The Cable Tow

Vol. X Manila, P. I., December 1, 1932 No. 7

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

EACH IN HIS OWN WAY

At the Muezin's call for prayer, the kneeling faithful thronged the square,
And on Pushkara's lofty height, a dark priest chanted Brahma's might,
Within a monastery's weeds, an old Franciscan told his beads,
And to the synagogue there came a Jew to praise his Maker's name.
The one great God looked down and smiled and counted each His loving child.
For Turk and Pagan, Priest and Jew, had reached Him by the path he knew.

—*Exchange.*

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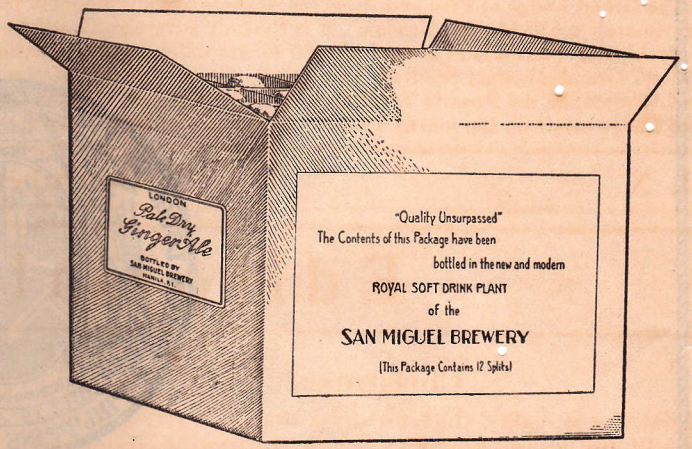

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THE CABLETOW

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

Managing Editor: LEO FISCHER, P. M.

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

Entered as Second-Class Matter at the Post-Office of Manila, P. I.

Address all communications to THE CABLETOW, P. O. Box 990, Manila, P. I. Office, 524 Masonic Temple, Escolta, Manila, Phone 2-15-06

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 **December 1, 1932** **No. 7**

Editorial Section

Christmas

Christmas is a day that warms a man's heart, a day of good will and loving kindness, a day of cheerful giving and happy receiving. Observed wherever Christians are to be found, under the snow-covered pines of Norway as under the swaying palms of the Philippines, on the train crossing the steppes of Siberia as on the steamer nosing its way up the Amazon River, in mansion and hovel, in hospital and prison: everywhere Christmas tales are told, Christmas presents are exchanged, Christmas cheer is served, and Christmas carols are sung. The prattling child upon its mother's knee, the grandfather in his chimney corner, the lookout man on the foc's'le head of the ship out in a waste of water, the miner in the bowels of the earth, the air pilot flying between earth and stars: all feel somehow better, kinder and happier on that day.

We hope and pray that Christmas this year will be to all our readers a season of happiness and rejoicing, free from care, worry, and suffering.—*L. F.*

A Happy New Year to All!

We wish all our readers a Happy New Year. 1933 is not beginning under the best of auspices. On the contrary, it looks as if we were heading into another period of financial depression, worse perhaps than what lies behind us. However, everything depends upon the spirit in which we face the situation. The man of courage does not cry defeat when things look dark; but girding his loins, he faces the odds against him with determination and often turns threatening defeat into victory. We have been spoiled by years of abundance and refuse to return to frugality and plain living, to adjust ourselves to the change in the situation. Instead of wishing our readers prosperity, we wish them all the courage and wisdom for which a trying period calls, together with a modicum of resignation. We hope that the end of the year will find each and every one of them better and stronger for the trials and struggles that the twelve months have had in store for him.—*L. F.*

To The Newly Elected Masters of Lodges

In the course of the present month, a number of Brethren will take their place in the oriental chair of their Lodge who have never occupied that exalted position before. Many will do so with the sincere intention of striving to accomplish things and leaving their Lodge better than they found it. Each will have his "program," and quite a few will take over the government of the Lodge with the idea, not clearly formed, perhaps, but present nevertheless, of adjusting the mastership to their own ideas and predilections instead of endeavoring to adjust themselves to the requirements of that ancient and honorable office. That the office of Master belongs to the Lodge and not to the individual who holds it for a brief space was brought out in a most able and convincing manner by a newly installed Master quoted in *The London Freemason*, from whose remarks on the subject we copy the following paragraphs:

"This is an ancient office, and its antiquity is at once a Worshipful Master's despair and his hope; his despair, because he cannot expect to measure up to standards the centuries have set; his hope, because he has a beaten path to follow. It is not necessary for him to discover his duties, to create his authority, or to invest the functions he is to perform; long ago they were instituted and defined. It is only necessary for him to follow a chart laid down by the wisdom of many generations.

"The office belongs to the lodge. I am only too well aware that it is not my personal possession. I shall not presume to undertake to revise or reform it to suit my private personality; whatever idiosyncrasies of manner or peculiarities of character I may have you will expect me to set aside. The man is not the jewel for which the office is a setting. I shall not seek to make the office conform to me; I shall try to conform myself to it.

"No man sits in the East in his capacity as a private person. He is no longer himself; he is the Worshipful Master. The private man with his predilections and prejudices must disappear in order that only the officer may remain. He is not to play a part; he is to be a part. To a superficial view this may mean nothing more than the glamour which goes with place and power; to the incumbent himself it is one of the most humbling and exacting of all the duties his position places upon him. It means that if his most intimate private friend deserves to be rebuked he must rebuke him; it means that if he must give instructions to those who are far wiser than himself he must instruct them; it means that whatever limitations, whatever sense of failing and shortcoming he may be conscious of, he must sacrifice to the demands of his position.

"I have said that the Worshipful Master is not a person but an office. Let me add that each of you, is also an office. 'Brother Mason' is a title as much as 'Worshipful Master,' or as 'Grand Master.' We meet here not as men but as Masons. You come here, you share in this work, you participate in this fellowship, in your capacity of lodge member. Elsewhere you appear in other capacities, as the member of a family, as a neighbor, as intimate friend, as employee or employer; here you come in your capacity as a Master Mason. When a man becomes a Master Mason he subdues his passions and he leaves his sectarian prejudices

and his jealousies of place or position. What it means to be a master is clearly defined by the ritual and permanently regulated by the laws. All that I as your new Worshipful Master ask of you by way of support of my endeavors is that throughout the year you faithfully act the part of Master Masons."

We desire to make the wise words uttered by our English Brother our own and recommend a careful consideration of the same to our newly installed Worshipful Masters.—*L.F.*

Our Grand Representatives

When a Mason is appointed Grand Representative of some foreign Grand Lodge near his own, a great honor is conferred upon him and he should show his appreciation of it by taking his office seriously. Do all our Grand Representatives here perform their duties as such with credit to themselves and their Grand Lodge? There is no doubt that each and every one should strive to do so, were it only to show their appreciation to the Grand Master on whose recommendation the Sister Grand Body appointed them. What the duties of a Grand Representative are, was very beautifully expressed by Rt. Wor. Bro. R. T. Daniel, D.D.G.M., of Weldon, N. C., recently commissioned as Grand Representative of our Grand Lodge near that of North Carolina, when he said in his letter acknowledging the receipt of his commission:

. . . You may feel with all surety and confidence that as your Representative I shall at all times take all possible steps to strengthen the golden chains of friendship and brotherly love which now exist between your Grand Lodge and ours and shall at every Communication of our Grand Body be present to bear testimony of the mutual fraternal love and good will which now exist.

Let me say to you, my Brother, that I shall at all times be ready to serve my Brethren of the Philippine Islands to the best of my knowledge.

I only wish that I could be permitted to know you and others of your Grand Jurisdiction personally and though this may not be possible, in the spirit of Masonry I shall often be with you.

Though I have been a Master Mason more than thirty-five years I have never till now fully realized the significance of the "universality of Masonry" and again assure you that the success of your efforts in the Philippine Islands to teach and inculcate the great principles of Masonry shall be of as much interest to me as it is to me here in my own Jurisdiction.

Whenever any question of Masonic interest or purpose arises between your Grand Jurisdiction and ours let me hear from you and my best service will be rendered you in its solution and sometimes when your duties do not occupy all your time and should you feel so disposed, let me have a letter from you to advise us how the cause of Masonry progresses with your Grand Lodge. . . .

We are sure that the Grand Lodge of the Philippine Islands is most worthily represented near that of North Carolina, and we sincerely hope that some of our own Brethren honored by having commissions as Grand Representatives of foreign Grand Bodies bestowed upon them will take a leaf out of the book of our Grand Representative in North Carolina.—*L. F.*

Oratory

Occasionally we run across orators of what has been dubbed the Latin school, who attempt to dazzle their audience by flowery language but say nothing worth listening to. As the famous Greek called it, they draw a leaden blade from an ivory scabbard. That orators of that type are to be found in other climes is shown by the following quotation from the remarks of a Past Grand Master of Masons of the State of Arkansas on the subject of "intemperance". Read and marvel:

"My brethren, as we look into the mirror of God's Word, we behold a wonderful God-empowered prophet, standing on the isthmus of time, with a pair of grace-washed eyes, looking down through the unfolding centuries, with lips of clay and eloquent tongue of fire steeped in honey, sounding out God's dreadful warning against the awful sin of intemperance."

Demosthenes and Cicero had better take a back seat when our Brother from Arkansas crosses the Styx!

And just about that same time, a Brotner in the neighboring State of Tennessee got off the following:

"We have no doubt but that the decision will go rattling down the corridors of time and make as much noise as fifty tons of arthracite coal dropped from a bombing plane upon a five-acre field of greenhouses."

The only comment we can make when we see such oratory is what the darkie, himself a lover of big words, said after a wag had bombarded him with a choice selection of eight-cylinder words: "De exuberance ob your language am beyond my jurisdiction."—*L. F.*

"Suitable Dress"

A few years ago, an attempt was made to induce the Grand Lodge of the Philippine Islands to legislate on what constitutes proper dress in Lodge; but this attempt failed. The question of dress keeps our Brethren in Australia quite busy, and we hear of German Masons discussing the momentous question whether the Master should remove his gloves at a certain point in the ceremony of initiation. In the Philippines, we have always left the matter of dress to the discretion of the Brethren. Some Lodges insist on uniform dress for their officers; a good many give the preference to the white mess jacket and black trousers. The day of the black tuxedo (or dinner jacket) seems to be past, and we do not think there have been more than two or three Lodges here where all the officers have ever been arrayed in full dress suits. The climate is too trying for such exhibitions.

In a book published by St. John's Lodge No. 2, of Middleton, Connecticut, on occasion of its 150th anniversary, in 1904, we see that our Brethren 170 and 180 years ago were rather particular about dress in Lodge. On July 3, 1704, it was—

"Voted by the majority of the Lodge, that if any member should come to the lodge and should not be dress'd in a suitable dress to appear in the Lodge, he shall pay a fine of one Shilling Lawful Money which is to be left to the discretion of the Master & Wardens."

That this regulation was not a dead letter is shown by an entry, on February 3, 1762, to the effect that Brother Comfort Sage (later a general in the American army) was fined one shilling for coming to the Lodge with a check shirt, and on January 6, 1763, John Dickinson and Thomas Edwards were fined one shilling each for wearing check shirts to Lodge.

The question is, what is suitable dress?—*L. F.*

Editorial Comment and Correspondence

Cheapening Masonry Is Dangerous

Bro. Jos. E. Morcombe, editor of *The Masonic World* of San Francisco, Calif., has the following to say of the reduction of the fees for the degrees and the increase of the annual dues:

Some few lodges, proceeding along lines of false reasoning, are reaching conclusions dangerous to themselves and injurious to the entire fraternity. With the Lodge income from dues at low ebb, and little if anything received in the way of fees from new entrants, there is for some the temptation to urge a reduction of such fees. It is expected that a bargain offer will attract some to petition, and that the money thus obtained may tide the Lodge over its period of impecuniosity. The whole experience of the fraternity, as also the dictates of prudence and common sense, is against any such method of dealing with a difficult situation. It requires no telling for any thinking Mason to know that material thus brought in will be of a decidedly inferior quality. Whoever may be brought to a Masonic Lodge simply because of cut prices becomes a liability rather than an asset. It is to be hoped that few of the bodies will be led astray by the arguments of those who seek only the advantage of the moment, without thought or heed of the well-being of the Lodge or the effect upon the fraternity.

Under stress of conditions many lodges have been forced to increase the annual dues. Such action, of course, puts an added burden upon the members, and bears yet more heavily on those in straitened circumstances. But it will be found, from the tabulated statistics compiled by the Grand Lodges, that it is in the lodges already charging high dues that such advances are being made. This would indicate, speaking generally, that the memberships are as a rule able to meet the increased obligation, and thus to more adequately maintain the Lodge standards. In these lodges it is recognized that definite income can only be assured from the dues paid, and that uncertain fees should never be counted in preparing a budget or in assuming obligations.

We agree with Bro. Morcombe and disagree with those who seek a remedy for the present situation of Masonry in a cheapening of our Fraternity.

White Collar Jobs

Bro. A. Heber Winder, of Riverside, Calif., in his comments on vital themes published under the heading of "Masonry at Practice" in *The Masonic Digest*, of Los Angeles, has the following to say of White Collar Jobs:

"I know a young chap around town who wants to be a lawyer. He is now in High School and will graduate at the age of eighteen. He will then go to college and take four years of arts followed by three years of law. He will pass the bar at the age of twenty-five. He will then probably enter someone's law office and serve about three years before he is able to properly take care of the work and earn his own way. He will then be twenty-eight and still dependent upon his parents for his daily bread.

Dr. Osler of Baltimore, I believe, said that a man should be chloroformed at sixty because his usefulness was at an end. If that be true, then this young man will spend nearly half of his life getting ready to do something during the remaining half.

The same is true of medicine, of dentistry and other professions. Yet the demand is for more and more preparation, and, as time goes on, the period of preparation will gradually creep up into the thirties.

There are too many young men in college playing football who ought to be home in business. Too many good carpenters are spoiled to make poor lawyers. Too many men are pulling teeth who ought to be pulling weeds.

I visited our high school not long ago and saw a number of boys studying automobile construction. Those boys were being taught to be first-class mechanics. Too often the only thing essential to be a mechanic is to have a pair of overalls and a monkey wrench. I believe that we need more good mechanics and less poor professional men.

Certainly one of mature age can do much to overcome the desire of young men for white collar jobs and to assist in vocational guidance and placement in other work."

We have the same thing in the Philippines, to a greater extent even than in the United States. Our schools are grinding out great quantities of graduates supposed to be learned in law, medicine, dentistry, etc., who find it exceedingly difficult to make an honest living, while Japanese and Chinese have for many years occupied places in the industries that should rightfully be filled by sons of the Islands. Too much importance is being given to college degrees, and to starve wearing a silk suit and white collar is considered preferable to prospering with calloused hands and clad in overalls. It is certainly not the white collar man that is needed here to develop the natural wealth of the country and build up its industries.

Lodge Night

We copy from the always interesting *Bulletin* of Cosmos Lodge No. 8 a few timely remarks by Wor. Bro. Charles D. Boone, Master of the Lodge, as containing good and wholesome advice. Here is what Wor. Bro. Boone has to say on the subject of Lodge attendance:

How many of the brethren look forward to lodge meeting with a feeling of pleasure, with a desire to meet the rest of the members and talk over matters of interest to the Lodge and to each other? How many consider it only as a duty, to be gotten over with as soon as possible?

The whole world has changed since our fathers attended lodge. We are living and working at a higher tension; there are so many other ways of spending an evening than was the case when the little Lodge over the village store was the pride of the select few, and the envy of the many who could not pass its portals.

In his Lodge father mixed up with the ritualistic consideration of higher things a few hours of that close, intimate, warmly personal fellowship which in these modern days we sometimes call gossip. Those things which affected the welfare of his brother were of moment to him. At least half of the enjoyment of the meeting was the ante-room talk, and the almost hilarious accompaniment of the session—sandwiches and coffee.

Nowadays, lodge begins after the dinner hour—we arrive just in time to squeeze in before the opening ceremony, rush through the business and degree work, and rush away again. There is no time for fellowship. Last meeting a certain brother arrived late. There was no opportunity to greet him personally during the meeting, and when the gavel sounded to close he disappeared. Several of the members wished to shake hands with him, and were disappointed. Let us get up earlier, or stay a little later, and get better acquainted.

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Antonio González has appointed Wor. Bros. Charles D. Boone (8), Sixto Tenmatay (12), and Abundio del Rosario (42), to act as Grand Committee for Visiting the Sick during the month of December, 1932.

