethren need not be introduced and accommodated, because after having signed the Tyler's register and clothed themselves, they are free to enter the Lodge and mingle with the Brethren. The Senior Deacon is not called upon to accommodate visitors unless Masters and Past Masters are invited to a seat in the East. The result is that the visitors and the members of the Lodge visited do not become really acquainted. They may learn to know each other by sight; but few of the members of the Lodge visited know the name of the visitor and the Lodge he represents.

It is to be noted that in our Lodges, the Marshal has assumed the function of the Senior Deacon of which we speak. It is he who receives, introduces, and accommodates prominent visitors, such as officers and members of the Grand Lodge and others who are accorded special honors by the Lodge.

On my visits to various Lodges in Manila and the provinces I have not noticed any instance where the S. D. played his part in receiving and accommodating visiting Brethren other than in the way I have mentioned. Not infrequently, we hear a Brother who visited a Lodge say that he sat on the side lines and watched the work with interest; but that he sat all by himself and felt like the proverbial frog in the midst of the pond crying for water to drink. No doubt, it would seem paradoxical that one can be among the Brethren of the Craft and yet remain unknown, if not unnoticed. That Masonic hospitality to which every Brother is entitled is refused to the visitor who feels a stranger though in the midst of friends. He feels that the sacred bond which unites him with the rest of the Brethren is no longer real, but is a delusion, a farce.

To my humble opinion, this is one of the principal causes

of the falling off of Lodge attendance and the decrease in interlodge visits. In fact, it has been frankly stated by a prominent Brother who tried to diagnose the present failure of many Brethren to attend meetings, be it of their own Lodge or of sister Lodges, that the main cause of the trouble is this. We have to admit, therefore, that something should be done to remedy the situation.

Before attempting to prescribe the remedy, let us review briefly the practice of the Lodges that operated under the Spanish Grand Orient in the Philippines as regards the introduction and accommodation of visiting Brethren.

These Lodges used to send invitations to other Lodges whenever there was work to be done. Upon receipt of such an invitation, the Master would appoint a committee to represent his Lodge, and the Lodge from which the invitation came was informed of this. As favor begets favor, there was a continuous exchange of visits between neighboring Lodges, and naturally visiting Brethren were received in the most cordial manner possible.

After having clothed themselves and signed the Tyler's Register, the visitor remained outside until the Tyler had informed the Lodge that there were Brethren without, desiring admission. Then the Wor. Master directed the Senior Deacon to receive them. The visitors were thereupon conducted to the altar, and after giving the proper sign they were collectively and individually introduced by the S. D. to the Master, who extended a hearty welcome to the visiting Brethren, after which these were shown to their respective places in the Lodge.

Simple as this ceremony may seem, it did not fail to impress all the Brethren, visitors and hosts alike. The visitors were made to feel that they were among the Craft, under a hospitable roof, in an oasis where every weary traveller might find spiritual and moral refreshment. Each of them found in his visit inspiration and greater enthusiasm to carry on the noble and glorious work of self-perfection and community betterment and welfare, as all true Masons have done who have gone this way before. Moreover, a mutual interest was created between the Lodges and Brethren, resulting in a better understanding and greater comity and friendship between all, regardless of race and creed. No wonder that Entered Apprentices and Fellow Crafts vied with each other in visiting as many Lodge meetings as possible. This brought about a perfect understanding and *camaraderie* between the Lodges and Brethren and made of the Lodges fountains of good fellowship to which the Brethren frequently resorted to quench their thirst for fraternal intercourse.

Therefore, in order that the dormant enthusiasm may be awakened in our Lodges and that our Brethren may be more assiduous in visiting the communications of not only their own Lodges but of other Lodges as well, it would be wise to revive the practice of the past as regards the introduction and accommodation of visitors by the Senior Deacon.

How Past Masters Can Make Themselves Useful

By ERVIN C. ROSS, P. M., Manila, P. I.

Upon the occasion when I gave up the gavel of St. John's Lodge No. 9, surrendering it to the Brother who is now our Right Worshipful Deputy Grand Master, I was called upon to make a few remarks. Stirred as I was by the emotions of the moment, I expressed my sincere regret that my year was not about to begin, so that I could do more for the Lodge. My worthy successor suggested that he could remedy that by putting me to work, and I was assigned to deliver the lecture of the Third Degree at the next stated meeting. Thus I received my first lesson as a Past Master and learned that the omissions of a Master can occasionally be corrected by the commissions of a Past Master.

Don't let us forget that the emphasis should be placed on the first part of this honorary title. We are *Past Masters*. When the Brethren salute the new Master in due and ancient form, the Past Masters are not exempt; they swear obedience the same as the Brother last raised. Past Masters should bear this constantly in mind and should ever remember that they can give no better example to the Brethren of the Lodge than by showing their eagerness to carry out "the will and pleasure of the Worshipful Master in the East."

Brethren attend Lodge for various reasons but chiefly for the good they can get out of such attendance and to enjoy the companionship of their Brethren in Freemasonry: to meet upon the level and part upon the square, as it has been phrased. It is important that Past Masters assist in that leveling and remember that a friendly handshake and a cheery greeting will help to put members and visitors at their ease and make them feel at home. Some of our Lodges have a reputation for their good fellowship, and I venture to say that in those Lodges you will find the Past Masters especially enthusiastic in seeking out and greeting visitors and saying a few friendly words to this or that Brother.

By their exemplary conduct and the pride they take in their work, Past Masters can inspire the Brethren with the ambition to tread round after round of the ladder that leads to fame in our mystic circles. I for one am proud to wear my P. M. jewel upon occasions and when it is proper, to sit in the East upon the invitation of the Master. I do not mind it if a Brother who has not yet achieved that right envies me a bit—at least enough to form the ambition for himself that if found worthy, he too would like to earn such a jewel. If our conduct in the Lodge or a word of encouragement will inspire such thoughts in the Brethren it should be a privilege to use our influence to that end.

The Brethren, to be sure, expect a certain dignity in a Past Master and something exemplary in his conduct in and out of the Lodge. Haven't you all some time or other watched the Past Masters for a tip as to what was proper to be done—something like watching your hostess at a dinner: if she uses a spoon for the pudding, you know you are right if you do. If Past Masters smoke during the conferring of degrees, the Brethren are certain that they may. If their attitude is one of interest and attention, the whole Lodge is bound to be influenced. Perhaps the most important influence a P. M. can have is in respect to the ritualistic work.

The other evening I witnessed the conferring of a Third Degree. The Master, usually very exact, became confused and forgot some of the work, and a Brother sitting near me remarked: "He is evidently preparing to be a Past Master. He thinks he is privileged to forget since he is so near to being a Past Master." This comment, not at all complimentary, and, I think, unfair and not founded on fact, is however somewhat illuminating. Too often a Past Master is forced to say to a Brother who is seeking Light: "Well, you see it has been some time since I have done the work and I have forgotten how that goes." Such a reply is not going to encourage that Brother. If the Brethren are to become interested in the ritualistic work, there is no better inspiration than seeing Past Masters perform it with accuracy and dignity. This point must be emphasized about the ritual and the work—that it is much more interesting to those who know it thoroughly than to those who have only a vague idea of it. A man who is not sure of his facts, who begins telling a story somewhat like this: "When you were Master of the Lodge—or was it Senior Warden?—you told me, unless I am mistaken," and so forth, makes a poor impression. The Senior Deacon visiting another Lodge is quick to note mistakes and profits by the lesson to avoid them. If he sees something good, he tries to im-

prove his own work accordingly. Thus a Master surrounded by Past Masters who know the work will strive to come up to the standard, and so will the other officers and the Brethren.

After all, what constitutes a good Lodge? Is it the amount of money in the treasury? Is it the number or the sumptuousness of its banquets? Or the number of members on its rolls? None of these, though they may be admirable features in the life of the Lodge.

What of the attendance of its members and of their interest? Where there is little interest I am bound to believe the dues are hard to collect. Past Masters can be of inestimable influence in keeping interest alive by taking part in discussions, by skilfully and tactfully drawing out the opinions of the Brethren, getting them on their feet as active participants. And regular attendance on their part is a vital feature in showing that their interest has not cooled. I remember one occasion when a Master invited the Past Masters to seats in the East. After we were seated he whispered to me that he doubted whether one of the Brethren sitting with us had understood. I was able to identify the Brother in question for I knew what the Master evidently did not, that the mysterious stranger was a Past Master of that Lodge! Now I ask you, was that Brother's influence in that Lodge very great? Was he an asset to his Lodge? I say he was a positive liability.

I believe I have briefly and sketchily mentioned the most important and obvious ways in which a Past Master can be of benefit to the Brethren. Much more could be added. I do think that on the whole, there is little fault to be found with the Past Masters of our Grand Jurisdiction; but it would be interesting to know the exact facts and see statistics showing the percentage of Past Masters attending Lodge meetings, of work done by them during the year, etc.

Wide-Awake Masonry

By Alfredo P. Shapit, Magindanaw Lodge No. 40, F. & A. M. Cagayan

Once I met an E. A. Mason who did not seem to be very enthusiastic about going up a little further, seeing more light, and receiving "higher wages" in the Craft. In the course of our conversation, he explained to me that he did not believe proficiency in the merely mechanical phase of the work was sufficient to consider a workman ready to receive promotion, pass him to the middle chamber, and accord him the distinction that rightly belongs to the members of the so-called F. C. group.

I believe that Brother was right. The days are past when to be a Mason was synonymous with being a martyr, a hero, a patriot. Then the distinction of wearing the lambskin apron was coupled with all the sacrifices one can make. Then it was the goal of every Mason to be of service to the cause of his country. Then when Masons met, they met in secret. Then there was mystery, heroism, self-denial, real, true brotherhood. What have we now?

At public gatherings, I have noticed a beautiful practice among Masons. Where one sees one Mason, chances are that the majority of those near him are also Masons. I am deeply impressed by this custom, only I am not sure whether it is for the sake of the effect on the general public or whether it is because Brethren understand each other better and can whisper wise counsel to each other with complete confidence when groups by themselves.

But what does my Brother, the E. A., want to see? What does he expect to observe before he considers himself ready for the next step, before he will accept more wages?

Somewhere in our ritual there is a passage which begins with the words, "and with hearts and mind we join in . . .", and ends with the words, ". . . in each other's prosperity."

In a corner at one time with a Brother Mason, we talked of the Brother F. C. I told him that our Brother the F. C.

desired to be a Mason in more than the name. To my surprise he quoted the same passage that I had in my mind, and to my further surprise, he too felt that to many of the Brethren those words, the lofty sentiment they convey, and the lesson they teach seem to be mere words, simple oratory, instead of sacred ideals which must be heard, committed to memory, felt, and practised.

Yes, our Institution has a name that makes outsiders look up to it as something close to perfection. To those who are inside, however, it seems that something is lacking. Not that those who feel this way are there for selfish motives. I do not believe that, but am more inclined to believe that Masonry to be really strong must practise what it preaches.

There are Brethren, deserving Brethren, who are in dire need of encouragement. Is Masonry there to buoy them up and help them out of their difficulties? Those deserving Brethren are not absolute failures; all they need is a guiding hand to lead them out of the rut. But are we there to help them? Is the torch of Masonry burning?