Notice of Annual Meeting of the Grand Lodge F. & A. M. of the Philippine Islands

Notice is hereby given that the Annual Meeting of the members of the Grand Lodge F. & A. M. of the Philippine Islands, a corporation, will be held at the Masonic Temple, Manila, P. I., on Tuesday, January 24, 1933, at 4 o'clock p. m., on said day for the election of Directors for the ensuing year and for the transaction of such other business as may properly come before said meeting.

NEWTON C. COMFORT, *Secretary*.

Manila, P. I., Dec. 1, 1932.

Voting at the Grand Lodge Communication

On January 24, 1933, the Grand Lodge of the Philippine Islands will meet in Manila to hold its 21st Annual Communication, and one of the important duties of the representatives of the Lodges of this Grand Jurisdiction gathered on that occasion will be to elect seven officers for the ensuing Masonic Year, namely, the Grand Master, Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Grand Treasurer, Grand Secretary, and Senior Grand Lecturer. Before the election paragraph 20-A of the Grand Lodge Constitution, prohibiting electioneering for office in the Grand Lodge, is read, and also the regulations governing voting. As many members are unfamiliar with these regulations and may not grasp all the provisions they contain at the first reading, there is liable to be confusion, and in order to minimize this, we shall reproduce the regulations governing voting in Grand Lodge, recommending a careful reading of the same. They are as follows:

Regulations Governing Voting for the Elective Grand Officers

Each Lodge has three votes, one for the Master, one for the Senior Warden, and one for the Junior Warden. If one of these officers be absent, the ranking officer present shall vote two votes, his own and one for the absent officer. If two of these officers be absent, the officer present shall vote all three votes. If no officers be present, a duly qualified representative may cast the three votes. In all cases separate slips of paper should be used, one name only on each slip.

Each member present entitled to a vote or votes, must cast this vote or votes himself; voting cannot be done by proxy.

Past Masters of a Lodge who are not holding office in the Grand Lodge, or voting otherwise, have collectively one vote.

Each Grand Lodge officer present, whether elected or appointed, and each past Grand Lodge officer present has one vote as such, but can vote only one vote, unless he be a present Master or Warden of a Lodge. The only exception to this is the Grand Tyler, who has no vote as such.

Examples:

Two officers of a Lodge, Senior and Junior Wardens, are present; the Senior Warden casts two votes, one for the Master and one for himself; the Junior Warden votes for himself. Similarly, the Master and one of the Wardens are present; the Master votes for himself and the absent Warden; the Warden present votes for himself. The Master, or one Warden, only, is present; he casts all three votes for the Lodge. No officers attend the Communication, but there is present a duly qualified representative; he casts all three votes for the Lodge.

One Past Master, not a present or past Grand Lodge officer, is present; he has one vote. Two or more Past Masters of a Lodge, no one of whom is a Grand Lodge officer, are present; they have only one vote altogether. Four Past Masters are present, one of whom is a Grand Lodge officer; the latter may vote only as a Grand Lodge officer, the other three voting the collective Past-Master's vote of one vote.

A Grand Lodge officer, who is at the same time a Master or a Warden of a Lodge, is present; he may cast one vote as a Grand Lodge officer, and a second vote as a Master or Warden.

A Past Master, who is at the same time an officer or past officer of the Grand Lodge, is present; he has only one vote.

A Past Master, who is at the same time a Master or Warden of a Lodge, as well as a Grand Lodge officer, is the only officer of his Lodge present; he may cast one vote as a Grand Lodge officer, and the three votes to which his Lodge is entitled, but can not vote as a Past Master.

An officer of the Grand Lodge is present, who is also the duly qualified representative of a Lodge; he may cast one vote as a Grand Lodge officer, and also the three votes to which the Lodge he represents is entitled.

A representative can not cast the Past-Master vote.

Grand Master's Circular Letter

To all Lodges and Masons of the Jurisdiction of the M. W. Grand Lodge of F. & A. M. of the Philippine Islands.

GREETINGS:

On occasion of visitations made by me to various Lodges, and in several Conventions of Master Masons, petitions, resolutions, and recommendations have been presented to me vitally affecting the economics and finances of our Lodges as well as of the Grand Lodge. As instances I will mention here petitions for the reduction of the fees for the degrees, the reduction of the expenses of the Grand Lodge, the remission of certain amounts owing by Lodges to the Grand Lodge, the reduction of the CABLETOW quota, the reduction of the sales prices of rituals and blank forms, etc. It having always been our earnest desire to receive and consider such suggestions, I have deemed it advisable to create a Special Committee for the purpose of looking into the matter of the economic readjustment of the Grand Lodge and of attending to the several recommendations made by Lodges and Brethren, with due consideration of the income and expenses of the Grand Lodge and the efficiency of its administration on the one hand, and the present financial depression, which affects us all, some more and others less, on the other.

This Special Committee shall be known as the FINANCE READJUSTMENT COMMITTEE and shall consist of the following-named Brethren: W. B. Marciano Guevara, W. B. John R. McFie, W. B. Austin Craig, W. B. D. Dikit, and W. B. Ricardo C. Santos.

The aid and coöperation of all the Brethren and Lodges is invited in order that the work entrusted to this Special Committee may be a complete success.

Sincerely and fraternally,

ANTONIO GONZALEZ, *Grand Master.*

Manila, P. I.
November 28, 1932.

Addresses Wanted

The present address of Brothers Mariano Alcantara and Julian N. Esquejo, of Sarangani Lodge No. 50, is wanted by their Lodge, and any Brother knowing it is requested to kindly communicate it to the Secretary, Sarangani Lodge No. 50, P. O. Box No. 144, Davao, Davao, P. I.

Stated Meetings of Manila Lodges

December 12 (*Second Monday*).—Southern Cross No. 6, Masonic Temple.

December 13 (*Second Tuesday*).—Benjamin Franklin No. 94, Masonic Temple.

December 14 (*Second Wednesday*).—Bagumbayan No. 4, Masonic Temple.

December 15 (*Third Thursday*).—Solidaridad No. 23, Plaridel Temple.

December 16 (*Third Friday*).—Modestia-Liwayway No. 81, Plaridel Temple.

December 17 (*Third Saturday*).—Hagdang Bato No. 87, 527 Alvarado; High Twelve No. 82, Masonic Temple.

December 21 (*Third Wednesday*).—Sinukuan No. 16, Plaridel Temple.

December 24 (*Fourth Saturday*).—Biak-Na-Bato No. 7, Masonic Temple; Dapitan No. 21, Plaridel Temple.

January 2 (*First Monday*).—Luz Oceánica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

January 3 (*First Tuesday*).—Manila No. 1, Masonic Temple, Kasilawan No. 77, Masonic Temple.

January 4 (*First Wednesday*).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.

January 5 (*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.

January 6 (*First Friday*).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.

January 7 (*First Saturday*).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

January 9 (*Second Monday*).—Southern Cross No. 6, Masonic Temple.

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 fabrikoid 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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Translation

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

My Message

XI

Gloria in excelsis Deo.

Glory to God in the highest and on earth peace, good will, toward men. This is the month when all hatred, all rivalry and rancor, are laid aside. The Christmas spirit holds sway in the heart of man and crowds out selfishness, making man better and gentler. The wealthy feel the urge to give of their riches, and the poor feel less afflicted. Employers and laborers, officers and subordinates, ruler and subjects, lowly and mighty, in short, men in general are drawn closer to each other and forget their misfortunes and differences.

Humanity feels happier because many centuries ago the gloom of human existence was dispelled by the radiant figure of Him who died on the cross in order that man might live and be saved by the new gospel of love, charity, and mutual understanding and good will among men and peoples.

And this gospel of love, charity, mutual understanding and good will among men and peoples has become a part of Masonry, hence all Masons celebrate with great rejoicing the birth of Him who did so much towards the welding of humanity into one great family.

December is the month of forgiveness, of forgetting our grievances, of reconciliation with all. He is not a true Mason who can not forgive offenses and forget past injuries. Passions as base as revenge, hatred, and persecution find no place in the heart of the genuine Mason. If any one has offended you, remember that this is the month of the birth of the Nazarene who suffered more than you at the hands of man and who nevertheless died praying His Father in Heaven, in the midst of His cruel agony, to pardon His enemies.

Let us not forget that every good Mason should have engraved upon his mind and imprinted upon his conscience this sublime Masonic lesson: "If any one offend thee twenty-four times in the twenty-four hours of the day, thou must forgive him twenty-four times in those twenty-four hours."

This lesson of love and charity we must repeat oftener this month than in any other, because that is the true Christmas month spirit.

The rich man may open his coffers and give lavishly of his wealth; but his heart will not know tranquillity until he has forgiven those who have offended him. The poor man may receive gifts; but peace will not dwell in his soul if he has not pardoned his neighbor who has done him an injury. The mighty will feel unhappy if he has not rid his heart of the spirit of revenge, especially during this month. The employer or master, if he would be happier, must share his joys with his laborers or servants, banishing all dislike from his heart. And humanity all the world over, inspired by the Christmas spirit in its pursuit of happiness, will sing this month, "Thanks be to God in the highest and peace toward all men."

It is peace and tranquillity of spirit that make man happy and give him strength to carry on the mission entrusted to him by his creator, the Great Architect of the Universe. Equally, nature offers its best fruits when tempests and turmoil do not prevail, and humanity rejoices over the harmony of the universe.

And this sublime lesson of love and harmony taught by the Universe should be exemplified by Masons in every home as the best Christmas present handed down to us since He who died on the cross dwelt on earth, in the midst of human selfishness and rivalry, in order that men might live in unity, as sons of the same father, God, who made them in His own image and likeness.

ANTONIO GONZALEZ, *Grand Master.*

Pieces of Architecture

Rizal the Traveler

By AUSTIN CRAIG, P.M., Manila, P. I.

"Who is he that has not traveled?"—Thus twenty-one-year-old José Rizal, fleeing from persecution for his patriotism, on his first voyage to Europe, wrote back to a new and short-lived Tagalog daily of Manila. "Who does not love travel,—the dream of youth when consciousness of life first awakes, the book of middle age when the desire for knowledge fills the mind, and finally the last farewell of the aged when the world is left behind to start upon the most mysterious of all journeys?"

He himself had already traveled, at six to Manila by river boat, fulfilling en route a vow of his mother by a visit to the shrine of Our Lady of Peace and Safe Travel at Antipolo. At eight he traveled overland to a Latin school in Biñan, his father's birthplace, and where he also had his first schooling. At the end of the year Rizal's return was by a lake steamer, the ancient *Taliba*, of the paddlewheel type. Then in a year at home with his dog Usman for protector he had traveled on his pony over the country around Kalamba. At eleven he traveled to Manila to enter the Ateneo, a city high school charging tuition and conducted by the Jesuit Fathers. But his zeal for travel came not from the academic instruction but from books his brother Paciano, the General Mercado of the Revolution, provided him for outside reading—Gulliver's Travels, Robinson Crusoe, and the works of Jules Verne and Captain Maine Reid.

In 1882 Rizal left the Far East and traveled to Western Europe in search of the freedom in education that had been lost to the Filipinos for three centuries. Abroad he traveled symbolically the road that Pythagoras and other ancient brethren took when they brought learning out of Egypt to enlighten Greece, through her engrandize Rome and by the Roman legions, the laws made on the Capitoline hill and the religion that spread from the Catacombs to uplift Europe and the peoples that joined themselves to become Christendom.

In Spain Rizal traveled to rice-growing Valencia and to the region near the stormy Bay of Biscay, because thence his Spanish ancestors had come. He knew France, Germany, Holland, Belgium, Switzerland, Austria and Italy with the thoroughness of a traveler intent on having "all scenes that make up human knowledge" pass before his eye. Then as a more mature traveler he returned over the Suez route to Manila, and hiked through central Luzon till revived persecution made it advisable to again leave his home land. From Hongkong he travelled in southern China, then put in a month on walking tours around Tokyo, crossed the United States by the Union Pacific and New York Central railway route, down the Hudson by river steamer, and from New York crossed to London by the world's then second-largest steamer. And from London there were more walking tours through the British Isles, for in Germany Rizal had learned to like the leisurely travel of walking by which he could see the common people in their everyday life. He had the real knowledge of the traveler, not the guidebook misinformation of the tourist.

He kept on traveling till he died, back to the Far East, from Hongkong to Borneo and back, then to Manila, over the new railway to Tarlac, and as a deportee to Dapitan in northwestern Mindanao. In his vinta he sailed the southern seas, out on parole. Then he started for Cuba by way of Spain, only to be returned from Barcelona to a Manila dungeon.

By all these travels his heart and mind were moulded, he was educated beyond his unusually varied courses in half a dozen universities, he was enlightened for he had seen and studied all progress. A child of a land loved of the sun, the much-traveled man kept the heart of the child, and the childish ideal; he ever thought that light, actually and allegorically, "is the most beautiful thing in creation, and that to sacrifice one's life for it is worth while."

The "Song of the Traveler", written in Dapitan, is a revelation of Rizal's lifelong desire for rest while destined like the Wandering Jew whose story as written by Eugene Sue inspired the writing of Noli Me Tangere, "to roam from the East to the West."

"Often the sorrowful traveler is envied,
Circling the globe like a seagull above;
Little, ah, little they know what a void
Saddens his soul by the absence of love.

Home may the traveler return in the future,
Back to his loved ones his footsteps he bends;
Naught will he find but the snow and the ruins,
Ashes of love and the tomb of his friends.

Traveler, begone! Nor return more hereafter,
Stranger thou art in the land of thy birth;
Others may sing of their love while rejoicing,
Thou once again must roam o'er the earth."

The interrupted traveling to Cuba that ended in a Fort Santiago cell was resumed only to Bagumbayan Field, our Luneta, whence his martyr's soul took its flight to that bourne whence no traveler ever returns. But Rizal's memory over the Philippines' vales and plains still sweeps, throbbing and cleansed in its space and air, with color and light, with song and lament it fares, ever repeating the faith that he kept.

Of Early Speculative Masons

By Joseph F. Boomer, P. M., St. John's Lodge No. 9, F. & A. M., Manila, P. I.

One understands more easily how speculative Masonry grew out of an operative Craft when one remembers that the word "speculative" has in Masonry a meaning that it lost centuries ago in every other connection. The word "theoretical" comes nearer the meaning the term had when it was first applied to Masons. Speth says that the survival of the ancient meaning of "speculative" in the Craft is due to the fact that the word was orally transmitted in connection with the traditions and charges of the Craft, rather than by writing.

Undoubtedly the first speculative or theoretical Masons were men who knew somewhat the theory of a mason's trade but did not work at it with their hands. It appears that the practice of admitting into the operative fraternity, certain persons with special position or other qualifications, as non-operative masons, was in vogue when the earliest of the Old Charges was compiled. Reference to this class of persons appears in the earliest minutes of Scotch Lodges. The *Cooke MS* repeats the tradition that King Athelstan's son had been admitted as early as the Tenth Century.

It is supposed that the earliest speculatives were clerics who were either architects and designers or students of geometry as applied to building. It is thought also that the employers or patrons of the masons would be non-operative masons. On this point Vibert says:

"The persons whose names are preserved as builders of the early cathedrals, such as William of Sens, were apparently contractors and master masons and designers as well. The architect of the tower and the spire of Salsbury is similarly a contractor actually working on the spot. Such a man would be obviously an operative mason though, no doubt, far in advance in intelligence and education of most of the fellows of his Lodge. When we come to Gundulf, William of Wykeham, and Alan de Walsingham, and many others of the same period, we do seem to be in the presence of ecclesiastical architects, who are not operative masons, but designers; and in fact theoretical or speculative masons."

Another class of speculative masons in the days when the Craft might have been termed wholly operative is said to have been made up of the persons who drafted the contracts and other writings between masons and their patrons and among masons themselves, such as copyists of plans and agreements and the writers of articles of apprenticeship for the neophytes. In the Schaw Statutes by which early Scotland regulated the builders' craft within her borders masonic standing was given to the clerks who wrote indentures for masons. There is said to be no trace of there having been non-operatives of this class in the English Lodges, unless the compilers of the Old Charges were of this status. There is reason to believe that these old manuscripts were the work of men affiliated with operative masons in some such intimate way, but not themselves workers. Students of those old documents assert that the Regius Poem shows undeniable evidence of being the work of a cleric.

Undoubtedly, in the beginning, the ecclesiastical ritualists had a hand in formulating the ceremonials of the Craft and probably these non-operatives with leisure for reflection were among the first to turn the thoughts of speculative masons away from their purely trade secrets and practical learning to the symbolic counterpart of these in philosophy, which in the whole consideration of the Craft today. No one can say when this development began, but, it is safe to say that it was in process when the Old Charges were compiled. Since these are said to have been the property of the Cathedral Masons, there is good ground for inferring that among the earliest speculative or non-operative masons were members of the clergy.

The first non-operative Mason whose name has come down to us in an actual record is said to have been one John Boswell of Auchinbeck, whose name is found signed to the minutes of a meeting of that Lodge, in Edinburgh, June 8, 1600. Another Scotchman, Rt. Honorable Mr. Robert Moray, is said to have been the first speculative mason known to have been made on English soil. He was admitted at Newcastle. May 20, 1641, by members of the Auchinbeck Lodge of Edinburgh, who were in Newcastle, at the time, with the Scotch army. We may conclude that by 1641, English Masonry was already largely speculative since the Cathedral age was then long past and the Reformation and its social and political changes, in England, had greatly diminished the importance of operative masonry as an industrial order.

The first Englishman to become a speculative so far as authentic history reveals, was Elias Ashmole who became a Mason in 1646. We may judge of the character of the Craft, at that time, by remembering that Ashmole and others of his younger contemporaries whose names have come down to us, were antiquarians and mystics, who could not have been attracted to Masonry by any interest in geometry as a practical science or in the art of building as such. Certainly, at that time, the English Lodges had little to do with either. Our knowledge of Ashmole's connection with the Craft is meagre, and rests upon two entries made in his diary. In 1646, he records that he was initiated in a Lodge in Warrington. In 1682, he notes that he was the senior Mason present at a meeting of the Craft in Masons' Hall, London, when several persons were admitted into the "Fellowship."

Randle Holme, of Chester, the English antiquarian, is known to have been a member of a Lodge in 1665. He has left in his writings the form of oath used in his day with

some further account of the Masonry. He also copied one version of the Old Charges, according to Masonic historians.

While very few authentic records are available upon which to assert that this or that Lodge had speculatives in its membership, yet abundant facts are known to justify the conclusion that during the century just preceding the formation of the Grand Lodge of England, in 1717, the Craft, in England, was rapidly becoming speculative, not only in membership, but also in its aims and practice. In Scotland, the Lodges retained to a much later date their practical operative character in all respects. On this point, Vibert says:

"In fact, as the history of the two countries would lead us to expect, when Scotch Masonry and English come in contact in the seventeenth and eighteenth centuries, the Scotch is still in the stage that the English had reached perhaps in Edward III's day; it is an operative craft, devoting itself to craft matters, and possessing its simple ceremonies and secrets only incidentally as it were."

522.—Is it legal and proper for a Lodge to make a loan from Lodge funds to a Brother though it has outstanding bills that have been due for months?

Answer.—The financial affairs of a Lodge should be managed in accordance with good, sound business principles. Loans should not be made by a Lodge unless it has a surplus available for that purpose. It goes without saying that all indebtedness should be promptly paid. Our Lodges are autonomous and the use and investment of the Lodge funds is left to their discretion, subject to certain prohibitions and limitations contained in our Grand Lodge Constitution.

A Revival of Ideals

By William Merz, P. M.

To all those who have an earnest desire to raise themselves up to greater heights in life it is but natural that they should look up to our great men of letters, art and science for guidance. Perusing their biographies brings us at once in close contact with their outlook on life and particularly with their ideals. Every human being has some ideal, and while the worthwhileness of one man's ideal may not impress his neighbor, or the people at large, as something worth living for, it may bring hope for happiness to many others. LIFE IS GENERALLY REGARDED AS OUR GREATEST GIFT, YET MEN WILLINGLY DIE FOR SOME IDEAL.

The ideals of a great general may, in some way, coincide with a poet's and philosopher's, and again they may be very far apart which proves that their respective careers, whether voluntarily chosen or thrust upon them, not always influenced their outlook on life. On rare occasions we find upon the pages of history the life stories of great men whose mental equipment fitted them equally well for quite a number of careers, and Voltaire is credited with having said of Frederick the Great upon the latter's becoming commander in chief of the Prussian army: "It is preposterous! How can a poet and a thinker forget his ideals and become a soldier? He will never make a good officer." Yet Voltaire had to admit at the close of Frederick's first campaign that his friend, the poet and thinker, was also a great general. In the same breath, as it were, Masonic organizations throughout the world spoke this year of Washington the General and with equal pride of Washington the Statesman. We also paid fervent tribute this year to Johann Wolfgang von Goethe, the poet, the statesman and the scientist who created in his mind an ideal to which he kept on adding more ideals as his thread of life continued to weave itself conspicuously into the fabric of his country's national culture.

This year's celebrations throughout our world-wide fraternity of Washington's 200th birthday and the centennial of Goethe's death have again acquainted us with the ideals of these illustrious brethren, and it was through the praise of their outstanding attainments that their ideals came once more to the fore. These two celebrations have brought great ideals back to life and have again tempted eager minds to emulate them.

The Rôle of Nilad Lodge in Philippine Freemasonry

On occasion of the Twentieth Anniversary of the foundation of the Grand Lodge of the Philippine Islands, we should not forget the important part played in the history of Philippine Masonry by Nilad Lodge No. 12. In an address delivered by him at the first banquet offered to Most Wor. Grand Master Antonio González and party during their visit to Shanghai last September, our learned and eloquent Past Grand Master, M. W. Bro. Teodoro M. Kalaw, brought out this participation of Nilad Lodge in the Great Work, and we take great pleasure in reproducing that speech, as follows:

Nilad Lodge, which bears the number 12 on our rolls, is the eldest of all Lodges under the jurisdiction of our Grand Lodge. It affiliated only in 1917, but its foundation dates back as far as 1890, or 42 years ago. More important than this, it may be said that the establishment of the Nilad Lodge had much to do with the history of Philippine Masonry, and it was through the instrumentality of this Lodge that the Filipinos were first granted the privilege and the honor of forming their own lodges throughout the Philippines.

In this connection, I would like to say a few words more about Philippine Masonry, in the interest of those who are studying the events leading to the introduction of Masonry in the Far East. We had Masons in the Philippines in the middle of the 18th Century. Those were our pioneers. We had a lodge in 1762, during the British occupation of Manila. The first stable Lodge, however, was founded in 1856, or probably earlier. After that, several Grand Orients of Europe, under different rites, established lodges in the Philippines, with or without the coöperation of the natives. In 1889, the Filipino leaders and patriots, like Rizal and Marcelo H. del Pilar, thought of forming Lodges among the natives with a view to making the Filipinos' campaign against their oppressive government more effective. Nilad Lodge was the first one founded. It was called the Mother Lodge of the Philippines, meaning the first Lodge to propagate Masonic principles among the natives. Thanks to the efforts of the Nilad members, many Triangles and Lodges were organized in the different parts of the Archipelago. When the Spanish officials then governing the Philippines learned of the rapid progress of the Masonic Order, they began to fear its activities and persecuted our Brethren and tried to dissolve their Lodges. When the Revolution against Spain broke out, the Government believed that it was the work of Masons, and consequently ordered the Masonic leaders to be tortured, deported to distant lands, or shot to death. With the help of the United States, the Philippine Revolution succeeded and the Masonic persecutions ended with the defeat of the Spanish Goverment. The Masons received new encouragement when the reins of the Revolutionary Government were placed in their hands. Emilio Aguinaldo, the president of our ephemeral Republic; Mabini, the premier; the members of the cabinet, like Luna, Flores, Gonzaga, Sandiko; generals of the army, like Lukban, Mascardo, Garcia, and many others, were all Masons. Mariano Ponce, the diplomatic agent sent by our Government to China and Japan, was also a prominent Mason.

It would probably interest you to know that our diplomatic agent Ponce, while he was in China and Japan, received valuable assistance and coöperation from a great Chinese Mason and patriot, the Father of the Republic of China, Bro. Sun Yat Sen. If some of your scholars, my Chinese Brethren, happen to study our documents during the revolutionary period, they will find many references to one Mister Sun. This is no other than the great Sun Yat Sen.

A very poor and small country compared with China, we have attained great progress in freedom, happiness and prosperity that was mainly due to our Masonic Brethren of thirty or forty years ago, and to the Masonic country that has been backing us up in the great enterprise—the United States.

We are very hopeful that China, in a similar way, may attain to greater freedom, happiness and prosperity. The Chinese people, as a nation, have strong reasons to believe in the Masonic spirit, for they have, for many years now, been asking for *Justice* and *Equality*, which attributes are among the cardinal principles of Free Masonry. No people on earth has had, like the Chinese, philosophers who preached real Masonic tenets. The teachings of Lao-tse, Confucius, and Mencius are truly and purely Masonic.

May I, therefore, invite you to drink to the future of Free-Masonry in this country, and may we call Amity Lodge the "Nilad Lodge of China"? And let us, finally, drink to the success and prosperity of the Worshipful Master, Officers and Members of the Amity Lodge No. 106.

Edwin Markham, Poet and Freemason

By Professor Gilbert Patten Brown, D.D., L.L.D., Member of the American Press Writers Association, Englewood Cliffs, N. J.

At his beautiful, spacious, and pleasing home at 92 Watten Avenue, on Staten Island, in New York Harbor, on April 23, 1932, Edwin Markham celebrated, surrounded by hundreds of friends, Masons and poets, his eightieth birthday.

Over half a century ago, our Brother was made a Master Mason in Acacia Lodge No. 92, under the jurisdiction of the Grand Lodge of California, and he has remained in good standing until this day. Brother Markham was born in Oregon City, Ore., on April 23, 1852. His father was also a Mason. Mrs. Markham, before her marriage to the poet, was Miss Anna Catherine Murphy, of "good old Irish blood." She, too, is a writer of note, and so is their son, Virgil Markham. Our Brother is known as the "Poet of Democracy." On his eightieth birthday he brought forth a volume of eighty poems, well-written and well-timed. The book is entitled "New Poems. Eighty Songs at Eighty." (By Edwin Markham. 114 pp. New York: Doubleday, Doran & Co. $2.50.)

This volume of eighty poems by Edwin Markham is the fifth volume of verse by the author of "The Man With the Hoe." There is no very long piece in the present book, there are perhaps a score of quatrains, and perhaps a score and a half of sonnets. Just when these poems were written is not made clear, but if any of them are recent then Mr. Markham shows a poetic vitality rarely exhibited by one of 80 years. Edwin Markham has chosen to label his collection a group of songs. His lyrics are not exactly songs; but metrical fluidity is a marked characteristic of the book.

The ethical gallantry of "The Man With the Hoe" is something that is well known. Something like a quarter of a million copies of this poem have been sold. It has taken its place in the social consciousness, not merely of America but of other portions of the world as well. Markham's name stands for a humane interest in the less privileged, he has become the voice of the inarticulate, and readers look to him for the moral worth of what he will say. Hence, on the whole, he continues the tradition of American poetry established by Longfellow and Bryant, poets who left their native air the sweeter for their song, though they did somewhat less for poetry than a misdirected acclaim would have us believe.

In one section of "New Songs," the section devoted to poems in the sonnet form, Mr. Markham has, however, broken away from American tradition of moral worth as the sole poetic criterion and attained to real brilliancy of achievement. For the most part these sonnets have to do with love, and the poet has succeeded to a remarkable degree in so alchemizing his ingredients that he has very nearly a true gold. Except for Rossetti, not many have done this, and none but Rossetti has produced 100 sonnets a majority of which are flawless and none of which is to be rejected on account of flaws. If Edwin Markham (or any other poet) can produce a handful of sonnets approaching the achievement of pure beauty synthesized with pure intellectuality, so that each separate sonnet-unit, while being an entity, is also a link between man's mundane existence and his timeless, spaceless spiritual life, he has made an enduring contribution. And to prove Edwin Markham's claim to such attainment, we instance the sestet from a sonnet called "The Long Quest":

Now, after hungerings, you bring me bread;
After long death, the rising from the dead;
After the crashing seas, the harbor bar,
After the heated sands, the cooling well;
After the stones, the fields of asphodel;
After the storm-tossed night, the morning star.

It is, perhaps, the fifth line that leads one to give high place to this sestet; and one is, perhaps, led into giving it higher place than it deserves because of that line. As a whole, the figures are common-place rather than distinguished. And there is no such supreme metrical command as marks the supreme sonnet. But in the sonnet "Your Beauty," which shall be quoted in full, in spite of the fact that much of the tonal effect is secured by the use of proper names, the weaving is so cunningly accomplished that the effect of the whole lingers long after the page is turned.

Your beauty has the spell of the unknown,
A wonder, inaccessible, afar,
Mysterious and secret as a star:
I feel it in Love's softly whispered moan,
The sense of tears, the sense of the alone.
And yet your beauty makes me dream again,
Stirs like the thunder-march of armed men,
Like banners on the wind of battle blown.

I know the mighty hopes that dare the grave,
The moon of midnight whitening all the seas,
Know Sappho's cry to the cold Leucadian wave:
For when I think of you, I think of these—
Think also of the songs that Shelley gave,
And Roland's horn among the Pyrenees.

On his eightieth birthday, Bro. Markham greeted the present writer as the "sailor-author." We had met many times before and he seemed to enjoy my tales of the sea.

Our Brother holds Masonry most dear. His home is cheerful and Mrs. Markham enjoys entertaining his many friends.

Our Reading Table

Book Review

Leaders of the Philippines. By Zoilo M. Galang. National Publishing Company, 1752 M. Natividad, Manila, P. I., 1932. 6 x 9 in. 324 pages.—A neat-looking volume in exquisite brown leather binding, printed on good paper and profusely illustrated, Bro. Galang's latest work presents a fine appearance. "Inspiring biographies of successful men and women of the Philippines," the author calls his book, in which he has endeavored to avoid the customary dry and matter-of-fact style of the "Who is Who's" and make his description of each life and character read "like a romance, fraught with interesting incidents and substantial achievements." There are a good many Masons among the subjects of Bro. Galang's well-written biographies, and the book is not only interesting but useful as well. We congratulate our Brother on his work, which does great credit to him and his publisher.

From Near and Far

Thanks to the kind assistance of the secretaries and other Brethren who have furnished us with notes or reports, and to the many events that have characterized the last six or eight weeks in Philippine Masonry, we are able to offer our readers an especially well-stocked news column. We desire to thank our collaborators and hope they will understand that lack of space compels us to be somewhat liberal with the blue pencil, while lack of funds prevents our publishing photographs. Some of the reports have been more and others less extensive or well written, so don't accuse us of partiality.—The Editor.

Brother Lothigius Dies At Sea

Bro. Carl G. Lothigius, of Lincoln Lodge No. 34, Olongapo, P. I., died on October 20, 1932, on board the U. S. naval transport *Henderson*, between Guam and Honolulu, and was buried at sea, in accordance with his wishes. Bro. Lothigius, who was born in Sweden, but was a naturalized American citizen, saw many years' service in the merchant marine, in both sail and steam, much of which was in Philippine waters. While in Alaska, he met Jack London whose great admirer he became. Lately he retired from the sea and tried raising poultry near Olongapo, with indifferent success. A malignant growth on the neck compelled him to seek surgical relief in the United States, and he was on his way to Snug Harbor, the sailors' home on Long Island, N. Y., when the call came. Captain Lothigius was well read and an interesting talker, and had many other fine qualities which won him many warm friends. He was 55 years old when he passed away. Death must have come as a relief to him, as his ailment caused him much suffering.

Since writing the above lines, we have received from Wor. Bro. M. V. Harris, Master of Charleston Lodge No. 44, an account of the burial of Bro. Lothigius which took place at 18°19′ N. Latitude 163°31′ E.Long., on board the U. S. S. *Henderson*, at midnight on October 20, 1932. Wor. Bro. W. V. Harris, Master of Charleston Lodge No. 44, Guam, M. I., and Wor. Bros. E. W. Lawson and G. E. Williams, Past Masters of Cavite Lodge No. 2, Cavite, P. I., officiated. Bro. Lester C. Pritchett, of Owensville Lodge 364, Indiana, acted as chaplain. Forty-four members of the Masonic Fraternity were present on the deck of the *Henderson* when the ship hove to and the body of our Brother was committed to the deep. The Masonic Burial Service was used, with slight changes, to meet conditions existing at the time.

In our Lodge News column, a brief account will be found of a memorial service held by Lincoln Lodge No. 34, Bro. Lothigius Lodge.