Deviations

A Masonic Lodge, while fundamentally neither a social rendezvous, a relief board, a financial corporation nor a reformatory, may at times, by reason of untoward circumstances, have to function temporarily as one of them. But such deviation from the true path must be a short detour only, or the sense of direction may be lost and a period of wandering in the wilderness follow. The brethren cannot be reminded too often that the purpose of Masonry is spiritual education, directed in congenial surroundings, conducive to meditation; fireworks, the big drum and the trombone, while serviceable elsewhere, are not for us.—*Masonic Home Journal of South Africa.*

From Near and Far

First Annual Convention of Masons of Rizal Province

It was our good fortune to attend the First Annual Convention of Free and Accepted Masons of the Province of Rizal, held at the Y. M. C. A. Building at Fort Wm. McKinley, Rizal, on October 16, 1932. An Executive Committee headed by Wor. Bro. Castor P. Cruz, with sub-committees on Program (Wor. Bro. Honorio Musni, chairman), Finance (Wor. Bro. W. J. Walls, chairman), Banquet (Bro. David S. Santos, chairman), Credentials (Wor. Bro. José F. Fetalvero, chairman), and Decorations (Bro. Stanley G. Gaskyn, chairman) had been appointed by the four Rizal Lodges, viz. Silañangan No. 19, Noli-me-Tangere No. 42, Labong No. 59, and Muog No. 89, to arrange for and conduct this Convention, and they certainly did their work exceedingly well. The Grand Master's party arrived late, as they had returned from Batangas at 2:00 a. m. that morning, and the convention, instead of being opened at 9:00 a. m., started at 10:00 a. m., with services at the Post Protestant Chapel, conducted by Brother Chaplain Walter B. Zimmerman, in honor of the Masonic Brethren. The order of worship was as follows: Prelude by 57th Infantry orchestra; Processional Hymn; Call to Worship; First Lesson—The Epistle; Hymn; Responsive Lesson from the Old Testament; Solo "The Publican," sung by Mrs. McCoy; Second Lesson—The Gospel; Hymn; Sermon by Chaplain Zimmerman; Prayer followed by Doxology, Benediction and Dismissal Verse; Postlude. Chaplain Zimmerman's sermon on the "Search for Light" was a masterpiece, of high significance especially to Masons. The music by the orchestra and the singing by the choir were a great treat.

Shortly after 11 a. m., the Convention was opened in the upstairs hall of the Y.M.C.A. Building. Some two hundred

Brethren almost filled the spacious hall. The M.W. Grand Master and party were introduced and seated informally. The chairman of the Executive Committee, Wor. Bro. Castor P. Cruz, Master of Silañangan Lodge No. 19, bade the visitors welcome. After a few pertinent remarks on the aims and purposes of our Institution, he requested Bro. Zimmerman to open the convention with prayer. The next order being the election of a chairman and secretary of the Convention, Wor. Bro. Castor P. Cruz was elected to the former office and Wor. Bro. Pedro Lombos to the latter.

Most Wor. Bro. Antonio Gonzalez then delivered his message to the assembled Brethren in eloquent Spanish. He gave the Rizal Brethren credit for first suggesting to him the idea of regional assemblies, then he spoke of the necessity of making the general public drop the idea that Masonry is a sect or religion, and informing the world that our Fraternity is concerned with the moral and spiritual improvement of man as such, and not with his relations with the Deity or with matters of worship. He said that this can be accomplished by public acts, such as installations of officers. He spoke of the prevalence of Masonry in cultured countries and expressed his pride in Masonry as we practise it in the Philippines.

After Most Wor. Bro. Gonzalez' masterpiece, the audience listened to a good speech by Bro. Edward M. Almon, a major of the United States Army, who dwelt upon the introduction of Masonry in the Philippines and the connection between Masonry and the Army. He bade the Brethren welcome to Fort McKinley.

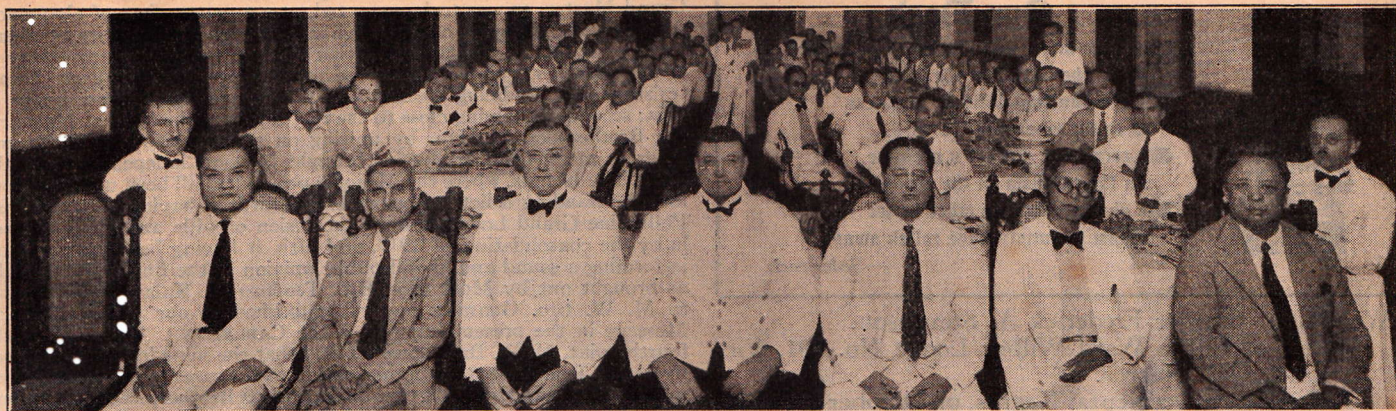
Most Wor. Bro. Joseph H. Schmidt, the next speaker, representing the National Sojourners, explained the aims and nature of that institution and described how in America, Masonry had moved westward with the "Frontier", the Craftsmen in the U. S. Army being among the principal torch-bearers of the Fraternity in this advance. He also mentioned the fact that Masonry in the armed forces of the United States is an aid to discipline instead of an obstacle or hindrance.

After M. W. Bro. Schmidt's interesting address, the Craft was called from Labor to Refreshment and repaired to the Gymnasium, where excellent refreshments were served by the Liberty Restaurant.

The afternoon program began with an instructive speech by Very Wor. Bro. Julian C. Balmaseda, Senior Grand Lecturer.

A Committee on Resolutions was then appointed consisting of Wor. Bros. D. San Agustín (42), Pedro C. Jabson (19), E. Monsod (89), and Angel Lázaro (59). While the Committee was busy considering the Resolutions that had been submitted, other business was transacted. Very Wor. Bro. E. M. Masterson, Junior Grand Lecturer, addressed the gathering on the 20th Anniversary of the Grand Lodge, and Wor. Bro. Leo Fischer on "Peace and Harmony." A resolution was also passed tendering votes of thanks to the military authorities and Majors Zimmerman and Almon for their kindness and cooperation.

The resolutions submitted by the Committee and adopted by the Convention contained recommendations to the Grand Lodge on the following subjects: the participation of the Grand Lodge in funeral of Masons, especially of members of the Grand Lodge; the addition to the duties of Masonic District Inspector of the giving of Masonic lectures; the remission of unpaid Home Fund quotas; the reduction of the fees for degrees and the payment thereof as the degrees are taken; the commencement of the construction of a Masonic Home; the reduction of the annual per capita tax to the Grand Lodge to two pesos; and the translation of the funeral, installation, and dedication rituals into the vernacular. Resolutions were also passed



Service Lodge Banquet, Plaridel Temple, Manila, Sept. 29, 1932 (See p. 124)

concerning the placing of a tablet commemorating the present Convention on the Rizal Monument at Pasig, the appointment of a committee for next year's convention, and votes of thanks for the Executive Committee, the Sub-Committees, and the Chairman of the Convention, for the good work done by them.

At 3:45 p. m. the Brethren who had attended the Convention returned to their respective places of abode, each conscious that the day's work had been true and square and for the best of Masonry in the Philippine Islands.

Philippine Relics in Southern California Library

The Masonic Library of Southern California, 706 West Pico Street, Los Angeles, California, has, as Bro. T. S. Southwick, the Librarian, informed us some time ago, a case of Manila relics of 40 years ago, described as the "seals, tools and gavel blocks of La Perla del Oriente Lodge, F. & A. M., organized by a commander of the Spanish Navy about 1890." The descriptive note continues that "at about the time the Spanish-American War broke out, the then Master, Duarte by name, was sentenced by the Governor-General, on suspicion of being a Freemason, to banishment to the island of Guam, of the Marianas Group. A short time after his arrival in Guam, the governor of the island sent for him and informed him that he had received instructions to search his house for evidence of Masonic membership, and that he intended sending officers the next day for that purpose. Duarte immediately hid these things in the safest place in the island, burying them in the dirt floor of the convent. Later, they were smuggled out of the island on a schooner, the master of which was a Mason. They remained in Oakland, California, for over two years. . . . These relics were presented to the writer (Howard R. Jackson, Blaney Lodge No. 271, Chicago) by Bro. W. W. Rowley, who has the distinction of being the first man to receive Masonic obligations on the island of Guam." Bro. Jackson presented the articles mentioned to Pentalpha Lodge No. 202, California, in 1921."

The Masonic relics in the possession of the Masonic Library of Southern California were no doubt the property of Lodge Luz de Oriente No. 204, chartered by the Gran Oriente Español on February 13, 1894, and founded, according to Teodoro M. Kalaw, P. G. M., by Abelardo Cuesta and Pedro Duarte. This Lodge was composed of Spaniards only. Lodge Perla del Oriente No. 1034, with which it has evidently been confounded, is a Lodge under the Grand Lodge of Scotland which still exists in Manila; it was founded in 1907. The old Lodge Luz de Oriente was revived after the American occupation by the Gran Oriente de España, the rival of the Gran Oriente Español; but again its life was a brief one and it no longer exists.

Souvenirs from Montana

In return for a Washington Bicentennial medal of our Grand Lodge, Most Wor. Bro. H. S. Hepner, P. G. M., Grand Historian and Chairman Committee on Correspondence of the Grand Lodge of Montana, has sent one of the medals struck by his Grand Lodge on occasion of the 25th anniversary of their Home, and a specimen of the badge used at the Grand Lodge Communications in Montana. Both these souvenirs are welcome additions to the Grand Lodge Museum.

Fourth Annual Convention of Laguna Masons

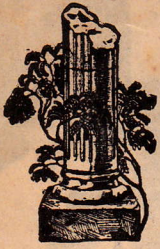
The Masons of Laguna Province held their Fourth Annual Convention in the hall of Makiling Lodge No. 72, at Calamba, on Saturday, October 22, 1932. Most Wor. Bro. Antonio Gonzalez and other officers and members of the Grand Lodge attended officially. There was work in the Third Degree, refreshments, speeches, and the discussion and adoption of resolutions. Over one hundred Masons were present and the convention was a great success. We hope to give a more complete account of this convention in our December number.

New Lodge in Shanghai

According to a letter recently received in this office, Lux Orientis Lodge of Shanghai, China, will soon begin to work under a dispensation received from the M. W. Grand Lodge of Vienna in October. The Master-elect of this Lodge is Bro. Dr. Frederick Reiss, assistant professor of dermatology at the National Central University, 21 Museum Road, Shanghai, China. As Grand Representative of the M. W. Grand Lodge of Vienna near the Grand Lodge of the Philippine Islands, and as assiduous reader of the splendid *Wiener Freimaurer-Zeitung*, the Editor of the CABLETOW is acquainted with the high character of the type of Masonry practised in the Viennese Lodges and hopes and trusts that Lux Orientis Lodge will be a credit to the Grand Lodge under which it will be holden.

Bro. Wm. Yinson Lee Misquoted

Owing to a misunderstanding, Bro. Wm. Yinson Lee, J. W. of Amity Lodge No. 106, was misquoted in the account of the banquet tendered to him by the Grand Lodge, as reported in our September issue. Bro. Lee did not say that he was an envoy of his Lodge, as he was traveling in his private capacity at the time. Being the first officer of his Lodge to visit Manila, Bro. Lee was accorded all the honors of a special envoy, hence the expression slipped quite naturally from the pen of the reporter. We are sorry, Brother Lee!



Our Dead

When the mists have rolled in splendor
From the beauty of the hills
And the sunlight falls in gladness
O'er the river and the rills,
We recall our Father's promise
In the rainbow on the spray
We shall know each other better
When the mists have rolled away.

—Selected.

Worshipful Brother Frederick A. Stevenson.
Master of Elisha Ward Wilbur Lodge No. 101, Victorias, Occ. Negros.
Died in Silay, Occidental Negros, on October 11, 1932.
Remains cremated after Knight Templar Services by Far East Commandery at Manila, on October 20, 1932.