Manila Mason Honored In Siam

Bro. Louis Schapiro, of Manila Lodge No. 1, F. & A. M., who was serving with the Rockefeller Foundation in Siam, died on February 4, 1932, at the Bangkok Nursing Home, of heart disease. He was evidently held in high esteem in the country where Death overtook him, judging by the letter of Vice Consul Andrew J. Lynch of Bangkok, of which the following is an extract:

"As a matter of possible interest it may be stated that by order of His Majesty the King, Dr. Schapiro was accorded cremation honors ordinarily reserved for phyas, a rank of nobility in Siam and one of the highest which can be attained by a commoner. The King sent presents to be given to the priests who conducted the ceremony and His Royal Highness Prince Naga Svarga and other members of the Royal family attended."

Fourth Convention of Master Masons of Laguna

Through the kindness of Wor. Bros. Juan O. Chioco and C. Dalmacio, of Makiling Lodge No. 72, we are in a position to give our readers full information on the Fourth Convention of Master Masons of the Province of Laguna, as promised in our November issue.

The Convention proper, which was held in the afternoon and evening of October 19, 1932, in the spacious temple of Makiling Lodge No. 72 at Calamba, only a block distant from the site of the house in which our great Brother José Rizal was born, was preceded by the conferring of the degree of Master Mason upon two Fellow Crafts. The first candidate, Bro. Lorenzo Garcia, received the work at the hands of the Spanish-speaking team of Makiling Lodge No. 72, the parts being distributed as follows:

First Section: Wor. Bro. Juan Muñoz, W. M.; Bro. Felix A. Javier, S. W.; Bro. Candido Capareda, J. W.; Wor. Bro. José Manalo, S. D.; Bro. R. A. Ruiz, J. D.; Bro. E. L. Valmonte, S. S.; Bro. Andres Taccad, J. S.; Bro. Antonio P. Racelis, Chaplain, and Wor. Bro. Andres Filoteo, Working Tools. *Second Section:* Wor. Bro. Juan Muñoz, K. S.; Bro. Felix A. Javier, H. K. o. T.; Wor. Bro. José Manalo, S. D.; Bro. Bernardo Miclat, J. D.; Bro. Roberto A. Ruiz, Bro. Candido Capareda, and Wor. Bro. Andres Filoteo, Men of Tyre; Bro. Roman Cabrera, and Wor. Bro. Apolonio Carpena, F. C., and Bro. Engracio Valmonte, Wayfarer.

The second section had hardly been completed when Most Wor. Bro. Antonio Gonzalez, accompanied by a party of forty members of the Grand Lodge, was announced. The distinguished visitors having been introduced, they were welcomed by Wor. Bro. Juan O. Chioco, Master of Makiling Lodge No. 72, who, after alluding to Rizal and Mabini, the glories of Philippine Freemasonry, spoke of the splendid work done for the Fraternity by our present indefatigable Grand Master, M. W. Bro. Antonio Gonzalez.

The second candidate, Bro. José V. Garcia, was thereupon introduced and raised to the sublime degree of Master Mason by an English-speaking Grand Lodge team brought to Calamba by Very Wor. Bro. Julian C. Balmaseda, Senior Grand Lecturer, the names of the members whereof, with the parts assigned to each in the first and second sections, were as follows:

Eugenio de la Cruz (W. M., H. of T.); Delfin Medel (S. W., K. S.); José Fetalvero (J. W., 1st M. of T.); José Intal (Treasurer, 1st F. C.); Joseph Ramos (Secretary, 2nd F. C.); Fidel T. Manalo (S. D., 2nd M. of T.); Miguel Bonifacio (J. D., Secretary); Daniel Limbo (Marshal, Sr. Deacon); Braulio Epino (Chaplain); Adriano Rivera (Sr. Steward, 3rd M. of T.); Eugenio Padua (Jr. Steward, Way- and Seafaring Man); Edward M. Masterson (Working Tools). Both candidates then listened to the lecture, delivered in Spanish by Wor. Bro. Juan Muñoz, to the charge, delivered in the same language by Wor. Bro. Apolonio Carpena, and to the congratulations, given in English by Wor. Bro. Juan O. Chioco. The ritualistic work was well and impressively rendered and both teams received much praise. The Craft was then called from labor to refreshment and all enjoyed a refection served in the ample rooms of the Temple. At 7:30 p. m., an hour ahead of the time set in the program, the Convention was called to order. Wor. Bro. C. Dalmacio presented the report of the Committee on Credentials, showing that there were present 114 Master Masons, representing 24 Lodges under this Grand Jurisdiction, Amity Lodge No. 106, of Shanghai, being represented by M. W. Bro. Antonio Gonzalez, who is an honorary member of that Lodge. The four Laguna Lodges were represented as follows: Makiling No. 72, Calamba, 24 members; Pinagsabitan No. 26, Sta. Cruz, 18; Malinaw No. 25, San Pablo, 17, and Mártires del 96, Nagcarlang, 8, making a total of 67.

The Convention having been opened with prayer by Bro. Ignacio Noble (26), *Wor. Bros. Juan O. Chioco* and *C. Dalmacio*, of Makiling Lodge No. 72, were elected chairman and secretary, respectively.

Speeches being in order, the chairman introduced the following orators: *Wor. Bro. Dr. Z. Fernandez*, Master of Pinagsabitan Lodge No. 26, spoke on the prevailing economic and spiritual depression and touched upon various problems, among them the reduction of the Grand Lodge dues recommended by the Cavite Convention.—*Wor. Bro. Pablo Arceta*, P.M., speaking on behalf of Mártires del 96 No. 32, gave a brief history of his Lodge and discussed the great benefits to be derived from Masonic assemblies.—*Wor. Bro. Feliciano Exconde*, representing Malinaw Lodge No. 25, read a well prepared address in which he alluded to the precepts contained in Bro. Rizal's writings and stressed

the importance of the practice of tolerance in and by the Fraternity.—*Bro. Vicente Garcia*, P. M. of Makiling Lodge No. 72, read an interesting paper on the various classes of members of which our Fraternity is composed.

Most Wor. Bro. Antonio Gonzalez, in a splendid impromptu address in elegant Spanish, praised the Laguna Masons in general and Wor. Bro. Chioco in particular for their initiative and activity. He expressed the hope that every Lodge of the Grand Jurisdiction would be represented at the 20th Anniversary celebration on November 17th, and praised the Brethren for sinking all petty differences and discussing their problems with nothing but the good of the Fraternity in view.

All the speakers, but especially the Grand Master, were cordially applauded and congratulated by the audience. The next number on the program was the presentation of recommendations, the floor being declared open to all. Many topics of interest were brought up and debated. Bro. R. A. Ruiz (72) offered suggestions concerning the entertainment of the Brethren attending the Annual Communications of the Grand Lodge, and Wor. Bro. Pablo Arceta (32) suggested that the delegates be provided with badges with their names, offices, and Lodges. Wor. Bro. Chioco recommended outings during the Annual Communication, in which the families of the Brethren should be allowed to participate.—The Convention went on record as being opposed to the decrease in the fees for the degrees proposed by the Cavite Convention, as they considered it desirable to maintain the present fees and standard of membership.—A resolution recommending the reduction of the Grand Lodge dues from ₱2.50 to ₱2.00 per Master Mason was adopted.—Another resolution, recommending the reduction of the Masonic Home fee for each degree conferred from ₱5.00 to ₱3.00 was also approved.—Wor. Bro. Juan O. Chioco and Bro. Antonio Racelis recommended longer intervals between degrees, the Brother last named suggesting that the interval between the 1st and 2nd, and 2nd and 3rd degrees be one year in each case.—Bro. R. A. Ruiz (72) spoke of the necessity of Masonic District inspectors visiting their Lodges.—The translation of the funeral and installation rituals into the vernacular was also discussed and received favorably.—Opinion was divided on the advisability of bonding the treasurers and secretaries of the Lodges.—A recommendation by Wor. Bro. Vicente Garcia, that a Masonic Memorial be erected to Bro. Rizal with contributions of one peso per annum by every Master Mason, extending over a period of ten years, was approved unanimously.—The publication of a general directory of Master Masons of this Grand Jurisdiction, and the reduction of the prices of supplies furnished by the Grand Lodge were recommended by the Chairman.

After closing remarks by the M. W. Grand Master, a vote of thanks was dedicated to the Grand Master and one to the Chairman of the Convention, Wor. Bro. Juan O. Chioco. Bro. Antonio P. Racelis delivered the closing prayer. Thanks to the efficiency with which the debates were conducted and the business of the Convention transacted, the Brethren were able to start for their respective places of abode before the hour of Low Twelve.

The Convention was a most successful one and will be remembered with pleasure by all who attended it. There is no doubt that gatherings conducted in this form and in the truly Masonic spirit that prevailed on the occasion mentioned can only be productive of good.

Our Amity Lodge Visitors

Scattered throughout this issue, our readers will find accounts of various entertainments and functions given by Lodges, etc., in honor of Bros. Au, Hall, and Kwong, the official delegates of Amity Lodge No. 106, of Shanghai, to the 20th Anniversary of the Organization of the Grand Lodge, on November 17th. Bros. Au and Hall have left our shores, and we hope they enjoyed their sojourn among us. We Masons of the Philippines shall always remember their visit with pleasure and consider ourselves fortunate to have met these distinguished Brethren and to have been able to show, in some degree, our appreciation of the hospitality shown our M. W. Grand Master and party in Shanghai last September. Following is the

OFFICIAL PROGRAM
FOR THE
ENTERTAINMENT OF THE DELEGATES OF AMITY
LODGE No. 106, F. & A. M.

Nov. 14.	(7:00 a. m.)	Reception at Pier 7.
	(12:30 p. m.)	Luncheon given by the Grand Lodge Party that visited Shanghai in September.
	(7:00 p. m.)	Lauriat Party given by Grand Master, M. W. Bro. Antonio Gonzalez, at his residence.
Nov. 15.	(12:30 p. m.)	Luncheon given by Mencius Lodge No. 93, at the Cosmos Club.
	(8:00 p. m.)	Degree work by Corregidor Lodge No. 3, at the Masonic Temple, Escolta.
Nov. 16.	(12:30 p. m.)	Luncheon given by Bro. Vicente Poblete.
	(7:00 p. m.)	Dinner given by the Grand Lodge Officers, at the Plaridel Temple.
Nov. 17.	(12:30 p. m.)	Luncheon given by Very Wor. Bro. Julian Balmaceda, at the Plaza Hotel.
	(8:00 p. m.)	Celebration of the 20th Anniversary of the Grand Lodge of the Philippine Islands.
Nov. 18.	(12:30 p. m.)	Luncheon given by Rt. Wor. Bro. Manuel Camus, at the Casino Español.
	(7:00 p. m.)	Dinner given by Rt. Wor. Bro. Dr. Stanton Youngberg.
Nov. 19.		Tea Party given by Batong-Buhay Lodge No. 27, at Rimas Road, Ave. Rizal Extension, Malabon, Rizal, Mendoza residence.
Nov. 20.	(Whole day.)	Excursion to Corregidor. Leaving at 8:00 a. m.
Nov. 21.	(12:30 p. m.)	Luncheon given by Wor. Bro. Samuel R. Hawthorne at Wack-Wack Club, S. Felipe Neri, Rizal.
	(5:30 p. m.)	Tea party given by Most Wor. Bro. Teodoro M. Kalaw at his residence, Santol 880, Manila.
Nov. 22 and 23.		Trip to Baguio.
Nov. 24 and 25.		Trip to Vigan, Ilocos Sur.
Nov. 26.	(8:30 p. m.)	Degree Work by Pilar Lodge No. 15, at Imus, Cavite, by Masters and Past Masters of Cavite Lodges. (Second Degree).
Dec. 1st.	(7:00 p. m.)	Dinner given by Bros. Vicente Albo and E. Sevilla.

The October General Convention of Master Masons

The Monthly Convention of Master Masons for October was held under the auspices of the Appointive Officers of the Grand Lodge of the Philippine Islands at the Plaridel Temple on October 28th, at half past seven in the evening.

Very Reverend Aurelio Diego Rosario, Grand Chaplain, presided, ably assisted by Wor. Brother Delfin C. Medel, as secretary.

Two important innovations were the features of the evening: first, the presence of ladies, who furnished the musical numbers, despite the Grand Master's observation that masonic gatherings have traditionally been for men only; and secondly, the speakers of the evening were Brethren who have never spoken before and have never been officers of their Lodge, and therefore represent the "average

Mason".

Vocal solos were rendered by Miss Avelina Lorenzana, secretary of the Religious Education Association of the Philippines, and Miss Eulalia Hernandez, both accompanied on the piano by Miss Elizabeth Soliman.

The speakers made illuminating, profitable addresses, in spite of the fact that they are all comparatively new in Masonry. The committee, headed by Brother A. D. Rosario, were warmly congratulated for the novelty of the idea and the success of the affair.

Grand Master Visits the Lodges in Zambales

The Grand Master and party left Manila at 2:00 p. m., November 12, 1932, to visit Zambales. Wor. Bro. Miguel Bonifacio generously offered the use of his car to the Most Worshipful Grand Master and party, who were preceded by Worshipful Bros. E. Masterson and Joseph Ramos.

After motoring for a little more than two hours, the party arrived at the southern end of the Zambales Mountains where a picturesque zigzag road connects the municipalities of Dinalupihan, Bataan, and Olongapo, Zambales. During the trip, Most Wor. Bro. Gonzalez generously treated the members of his party to songs. Few Brethren, except those who usually accompany him on his provincial trips, know that our Grand Master is an accomplished singer.

A group of Brethren, including Wor. Bro. A. Medina, provincial governor and Master of Zambales Lodge No. 103, Wor. Bro. E. G. Dimaano, provincial treasurer and district inspector for the Zambales Lodges, and Wor. Bro. Foo Ying, Master of Lincoln Lodge No. 34, with Bros. Masterson and Ramos, met the party one kilometer from the town. The party was then conducted to Bro. Foo Ying's hotel where refreshments were served.

From Bro. Foo Ying's hotel, the party was taken to the Lodge rooms of Lincoln Lodge No. 34, where the three Zambales lodges, namely, Lincoln Lodge No. 34, Pinatubo Lodge No. 52 and Zambales Lodge No. 103, were assembled in annual convention, the first of the kind ever held in the province of Zambales.

An account of the Convention will be found below. Most Wor. Bro. Antonio González and party started for their return trip to Manila immediately after dinner, at 9 p.m., and arrived at the capital shortly after midnight.

First Convention of Master Masons in Zambales Province

By direction of Most Wor. Grand Master Antonio Gonzalez, the three Lodges of Zambales Province, Lincoln No. 34, of Olongapo, Pinatubo No. 52, of San Antonio, and Zambales No. 103, of Iba, held on November 12, 1932, at Olongapo, the first Convention of Master Masons of Zambales Province. Over sixty Master Masons attended. Lodge was opened by Wor. Bro. Foo Ying, Master of Lincoln Lodge, at 2:00 p. m. The Master of Zambales Lodge, Wor. Bro. A. N. Medina, and the Acting Master of Pinatubo Lodge, Bro. M. Buenaventura, and their officers were introduced with due honors, followed by the Masonic District Inspector, Wor. Bro. E. G. Dimaano. Wor. Bro. Foo Ying acted as chairman and Wor. Bro. Miguel C. Rosete as secretary of the convention. A number of resolutions wre passed; one recommended the reduction of the Grand Lodge fees payable by the subordinate Lodges, another concerned the holding of an annual gathering of Masons in the district. A recess was then declared, the Convention resuming labor at 5:30 p. m., when Grand Master Antonio Gonzalez and party arrived from Manila. Addresses were made by Bro. A. Buenaventura (52), Wor. Bro. A. N. Medina (103), Bro. S. Fontilea (52), Bro. P. Battad (34). V. W. Bro. E. M. Masterson (95), Wor. Bro. M. C. Rosete (34), and Wor. Bro. E. G. Dimaano. An eloquent discourse by the Most Wor. Grand Master closed the speech-making. After the Convention, a banquet was served at the California Restaurant, and at 9 p. m. the Brethren returned to their respective places of abode.