Brother Ceferino Floresca.
Member of Baguio Lodge No. 67, Baguio.
Died at Manila on October 10, 1932.
Buried under the auspices of High-Twelve Lodge No. 82, on October 15, 1932.

Brother Otto Fredericks Pinzke.
Member of Tupas Lodge No. 62, Cebu.
Died at Cebu on October 17, 1932.
Remains shipped to Manila, for cremation, after services by his Lodge, on October 19, 1932.

Brother Carl G. Lothigius.
Member of Lincoln Lodge No. 34, Olongapo.
Died on board *U.S.A.T. Henderson*, en route from Manila to San Francisco, on October 20, 1932.
Buried at sea.

Brother August A. Jacobsen.
Member of Cosmos Lodge No. 8, Manila.
Died at Manila, October 22, 1932.
Buried under the auspices of his Lodge, on October 30, 1932.

"Like as a plank of driftwood
Afloat the watery main,
Another plank encountered—
Meets, touches, parts again.

"So tossed and drifting ever
Upon Life's unresting ways,
Men meet, and greet, and sever,
Parting eternally."

Lodge News

From Bagumbayan Lodge No. 4, Manila

At its Stated Meeting on Wednesday, October 12, 1932, which was held in the small hall on the 6th floor of the Masonic Temple, Bagumbayan Lodge had the honor to receive the official visitation of Most Wor. Bro. Antonio Gonzalez and officers and members of the Grand Lodge. After the visitors had been received with due honors, welcomed by Wor. Bro. Rufino Martinez, the Master, and seated, the business of the Lodge was transacted. The first speech of the evening was pronounced by Wor. Bro. Martinez, who then introduced other speakers. Most Wor. Bro. C. W. Rosenstock, P. G. M., the first S. W. of Bagumbayan Lodge, spoke of the organization of Bagumbayan Lodge and the important rôle it had played. Wor. Bro. Leo Fischer, P. M., the first Secretary of the Lodge, after saying that in his thirty years as a Mason, he had not met a more active Grand Master than M. W. Bro. Gonzalez, spoke of the Bagumbayan Spirit and of the Lodge always having kept free from electioneering, politics, and solicitation of candidates. Wor. Bro. José C. Velo, P. M., mentioned his travels in the provinces on which he always endeavored to help the Lodges in their work. Very Wor. Bro. J. C. Banaresada, Senior Grand Lecturer, and Very Wor. Bro. E. M. Masterson, had words of praise for Bagumbayan Lodge, and the Brother last named spoke of the recent China visitation. Wor. Bro. Francisco Santiago, P. M., in his usual happy vein, mentioned

some of the shortcomings of the Lodge. The address of the Most Wor. Grand Master, as was to be expected, was a masterpiece of eloquence. After praising the spirit of the Lodge and the high quality of its members, he referred to the coming celebration of the Twentieth Anniversary of the Foundation of the Grand Lodge and outlined its five salient characteristics, first, its being the first and only sovereign Grand Lodge in Asia; second, its coming close to the realization of the ideal of Masonry, the Brotherhood of Man, by uniting on equal terms men of several different races; third, its having brought Masonic independence to the Philippine Islands, where the Masonic people had all been under various foreign Grand Jurisdictions before 1912; fourth, it having become a real Philippine Grand Lodge through the fusion of wills and ideas ushered in by the consolidation of 1917, and fifth, it having been instrumental in forming a sound and liberal public opinion in the Philippine Islands, as brought out by Most Wor. Bro. Teodoro M. Kalaw in his answer to M. W. Bro. Gonzalez inquiry (published in our Grand Master's Message in the present number of the CABLETAW.) Speaking of the fourth point, M. W. Bro. Gonzalez said that the same had been stressed by M. W. Bro. Rosenstock in his answer to the same inquiry, and called up the Lodge as a tribute to that distinguished Brother, who was present, and whose part in the "fusion" of 1917 the speaker lauded in glowing terms. Brief addresses were also made by Wor. Bro. R. San Agustin (23) and Wor. Bro. E. Padua (51).

After Lodge had been closed, all present were the guests of Wor. Bro. Francisco Santiago, P. M. of Bagumbayan Lodge, at a splendid lunch served in the hall outside.

From Bagong Buhay Lodge No. 17, Cavite

Bagong Buhay Lodge No. 17 celebrated the twenty-fifth anniversary of its constitution on the evening of September 2, 1932. The occasion was rendered memorable by the official visit of the M. W. Grand Master, Bro. Antonio Gonzalez, accompanied by officers and members of the Grand Lodge. It was a public meeting and the spacious Lodge hall was crowded to full capacity. The fair sex was present in large numbers, curious, perhaps, to behold something of the mysteries of Masonry. Several of the speakers made reference to this large attendance by the women of the locality and took advantage of the opportunity by enlightening them about what Masonry is accused of being and is not. There was a fine musical program. Unfortunately, M. W. Bro. Teodoro M. Kalaw was unable to be present; but Wor. Bro. Leonardo Garduño made a good substitute for that far-famed orator. Most Wor. Bro. Rafael Palma made a short but eloquent speech, in the course of which he alluded to the fact that he was made a Mason in Bagong Buhay Lodge. A brilliant address by M. W. Bro. Antonio Gonzalez closed the speeches, and at 11 p. m. the grand ball opened with the *riglón de honor*. A fine buffet lunch was served. Fifty-four visitors, representing twenty-seven Lodges, signed the Tyler's Register.

From Dapitan Lodge No. 21, Manila, P. I.

Most Worshipful Grand Master Antonio Gonzalez, accompanied by officers and members of the Grand Lodge, made an official visit to Dapitan Lodge No. 21 on September 5th, 1932.

Lodge opened at the hour of 7:30 p. m., after which Most Wor. Grand Master Antonio Gonzalez, Officers and members of the Grand Lodge were received with due honors. The next part of the program was the conferring of the First Degree upon Deogracias P. Robles by the Officers of the Lodge. Bro. Escosa of High-Twelve Lodge presented the Apron; Wor. Bro. Malano, of the same Lodge, presented the Working Tools; Bro. Aza Cruz, of Dapitan Lodge, gave the lecture, and Wor. Bro. Guieb of Dapitan Lodge read the Charge.

This being also the anniversary of the Lodge, speeches were delivered by Bros. Jonson, Guzman, Torio, Elviña and Gozon and Most Wor. Bro. Ramón Mendoza, Assistant Grand Secretary, an honorary member of the Lodge, gave a short history of Dapitan Lodge No. 21 since its foundation. Most Wor. Bro. Antonio Gonzalez, Grand Master of Masons of the Philippine Islands, made a short address, which was most instructive to the Craft. Seventeen lodges were represented. Refreshments were served after closing the Lodge.

From Batangas Lodge No. 35, Batangas

It is the consensus of opinion among those present that the address made by the Most Worshipful Grand Master, Antonio Gonzalez, in Batangas Lodge No. 35, on the occasion of the official visitation of the Most Worshipful Grand Lodge of the Philippine Islands on Saturday evening, October 15th, 1932, was the best and most eloquent he has made since he assumed office as Grand Master. The large delegation gathered at Plaridel Temple and from there started at 2:30 p. m. for Batangas, arriving there after an automobile ride of two hours. The members of Batangas Lodge enthusiastically welcomed the visiting Brethren at their lodge building on the main street of the town.

There were three parts in the program of activities. The first was a pilgrimage to the monument of our distinguished brother Apolinario Mabini, where the Most Worshipful Grand Master, in the name of the Most Worshipful Grand Lodge, deposited a floral offering and delivered an eloquent tribute to Mabini, the Mason. This solemn ceremony was fittingly closed with the singing of the Philippine and American national anthems by a chorus of school children conducted by Mrs. Enriqueta Macatañgay. It should be recalled that this monument

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to Bro. Mabini is a mausoleum, because it contains his remains; that it is a national structure, because it was erected with funds contributed by the Filipino people as a whole, and that it is a masonic edifice as well, because its base was built with funds donated by the Masonic Fraternity, and because the idea of its erection was conceived and its realization made possible by a Mason, Most Worshipful Bro. Teodoro M. Kalaw, Past Grand Master of Masons in the Philippine Islands.

The brethren then repaired to Russel's Hotel, opposite the Masonic Temple, for the second section of the program, the banquet. The tempting dishes served included the famous Taal fish from the Pansipit River.

At 8:00 p. m. Batangas Lodge was ready for the official reception of the Most Worshipful Grand Lodge of the Philippine Islands, which was carried out in due and ancient form. An address of cordial welcome was made by the Master of Batangas Lodge, Wor. Bro. Marciano Evangelista. Bro. Eduardo L. Claudio, in behalf of the citizens of Batangas and of the members of Batangas Lodge, thanked the M. W. Grand Lodge for the offering of a wreath of beautiful flowers at the Mabini monument.

The next number on the program turned out to be a real surprise to everybody present. Batangas Lodge honored itself by electing Most Worshipful Bros. Antonio Gonzalez, Grand Master, and Teodoro M. Kalaw, Past Grand Master, as honorary members of the Lodge. Appropriate diplomas were presented by Worshipful Bro. Modesto Castillo, P.M. of Batangas Lodge, after announcing with regret that Most Worshipful Bro. Kalaw was obliged to be absent on account of illness. Wor. Bro. Antonio Barrion, P.M. of Batangas Lodge, then presented some of the problems which press themselves for solution. At the request of the Most Wor. Grand Master, all the visiting brethren introduced themselves one by one, mentioning their names, lodges, and offices. It was disclosed that some of those present, like Wor. Bros. José P. Guido, now of Nilad Lodge, and Lucas Luna, now of Tamaraw Lodge, had been initiated, passed and raised in Batangas Lodge No. 35. To them the gathering was a home-coming full of grateful and lasting recollections.

Among the members of the Most Wor. Grand Lodge who briefly spoke before the Lodge upon being introduced by the Grand Master were Bro. Patricio del Rosario, Junior Warden of Nilad No. 12, who made use of his beautiful and eloquent Tagalog; Wor. Bros. Rufino Martinez, Master of Bagumbayan No. 4, who dwelt on the subject of securing quality in the membership in our lodges; Lucas Luna, P.M. of Tamaraw No. 65, who enhanced the great significance of the visitation of the Most Wor. Grand Master, Officers and Members of the Grand Lodge; and Edward M. Masterson, Master of Service Lodge No. 95, who appealed to Batangas Lodge for support for the Twentieth Anniversary celebration of the Grand Lodge which will take place on November 17th this year. The Most Worshipful Grand Master, Antonio Gonzalez, who was given an enthusiastic ovation, then delivered the masterpiece to which we alluded at the beginning of this account. By 10:00 p. m. the program had been brought to a successful conclusion. The visiting brethren hurried back to Manila, after partaking of light refreshments, all considering themselves fortunate that they had participated in such a memorable Masonic event.

From Mabini Lodge No. 39, Aparri

From Mabini Lodge we receive an enthusiastic account of a Masonic picnic, the first of a series initiated by Bro. Marcelino Buenavides. The date of this event was October 9, 1932, and the place the town of Buguey, some 24 kilometers from Aparri. A committee of six headed by Bro. Candido Agdamag had charge of the affair and did good work. The excursionists started at the Aparri Temple at 9:00 a. m. and arrived at Buguey half an hour later. A fine luncheon was served at the hospitable home of Bro. Candido Agdamag. Speeches were made by Worshipful Bros. Valentin Aguinaldo, A. Y. Luarca, and Candido Sayor, and by Bros. Candido Valera, Manuel Hernandez, Conrado Ligot, and Candido Agdamag. The acting municipal president of the town also spoke. At about 3:00 p. m., the party repaired to the house of Mr. Ricardo Berbano, where a dance was organized, attended by quite a few pretty girls and matrons. At 5:30 p. m. refreshments were served at Bro. Agdamag's, and after that, the excursionists returned to Aparri,

greatly impressed with the hospitality of the Brethren and other residents of Buguey. The next picnic is to be held soon in the town of Abulug, and the committee on arrangements, headed by Bro. Marcelino Buenavides, promises a good time to all.