The Twentieth Anniversary Celebration

Never has the Riverside Hall of our Masonic Temple on the Escolta seen such a large gathering of Masons as on the evening of Thursday, November 17, 1932, when the Grand Lodge of Free and Accepted Masons of the Philippine Islands celebrated the twentieth anniversary of its organization. Over eight hundred Masons signed the Tyler's Register, and a large number, being unable to enter the hall, went home or to some other place where they could enjoy the program on the radio. The program of the festivities was as follows:

I. Reception of the Most Worshipful Grand Master and Past Grand Masters.

II. Roll Call of Lodges.

III. Opening Remarks by Wor. Bro. Samuel R. Hawthorne, Chairman, Executive Committee of the Twentieth Anniversary of the Grand Lodge of the Philippine Islands.

IV. *Remember Now Thy Creator*.....Rhoades
Master Masons' Chorus under the direction of Bro. Edwin M. Cooper.
First Tenors:
N. R. Baugh, Jack Brookman, H. M. Gibson
Second Tenors:
G. A. Mayhew, M. V. Stewart, Maj. J. E. Ash
First Basses:
Charles Butler, John George, Capt. G. Caldwell
Second Basses:
Maj. Robert Malcolm L. Rothenhoefer
O. M. Shuman J. M. Shurdut
Accompanist: Mrs. Edwin M. Cooper

V. (a) *Romance in "G" Major*..... Beethoven
(b) *Perpetuum Mobile*.....Ries
Violin: Mr. Maximino Isla
Piano: Mr. Bernardino Custodio

VI. Address by Most Wor. Bro. H. Eugene Stafford, '12.

VII. (a) *Norwegian Echo Song*.....Folk Song
(b) *Waltz*....(From "Romeo and Juliet").....Gounod
Soprano: Mrs. Lucy McMoreland
Piano: Miss Lorine Nash

VIII. Address by Most Wor. Bro. Teodoro M. Kalaw, '28.

IX. *The Song of the Fisherboats*.....Zamecnik
Master Masons' Chorus under the direction of Bro. Edwin M. Cooper.

X. *Panoramas*..... Nicanor Abelardo
(Suite picturing country life in the Philippines.)

(a) Dawn
(b) Planting Rice
(c) Afternoon Siesta
(d) Work in the Fields
(e) The Angelus
(f) The Serenade
(g) The Despedida
Violin: Mr. Ernesto Vallejo
Viola: Mr. Ramon Mendoza
Celesta: Mr. Marcelo Nicolas
Flute: Mr. Liberato Esguerra
Piano: Mr. Bernardino Custodio

XI. Address by Bro. Theodore Roosevelt, Governor-General of the Philippine Islands.

XII. (a) *Romanza Apassionata*.....J. de S. Hernandez
(b) *Scherzo*.....Van Goens
Cello: Mr. Martiniano Esguerra
Piano: Mr. Bernardino Custodio

XIII. *O Mio Fernando*—(From "La Favorita").....Donizetti
Soprano: Prof. Isabel Padua
Piano: Prof. Juan de S. Hernandez

XIV. Address by the Most Worshipful Grand Master Antonio Gonzalez.

XV. *The Bells of Shandon*.....Nevin
Master Masons' Chorus under the direction of Bro. Edwin M. Cooper.

XVI. *Marietta*.....J. de S. Hernandez
1st Violin: Miss Veneranda Acayan and Mr. Maximino Isla
2nd Violin: Miss Marcela Aquino and Mr. Celso Estrella
Viola: Mr. Pablo Palomo and Mr. Deogracias Pantaleon
Cello: Miss Carmen Reyes and Martiniano Esguerra
Contrabass: Mr. Pedro Aquino
Piano: The Author

Twelve Past Grand Masters were present, including Most Wor. Bro. Dr. Harry Eugene Stafford, first Grand Master of Masons of the Philippine Islands. Wor. Bro. Samuel R. Hawthorne, W. M. of Manila Lodge No. 1 and chairman of the Executive Committee, pronounced the opening address and introduced the speakers. He said, among other things, that twenty years ago, at a time when there was not a sovereign Grand Body of Masonry anywhere in Asia, a handful of Master Masons assembled in the Masonic Temple on the Luneta of Manila and there, but a stone's throw from the field where a number of Filipino Brethren had made the supreme sacrifice for their principles in 1896 and 1897, they laid the foundation of the Grand Lodge of which all Philippine Masons are so proud.

Past Grand Master H. Eugene Stafford spoke in a reminescent mood of the event which the Masons of the Islands were celebrating, and in which he had been one of the chief actors. He extolled the lofty principles and noble work of Masonry and mentioned some of the leaders of the world who were, or are, Masons. His words were warmly applauded.

Most Wor. Bro. Teodoro M. Kalaw, P. G. M., known throughout the Islands for his eloquence, pronounced a splendid oration in Spanish which was received with enthusiastic applause and of which the following is a translation:

"The advent of Masonry in the Philippine Islands represents the greatest liberal movement in the history of our people, a new orientation in its ideas and beliefs, a gradual change in its moral aspect. Associated with this magnanimous work we find the illustrious names of foreigners, especially of Spaniards and Americans, to whom we owe eternal gratitude. It was not, and never will be, a work of violence and aggression. Though slandered and persecuted here the same as elsewhere, Masonry made use of no means other than persuasion and peace. And to prove its innocence and good faith, it closed its temples and bade its members disperse when the tempest broke loose, and its martyrs, of whom there were many, did not demand vengeance in the hour of suffering and death, but granted forgiveness. And Masonry forgave. It still forgives. The doctrine of tolerance is gentleness and forgiveness.

"When Spaniards and other foreigners founded Masonic Lodges here, they laid the foundations for progress and enlightenment. When the British took and occupied the fortress of Manila in 1762 and conducted a Lodge among the expeditionary forces, the local inquisition, full of fear, closed its doors and hid or burnt its papers. That was a supreme allegory of the situation. It was the beginning of a serene and inflexible war between light and darkness, between liberty and oppression. Each effort of Masonry represented a stride forward on the path of civilization. The Spanish Masons defended the natives against persecution, injustice, and intolerance; and the foreign Masons of the neighboring colonies and of more distant lands aided and protected them in exile. This is the beautiful Masonic tradition of hospitality, which thrives most splendidly and spontaneously in times of suffering and peril.

"Ponder upon all liberal changes that have taken place among the people and you will see that they have almost always been a result, a consequence of the florescence of the Masonic Lodges or the Masonic spirit. Try to remember any great idea, whether still in its embryonic stage or whether approaching realization, which was not conceived in the brains of our Masonic leaders of forty or fifty years ago, when the native branch of our great Institution was first established here. Those ideas were consigned to the paper in Europe, either openly or secretly, and were then sent to the Lodges here, which were the exclusive centers of liberal culture and education. From there they passed on to the people, and there they bore fruit in one way or another: illustrious shades of Andrés Bonifacio and Faustino Villaruel, of Apolinario Mabini and Antonio Luna, of Pardo de Tavera and Valentín Polintan, come forth and speak for me!

"When the Americans, an eminently Masonic people, arrived here, they found the people ready for the advent of modern ideas. In fact, according to one of the first eminent Americans who came to investigate conditions here, there was at the bottom a perfect coincidence between the recently introduced American thought and the program of the Filipino liberals of that time. Masonry, which had been flourishing since the days before the Revolution, contributed much to this miracle. Masonry, with its universal principles and teachings which unite the men and nations of different races, latitudes, and religions to fuse them into one people in the melting-pot of common ideals. It was then that the Philippine people began to establish contact and collaborate with the Americans and as we consider the leaders of both nations, those who guided them in the struggles for liberty of thought and conscience, we find two great and illustrious personages, two stars of the first magnitude on the firmament of human progress—Washington and Rizal, two Masons.

"I have said elsewhere, and I now repeat, that the greatest accomplishment of the Grand Lodge of the Philippine Islands in the last twenty years is the consummation of the work of redemption of the Filipino mind and conscience. Some may object that it was not the exclusive work of Masonry; but I insist that it was the work of its tenets, of principles that bear its stamp, because when over thirty years ago, the two peoples joined hands in their constructive enterprise, they were guided by the same thoughts, and the eminent men who led the people in their onward march in the government, in the industries, in education, and in the field, were inspired by those thoughts and principles. It was these men, it is these men, these members of over one hundred Masonic Lodges scattered over the length and breadth of our country, who by their works and their example have sown among our masses the seed of a better and more intelligent citizenship. And that is the reason why each liberal measure of our government finds a ready response on the part of a sound public opinion, because here as elsewhere, Masonry is the staunchest ally of all official and private institutions that are striving for the happiness of the masses. Happiness is the final goal of all human endeavor in life. Every man, poor and humble though he may be, is entitled to happiness. Neither power, nor wealth nor honors bring that happiness. Only he is happy who freely does his duty and knows that he does not consciously harm any man. The latent peril in all our communities is social injustice, an enemy of progress because it sows restlessness. The word *victims* must be banished from the world, and there are victims of power as well as of money, of privilege as well as of intolerance. Where there are victims, there is no happiness.

"I have faith in Masonry. I see its slow but sure influence on the thoughts of the people, on the progress of the people, a work free from the noxious influences of political or religious sectarianism, a work founded on solidarity, free from the barriers of exclusivism, based on tolerance. Our people realize the necessity of an ampler and better view of life. What they saw but indistinctly yesterday they begin to see clearly today. Ideas that were then considered heretical or inspired by the devil now meet with consideration and acceptance. The lies and stupidities of conventionalism and social prejudice fall one by one like autumn leaves. Our society is seeking its basis in investigation, examination, and reason. And this era of discussion, in making its way in the minds of the masses, is accomplishing wonders in democratic government, which is the government of progress. In short, we are witnessing the gradual development of the new citizen, more efficient and sufficient, free, reasoning, happy, with a mind untrammeled by useless tutelage. That is the work of Washington, of Rizal, of Del Pilar. That is the triumph of the principles of Masonry."

Unfortunately Governor-General Theodore Roosevelt, who is a Master Mason in good standing in Matinecock Lodge No. 806, at Oyster Bay, New York, of which his illustrious father was also a member, had been compelled to leave for Sulu on pressing business; but the Honorable John H. Holliday, Vice-Governor of the Islands, appeared in his behalf and delivered Brother Roosevelt's Message to the Craft.

Most Worshipful Brother Antonio Gonzalez, Grand Master of Masons of the Philippine Islands, delivered a speech in Spanish of the quality that has made him famous as an orator throughout the Archipelago. The beautiful souvenir program that was distributed among those present also contained Most Wor. Bro. Gonzalez' November Message on the Twentieth Anniversary of the Grand Lodge which was published in the November issue of the CABLETOW.

An extra number of the program was the presentation to Most Wor. Bro. Antonio Gonzalez of a beautiful desk set, the present of a number of his admirers.

The musical numbers were exceptionally good and were generously applauded. The members of the various committees and the singers and musicians are all deserving of great credit and praise for their excellent work.

After the celebration, those present enjoyed the exquisite refreshments which had been provided.

The program was broadcasted by the Radio Manila and throughout the length and breadth of the Archipelago and in Shanghai and other distant places, Brother Masons and others listened eagerly and enjoyed the speeches and music. From many points of the Philippines, information has been received that weather conditions were especially

favorable at the time and the entire program was heard clearly in Negros, Leyte, and other parts of the Islands from which we have received communications.

The celebration of the Twentieth Anniversary of the Grand Lodge of the Philippine Islands certainly was an unqualified success.

Grand Lodge Dinner to the Amity Lodge Delegation

The M. W. Grand Lodge of F. & A. M. entertained the Amity Lodge delegation at a banquet at the Plaridel Masonic Temple on the evening of Friday, November 18th. A large crowd had gathered, and the guests of honor, Brothers David W. K. Au and Edward L. Hall, occupied chairs to the right and left, respectively, of Most Wor. Bro. Antonio Gonzalez, G. M. A previous engagement prevented Bro. K. L. Kwong, the other member, from being present. A truly brotherly spirit prevailed at the banquet. The first Brother called upon to speak, Wor. Bro. Leo Fischer, entertained the Brethren with reminiscences of the early days of Manila Lodge No. 342, the corner-stone of the Grand Lodge of the Philippine Islands. Very Rev. Bro. Aurelio D. Rosario, Grand Chaplain, then spoke on Masonic travel and expressed the appreciation of the Grand Lodge delegation to Shanghai, in September 1932, of which he was the manager, for the splendid hospitality they had received in Shanghai. A visitor then requested and was granted the privilege of the floor. The next regular speaker, Rt. Wor. Bro. Stanton Youngberg, D. G. M., delivered a learned and interesting address on Amenhotep, King of Egypt, perhaps the first outstanding champion of light and truth, who, fourteen hundred years before the Christian era, held sway on the banks of the Nile. Past Grand Master Rafael Palma spoke next, dwelling on his own visit to Shanghai and on the reactionary and disrupting forces arrayed against the cause of Masonry. Bro. Au, Secretary of Amity Lodge No. 106 and head of the delegation of his Lodge to the 20th Anniversary of the Grand Lodge, made a very interesting speech. He explained that the delegation had come for the twofold purpose of representing the Wor. Master and Brethren of Amity Lodge at the 20th anniversary celebration and of returning the visit of M. W. Grand Master Gonzalez and party to Amity Lodge last September. He expressed the gratitude of the members of the delegation for the courtesies they had been shown and spoke of the work of his Lodge and of the enthusiasm with which it is carried on. Bro. Hall, the other member of the delegation present, being called upon to sing a song, first delivered a very witty talk and then favored the audience with two songs which were splendidly rendered and were received with great applause. Most Wor. Bro. Gonzalez said a few words in English, closing the function which had been much enjoyed by everybody present.

Visitation of Island and Keystone Lodges

Most Worshipful Grand Master Antonio Gonzalez, accompanied by Officers of the Grand Lodge and a delegation of about seventy-five members representing 36 Lodges, made an official visitation of Island Lodge No. 5 and Keystone Lodge No. 100, on Corregidor Island, on Sunday, November 21, 1932.

The party left Pier 1 at 7:15 a. m. on board the U. S. A. launch *Mitchel*. The weather was fine and the sea calm, so that there was no serious sea-sickness. After enjoying a trip of three hours in jolly camaraderie and an excellent breakfast offered by Very Worshipful Brother E. M. Masterson, the party landed at Corregidor at 10:15 a. m. A big delegation of officers and members of Island and Keystone Lodges, headed by Worshipful Masters Kilbourne and Esleta, met the party at the pier, and all boarded tram cars and went "topside".

Several stops were made en route, through the courtesy of Wor. Bro. Kilbourne and other army officers, for sightseeing purposes. The wonderful work of Uncle Sam in making the Island of Corregidor an invulnerable fortress was explained and the big guns were shown and their operation elucidated.

At about 12:00 noon a banquet was offered to the visiting Brethren by the members of Island and Keystone Lodges at the Post Exchange. Immediately after the banquet, the Party was taken to more sightseeing, then all proceeded to the "Bottomside" where the Temple is located. Lodge was opened informally, with words of welcome by Worshipful Brothers Kilbourne and Esleta. Short speeches were made by the Grand Master's aide-de-camp, Wor. Bro. José P. Guido; Bro. David W. Au, Chairman of the Delegation of Amity Lodge No. 106; Very Wor. Bro. E. M. Masterson, the untiring general manager of the party, and V. W. Grand Lecturer Julian C. Balmaceda. The party then proceeded to the pier and boarded the launch, which left at 2:15 p. m. for Manila. On the return trip some of the Brethren slept, while others indulged in story-telling.

Upon arrival in Manila, at about 5:30 p. m., the excursionists were met by a group of Brother Masons at Pier 1, and all went to the Legaspi-Urdaneta monument, where a big group of Brethren were awaiting the Grand Master. A procession numbering about 150 was formed and marched to the Rizal monument, where a short service was held. Grand Master Antonio Gonzalez made a few introductory remarks, then he introduced Brother Kwong, Consul-General of China and a member of the Amity Lodge delegation, who delivered an inspiring speech and placed a wreath of flowers at the foot of the Rizal monument, assisted by Brother Au, chairman of the Amity Lodge delegation.

After our Shanghai Brethren had paid this touching tribute to the great Filipino Mason and patriot, the gathering dispersed, conscious that the day had been well spent.