From Pintong-Bato Lodge No. 51, Bacoor

One of the most successful masonic events of the season was held at Bacoor, Cavite, on August 27, 1932, under the auspices of the Senior Grand Lecturer, Very Worshipful Brother Julian Cruz Balmaseda, and his own Lodge, Pintong-Bato No. 51, who were hosts to a big number of visitors from twenty-six sister Lodges. A total of ninety-nine Master Masons were present.

Upon the arrival of the M. W. Grand Master and his party, all present were invited to partake of the good cheer offered by V. W. Bro. Balmaseda. During the refection, Wor. Bro. Samuel Hawthorne, Master of Manila Lodge No. 1, and chairman of the executive committee for the celebration of the Twentieth Anniversary of the Founding of the Grand Lodge, addressed the gathering. He lauded the Grand Master, Most Wor. Bro. Antonio Gonzalez, and asked all to show their loyalty to him by attending the celebration, on November 17, 1932, of the Twentieth Anniversary of the Grand Lodge. After refreshment, the Lodge was opened in due form (at 8:00 p. m.), and the Most Worshipful Grand Master, accompanied by other officers and members of the Grand Lodge, was received with Grand Honors. A team of Grand Lodge Inspectors, composed of Wor. Bros. Eugenio de la Cruz (82), Mariano Gonzalez (12), José A. de Castro (4), Eugenio Padua (51), Higinio de Guia (51), Aurelio D. Rosario (88), Esteban Munarris (14), Gregorio Carriaga (82), Fidel T. Manalo (82), Miguel Bonifacio (29), and José F. Fetalvero (77), then conferred the Second Degree of Masonry upon Dr. Generoso R. Sarino, an E. A. of Pintong-Bato Lodge. The Junior Grand Lecturer, Very Wor. Bro. Edward M. Masterson, presented the Working Tools. Wor. Bro. Eugenio de la Cruz, Captain of the Team, delivered the Charge. The degree work was "perfect without its imperfections."

After a short recess, Very Wor. Bro. Balmaseda, who is a charter member of Pintong-Bato Lodge and was thrice its Worshipful Master, presided over the program of what he called "The Provincial Masons' Night." In his introductory remarks, Bro. Balmaseda gave a brief history of Pintong-Bato Lodge. He then presented the Grand Lodge Inspector for Pintong-Bato No. 51, Wor. Bro. Felix Cajulis (69), who spoke on the unemployment problem. The next speaker, Junior Grand Steward Delfin C. Medel (77), spoke on the subject of fraternal relationship between lodges and among Masons. He was followed by Wor. Bro. Higinio de Guia (51), Grand Lodge Inspector for Bataan No. 104, who dwelt on the important duties of Masons in the community in which they live and the application of the principles of Freemasonry in their daily lives.

Several other brethren spoke, among them Right Worshipful Brother Stanton Youngberg, Deputy Grand Master, Wor. Bro. Eugenio Padua, Wor. Bro. Judge Leonardo Garduño, Wor. Bro. Ramon Mendoza, Assistant Grand Secretary, Bro. Patricio E. del Rosario, and Very Rev. Bro. Aurelio D. Rosario, Grand Chaplain. Each of these speakers had some interesting remark or announcement to make.

Bro. Balmaseda then presented M. W. Bro. Antonio Gonzalez, who thrilled all present with a wealth of thoughts and ideas expressed in elegant Spanish, his subject being the significance of the Second Degree. Before closing, he asked Wor. Bro. José P. Guido (12) to present to Wor. Bro. Mariano Gonzalez (12) a Past Master's diploma to show his appreciation of that Brother's cooperation with the Grand Master in his official visitations of lodges in the provinces. This presentation, which came as a great surprise to Bro. Gonzalez, was made in a most delightful and interesting manner by Bro. Guido. Bro. Gonzalez' response of acceptance was no less interesting; in fact, these two past Masters of one of the strongest and most stable of the Lodges of this jurisdiction, furnished one of the best parts of the unwritten program. Lodge closed at about 11:30 p. m., when refreshments were again served. The gathering broke up about midnight.

Note by the Editor.—We were not handed this account until October 24th, hence the delay in the publication. To shorten this delay one month, we disregarded the dead line we have established for publication—the 20th of the month.

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From Magat Lodge No. 68, Bayombong, N. V.

On Sunday, September 25th, last, the members of Magat Lodge No. 68 and other Masons sojourning in the Valley of Bayombong made visit to their Brother Masons at Dupax and Aritao, for which purpose two trucks had kindly been furnished by Bros. Tito and Zuraek. Upon arriving at Bambang, at 9:10 a. m., the party, which numbered over fifty Masons, was met by the Brethren from the southern municipalities who had gathered there and had the Bambang-San José orchestra with them. A reception was held at the home of Bro. and Mrs. Sandiego, and during the rest of the morning there was an impromptu program of Igorot and Moro dances, songs, speeches, etc. Luncheon was served at 12:40 p. m. In the afternoon, at Bro. E. Tolentino's house, there was another entertainment, with speeches by Bros. A. Sandiego, E. Tolentino, Guillermo E. Bongolan, Leon Moscoso, E. Benitez, S. Silvestre, and L. Cabarroguis, and vocal and instrumental music. Miss Juanita Santos recited "The Builder". At 4:30 p. m. *merienda* was served, and at 5:00 p. m. the excursionists returned to their respective towns.

From Dagohoy Lodge No. 84, Tagbilaran

Dagohoy Lodge No. 84 held a Lodge of Sorrow in memory of the late Brother Ciriaco Ramirez on Saturday night, September 10, 1932. Bro. Emilio Buenaventura occupied the East, Bro. German G. Yap the West, and Bro. Vicente O. Largo the South. Bro. Ramirez' widow and orphans were present, besides other near relatives and friends of the deceased. A harmonium and violin furnished the music. Orations were delivered by Bro. Macario Sañiel, in Visayan, and Wor. Bro. Alfonso Lecaros, in English.

At the October Stated Meeting, Bro. Juan G. Pagsolangan was raised to the Degree of M. M.

From Service Lodge No. 95, Manila

The communications held by Service Lodge No. 95, of Manila, at the Paridel Masonic Temple, on August 29th, September 26th, and October 3rd, of the current year, each had features entitling them to be specially recorded; indeed, the one of September 29th marks one of the most successful Masonic social events of the year. We publish hereunder accounts of these events as furnished to us by Brother C. A. Caron, the new Secretary of Service Lodge, who is showing a marked determination to serve his Master and Lodge with fervency and zeal:

At the Special Meeting of August 29, 1932, the Wor. Master, Wardens and Brethren of Service Lodge No. 95, presented a Silver Trowel to Bro. William Yinson Lee, Junior Warden of Amity Lodge No. 106, Shanghai, China. This honor was conferred upon Bro. Lee as the first representative from our Sister Lodge at Shanghai, for the many courtesies to Service Lodge and our members. The presentation was made by Bro. Heilmann.

Another occasion of note was the special meeting on September 26, 1932, when the Third Degree of Masonry was conferred on Bro. Eugene Spencer Espey, Jr., by Special Teams. In the first section, Wor. Bro. Masterson retained his seat in the East. Wor. Bro. Mariano Gonzalez in the West and Bro. Jose F. Fetalvero in the South. Bro. U. S. Nero, Senior Deacon, Bro. Allyn S. Norton, Junior Deacon and Bros. Adamson and Parker, Stewards. The Working Tools were presented by Wor. Bro. A. H. Scott, of the S. S. *President Cleveland*. In the second section, the team was composed of Brethren from the S. S. *President Cleveland* who performed the work in a very efficient manner, as follows:—K. S., Wor. Bro. A. H. Scott,—H. K. of T., Bro. J. W. Dickenson. The men of Tyre were portrayed by Bro. Chapin, Bro. Wilson and Bro. Sauer. The fellowcrafts by Bro. Taylor, Bro. Snell and Bro. Flint. The Lecture and Congratulation were delivered by Wor. Bro. E. M. Masterson, and the Charge by Bro. Seavy. The visiting Brethren from the S. S. *President Cleveland* were conducted to the Altar by the Marshal and an address of welcome was made by our Wor. Master. Several of the Brethren spoke briefly of their appreciation of the welcome extended by Service Lodge No. 95. The attendance on this special occasion was gratifying. There were present, 27 members and 67 visitors. After the lodge was closed, elaborate refreshments was served in the social hall.

A reception was given by Service Lodge No. 95, F. and A. M., on September 29, 1932, to their Worshipful Master Edward M. Masterson, Junior Grand Lecturer of the Grand Lodge; the Most Worshipful Grand Master Antonio Gonzalez and party returning from visitation to Shanghai, China, and other visiting Brethren.

The party entered the dining room to the strains of music of a six piece orchestra which played throughout the banquet. Upon conclusion of the dinner Brother Krogstad, toastmaster, introduced Right Wor. Bro. Stanton Youngberg, Deputy Grand Master, who gave a welcome address to the Most Worshipful Grand Master and party returning from China.

Very Wor. Bro. Julian Palmaseda, Senior Grand Lecturer, was then introduced and spoke very highly of the Masonic activities of Very Worshipful Bro. Masterson during the past ten years, especially of his loyalty to our present Most Worshipful Grand Master, and of Bro. Masterson's many sacrifices to be able to be present with the Grand Master in all of his visitations during this year.

Bro. Balmaseda's remarks were greatly applauded by all present. The next speaker introduced was the Worshipful Master of Service Lodge No. 95 Very Worshipful Bro. Edward M. Masterson, Junior

Grand Lecturer, who thanked the officers and members of Service Lodge No. 95 for tendering him the banquet and expressed his thanks to the officers and members of Service Lodge. He then thanked the Most Worshipful Grand Master for the honor he had given to the Lodge in being present at and allowing them to be the first lodge to greet him and his party upon returning from China, and thanked the visiting Brethren for their attendance which greatly helped to make it all a huge success.

Most Worshipful Grand Master Antonio Gonzalez then spoke on his visitation to Amity Lodge No. 106, Shanghai, China. This talk was delivered in Spanish, in an excellent manner, and was applauded by all the Brethren present, and the elucidation of elocution was such that those present who could only understand a little Spanish were able to follow his talk and understand.

The next orator, Wor. Bro. Sam Hawthorne of Manila No. 1, spoke very highly of Service Lodge No. 95. He then described the human side of the trip to China, relating many comic anecdotes of individuals of the Grand Master's party. Judging from the expressions on the faces of those concerned, everything must have been true and the Brethren present indicated their appreciation of this talk by laughter and applause.

After these remarks he presented Worshipful Bro. E. Padua with a set of dining-room chairs donated by the party who visited Amity Lodge No. 106 in China in appreciation of the service rendered them in handling radiograms from their loved ones here in Manila and from their lodges. Worshipful Bro. Padua expressed his appreciation of the gift.

Very Rev. Bro. Aurelio D. Rosario, Grand Chaplain, then gave a short talk in response to Wor. Bro. Hawthorne, after which, on behalf of the Grand Master, he presented Worshipful Bro. B. M. Epino with a diploma from the Grand Lodge of Michigan, appointing him as their representative in the Grand Lodge of the Philippine Islands.

Worshipful Bro. Epino thanked Most Wor. Grand Master Antonio Gonzalez for this favor and assured him of his continued cooperation. He then thanked Service Lodge No. 95 for the invitation to this reception.

There were present 125 during the dinner, and 10 coming later brought the total attendance at this gathering up to 135.

At the Stated Meeting of October 3, 1932, the Wor. Master, Wardens and Brethren of Service Lodge No. 95, presented a Silver Trowel to Bro. William P. Kennedy, who departed for duty in the States on the U. S. Army Transport *Meigs*, on October 6th, last. This presentation, made by the Wor. Master, was in appreciation of Bro. Kennedy's work and interest in the Lodge.

Personals

Manila No. 1.—Wor. Bro. Samuel R. Hawthorne, in the Lodge Bulletin for October, gives an interesting account of his visit to Shanghai as member of the Grand Master's party. He returned on September 26th, happy to be home again, after a most interesting voyage and visit.