—*A. G. P.*

Lodge News

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

Past Masters' Night at St. John's Lodge No. 9, on October 21, 1932, will be remembered in the annals of St. John's Lodge No. 9 as one of the most notable gatherings ever held in this city. An attendance of 9 Past Grand Masters, 11 Grand Lodge Officers, 13 officers of the Lodge, 43 Past Masters, 13 members of the Lodge, and 81 visitors, or a grand total of 185 Master Masons, made the occasion a remarkable one. The nine Past Grand Masters entered the hall in a body and were received with Grand Honors and welcomed by Wor. Bro. J. George, the Master. Then the Most Wor. Grand Master, Bro. Antonio Gonzalez, accompanied by Officers and Members of the Grand Lodge, was introduced and received with the honors due him. The Third Degree of Masonry was thereupon conferred upon Bro. Leon Baynes Jepson, a F. C. of the Lodge, by a team of Past Grand Masters, the work being distributed as follows:

FIRST SECTION

Worshipful Master	George R. Harvey
Senior Warden	E. E. Elser
Junior Warden	Quintin Paredes
Secretary	Newton C. Comfort
Chaplain	Joseph H. Schmidt
Senior Deacon	William W. Larkin
Junior Deacon	Vicente Carmona
Senior Steward	C. W. Rosenstock
Junior Steward	Seldon W. O'Brien

SECOND SECTION

King Solomon	George R. Harvey
Hiram of Tyre	C. W. Rosenstock
Senior Deacon	William W. Larkin
Men of Tyre	E. E. Elser

Fellowcrafts	Joseph H. Schmidt Seldon W. O'Brien Vicente Carmona Newton C. Comfort William W. Larkin
Seafaring Man	C. W. Rosenstock
Secretary	Quintin Paredes

The perambulation lecture was given by Most Worshipful Brother Joseph H. Schmidt, the Working Tools were presented by Most Worshipful Brother E. E. Elser. The lecture was given by Most Worshipful Brother W. W. Larkin and Most Worshipful Brother Newton C. Comfort delivered the charge. The Worshipful Master then congratulated the candidate.

The regular officers of the Lodge then resumed their stations and the Worshipful Master thanked the Past Grand Masters for conferring the degree and congratulated them upon the excellence of their work. Most Worshipful Brother George R. Harvey who was called upon to speak gave a very interesting talk. The Worshipful Master then called upon the Most Worshipful Grand Master and his remarks were enjoyed by everyone present. The Lodge was then closed after which refreshments were served.

From Batong-Buhay Lodge No. 27, Manila

As a demonstration of esteem and affection towards the Brethren of Amity Lodge No. 106, Shanghai, China, the Officers and Members of Batong-Buhay Lodge No. 27 gave a tea-party on Saturday afternoon, Nov. 19, in honor of Bros. David K. Au, K. L. Kwong, and Edward L. Hall delegates to the 20th Anniversary of the Grand Lodge of the P. I. from Amity Lodge. The scene of this affair was the residence, at Rizal Ave. Hills, of Bro. Nicanor C. Mendoza, Junior Warden of the Lodge and of Wor. Bro. Ramon Mendoza, our Asst. Grand Secretary, to which place the Guests of Honor and the guests accompanying them, representing a total of 27 Lodges of this Jurisdiction, went by automobile. Unfortunately, Bro. Hall was not present for he left for Shanghai on the afternoon of the same day.

From Lincoln Lodge No. 34, Olongapo

On November 5, 1932, Lincoln Lodge No. 34 held a memorial service for Brother Carl G. Lothigius, at the Cine Oriental, from 2 p. m. to 5:30 p. m. Many friends of the deceased and prominent citizens were present besides the members of the Masonic Fraternity who attended, and the place was crowded. The services were very solemn. Bro. Juan Ramos introduced the speakers, the virtues of our departed Brother were eulogized in eloquent words, and suitable music, vocal as well as instrumental, added to the impressiveness of the ceremonies. Bro. Lothigius died on board the U. S. N. transport *Henderson*, while en route to the United States, on October 20, 1932, and was buried at sea, somewhere between Guam and Honolulu.

From Mabini Lodge No. 39

On Saturday afternoon, Nov. 5, 1932, a committee headed by the W. M. of Mabini Lodge No. 39 went to Dummun, Gattaran, for the purpose of meeting the Grand Master and his party, and all arrived at Aparri at 7:20 p.m. After a bit of sightseeing, the visitors were conducted to the Cosmopolitan Hotel where they prepared for the official visit to Mabini Lodge No. 39. The party shortly afterwards proceeded to the Temple, where they were received in open Lodge, with the Grand Honors.

An address of welcome was delivered by the W. M. of Mabini Lodge. Several other Brethren spoke, among whom were Wor. Bro. Valentin Aguinaldo, P. M. of Mabini Lodge; Bro. Cecilio N. Ascaño, S. W. of the same Lodge; Wor. Bro. José Camacho, W. M. of Isabela Lodge; R. W. Bro. Youngberg; Very Wor. Bro. Masterson; Wor. Bro. Andrés Filoteo, and Wor. Bro. Henry Becker. The last speaker was the M. W. Grand Master who stated the purpose of his visit and warned the Brethren against the admission into the Lodge of bad material.

After the Lodge was closed, luncheon was served in the sala of the Temple. The visiting Brethren then returned to the hotel to rest. In the morning, before they started for Tuguegarao, they again met the members of Mabini Lodge No. 39 and resident Brethren at the Temple, for the purpose of having a photograph taken. The Grand Master's party left for Tuguegarao at 8:00 a. m.

From Makabugwas Lodge No. 47, Tacloban, Leyte

Last November 17th, our Lodge invited the families and friends of Masons to hear the radio broadcast of the Grand Lodge Anniversary Program. The squally weather did not prevent more than seventy people to gather in the Lodge Hall. The reception of the R. C. A. Victor Radio which was installed by courtesy of Mr. J. C. Price, was near perfect, or would have been perfect without the static, which was not much, either. Needless to say, the audience listened attentively to the best program ever heard in town. Mrs. Lucy McMorland was much applauded and also Bro. Abelardo's prize winning suite. Most Worshipful Bro. Kalaw's voice was most clear of them all, and the listeners were greatly impressed. The mention of the names of great Patriots and Masons in the address of M. Wor. Bro. Stafford was a happy revelation. The eloquence of the Grand Master stirred our minds and hearts. It was with regret, however, that we failed to hear Bro. Theodore Roosevelt, the Gov. General, whom we have already learned to love. Before tuning in, Wor. Bro. Fernandez delivered a well prepared exposition, WHAT IS MASONRY, and doubtless, those who were doubting about Masonry's end, were convinced, after the program, that Masonry was the greatest factor in the progress and improvement of Mankind.

From Sarangani Lodge No. 50, Davao

On October 28, 1932, Sarangani Lodge had the honor of a visit by Most Wor. Bro. Seldon W. O'Brien, P. G. M., who came as representative of the Grand Master, M. W. Bro. Antonio Gonzalez. Lodge having been opened at 7:00 p. m., the distinguished visitor was received with Grand Honors and witnessed the conferring of the Third Degree on Bro. Leon A. Garcia. In the second section, M. W. Bro. O'Brien acted as K. S. and Wor. Bro. Felipe F. Caburian as H. K. of T. The lectures were delivered by Bros. Pedro R. Santos and Felipe F. Caburian, and the Charge by M. W. Seldon W. O'Brien. Upon the conclusion of the degree work, a collection was raised for the contribution of the Lodge to the celebration of the 20th anniversary of the foundation of the Grand Lodge, and the sum of fifty pesos was raised, which was handed to M. W. Bro. O'Brien when he sailed for Manila on October 31st.

From Muog Lodge No. 89, Parañaque

The Most Wor. Grand Master, Antonio Gonzalez, accompanied by Officers and Members of the Grand Lodge, made an official visitation on Sunday, October 23, 1932, at 8 o'clock in the evening.

The reception of the Most Wor. Grand Master and Members of the Grand Lodge took place at the Cine Parañaque and was presided by the Wor. Master, W. J. Walls.

The address of welcome was delivered by Wor. Bro. Pedro Lombos, the invocation was delivered by Wor. Bro. Fausto Fronda, then a brief history of Muog Lodge No. 89 was given by Wor. Bro. Sabas de Guzman.

The following contributions by people of Parañaque added to the beauty of the Masonic program:

Violin Solo, "Meditation", Mr. I. C. Monsod, accompanied on the piano by Mr. Julian Alinsod; Selection, pupils of Parañaque Elementary School under the direction of Miss Francisca Ladia; Vocal Solo, Miss Natividad Bernabe, accompanied on the piano by Mr. Carlos Bernabe; Duet, Ang Lumang Simbahan, Miss Mercedes Buan and Mr. Tirso Monsod, accompanied on the piano by Miss Fe Dimacali; Saxophone Sextette, Parañaque youths; Violincello Solo, Mr. Julian Alinsod, accompanied on the piano by Mr. Frisco Rodriguez; Vocal Solo, Miss Eulalia Hernandez.

Speeches were delivered by the Most Wor. Grand Master, Antonio Gonzalez; Most Wor. Bro. Quintin Paredes, Past Grand Master, Right Wor. Bro. S. Youngberg, Deputy Grand Master, and Wor. Bro. Iñigo Ed. Regalado, Grand Marshal.

Then the Masonic Hymn was sung by members of the Craft.

The music was furnished by 45th Inf., Philippine Scouts, under the direction of Bro. Master Sergeant Ysabelo Umila, of High Twelve Lodge No. 82.

From Mt. Kaladias Lodge No. 91, Dumaguete, Or. Negros

On October 17, 1932, the Lodge removed into a building owned by Mr. Daniel Amistoso, located almost in front of the Dumaguete Theater. The building is far more convenient for Lodge purposes than any the Lodge has heretofore occupied, being spacious and provided with suitable rooms for all purposes

From Mencius Lodge No. 93, Manila

One of the outstanding social events that marked the sojourn in the Philippine Islands of the delegates from Amity Lodge No. 106, of Shanghai, Bros. Au and Hall, was the luncheon given by Mencius Lodge No. 93 at the Cosmos Club on Tuesday, November 15th. The menu was a most select one and everybody enjoyed the Chinese delicacies which included bird's nest soup, shark's fin soup, etc. The Grand Master, most of the other Grand Officers, and many other leading Masons were present. There were no speeches, only a number of toasts.

From Bud Daho Lodge No. 102, Jolo, Sulu

The members of Bud Daho Lodge, Jolo, the southernmost Lodge of the Philippine Archipelago, also had an opportunity to enjoy the Grand Lodge Anniversary program over the radio. Bro. Carlos M. Escio, in a letter dated November 18th, last, writes us as follows:

"... Thru the courtesy of our J. W. Bro. Manuel Escudero, Secretary-Treasurer of the Jolo South Seas Club, the members of this Lodge and sojourning Masons in Jolo were permitted to assemble in the Club building to hear the program. All Brethren assembled in the club building were able to hear clearly the entire program. We consider ourselves most fortunate, indeed, to have heard the instructive messages of our most distinguished Brethren from whom we learned of the wonderful work our Grand Lodge has been doing of which we are all justly proud. All Masons in Jolo who heard the program appreciated the opportunity given them in this regard. Persons who are not members of the Craft and who were able to hear the program thru the radio, especially the messages, have words of praise for the Fraternity."

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Personals

Manila No. 1.—Bro. Robert E. Clarke writes from 1150 Guinda Street, Palo Alto, Calif., sending dues and greetings.

A similar missive has been received from Bro. Emory L. Harris, 206 Hamlet Street, Los Angeles, Calif.

Bro. Brice E. Donnel, 336 Portland Ave., Oakland, Calif., appreciates the CABLETOW which keeps him in touch with Masonic activities in the Islands.

Wor. Bro. S. R Hawthorne has been honored with an appointment as Grand Representative of the Grand Orient of Turkey near our Grand Lodge.

Cavite No. 2.—Bro. W. W. Willgrube is now on board the U. S. S. *Nautilus*, c/o P. M., San Diego, Calif.

Bro. J. M. Bemis gives his address as U. S. S. *Bowie*, c/o P. M., Mare Island, Calif.

Bros. L. R. Partridge and A. J. Zech are, respectively, on the U. S. S. *S-39* and U. S. S. *Edsall*, both c/o P. M., Manila, P. I.

Bro. M. W. Sanders is at the Naval Radio Station at Cape Hinchin Brook, Alaska.

Bro. H. Scheidegger is on the U. S. S. *Bridge*, c/o P. M., New York City.

Bro. P. J. C. Schoon's new address is 4597 Canterbury Drive, San Diego, Cal.

Bro. F. N. Hare is now at 92 Cabot Street, Beverly, Mass.

We have had an interesting letter from Bro. J. C. McAhan, who is on the U. S. S. *S-47*, at Pearl Harbor, T. H.

Bro. Frank A. Lavsky's present address is c/o C. P. O. Quarters, U. S. Naval Training Station, Norfolk, Va.

Bro. L. R. Washer is on the U. S. S. *Simpson*, c/o P. M., San Diego, Calif.

Bro. Robert D. Searfoss can be reached at P. O. Box 138, Clemont, Penn.

Corregidor No. 3.—An interesting talk on the early days of Corregidor Lodge No. 3 was made at the October Stated Meeting by Most Wor. Bro. George R. Harvey, to whom the Lodge presented a past master's apron at that meeting. Wor. Bros. Hugh M. Johnston and Geo. P. Bradford were also given past master's aprons on the same evening.

Bagumbayan No. 4.—Wor. Bro. José A. de Kastro has lost his father-in-law, who died on October 27th after a protracted illness.

Bro. Antonio S. Fernando also mourns the death of his father-in-law, Dr. Nicolas, whose funeral at Cavite, on October 23rd, was attended by several members of this Lodge.

Bro. C. D. Howenstine sends dues and greetings from Lock No. 4, Pennsylvania.

Bro. Flor A. Santos, J. W., went to Baguio last month to recover from an attack of influenza.

Wor. Bro. Major Rafael L. Garcia and family, who recently returned from the United States, are now residing at Fort McKinley, where Bro. Garcia is Post Quartermaster.

Wor. Bro. Charles Gallagher sends dues, contributions, and greetings from the Brooklyn, N. Y., where he has been stationed for a number of years.

Southern Cross No. 6.—Most Wor. Bro. Frederick H. Stevens, P. G. M., returned to Manila on the S. S. President *Madison*, on November 7th, from a business trip to the United States, looking well and hearty.

Bro. Lee Stevens also returned to Manila about the same time, from a trip to the United States and Europe where he studied the transportation business.

Bro. John C. Robb, who left in August for the United States, writes that he does not expect to return to the Philippines and asks that arrangements be made to have his third degree conferred by some Lodge in Oakland, Calif.

Wor. Bro. T. S. Holt has requested a demit in order that he may affiliate with a lodge in his new home at Woodstock, Vermont.

Bro. A. P. Drakeford, wife, and daughters returned on October 20th from a vacation in the United States and Europe.

Bro. R. P. Flood and family are also back from an extended vacation in the United States.

Bro. Walter Dumas has written a letter with details regarding Wor. Bro. David H. Lawson's death from Fort Leavenworth, Kas.

Bro. H. L. Fisher has been made secretary and manager of the Baguio Country Club.

Cosmos No. 8.—Bro. August Jacobson, who had been injured in an automobile accident during a recent trip through the southern provinces, passed away on October 22nd in St. Joseph's Hospital, Manila, and was buried in the Cosmos Lodge Plot of the Del Norte Cemetery on October 30th. He was born at Riga, Latvia, on March 16, 1877, and was made a Master Mason in Cosmos Lodge in 1928.

Bro. John C. Ruyman is still ill in St. Luke's Hospital, but shows a slight improvement. He has been ailing for the past two years.

Bro. Gordon H. Stagner has been transferred to the Manila office of the R. C. A. Communications, Inc. He had been suffering from malaria in the provinces, but has regained his health since his return to Manila.

Bro. Otto O. Hanson, who is enjoying a vacation, has written from Washington, D. C., that he will visit Europe and return from there to the Islands, where he expects to arrive early next year.

Bro. Carl M. Hasselmann returned in October from his visit to Hongkong and Shanghai, in which latter city he attended the leprosy convention as delegate from the Philippine Islands.

Bro. John Sinn reports conditions bad in Honolulu; but he says there is hope of an early improvement in the situation.

Bro. William N. Ray, a former member of Cosmos Lodge, has reaffiliated with the Lodge.

Bro. Albert E. Tatton, S. W., delivered a lecture on Masonic education at the November Stated Meeting of the Lodge.

St. John's No. 9.—Most Wor. Bro. Seldon W. O'Brien made a trip of two weeks to the South in October and November, visiting Zamboanga, Davao, and other places. In the two towns named he visited the Lodges established there, as representative of M. W. Grand Master Antonio Gonzalez.