Bro. Ernest A. Heise was passed to the degree of F. C. on September 27th.

Bro. Burton W. Guysi has left for a vacation in the United States; he expects to return early next year.

Bro. Ernest Wm. MacReady has gone back to his home land, England, to stay.

Bro. Marion M. Karolchuck, who has returned from the United States with a wife, is now located at Baguio.

The following-named Brethren have written and sent dues and greetings from the United States: Henry R. Chadwick, Bert Prebble, George S. Folkard, David J. Richards, William S. Hatch, Bernard S. Riley, Albert G. Hewitt, Charles B. Spruitt, and Arthur B. Zern.

Cavite No. 2.—Additional addresses in the Canal Zone are those of Bro. S. E. McCarty, Fleet Air Base, Coco Solo, and E. E. Gould, U. S. Naval Radio Station, Cape Mala Roff.

In San Diego there are Bro. J. L. Ward, Ph. Mate 2 cl., Naval Hospital, and L. R. Ware, U. S. S. *Langley*, c/o P. M.

Letters have also been received from Bros. R. E. Shoff, 729 Chestnut St., Columbia, Penn.; W. F. Ceenshaw, U. S. S. *Chester*, c/o P. M., New York City; B. A. Knisely, C. Ph. M., U. S. Naval Hospital, Charleston, S. C.; E. C. Frost, 419 Penn St., Vallejo, Calif.; A. Riggan, 2117 N. Highland Ave., Hollywood, Calif.; and L. C. Bashaw, U. S. S. *Nevada*, Div. A, San Pedro, Calif.

New Philippine addresses are G. E. Williams, Box 16, Cavite, and H. C. Miller, c/o U. S. S. *Houston*, c/o P. M., Manila.

Corregidor No. 3.—Bro. and Mrs. Ernest John Frei announce the birth of a daughter, Joan Harriet, on August 22nd, at Tacloban, Leyte.

Wor. Bro. John M. Sampson writes from Calcutta, India; he expects to be in Manila about the middle of next year.

Bro. Solomon Libby sends greetings from 343 Roi Albert, Shanghai.

Miss Betty Rose Massell, daughter of Wor. Bro. Charles A. Massell, was married to Mr. Stephen J. Lukas at the Cathedral of St. John and St. Mary, Manila, on October 1st, last. After the wedding, which was very pretty, a reception was held in the Scottish Rite Hall of the Masonic Temple. The happy young couple is now back from a short honeymoon in Baguio.

Bro. Ott. Fredericks Pinzke, who received his degrees in Corregidor Lodge a good many years ago and who was with the Alkan Heacock

firm in Cebu, died in that city on October 17th. Services were held by Tipas Lodge No. 62 on October 19th, prior to the shipment of the remains to Manila where they are to be cremated.

Bagumbayan No. 4.—Major Rafael L. Garcia, P.S., and family arrived in Manila on October 15th on the U. S. Army transport *Republic*, after several years absence in the United States where Brother Garcia has been attending various courses of instruction, such as the Tank and Quartermaster Schools.

Wor. Bro. José A. de Castro's father is seriously ill.

Bro. Eugene Gilmore, former Vice-Governor of the Philippines, writes from the State University of Iowa at Iowa City and sends greetings to all.

Southern Cross No. 6.—Most Wor. Bro. Frederic H. Stevens has written from Milwaukee, Wis., where he attended the Annual Convention of the United-Spanish War Veterans. He will be back in Manila very soon.

Bro. A. P. Drakeford returned to Manila from Europe on the S. S. *Fulda* on October 20th.

Bro. J. W. Humphrey, now a resident of San Francisco, Calif., was granted a demit at the September Stated Meeting of the Lodge.

Bro. Elmer Riddle's wife and son have left recently for a visit to the United States.

Bro. Whipple S. Hall has left for the United States.

Cosmos No. 8.—Bro. Clinton F. Carlson has returned from the United States after a pleasant vacation and is back at his post in Iloilo.

Bro. Karl Mueller, of Canlubang, gave an inspirational talk on charity at the September Stated Meeting of the Lodge.

Bro. Paul A. Schwab, on his way from Baguio to Masbate, attended the September Stated Meeting of the Lodge, and Bro. Dr. Juan S. Fernando motored down from Malolos to attend it.

Rt. Wor. Bro. Manuel Camus had the misfortune of losing his brother, Mr. Carlos Camus, who died on September 24th.

Bro. Dr. Carl Hasselmann left on September 22nd to attend the leprosy conference in Shanghai, from October 5th to 7th. He is to read four papers on medical subjects, and will also address the medical society in Hongkong during his short stay there.

Bro. John R. Kuykendall and children returned to Manila on September 21st, after spending a delightful vacation in the United States and Europe.

Bro. Frederick A. Kunkel writes from the States that his health is much improved and he is out of the hospital.

Bro. Joseph Urbanski writes from 726 Pottawatomie Street, Leavenworth, Kansas.

Bros. Alfred F. Kelly and Sam Olson prefer cool Baguio to the lowlands; the latter came down from the hills for a visit to Manila in Sep-

tember but cut his stay short, because of the heat.

Bro. Gilbert S. Perez has been spending much time lately in Mindoro, in connection with vocational training in the provincial schools.

St. John's No. 9.—Bro. Buchwaldt-Elser was raised to the Third Degree on September 2nd, last; Mr. Leon Baynes Jepson was initiated on September 16th, and Mr. Reinhold Seeger, Jr., was initiated on September 23rd.

Bro. Norman Costello writes from Bradford, Pa., and Bro. John W. Lewis from Bridgeford, Conn.

Wor. Bro. William F. Gallin now has a grandson, born to his daughter Mrs. Phil Whitmarsh, in September.

Bro. Benjamin H. Blaisdell and family returned to Manila from a vacation in the United States by the S. S. *President Coolidge*, on September 22nd.

Mrs. J. F. Boomer and one of her grandsons, the son of Bro. Innis, were both on the sick list in September.

Wor. Bro. C. S. Salmon made a visit to Negros in September and October.

Bro. H. C. Heald came down from Baguio on September 28th and had his appendix removed at St. Paul's Hospital.

Bro. Sidney S. Taylor returned during September from a vacation spent in the United States. He left for Cebu on October 1st, to resume his duties there.

Bro. Archie L. Ryan's address is 2726 Central Street, Evanston, Illinois. Visitors to Manila during September were Bro. Brooke D. Cadwallader, of Sipaco, and Bro. Cyrus Padgett, of Cebu.

Sinukuan No. 16.—Wor. Bro. Leoncio L. Espino's daughter was seriously ill in September.

Bro. Gregorio Velasco's daughter Helen, 13 years of age, died on September 12th, last, and was buried in the Cementerio del Norte on the 18th of the same month.

Batong Buhay No. 27.—Very Wor. Bro. Eduardo del Rosario Tan Kiang, who left for Shanghai on September 10th as member of the Grand Master's party, has not returned with the party and is not expected back in Manila until November.

Bro. Francisco Z. Reyes has arrived from the Visayan Islands, to visit his family in Pagsanhan.

Wor. Bro. Eugenio Dizon has been promoted from sergeant inspector of detectives to captain.

Bros. Sia Chong Beng and Ang Chay were raised to the degree of M. M. on October 5th.

Pampanga No. 48.—Bro. Isidoro Makabali, Secretary of the Lodge, who was operated on for appendicitis at the Pampanga Provincial Hospital on September 19th, is recovering rapidly from the operation.

Mount Mainam No. 49.—Bro. A. P. Javier sends greetings from the

Binding The Cabletow

Progressive Lodges and progressive Masons throughout the Islands are having their numbers of the CABLETOW bound. The management of the CABLETOW has a contract of many years' standing with the printing company under which the latter binds twelve numbers of any volume of the CABLETOW in neat fabricoid binding for the sum of three pesos the volume. The CABLETOW management will give the benefit of this rate to any person desiring to have his numbers bound and will in this case donate the index. Missing copies will be supplied at 20 centavos each. If the bound volume is to be sent by mail, remit 64 centavos additional to cover postage and registration fee. Money must be sent in advance; make remittance payable to THE CABLETOW, P. O. Box 990, Manila, P. I.

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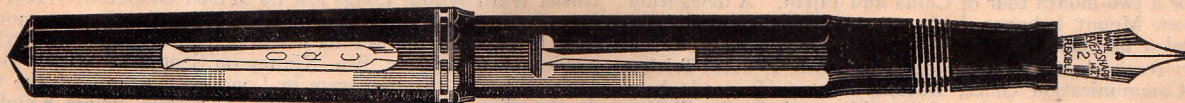


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United States.

Bro. Baltazar Yuvienco has been transferred from the U. S. S. *Saratoga* to the Cavite Naval Station, as chief bandmaster.

Bro. Pedro Poblete has been reappointed as municipal treasurer at Mendez, Cavite, after having been out of work for a year or so.

Bro. Pio Valenzuela, municipal treasurer, has been transferred from Indang to Naic.

Makawiwili No. 55.—Bro. Ildefonso D. Jimenes was in Manila on official business in September.

Bro. Rufo Arcenas has been appointed interpreter of the Court of First Instance of Capiz, to replace Bro. Vicente Salas Reyes, who has resigned.

Wor. Bro. Ceferino Sevilla is convalescing from an operation performed on him at the provincial hospital of Capiz.

Isla de Luzon No. 57.—Wor. Bro. Ramon Mendoza, Assistant Grand Secretary, was with the Most Wor. Grand Master on his trip to Shanghai, China, and reports a most interesting and pleasant visit.

Wor. Bro. José P. Paterño writes from Paris, France, that he will be back home before the end of the year.

Bro. John A. Nill has left for Baguio where he will engage in the shoe business.

Bros. Honorio Fajardo and Ricardo S. Santos are partners in a moving picture theatre at San Juan del Monte.

Labong No. 59.—Bro. Macario Sevilla sends greetings from Gattaran, Cagayan, where he is stationed as Bureau of Lands surveyor.

Bro. Cándido Perez' mother is convalescing rapidly.

Bro. Jacinto Abad wrote from Dagupan and sent dues for the current year.

Baguio No. 67.—Wor. Bro. Ciriaco Z. Cuenco, for many years manager of the Pines Hotel in Baguio, is now owner and manager of the Plaza Hotel in Manila.

Bro. Phelps Whitmarsh has a brand-new grandson, born recently in Manila to his son Phil and his wife, the only daughter of Wor. Bro. "Bill" Gallin, of St. John's Lodge No. 9.

Bro. Ceferino Floresca, at one time secretary of this Lodge, died on October 10th, last, in Manila, and was buried on October 10th, with High Twelve Lodge No. 82 conducting the Masonic services.

Muog No. 69.—Arthur L. Work, of the Service Company of the 31st U. S. Infantry, was initiated on September 17th, last.

Makiling No. 72.—Bro. C. R. Jacinto, who is at the Calamba Sugar Estate Hospital with pneumonia, has been declared out of danger by the attending physicians.

Bro. Antonio P. Racelis gave a tea party to a number of Brethren from Canlubang who made a special trip to his home in Magdalena, Laguna.

Bros. Lorenzo Garcia and José V. Garcia were passed to the Fellow-Craft degree on October 15th.

Kasilawan No. 77.—Bro. Dionisio Gonzales gives his address as U. S. S. *Preble*, No. 345, c/o Postmaster, San Diego, Calif.

Bro. Manuel M. Espinosa was initiated on September 10th and passed on October 4th.

Wor. Bro. José F. Fetalvero returned from Shanghai, which place he visited with M. W. Grand Master Gonzalez, on September 26th, after a most interesting voyage and visit.

Bro. Quintin San Miguel returned from a business trip to the Southern Islands in August.

Bro. Ricardo H. Guzman sent dues and greetings from Bongabon, N. E.

Bro. Honorio M. Saycon's father-in-law died on September 21st.

Taga-Ilog No. 79.—Wor. Bro. Julian Gimenez' wife has presented him with a daughter and our Brother reports all well.

Bro. Segundo Ochoa is seriously ill at his residence at 113 A. Mabini, Caloocan; he is suffering from ulcers in the stomach.

Bro. Clemente Bernabé is planning a big party at his residence at No. 1849 Suloc on November 23rd, when he will complete fifty years of life.

Mount Lebanon No. 81.—Bro. Isidor Oppenheim sailed for the States on October 5th on the U. S. Army Transport *Meigs*.

Bro. Col. Jose de los Reyes, with his son, Dr. Augusto de los Reyes, sailed for an extended and well earned vacation on the *President Wilson* October 8th, for a two-month tour of China and Japan. A delegation of brethren from Mount Lebanon Lodge were present to wish him *Bon Voyage* and a pleasant vacation.

The Secretary received an interesting letter from Bro. Williard Triska, U. S. Naval Communication Office, Boston, Mass. He sends best wishes and hopes his next tour of duty brings him again to the Philippines.

Bro. Jack Kovitz, U. S. Naval Hospital, Honolulu, T. H., sends best wishes and fraternal greetings to the brethren.

The latest composition of our Organist, Bro. Juan de S. Hernandez, is a song entitled "Every Year", to be sung at the Twentieth Anniversary of the Grand Lodge which will be held on the 17th of this month. "Every Year" is a famous poem written by Gen. Albert Pike, the "Genius of Masonry".

Bro. Bernahr Kornman is vacationing in Baguio.

Dagohoy No. 84.—Mr. Marcelino Aseniero was initiated at a special meeting of the Lodge held on September 24th, with Bro. Vicente G. Largo occupying the East. Bro. Regan delivered a short talk on secrecy.

Benjamin Franklin No. 94.—A letter with dues enclosed was received from Brother Owen M. Adams, located at San Carlo, Occidental Negros.

He sends fraternal greetings and states that he expects to visit Manila shortly.

Brother E. R. Rogers, located at Fort Lewis, Washington, sends fraternal greetings and the best of wishes.

Dues enclosed in a letter were received from Brother Regan who at present is located at 46 School St., Roxbury, Mass.

Brother R. T. Fitzsimmons returned to Manila on the *President Coolidge* after a trip around the world. He is looking exceptionally well and says he had a wonderful time.

James Albert Parsons and Joseph Carmack were initiated at the September Stated Meeting and passed at a special meeting held on September 28th.

Service No. 95.—A very interesting letter was received from Wor. Bro. Bill Beishir, P.M., at Fort Oglethorpe, Ga., which also stated that the widow of our late Wor. Bro. Gordon, P.M., gave birth to a baby boy on July 2, 1932.

Bro. Arnold G. Welshans sends greetings and dues from 11042 Hortense, North Hollywood, California.

Bros. Wm. D. Cartwright and J. B. Screen send greetings from Fort Hamilton, N. Y., and Fort Jay, N. Y., respectively.

Wor. Bro. E. M. Masterson returned to Manila on the S. S. *President Cleveland*, September 26th, from Shanghai, China, with the Grand Master's party which went to the city for an Official Visitation of Amity Lodge No. 106.

The youngest Master (Mason of Service Lodge is Bro. Eugene S. Espey, Jr., who was raised on September 26th.

The youngest Fellowcraft of this lodge is Bro. John Theodore Wislock, who was passed on October 17th.

Mount Huraw No. 98.—Brethren out of town on October 11th, the date of the Secretary's notes were: W. M. Bro. Santos, who was in Catarman with the court; J. W. Bro. Froilan, who had gone to Manila for a minor operation; Bro. Oreo, who, upon his return from a vacation of five months, had been ordered to the East Coast of Samar; Bro. Roeder, who was in Manila to secure funds for the improvement of the Majaba Coconut Plantation, of which he is the manager, and Bro. Lao Hoo, who was likewise in the insular capital on business.

Senior Warden Macasaet is back at his post as assistant provincial treasurer.

Bro. Rosales is doing good work in connection with the cholera prevention campaign in Catbalogan.

Bro. Salazar's position having been abolished, he is now out of the government service.

Bro. Pastrana was in Catbalogan for a short while in October, to join his young wife.

Bro. Japzon, of Oras, sent dues and greetings.

Secretary Fornillos was sick in bed with malaria for two weeks.

Bros. Corsino (Laoang) and Lim (Catarman) visited Catbalogan in October.

Bro. Abellera, recently transferred to Ormoc, was given a pansi-party by the Catbalogan Masons before he left town.

Keystone No. 100.—The wife of Bro. Porfirio Tijing presented her husband with a daughter on October 6th.

Bro. Pio T. Franco was passed to the degree of Fellow Craft on October 6th.

Bro. Juan M. Lucas has been transferred from Fort Frank to Fort Mills.

Wor. Bro. Pacifico C. Sevilla writes from Fort Monroe, Va., that since graduation last June he has been working with the Reserve Officers and Citizens Military Training Camp and now with the National Guard of the District of Columbia and State of Virginia. Further, that he has been receiving his CABLETOW regularly and enjoys reading it from cover to cover. Wor. Bro. and Mrs. Sevilla are sending their best wishes to the Brethren and their families.

Bro. Vicente Go Silk and wife are rejoicing over the birth of a son who arrived on October 15th at the Post Hospital at Fort Mills.

Bro. Aurelio Santos has returned from a vacation from Baguio.

Bro. Luis del Rosario has recovered from his recent illness.

Bro. Mariano Untalan is back at his desk from a vacation.

Elisha Ward Wilbur No. 101.—Having but recently lost a Past Master, Wor. Bro. William A. Kinney, who died on September 24th, Elisha Ward Wilbur Lodge lost its Master on October 11th, when Wor. Bro. Frederick A. Stevenson succumbed to double pneumonia, shortly after his return from Manila where he had been attending the Masonic services held for Wor. Bro. Kinney on September 29th. Bro. Stevenson's wife and children were in London, England, at the time of his death. The remains were shipped to Manila, where Knight Templar services were held over them by Far East Commandery on October 20th, and were afterwards cremated. The ashes will be sent to England.

Bud Daho No. 102.—W. Bro. Luciano Abia reports the arrival of a baby girl in his family.

Bro. Julius Schuck who had been away from the province for the last six months has recently returned to Sulu.

Bro. Emilio Samson (P.M.) of Mt. Apo, was in Sulu recently investigating the reported animal disease in the province. He returned to Zamboanga on the S. S. *Islas Filipinas*.

Bro. Emilio Escudero made a hurried trip from Jolo to Zamboanga on personal business.

Bro. Manuel Escudero, our J.W., who is on leave, intends to leave soon for Zamboanga and Manila to visit relatives and friends.

Sección Castellana

THE CABLETOW

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

La Gran Logia de M. L. y A. de las Islas Filipinas se fundó en 1912. Tiene 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 Maestro; Stanton Youngberg, Gran Maestro 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 Maestro**Mi Mensaje**

X

En el vigésimo aniversario de la organización de la Gran Logia de las Islas Filipinas.

El día 17 de Noviembre de 1912 se reunían los representantes de las Logias Manila No. 342, Cavite No. 350 y Corregidor No. 386, todos entonces bajo la jurisdicción de la Gran Logia de California, para discutir y acordar las bases preliminares para la primera convención de los delegados que habían de organizar la Gran Logia de Masones Libres y Aceptados de las Islas Filipinas. Dicha reunión fué presidida por el Ilustre Hermano George R. Harvey y se acordó que la primera convención para la organización de la Gran Logia se celebrara el 11 de Diciembre de 1912. En esta fecha volvieron a reunirse las tres logias mencionadas en magna convención y entonces acordaron organizar una Gran Logia de Masones Libres y Aceptados de las Islas Filipinas, convirtiéndose la convención en comité para preparar su constitución. Acordaron después someter para su aprobación esta constitución el día 18 de Diciembre de 1912. Y así fué en efecto. En esta fecha la constitución fué sometida y aprobada por unanimidad y acto seguido se acordó abrir una logia de Maestros Masones para la apertura en forma masónica de la Gran Logia de Masones Libres y Aceptados de las Islas Filipinas. Se celebraron entonces las primeras elecciones y el Ilustre Hermano H. Eugene Stafford quedó elegido Gran Maestro.

Desde entonces quedó formalmente organizada y constituida nuestra Gran Logia y desde entonces ha venido laborando como tal sin interrupción, cumpliendo con su noble y desinteresada misión en este rincón del mundo, con satisfacción y orgullo de todos.

¿Cuál ha sido su labor más conspicua durante sus veinte años de existencia? Leamos lo que algunos de nuestros Ilustres Grandes Maestros pasados dicen a este propósito:

STAFFORD—

Creo que la labor más conspicua de la Gran Logia de las Islas Filipinas ha sido:—

El haber dado a aquellos filipinos que pusieron sus vidas y sus libertades en el altar de sus convicciones una masonería reconocida por todas las grandes jurisdicciones del mundo, una masonería regular, no política y no sectaria.

Inmediato a esto es que ella trajo una mutua amistad, inteligencia y confianza entre filipinos y americanos en una época en que era de más necesidad.

COMFORT—

La labor más conspicua de nuestra Gran Logia es el haber unido a un grupo dividido de hombres de diferentes razas y nacionalidades en un cuerpo unido de masones que practican con éxito y concordia

pura masonería sin disensiones políticas ni religiosas, por todo un quinto de siglo, asegurando así unidad y progreso en lo futuro.

HARVEY—

Entre los grandes logros de nuestra Gran Logia el mayor es el haber conseguido que "hombres de diferentes países, sectas y opiniones" que viven en Filipinas trabajen en paz y armonía bajo la enseña de nuestra Gran Logia. Por esta unidad, se observa un mejor espíritu de amistad y de mutua buena inteligencia entre filipinos y extranjeros y hemos llegado a tener una mejor comprensión de lo que es la Paternidad de Dios y la Hermandad de los Hombres.

PALMA—

La labor más conspicua de la Gran Logia de las Islas Filipinas durante los últimos veinte años es el haber conservado la armonía y solidaridad en sus filas, a pesar de las fuerzas que amenazaban desunión y rompimiento de tiempo en tiempo desde la fusión de los dos cuerpos masónicos, de diferente origen y tradición, que ocurrió en nuestro suelo. Con muy pocas excepciones, aquellos que aceptaron la fusión, se mantuvieron leales a la Gran Logia de las Islas Filipinas y ejercieron toda su influencia para que la armonía y el amor fraternal prevalezcan durante estos años. La práctica seguida desde los principios de la fusión de elegir alternativamente un americano y un filipino para el anhelado puesto de Gran Maestro, cuyo fin es preservar la unión y armonía, nunca ha sido desviada. El mantenimiento de estas condiciones en la vida de nuestra organización durante los últimos veinte años, habla muy alto de nuestra devoción y estricta lealtad a los principios sostenidos por la institución masónica en todas partes y en todos los tiempos.

ELSER—

Vd. me pregunta cuál es, en mi opinión, la labor más conspicua de la Gran Logia durante sus veinte años de existencia. Sus logros han sido tantos y tan varios que sería muy difícil especificarlos uno a uno. Sin embargo, yo diría que el haber reunido a diferentes hombres de diferentes nacionalidades que componen esta Gran Logia para un propósito y crear entre ellos una completa mutua inteligencia, y asimismo el haber unificado el trabajo en toda esta Gran Jurisdicción, es en mi opinión la labor más conspicua. Otro éxito, y que no debe pasar desapercibido, es el haberse fundado una Gran Jurisdicción soberana que ha sido reconocida casi por todas las Grandes Logias del mundo. Confío que continuaremos sin cambio alguno por el mismo camino por donde hemos ido durante los veinte años de nuestra existencia.

ROSENSTOCK—

En mi opinión, la labor más grande de nuestra Venerabilísima Gran Logia durante sus veinte años de existencia, ha sido la unificación de todas las logias masónicas en las Islas Filipinas.