On October 25th, Bro. Walter Robb addressed Far East Chapter No. 15, National Soujourners, on the history of the Walled City of Manila, of which he has made a special study.

Bro. H. C. Heald is back in Baguio, having fully recovered from his operation for appendicitis.

On November 10th, Bro. Glenn Leonard was married to Miss Hope Blaisdell, daughter of Bro. and Mrs. B. H. Blaisdell.

Bros. Harry Weinrabe and Iram B. Short have written letters to the Lodge. Bro. Short was present at the meeting of Sequoia Lodge No. 347, of Oakland Calif., at which Bro. W. K. Mowatt was raised.

Nilad No. 12.—Mrs. Remedios Gonzalez, wife of Wor. Bro. Mariano Gonzalez, gave birth to a baby girl at the Philippine General Hospital on November 5th, last. Both mother and daughter were able to return to the Gonzalez' home on November 14th.

Walana No. 13.—Messrs. Cirilo Calderon and Dalmacio de la Cruz were initiated on October 8th, with Bro. Dionisio F. Alejandro in the East.

Bro. Esteban Diokno delivered an interesting lecture on the duties of man and Masonry at the stated meeting on October 8th.

Bro. Eustaquio Vallecer, who was retired from the Q. M. Department in September, was reported ill in October. Bros. Agaton Gutierrez and Rafael Araujo were also on the sick list.

Bro. Casiano C. Lim is still in Naga, Camarines, with the Asiatic Petroleum Co.

Bro. Leopoldo E. Echevarria has been promoted to social secretary of the Y. M. C. A. at Fort McKinley.

Pilar No. 15.—Wor. Bro. Lorenzo B. Paredes has been appointed school supervisor at Cagayan, Or. Misamis.

Bro. Dalmacio P. Quitorio writes that he visited Pearl Harbor Lodge No. 598, at Honolulu, on October 20th, and was very courteously received.

Letters with dues and greetings have been received from Bro. Ricardo Jara, Batangas Provincial Hospital; Bro. Francisco Chancoco, San José, Camarines Sur; Wor. Bro. Candido Sayoc, Aparri, Cagayan; and Bro. Pedro Catuncan, Philippine Trade School.

Isarog No. 33.—Bro. Silvestre M. Tan Chauco, district engineer, Calapan, Mindoro, attended our last stated meeting while visiting his farm at Pamplona, in this province.

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Bro. Pedro Gubuyan, of Bulan, Sorsogon, was here on a short visit.

Bro. Dy Chinco, who went to China last March, is coming back to Pili, C. S.

Wor. Bro. Ernest Schaffner, former Div. Supt. of Schools of this province, has been transferred from Bulacan to Occidental Negros.

Wor. Bro. Alexander Gordenker went to Manila on business trip.

Bro. Pet I. Vallejo has returned from a very enjoyable trip to Manila, Iloilo, Capiz, Occidental Negros, Zamboanga and Cebu.

Lincoln No. 34.—Wor. Bro. Foo Ying, W. M., has returned from an extended vacation at Hongkong; he reassumed his duties as Master of the Lodge on October 22nd.

Mrs. J. L. Brill gave birth to a robust baby boy at the Camilla Simpson Hospital in Olongapo last August. The Brills are living at Matain, Subic.

Makabugwas No. 47.—Bro. Ignacio Ramirez has recovered from the illness which kept him confined to his bed and is very grateful to the Brethren who visited and helped him, including Wor. Bros. Isidore Reich (80), E. de la Cruz (82), Julian Jimenez (79), José F. Nano (47), and J. J. Riehl (47).

Bro. Donato Pesado, of Calubian, has gone to Baybay to attend the West Coast Athletic Meet there.

Bro. Francisco Tantuico is traveling in Oriental and Occidental Misamis, on official business.

Bro. Francisco Z. Reyes recently visited his family at Pagsanhan, Laguna.

Bro. Dominador Gallardo has been elected president of the Onward Club, the oldest civic organization in Tacloban.

Letters with greetings have been received from Bros. Amando Butalid (Masbate) and Hilarion Herrera (San Isidro, Leyte).

Mt. Mainam No. 49.—Bro. and Mrs. Daniel Arenas are mourning the death of their daughter, three months of age.

Bro. Filemon Rodriguez and wife are rejoicing over the birth of their first child, a daughter.

Bro. Lorenzo Viloria, J. W., reports an addition to his family.

Bro. Salvador Sarangay has been under the weather for a short time.

Bro. Florencio Elizaga has recovered from his long illness.

Bro. Felix Bernardez, of Bucay, Abra, ceased to be justice of the peace in October.

Sarangani No. 50.—Bro. Vicente Narciso of Maktan Lodge No. 30 has demitted from his Mother Lodge with a view to affiliating with Sarangani Lodge.

Mayon No. 61.—Messrs. Antonio Verceles, Victor Piñeda, and Severo Dia were elected on November 1st, last, to receive the degrees of Masonry in this Lodge.

Bro. Francisco Pacis was raised to the degree of M. M. on November 8th.

Mount Lebanon No. 80.—The illness of Wor. Bro. Anton Simkus, who has been ailing for some time, has taken a serious turn necessitating his confinement in a local hospital.

Dagohoy No. 84.—Bro. Go L. Chan was raised to the sublime degree of M. M. at the Stated Meeting on November 12th.

Wor. Bro. R. F. Tuazon was selected to represent Dagohoy Lodge at the celebration of the 20th Anniversary of the Organization of the Grand Lodge, to be held in Manila on November 17th.

Wor. Bro. Valeriano Segura has lost his father and Bro. Luciano Borja his brother, Epitasio.

Bro. Vicente G. Largo left Tagbilaran on October 22nd to take a post graduate course in the University of the Philippines.

Bro. Marcelino Aseniero was passed to the degree of F. C. on October 22nd.

Bro. Juan G. Pagsolingan was raised to the sublime degree of M. M. on October 8th, with Bro. Vicente Tan Hockan in the East in the first section and Wor. Bro. Frank Lombardo in the second.

Muog No. 89.—Mrs. de los Reyes, wife of Bro. Eleno de los Reyes, died of tuberculosis on October 19th, last, after many months of illness.

Bro. Stanley K. Gaskyn, J. W., has received the sad news of the death of his father which occurred at Providence, R. I., on October 1st, last.

Mt. Kaladias No. 91.—Bro. Arsenio Cuevas was raised to the sublime degree of M. M. on October 22nd. After the raising, refreshments were served by Mrs. Cuevas and other ladies, Bro. L. Arnaiz spoke on his visit to Shanghai, and Wor. Bro. E. M. Javier, recently returned from a two-years absence in the United States where he has been taking a post graduate course, spoke of his Masonic experiences while traveling in foreign countries.

Bro. S. Teves is back in the province after a prolonged stay in Manila.

Bros. E. José and I. Basco have returned to their stations after winning honors at the annual provincial athletic meet in Dumaguete.

Service No. 95.—Bro Wm. M. Cook, sent dues and greetings from Battery "B" 9th Field Artillery, Fort Lewis, Washington, also Bro. John F. Lapinsky, from Company "F", 30th Infantry, Presidio of San Francisco, California, and Bro. Stanley White, from 369 Pine St., San Francisco, California.

Bro. Ben Frank Matthey and Bro. Herbert Bruce Blank were passed to the degree of Fellowcraft at our Special Meeting of November 14th, 1932. The Fleet having returned to Manila on November 12th, many of the Brethren attended this meeting and helped to pass these two candidates. Bro. Urahart delivered a very interesting talk about Masonic activities of the Brethren while they were in China.

Bro. Robert J. Wheeler reports the birth of a daughter at the Sternberg Hospital last month, with mother and baby doing fine.

Bataan No. 104.—Bros. Mistal and San Pedro, who are working in Mindanao and Tayabas, respectively, are in Limay for a vacation; they will leave in December.

Bro. Paguio, our J. W., was sick in bed for several days in November.

Wor. Bro. Pakingan's daughter, who is attending a dress school in Manila, has also been ill.

Bro. Felipe Fuentes is with the Anakan Lumber Co. at Gingoog, Misamis.

Dues and greetings have been received from Bro. Cecilio Bituin, clerk of court in Antique, and Bro. Garcia, school superintendent of Masbate.

Amity No. 106.—Bro. Joseph Fistere, Jr., returned from furlough in September.

Bro. E. Newman Rose left on six months home leave early in October.

Bros. David W. K. Au and E. L. Hall left for Manila in November to attend the 20th anniversary celebration of the Grand Lodge of the Philippine Islands as delegates from Amity Lodge No. 106.

Wor. Bro. James L. E. Chow, P.M., has returned from Kuling after 16 months sojourn there for the purpose of recuperation. His health has improved marvelously.

Bro. Dr. W. S. New, our Tyler, has been elected President of the newly organized Chinese Medical Association, which is the result of the amalgamation of the National Medical Association and the China Medical Missionary Association.

Bro. Clifford H. French has returned from a voyage through the Near East, Europe and America. On November 11th, he delivered a most interesting address on his travels at the Lodge.

Bro. Stephen D. Sturton and family left on November 15th for a year's furlough in Cambridge, England.

Bro. Li Zee-min left on October 28th for Los Angeles, where he will study for two years.

Bros. Owen L. Dawson and Robert Faw each report the birth of a son.

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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 Maestre; Stanton Youngberg, Gran Maestre delegado; Manuel Camus, Primer Gran Vigilante; Charles S. Banks, Segundo Gran Vigilante; E. del Rosario Tan Kiang, Gran Tesorero y Newton C. Comfort, Gran Secretario. La asamblea anual de la Gran Logia se celebra el cuarto martes de enero de cada año y en sus deliberaciones se emplean indistintamente el inglés y el castellano.

Mi Mensaje

XI

Gloria in excelsis Deo.

Gloria a Dios en las alturas y PAZ a todos los hombres. Este es el mes en que se olvidan los odios, las rivalidades, los rencores. El espíritu de las NAVIDADES retoza en los corazones y hace a los hombres menos egoístas. Los caracteres se dulcifican. Los ricos se sienten más dadivosos y los pobres se consideran menos miserables. Los patronos y los obreros, los jefes y los empleados, los gobernantes y los súbditos, los humildes y los poderosos, los hombres, en general, se reconcilian, y se olvidan de sus infortunios.

La humanidad se siente más feliz porque en los destinos de los hombres, en la noche de oscuros y pasados siglos, apareció radiante, iluminando al mundo, la figura del que después murió en la Cruz para dar alientos de vida y carne de realidad a un nuevo Evangelio, el evangelio de amor, de caridad, de mutua comprensión entre todos los hombres y todos los pueblos.

Y de este Evangelio de amor, de caridad y de mutua inteligencia y comprensión entre los hombres y los pueblos se ha hecho solidaria la masonería. Y es por esto porque también nosotros los masones celebramos con la misma alegría y regocijo de todos el nacimiento de AQUÉL que tanto hizo para la solidaridad de los hombres y de la familia humana.

Este mes de Diciembre es el mes de PERDÓN, de OLVIDO de agravios, de RECONCILIACIÓN entre todos. No es masón aquél que no sabe perdonar injurias, aquél que no olvida pasadas ofensas. En el corazón de un verdadero masón nunca se anidan pasiones tan bajas como la venganza, el odio o la persecución. Si alguien os ha ofendido, acordaos que en este mes nació EL NAZARENO a quien los hombres ofendieron tanto o más que a vosotros y, sin embargo, murió pidiendo a su Padre en los Cielos, en los estertores de su cruenta agonía, el perdón de sus enemigos.

No nos olvidemos que un buen masón debe tener escrita en su mente, impresa en su conciencia, esta sublime lección masónica:

"SI ALGUIEN TE OFENDIERA VEINTICUATRO VECES EN LAS VEINTICUATRO HORAS DEL DÍA HABRÁS DE PERDONARLO TAMBIÉN EN LAS VEINTICUATRO HORAS VEINTICUATRO VECES."

Esta lección de amor, de caridad, debemos repetirla este mes más que en ningún otro porque este es el espíritu que informa el mes de las Navidades.

El rico podrá abrir sus arcas y prodigar sus riquezas; pero no habrá tranquilidad en su corazón si no ha perdonado a los que le han ofendido. El pobre podrá recibir dádivas; pero no habrá paz en su espíritu si no ha sabido perdonar al que le ha injuriado. El poderoso se sentirá desgraciado si no ha ahuyentado de su corazón, sobre todo en este mes, sus deseos de venganza; el patrono, el amo, si quieren ser más felices, tendrán que compartir sus alegrías con sus obreros, sus empleados, borrando de sus pechos todo asomo de malquerencias. Y la humanidad entera, insuflada del espíritu de navidad, en sus ansias de felicidad, va cantando en este mes—GLORIA A DIOS EN LAS ALTURAS Y PAZ ENTRE TODOS LOS HOMBRES—hasta en los últimos rincones de la tierra.

Y es en la paz y en la tranquilidad del espíritu cuando el hombre se siente feliz y desarrolla mejor sus energías para cumplir mejor con la misión que le tiene encomendada en esta vida su creador, el Gran Artífice del Universo. También cuando la naturaleza está en calma y no la agitan borrascas ni tempestades es cuando ofrece sus mejores frutos y la humanidad se extasía en las inefables armonías que pueblan el universo.

Y esta sublime lección de amor que le canta el Universo lleno de armonías debe repetirlo el masón en todos los hogares como el mejor regalo, el mejor presente, en la temporada de las NAVIDADES en que apareció en el mundo, entre las porfías y egoísmos de los hombres, AQUÉL que murió crucificado para que entre ellos se entendieran como hijos de un mismo Dios hechos a su imagen y semejanza.

ANTONIO GONZÁLEZ, *Gran Maestre.*

Anuncios Oficiales

Aviso de la Junta Anual de los Miembros de la Gran Logia de las Islas Filipinas

Por la presente se notifica que se celebrará la Junta Anual de los Miembros de la Gran Logia de M. L. y A. de las Islas Filipinas, como corporación, en el Templo Masónico, Manila, I. F., a las 4 p. m. del Martes, 24 de Enero de 1933 para elegir a cinco Directores y despachar los demás asuntos que puedan presentarse legalmente.

NEWTON C. COMFORT, *Secretario.*

Manila, I. F., 1.o de Diciembre de 1932.

Manera de Votar en las Elecciones de Grandes Dignatarios

El día 24 de Enero de 1933, la Gran Logia de las Islas Filipinas se reunirá en la ciudad de Manila para celebrar su Vigésima primera Asamblea Anual. Una de las funciones más importantes de los representantes de las Logias de la Gran Jurisdicción reunidos en dicha asamblea será la elección de los siete dignatarios electivos de la Gran Logia para el año masónico entrante. Antes de procederse a la votación, se acostumbra leer el párrafo 20-A de la Constitución que prohibe el muñimiento en las elecciones, y luego

el reglamento que dispone la manera de votar por los Grandes Dignatarios. No cabe duda de que muchos de los presentes no estarán enterados de dicho reglamento y no podrán comprender todas sus disposiciones al leerse éstas, y a fin de evitar en lo posible la confusión consiguiente, copiamos más abajo dicho reglamento, con la recomendación de que los Hermanos lo lean atentamente. Es como sigue:

Reglamento que Dispone la Manera de Votar por los Grandes Dignatarios

Cada Logia tiene derecho a tres votos, uno que corresponde al Venerable Maestro, otro al Primer Vigilante y otro al Segundo. Hallándose ausente uno de dichos dignatarios, el de más categoría que estuviese presente puede depositar dos votos, el suyo propio y el del dignatario ausente. Estando ausentes dos de dichos dignatarios, el que se hallase presente debe depositar los tres votos. No hallándose presente ninguno de dichos dignatarios, los tres votos pueden ser depositados por un representante debidamente habilitado. En todos estos casos se debe hacer uso de papeletas separadas, escribiéndose solamente un nombre en cada papeleta.

Todos los presentes deben depositar sus votos personalmente. Votos por poderes no se admiten.

Los ex-Venerables de una Logia que no desempeñasen algún cargo en la Gran Logia o votasen por otro motivo, tienen colectivamente un voto.

Todo dignatario u oficial de la Gran Logia que se hallase presente y todo ex-dignatario de la Gran Logia presente tiene un voto como tal, pero no puede depositar más que un voto a menos que fuese Venerable o Vigilante presente de una Logia. La única excepción la constituye el Gran Guardatemplo externo, el cual no tiene voto como tal.