Cuando la Gran Logia de las Islas Filipinas se formó solo tenía bajo su jurisdicción tres logias con miembros principalmente americanos y europeos. Aunque esta nueva Gran Logia fué reconocida como un cuerpo soberano, en mi opinión, sólo se convirtió realmente en Gran Logia de las Islas Filipinas después de que aceptó como miembros bajo su fraternal protección a las logias filipinas que trabajaban bajo diferentes jurisdicciones. Esto se consiguió no sin muchos esfuerzos y aunque entonces pudo haber habido pequeñas diferencias de opinión sobre los métodos de procedimiento, sin embargo, no hubo ni las más pequeñas diferencias de opinión con relación al verdadero propósito que se deseaba conseguir.

La unificación de la masonería en las Islas Filipinas por nuestra Gran Logia ha sido el factor para todo lo que ha venido después y todos aquellos que han tenido el honor de tomar parte en aquella labor tienen ahora el placer y la satisfacción de ver que la Gran Logia de las Islas

Filipinas se ha colocado en un lugar envidiable entre las grandes logias de todo el mundo.

SCHMIDT—

La labor visible más conspicua de la Masonería filipina durante las dos décadas de existencia de la Gran Logia, es el Hospital Masónico para Niños Lisiados, una empresa que brilla como una estrella en la noche de la indiferencia y egoísmo humano para la suerte de los pobres y de los humildes. Con referencia a los logros de la Gran Logia misma, el principal es nuestro órgano oficial, el CABLETOW, que por nueve años ha estado difundiendo luz y saber y ha pregonado la fama de la masonería filipina por el mundo.

KALAW—

El éxito más grande de la Masonería en general, y en particular de la Gran Logia de las Islas Filipinas, es el haber formado en este país una opinión pública liberal que tiene por base la tolerancia, igualdad y justicia. Si tenemos en consideración todas las dificultades de nuestro pasado poco feliz, como todos sabemos, la presente educación mental y conducta edificante de nuestro pueblo, debidos todos a la divulgación de los ideales masónicos, son realmente sorprendentes. Los esfuerzos combinados de más de seis mil masones y de más de un centenar de logias masónicas esparcidas en diferentes regiones de Filipinas han contribuido substancialmente a la cristalización de aquellos logros.

O'BRIEN—

Dicho brevemente, creo que la labor más conspicua de nuestra Gran Logia, durante sus veinte años de existencia, ha sido formar un cuerpo de cerca de siete mil hombres de diferentes lenguas, intereses y caracteres, y, con diligencia y armonía, unirles con el indisoluble lazo o cadena de la hermandad, inspirándoles con un concepto más elevado de la verdad y abriéndoles nuevos campos de revelación, y creando pensamientos y sentimientos de acuerdo con los ideales luminosos de la Masonería.

CARMONA—

La Gran Logia de las Islas Filipinas tiene acreditados muchos logros a su favor durante sus veinte años de existencia.

El más importante desde el punto de vista moral ha sido la labor llevada a cabo por la Gran Logia de estrechar los lazos de unión fraternal entre masones americanos y filipinos, ayudando así a que se establezca y permanezca entre ambas partes una buena voluntad y armonía tan necesaria para la conservación de las relaciones de amistad entre ellas.

En el campo de las prácticas realizaciones la Gran Logia ha conseguido coordinar las diferentes actividades masónicas en este país, y obtener la mayor eficiencia en los esfuerzos que se hacen para la práctica de los elevados y sublimes principios e ideales de la Fraternidad. Se han establecido relaciones con entidades masónicas extranjeras poniéndolas al corriente de las condiciones y actividades masónicas en las Islas Filipinas. Nuestra Gran Logia ha sido un factor para inducir a los masones a contribuir substancialmente a un HOME FUND destinado a dar asilo y protección a las familias de masones necesitados y para establecer un Hospital para Niños Lisiados, todo lo cual es una práctica demostración del amor masónico a la humanidad—ese amor que constituye la piedra angular sobre la que descansan los principios y doctrinas de la Masonería.

LARKIN—

En contestación a su ruego para que diga en breves líneas lo que yo considero como la labor más conspicua de la Gran Logia de las Islas Filipinas durante sus veinte años de existencia, deseo manifestarle que, en mi opinión, su labor más conspicua ha sido el fomentar la caridad,—caridad para los infortunados niños lisiados, para las viudas y huérfanos, para los sin fortuna, y para las opiniones religiosas y políticas de nuestro prójimo sin consideraciones de credo ni de nacionalidades.

Durante estos veinte años y sobre todo a raíz de la fusión de las logias que trabajaban entonces bajo otras jurisdicciones, la Gran Logia de las Islas Filipinas ha tomado un carácter y un sello propios e inconfundibles. Este carácter y sello que la caracterizan no es más que el natural resultado de su constante evolución y adaptación a la diferente idiosincracia de los distintos elementos que lo integran.

Tal vez muy pocas jurisdicciones han atravesado por este proceso en su desarrollo y evolución, y, consiguientemente, muy pocas pudieron haber experimentado los problemas por que ha atravesado la Gran Logia de las Islas Filipinas en este respecto.

Pero esto mismo ha sido la causa de su UNIDAD y CONSISTENCIA que todos admiramos. La Gran Logia salió de este experimento como de un crisol de fuego y ahora se presenta al mundo con el legítimo brillo de sus altos quilates.

Nos enorgullecemos de nuestra Gran Logia, cualquiera que fuera su labor más conspicua, porque en un quinto de siglo nos presentamos ante el concierto de las Grandes Logias del mundo ocupando un puesto de honor y con

propia y característica personalidad. Es nuestro deber esforzarnos para que la Gran Logia de las Islas Filipinas se mantenga en este mismo nivel en lo futuro para gloria nuestra y de nuestra augusta y honorable FRATERNIDAD.

ANTONIO GONZÁLEZ, *Gran Maestro.*

Piezas de Arquitectura

La Cruz Roja

La Cruz Roja debe su existencia a la iniciativa de un Masón suizo. Su labor y sus fines y propósitos muestran la inspiración masónica. Es de esperar, pues, que los Masones de estas Islas responderán todos a la reciente proclama de nuestro distinguido Hermano Theodore Roosevelt cuyo texto íntegro insertamos a continuación:

PROCLAMA DEL GOBERNADOR GENERAL DE LAS ISLAS FILIPINAS No. 490

Yo, Theodore Roosevelt, Gobernador General de las Islas Filipinas, por la presente designo el período que media entre el Día del Armisticio, 11 de Noviembre, al Día de Acción de Gracias, 24 de Noviembre, como período dedicado al Alistamiento Anual de la Cruz Roja en Filipinas.

La Cruz Roja no reconoce partidos, ni fronteras nacionales, ni distinciones de raza, religión o política. En ella todos formamos un ejército, debatiéndonos juntos por un fin común: el socorro del género humano.

En vista de la situación actual, no será suficiente que respondamos con tibieza a este llamamiento. Todos tenemos hoy menos medios de fortuna que tuvimos años pasados, lo cual significa que vacilaremos cuando se trata de donaciones. El mismo hecho de que nosotros, juntamente con el resto del mundo, ya no somos tan ricos como éramos antes acrecienta la necesidad de ayudar a la Cruz Roja, porque las circunstancias que han producido esta situación han aumentado también la necesidad de la organización. Tenemos ante nosotros no solamente la oportunidad para ello con motivo de desastres naturales y normales, tales como el tifón de Joló, sino también casos tales como el que surgió en Pangasinan, donde una población entera está necesitada de alimento.

Recomiendo encarecidamente a todas las provincias, municipios y barrios que hagan un esfuerzo extraordinario este año para que se pueda sostener en estas Islas una Cruz Roja que sea poderosa y esté preparada para hacer frente a todas las eventualidades al instante y adecuadamente.

Durante el año transcurrido desde el último Alistamiento, nuestra Cruz Roja ha sostenido todos sus servicios. Ha estado a la altura de todas las emergencias. Ha asumido la responsabilidad de socorrer y rehabilitar a los leprosos y a sus familias, servicio este que anteriormente prestaba la Sociedad Antileprosa de Filipinas. Actualmente presta este servicio la Cruz Roja a un costo considerablemente reducido, habiéndose así suprimido la carga correspondiente a una campaña nacional de suscripción de fondos para este único fin. Estos días de depresión por que estamos pasando no deben ser considerados como un motivo para dar menos, sino más bien como una excitación para que demos más.

Por tanto, pido a todos nuestros conciudadanos, a nuestras empresas mercantiles, a todos los funcionarios insulares, provinciales y municipales, al clero, a todos los maestros de las escuelas públicas y privadas y a todos los demás individuos e instituciones de elevado espíritu público, que concedan su apoyo generoso y especial en el presente año con el fin de que los servicios que presta la Cruz Roja en estos tiempos críticos puedan continuarse con vigor y seguridad.

Cuando arrecia la batalla es cuando, más que nunca, las tropas no deben vacilar. Sigamos marchando adelante con las banderas desplegadas, cualquiera que sea la situación.

En testimonio de lo cual, la firmo de mi puño y letra y hago estampar el sello del Gobierno de las Islas Filipinas.

Dada en la ciudad de Manila, hoy, siete de Septiembre del año de Nuestro Señor mil novecientos treinta y dos.

THEODORE ROOSEVELT,
Gobernador General.

La Elección de Dignatarios

Por el Hmno. Francisco Advincula, Primer Vigilante, Logia Bagong-Buhay No. 17

El correr vertiginoso del tiempo que deja en su paso estelas de gratas y dulces remembranzas para años y recuerdos amargos y tristes para otros, nos trae de nuevo en alas de los días y de las noches que pasan fugaces, el mes que borra las enemistades y el odio en el corazón de los hombres, el mes de Diciembre, mejor dicho, cuando el

Gran Maestro Celestial desde el rincón de un humilde Belén, lanzó su primer llanto de saludo fraternal al mundo para anunciar su advenimiento. Este mes, por imperio de las disposiciones vigentes en la Constitución de nuestra Benemérita Obediencia, todas las logias que funcionan bajo su jurisdicción, están obligadas a celebrar elección para elegir, mediante sufragios de los constituyentes de cada logia, sus correspondientes dignatarios, los cuales una vez elegidos e instalados debidamente, llevarán sobre sus hombros todo el peso y la responsabilidad de sus respectivas logias durante el año de su incumbencia.

Deseando, pues, con viva vehemencia, para el bien de nuestra Fraternidad, alejar en todo lo posible el más ligero asomo de un conflicto entre hermanos de una misma logia o de esta obediencia que como secuela necesaria causaría la alteración de la armonía fraternal, he creído oportuno, viendo que no resta más que un corto período de tiempo de aquí a la fecha de la elección, a modo de recordatorio a todos los miembros, acotar en esta humilde plancha la parte pertinente del Artículo 2.º, Sec. 2.a del Código Uniforme de Estatutos para las Logias que copiada a la letra, dice como sigue:

"Ningún miembro solicitará para sí mismo, o para cualquier otro miembro de cualquiera Logia, cualquier cargo electivo o de nombramiento en una Logia; ni se permitirá a miembro alguno muñir, buscar o solicitar votos o apoyo a favor de cualquier miembro. No se hará ninguna nominación de candidatos para cualquier cargo. La infracción de esta sección se considerará como conducta impropia de un masón, y el infractor quedará sujeto a la acción disciplinaria que la Logia determine, etc., etc."

Para la debida observancia de la sección arriba mencionada que está encaminada a proteger fuertemente la estabilidad de la Orden contra los embates destructores de la pasión que late constantemente en el corazón de los hombres y que de cuando en vez eclipsa a la razón, es de imperiosa necesidad que cada uno de nosotros esté armado en todos los momentos de su existencia de fuerza de voluntad y de valor cívico, propio de todo buen masón, para denunciar ante las autoridades masónicas competentes al hermano o hermanos pocos escrupulosos y faltos de dignidad y de delicadeza que directa o indirectamente infrinjan la mentada sección. No debemos guardar consideración de ningún género al hermano o hermanos que intencional y maliciosamente dejen de observar fielmente y al pié de la letra las disposiciones de la aludida sección que son de carácter mandatario en la elección de dignatarios en las logias. Considero un deber ineludible de todo masón consecuente, ahora que los comicios se acercan, ser vigilantes celosos de la actitud de los miembros, afortunadamente muy contados, que se valen vil e inicua mente de la calumnia y de la difamación para hacer una campaña solapada e indirecta contra aquellos miembros cuya brillante ejecutoria, capacidad, integridad y honradez, les hace dignos acreedores a la confianza del electorado de la logia, pero que no son los santos de la devoción de aquellos. No puede calificarse de otro modo la campaña que realizan sino de difamación y calumnia, porque atacan la reputación y honor de los miembros afectados, y lo hacen a espaldas de dichos miembros y no en logia abierta. Debemos tener en cuenta que las infracciones de esta naturaleza constituyen faltas masónicas graves porque ponen en peligro la estabilidad y la vida misma de la logia, y son culpables de dichas infracciones tanto aquellos que infringen las disposiciones de la mentada sección como los que encubren a los infractores, porque con su silencio, el delito queda impune.

Pongámonos, pues, en guardia contra los miembros de esta clase que, como temibles roedores carcomen paulatinamente las columnas sobre las cuales descansa el edificio de nuestra Benemérita Institución. No permitamos que continúen en nuestras filas. Acusémoslos, repito, ante nuestros tribunales masónicos, para que una vez proccados y probada su culpabilidad, sufran el condigno castigo.

Votemos libremente cuando llegue el día de la elección, teniendo por faro, norte y guía los sagrados intereses de nuestras respectivas logias y no las conveniencias personales de los miembros que las integran, y así cumpliremos el sagrado juramento que hemos prestado en la noche de nuestra iniciación en los augustos misterios de la francmasonería y haremos del seno de nuestras madres logias respectivas un verdadero refugio de la Virtud, del Amor fraternal, de la Verdad, de la Justicia y de la Razón.

El Masón En Viaje

No cabe la duda más leve de que el mayor obstáculo para la mutua comprensión de unos pueblos y otros, lo constituyen las diferencias raciales, idiomáticas y políticas establecidas entre ellos.

Cierto es que, fundamentalmente, la humanidad es la misma en todas partes; pasiones y defectos, cualidades, virtudes y vicios, se externan en todas las latitudes, pero los medios de expresión son tan múltiples y complejos, que escapan a toda síntesis. Sobre todo, para los efectos de la vida práctica; ¿cómo armonizar, individualmente, con los puntos de vista diversos, con las diferentes costumbres?

Por lo que atañe al lenguaje, aun prescindiendo de las demás barreras, la dificultad es más grande. El simbolismo de la torre de Babel es, acaso, la representación gráfica más pavorosa de los antagonismos que dividen a la humanidad. Los idiomas son como murallas espirituales que impiden la plena realización de los ideales fraternos, y la prole de Adán—otro mito y otro símbolo—sólo será feliz espiritualmente—que es el único modo en que puede concebirse la felicidad,—cuando la raza humana conquiste la unidad de lenguaje. Por esto, hoy, es una utopía. Y lo seguirá siendo por muchos siglos.

Estas cosas saltan a la vista, especialmente, cuando se viaja. Un viaje, corto o largo, es siempre una experiencia, mayor o menor. Si el que sale de su país habla con facilidad dos o tres idiomas extranjeros, las lecciones de humanismo que se aprenden resultan menos enojosas, duras o dolorosas—porque hay aprendizajes de todas las categorías, en íntimo engarce con la cultura del individuo y su capacidad de asimilación. Cuando esas dos o tres lenguas las conoce literariamente—para recreo o estudio en sus lecturas,—entonces las dificultades suben de punto. Pero cuando es absolutamente ignorante en tales materias, fuera de su habla vernácula, entonces experimenta una verdadera tortura, y es moralmente como un niño pequeño que hay que llevar de la mano para que no se extravíe a cada revuelta del camino.

Ahora bien, supongamos que ese viajero o trotamundos, colocado en cualquiera de esas tres condiciones, es un masón; pues entonces las dificultades se reducen al minimum, dentro de cada caso. En otros términos: cuando un masón viaja por países extranjeros, fuera y lejos de su tierra natal, la Masonería es a modo de una inmensa mano fraternal, invisible, pero siempre presente, que le protege y ampara, donde quiera que dirija sus pasos.

Marchad al Norte, al Sur, al Este, al Oeste... La Masonería está en todas partes. Donde no existe una logia regularmente organizada, existe un grupo de masones, existe un masón. ¿Por qué? Por su antigüedad y su universalidad; si lo primero, ha sido amasada con un polvo de siglos; si lo segundo, ha llevado a todas las zonas sus ideales, sus dolores y sus angustias. De esta manera, por universal y antigua, ha sabido forjarse un lenguaje propio, exclusivo, que traspasa todas las fronteras, que se cierne por arriba de todos los nacionalismos, que vibra bajo todos los pabellones. Ese lenguaje es una clave de signos, de palabras, de combinaciones de letras, que solamente los masones conocen. Y es noble y es sublime, porque lo anima un hálito de fraternidad.

Así, el masón que viaja se hace comprender y se atrae

compañeros, amigos, hermanos, en todos los países que visita. El masón en viaje, si es observador, es un hombre que está adquiriendo constantemente experiencias vivas sobre cada espécimen de humanidad. Si hallándose entre una enorme multitud busca ayuda, y por una señal convenida, hace un llamamiento, se dirigirá hacia él, y a la luz del mutuo reconocimiento, le tenderá una mano fraternal.

Por todo esto, la Masonería es el órgano de fraternidad, más positivo y grande entre los existentes hoy en el mundo. Así, la solidaridad masónica es un hecho tangible, real, y una de las conquistas más hermosas del espíritu humano, tanto individual, como colectivamente. Existe, por tanto, un internacionalismo masón, cuyas normas y prácticas son sagradas para todos los masones, en cualquier parte del mundo. Hospitalidad espiritual tan intensa y mucho más amplia, como la que siente el árabe nómada cuando recibe a un extranjero bajo su tienda.—*Acacia, San Juan, Puerto Rico.*

Noticiero

Vigésimo Quinto Aniversario de la Logia Bagong Buhay No. 17

La celebración del vigésimo quinto aniversario de la constitución de la Logia Bagong-Buhay No. 17 de M. L. y A., de los valles de Cavite, se ha llevado a cabo en la noche del 2 de Septiembre con inusitada pompa, solemnidad y concurrencia.

A la hora señalada se abrió la Logia para recibir oficialmente al Gran Maestre y demás Miembros de la Gran Logia de las Islas Filipinas que formaban su comitiva; y una vez recibidos y ocupados sus respectivos puestos en Oriente, se permitió la entrada de los invitados y del público que llenó el salón de bote en bote. Predominaba el elemento femenino que había acudido más bien por la curiosidad de ver lo que hay dentro de un Templo Masónico que muy raras veces pueden tener ocasión de penetrar. Era tal su número que llamaba la atención de los oradores que no pudieron reprimir en dedicarles palabras de alabanza por su presencia en dicho acto; lo que venía a ser a la vez un medio para desvanecer el equivocado concepto que tiene algunas sobre la Institución Masónica por las insinuaciones de los enemigos de la misma.

Los números del programa se sucedieron sin interrupción hasta que por la ausencia inevitable del M. Ilustre Hmno. Kalaw, el V. H. Leonardo Garduño hizo uso de la palabra pronunciando un elocuente discurso en que recaló sobre la emancipación de las con-

ciencias. Los números de canto y musicales fueron muy aplaudidos por su excelente ejecución. El breve pero elocuentísimo discurso del Muy Ilustre Hmno. Rafael Palma ha sido el "climax" de la ocasión, y todos se lamentaron que debido a lo escaso del tiempo, él no podía extender su peroración. Su discurso comenzó por felicitarnos por el acontecimiento que se celebraba en aquel mismo momento y él también se felicitaba por haber sido uno de los que han visto la luz masónica en esta Logia Bagong Buhay, donde ha pasado su primeros años de masón; luego, entrando en materia, manifestó que nuestro mundo, éste que se llama moderno con sus adelantos y sus problemas, es aun muy joven; pasando después a tocar los problemas religiosos, políticos y sociales que la humanidad, desde la época de la Revolución Francesa que ha traído esta nueva era, ha tenido que afrontar.

El último discurso que fué el del Gran Maestre M. Ilustre H. Antonio González, ha sido también de altos vuelos, comenzando con un elogio a la mujer filipina que eficientemente comparte con nosotros la lucha por la vida, y encomiando su labor constante y silenciosa de la Logia Bagong Buhay por la propagación de los ideales de la Masonería. El Muy Ilustre Gran Maestre tuvo que acortar su discurso en vista de lo avanzado de la hora y de la ansiedad que se reflejaba en las caras de los jóvenes concurrentes, los cuales deseaban ver terminada la velada para dar comienzo al baile que era el remate de la función. Concluido el discurso del Gran Maestre, se cerró la tenida blanca aproximadamente a las 11:00 p. m., dándose comienzo acto seguido al rigodón de honor, bailado por los Miembros de la Gran Logia con los Oficiales de la Logia Bagong Buhay, en el salón contiguo al Templo, habilitado para este caso.

Unos cincuenta y cuatro visitantes representando a veinticuatro Logias de esta Gran Jurisdicción y tres Logias regulares extranjeras hicieron acto de presencia en esta celebración. Con los miembros de la Logia celebrante, residentes en la localidad, que concurren, los invitados y sus familias, llegaba la concurrencia a unas trescientas personas.

El "buffet" que fué servido por el "Liberty Restaurant" de Manila, fué exquisito.

Era ya próximamente las dos de la madrugada del siguiente día cuando se retiraron los concurrentes, dando así por terminada esta celebración que ha hecho memoria en los anales de la Logia Bagong Buhay, constituida en 11 de Septiembre de 1907 en la Federación del Grande Oriente Español con el No. 291, y hoy bajo la Jurisdicción de la Gran Logia de las Islas Filipinas con el No. 17, llenando de satisfacción a sus miembros por el éxito obtenido.—*P. R. S.*

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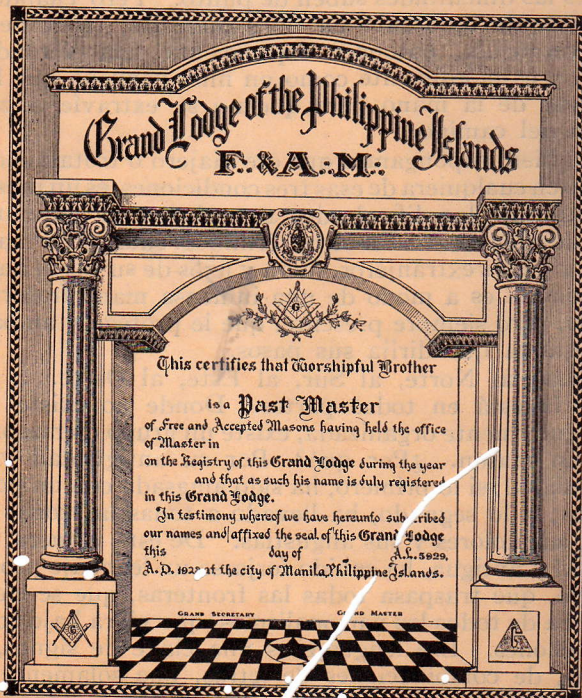
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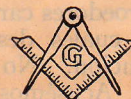


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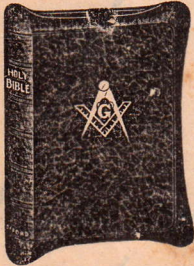
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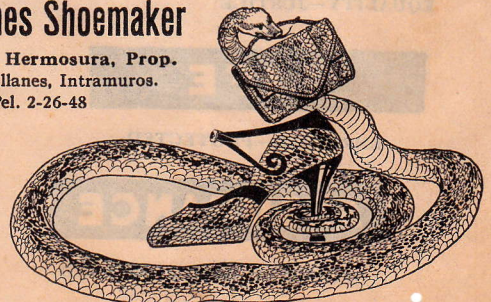
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