Vamos a citar algunos ejemplos:

Estando presentes dos dignatarios de una Logia, o sea, los dos Vigilantes, el Primer Vigilante deposita dos votos, a saber, el que corresponde al Venerable y el que corresponde a dicho Primer Vigilante, y el Segundo Vigilante deposita el voto que le corresponde como tal. Estando presentes el Venerable y uno de los Vigilantes, el Venerable deposita su propio voto y el del Vigilante ausente y el Vigilante presente deposita su propio voto. Estando presente solamente o el Venerable o uno de los Vigilantes, dicho dignatario presente debe depositar todos los tres votos de la Logia. Si no estuviese presente en la Reunión ninguna de las Grandes Luces sino solamente un representante debidamente habilitado, entonces le corresponde a éste último depositar los tres votos de la Logia.

Un ex-Venerable que no fuese dignatario u oficial presente o ex-dignatario de la Gran Logia, estando presente, tiene derecho a un voto. Dos o más Venerables pasados de una Logia ninguno de los cuales fuese dignatario u oficial de la Gran Logia estando presentes, tienen un solo voto conjuntamente. Estando presentes cuatro ex-Venerables, uno de los cuales es dignatario u oficial de la Gran Logia, este último puede votar solamente como tal dignatario u oficial, depositándose el voto colectivo correspondiente a los ex-Venerables por uno de los otros.

Hallándose presente un dignatario u oficial de la Gran Logia quien es al mismo tiempo Venerable o Vigilante de una Logia, podrá depositar un voto como dignatario u oficial de la Gran Logia y otro como Venerable o Vigilante.

Un ex Venerable quien es al mismo tiempo dignatario u oficial o ex-dignatario de la Gran Logia tiene derecho a un solo voto.

Un ex-Venerable quien es también Venerable o Vigilante de una Logia y dignatario u oficial de la Gran Logia, hallándose presente como único dignatario de su Logia puede depositar los votos siguientes: Uno como dignatario u oficial de la Gran Logia y los tres correspondientes a su Logia, pero no puede votar como ex-Venerable.

Hallándose presente un dignatario u oficial de la Gran Logia quien es al mismo tiempo representante debidamente habilitado de su Logia, podrá depositar un voto como dignatario u oficial de la Gran Logia además de los tres votos a que tiene derecho la Logia cuya representación ostenta.

El voto correspondiente a los ex-Venerables de una Logia no lo puede depositar el representante de la misma.

Piezas de Arquitectura

Discurso Pronunciado por el Muy Ilustre Ex-Gran Maestre Teodoro M. Kalaw en el Vigésimo Aniversario de la Gran Logia, el 17 de Noviembre de 1932

La venida de la Masonería a Filipinas representa el movimiento liberal más grande en la historia del pueblo, la nueva orientación en su ideario y creencias, el cambio paulatino de su faz moral. Asociados en esta magnánima obra encontramos nombres ilustres de extranjeros, especialmente españoles y americanos, acreedores de un eterno reconocimiento. No fué, no is ni será nunca, una obra de violencias ni de agresividades. Aunque la Masonería fué aquí como en otras partes calumniada y perseguida, ella solo empleó los medios de la persuasión y de la paz. Y para probar su inocencia y buena fe, cerró sus templos y dispersó a sus miembros cuando la tempestad rugía sobre las cabezas, y sus mártires, que fueron muchos, en la hora del suplicio y aun de la muerte, no pidieron venganza sino que otorgaron perdón. Y la Masonería perdonó. Todavía perdona. La doctrina de la tolerancia es gentileza, es perdón.

Desde que españoles y otros extranjeros fundaron aquí logias masónicas se echó el cimiento del progreso, de la luz. Cuando los ingleses tomaron y ocuparon la plaza de Manila en 1762 y fundaron logia entre los miembros de la expedición, la Inquisición local, llena de miedo, cerró sus puertas y guardó y quemó sus papeles. Alegoría suprema de la situación. Fué el inicio de una campaña serena e inflexible entre la luz y las sombras, la libertad y la opresión. Así cada esfuerzo masónico representó un progreso en el camino de la civilización. Los masones españoles defendieron a los indígenas contra la persecución, la injusticia y la intolerancia; y los masones extranjeros de la vecinas colonias y aun de más lejanos lugares, los ayudaron y protegieron en el destierro. Es, al fin y al cabo, la bella tradición masónica de la hospitalidad, que florece más espléndida y espontánea en el dolor y en el peligro.

Pensad en todos los cambios liberales operados en el seno del pueblo y vereís que casi siempre han sido un resultado, una secuela, del florecimiento de las logias masónicas o del espíritu masónico. Recordad si puede encontrarse ahora alguna idea grande, todavía embrionaria o ya en vías de realización, que no se haya incubado previamente en el cerebro de nuestros caudillos masones de hace cuarenta o cincuenta años, cuando se estableció aquí por primera vez la rama local indígena de la gran Institución. Esas ideas se escribieron en el papel desde Europa, abiertamente o en

el secreto de los gabinetes, y luego se transmitieron a las logias del país, que eran los centros exclusivos de la cultura y educación liberal. De allí pasaron al seno del pueblo, y aquí fructificaron de vario modo:—Manes ilustres de Andrés Bonifacio y Faustino Villarruel, de Apolinario Mabini y Antonio Luna, de Pardo de Tavera y Valentin Polintan, surgid y hablad por mí.

Cuando América vino—pueblo eminentemente masónico—encontró una opinión preparada al advenimiento de las ideas modernas. De hecho, según uno de los primeros eminentes americanos que vinieron para investigar nuestras condiciones, había en el fondo una perfecta coincidencia entre el pensamiento americano recién llegado y el programa de los filipinos liberales de entonces. La Masonería, floreciente desde la época de la pre-Revolución, contribuyó mucho a este milagro—la Masonería, por medio de sus principios y enseñanzas universales que unificaron a los hombres y los pueblos de diferentes razas, latitudes y religiones, para fundirlos en el crisol de un ideario común, bajo una Patria única. Fué en esa época cuando el pueblo filipino empezó a ponerse en contacto y laborar con el americano, y al rememorar ahora a los caudillos de ambos pueblos, los que los guiaron en las luchas por la liberalización de sus ideas y de sus conciencias, encontramos dos grandes, dos ilustres personalidades, astros de primera magnitud en el firmamento del progreso humano—Washington y Rizal, dos masones.

Ya dije en alguna parte, y lo repito ahora, que la obra más grande de la Gran Logia de las Islas Filipinas en estos últimos veinte años, es la consumación de la obra de redención de la mente filipina y de la conciencia filipina. Si no fué obra exclusiva de la Masonería, que algunos podrían ponerlo en duda, permitid que yo insista en que fué obra de sus principios, de principios que llevan su marca de fábrica, pues al asociarse los dos pueblos en una empresa constructiva hace más de 30 años, unos mismos pensamientos los guiaron como objetivo, y los eminentes hombres, que acaudillaron al pueblo en su marcha ascendente, en el gobierno o en la industria, en la cátedra o en el campo, estaban inspirados en aquellos pensamientos y principios. Fueron estos hombres, son estos hombres, esparcidos en más de cien centros masónicos a lo largo y ancho del país, los que son sus obras y su ejemplo han ido sembrando en nuestras masas la semilla de una mejor e inteligente ciudadanía. Y esta es la razón por qué a cada medida liberal de nuestro gobierno responde una opinión sana preparada, porque aquí como en otras partes, la Masonería es la mejor aliada de todas las instituciones sean oficiales o privadas, que tienden a facilitar a las masas los instrumentos de su felicidad. La felicidad es la meta final de la obra humana en esta vida. Cada hombre, aun el más pobre y humilde, tiene derecho a su felicidad. Ni el poder, ni la riqueza, ni los honores, conducen a la felicidad. Solamente es feliz el hombre que cumple libremente con su deber y sabe que, en conciencia, no perjudica a su prójimo. El peligro latente en todas nuestras comunidades es la injusticia social, que es enemiga del progreso porque siembra la inquietud. Hay que borrar del mundo la palabra *víctimas*, y hay víctimas tanto del poder como del dinero, de los privilegios como de la intolerancia. Donde hay *víctimas*, no hay felicidad.

Yo tengo fe en la Masonería. Veo su obra lenta pero segura en el pensamiento del pueblo, en el progreso del pueblo—obra alejada de las influencias deletéreas de todo sectarismo político o religioso, obra fundada en la solidaridad sin barreras exlusivistas y en la tolerancia como base. Veo que el pueblo va comprendiendo la necesidad de una amplia y mas acertada visión de la vida. Lo que ayer veía obscuro, ahora empieza a verlo claro. Ideas que se consideraban heréticas o hijas del Diablo, ahora son estudiadas y aceptadas. Las mentiras y estupideces creadas por el convencionalismo y los prejuicios sociales, van cayendo al suelo como castillos de naipes. Nuestra sociedad se va cimentando en la investigación, en el examen y en el raciocinio. Y esta era de la discusión, al abrirse paso en la mente de las masas, está obrando prodigios muy apreciables en el régimen de las democracias, que es el régimen del progreso. Está surgiendo, en fin, poco a poco el tipo del ciudadano nuevo, más eficiente y más suficiente, libre, razonador, feliz, sin tutelas inútiles para su albedrío. Tal es la obra de Washington, de Rizal y de Del Pilar. Tal es el triunfo de los principios de la Masonería.

De Plumas Extranjeras

La Masonería y La Mujer

"No nos abandones pensamiento consolador, que crecerá y florecerá una generación nueva, que anhela lo verdadero bueno".—*Fichte.*

Toda religión abstracta o concreta, la fuerza que adquiere, está en relación al número de mujeres que en su seno alberga; cada mujer-prosélito es un heraldo fanático e incorruptible que catequiza con esa maña y tesón tan imposibles de imitar por el hombre, ya que a éste le falta el don del hechizo y de constancia.

La mujer cuando adquiere la creencia, la convicción de la mentira y falsa duda en que estaba sumida por la poca luz que sobre su equívoco tenía, y sólo ve que el tiempo la tenía esclavizada a un escrúpulo falso, donde el fondo en lugar de ser de horror, es bondad, es luz para el ignorante; se vuelve el mejor instrumento para despejar el campo de la duda en que estaba, combate con esa arma tan poderosa que todos le conocen y es imposible de definir.

La masonería desde sus primeros tiempos fué considerada como una secta tenebrosa; posiblemente hay alguna verdad entre este cúmulo de inexactitudes, como obra humana la perfección es relativa, pero esto es lógico, ya que siempre vivió bajo el terror del tormento y las mayores desgracias para sus afiliados; justo y humano es la defensa, la colectividad que se une para defenderse y defender al inocente, tiene que usar los medios que la época y las circunstancias le prestan para llegar al fin de su ideal. Las leyes divinas y humanas lo permiten.

La casta privilegiada enemiga desde tiempos prehistóricos, aún vive, su poderío mermado con la ilustración de las masas, aun no es derrocado, tiene fuerza para oponer una barrera moral de mentiras y ocultismos con que se defiende, lucha por nuestro exterminio, explota la fibra más sensible de nuestro medio, la religión católica. Esta campaña aunque en algunos hombres tiene cabida, es muy reducida; ellos lo comprenden, por eso su arma poderosa, la columna que sostiene edificio de falsedades es la mujer en todos los órdenes sociales.

Luego entonces y creo no me negarán la razón que me asiste, hay que catequizar a la mujer por medio del convencimiento, demostrarle con la verdad seguida de los hechos, que no estamos contra sus creencias, que somos católicos tanto como ella, solamente que nuestra independencia es contra el fanatismo, contra la hipocresía, que nuestra lucha es contra el opresor de la humanidad, contra el explotador de las conciencias.

¿Qué mejor campo para el masón que su propio hogar? Si cada uno de nosotros se propone con constancia y suspicacia atraer a nuestra hermandad los corazones de las esposas, enseñándoles, abriéndoles los horizontes tan amplios que la Masonería limita, inculcándoles los principios inmutables que las leyes de esta tiene grabadas, teniendo conversaciones de los pasajes que por su colorido puedan cautivar su alma tan propensa a la sugestión, esa impresionabilidad tan delicada que despierta a un efecto de luz, que

se estremece por una frase conmovedora, compartir con ellas nuestras emociones de tal manera que se posesionen con nuestras alegrías o tristezas haciéndolas suyas, se crean otra parte insustituible de nuestro ser; dejándole sus ideas sublimes, la ardiente persecución de lo bello su sabor constante, ellas tomarán por su cuenta los cuidados materiales de la educación de los hijos, elevadas a esa altura las funciones de la esposa nos representan uno de los más nobles empleos de la vida. Es de recomendarles muy particularmente la lectura de ciertas obras que sobre Masonería hay escritas, que son más que suficientes para que el criterio que se tenían formado vagamente se cimiente lo bastante fuerte para ofrecer la resistencia necesaria a los embates de las murmuraciones. Tanto es lo que se puede hacer sin llegar al límite de lo vedado que sería prolijo enumerar; cada criterio marque el camino que mejor la convenga, siempre teniendo por finalidad convertir el corazón de la mujer a la masonería, ya que esto representa la fuerza de nuestro porvenir. A la vuelta de algún tiempo tendremos que nuestro hogar está formado, no por un individuo sino por una familia masona que pregonará a los cuatro vientos, sin miedo alguno ya, las bondades de la hermandad de los tres puntos; los pregones de este fausto acontecimiento, habrá de producirse sin sentir; la ogra individual que a nosotros nos tenían encomendada se trasformará en colectiva, cuyos frutos serán los de apreciarse por su extensibilidad.

Esta obra de divulgación se ve muy a menudo suspendida, por algunos eximida completamente, en ciertos hogares; ya que el fanatismo recalcitrante que por desgracia se ha apoderado de algunos Hermanos que se rodean de hermetismo, que todo es a su lado tinieblas, obscuridad profunda, creyendo que esto es el verdadero estado patológico del masón, sin saber o no querer comprender que eso está causando un mal lacerante a la hermandad, ya que lo que hace es darle más visos de veracidad a las consejas que a nuestro derredor giran. Esto a mi entender, es falta de conocimientos, es la ignorancia de la pedantería, es, no ser masón.

Para cumplir con nuestras obligaciones ante la humanidad, debemos abandonar nuestro hermetismo, o, más bien dicho, nuestra hermeticidad mal entendida. El secreto de la Masonería es sagrado e inviolable por su propia naturaleza; pero nuestras sabias enseñanzas, nuestros principios, pertenecen a la Humanidad, deben extenderse y serán la base para la educación de generaciones posteriores.—*Dr. Jesús Uribe Montes de Oca*, en "Simbolismo Libre."

"La creencia en el Ser Supremo es común al hombre instruido y al hombre salvaje. El siente que no ha podido existir por sí mismo; pregunta por su Creador a toda la Naturaleza, y el silencio de ésta la induce a inquirir la existencia de un Ser invisible. Causa generadora no sólo del hombre, sino de cuantos sus ojos alcanzan y su corazón siente. Observa la inmensidad del Universo, y al convencerse de la existencia de un Ser Supremo, se convence de su inmenso poder; no alcanza a comprenderlo, y su corazón y su pensamiento le hacen alzar la frente; fortificar sus potencias morales por medio de la meditación y del estudio; conocer la naturaleza racional de esta Causa Suprema, y derivar de ella, cada hombre, el culto que debe tributarle.—*Ritual.*

No debemos olvidar nunca que el mundo imputa a la Masonería, no sin cierta justicia retributiva, las faltas individuales de algunos masones, y es por esta causa, el que cada masón está en el deber ineludible de darse cuenta de sus obligaciones, por medio del estudio y asistencia a la Logia, para cumplirlas, ya que no es dueño, en manera alguna, de salpicar con su lodo la gloria de una Institución, que tiene escritos en el Libro de Oro de su Historia nombres tan excelsos como los de George Washington, Francisco de Miranda, el Marqués de Lafayette, Benjamín Franklin y tantos otros.—*Canje.*

Noticiero

Logia Isla de Luzon No. 57

Nuestro Muy Ilustre Gran Maestre, quizas, deseando honrar a su Madre Logia quiso hacer que el mes de Noviembre sea el mes de su única visita oficial a esta Logia Isla de Luzon No. 57.

De acuerdo con los avisos, el 3 de Noviembre, y concluido los trabajos de nuestra Tenida Ordinaria, nuestro Muy Ilustre Gran Maestre Antonio Gonzalez acompañado de muchos Miembros de la Gran Logia fué recibido con todos los honores que pertenecen a su rango y tomó asiento en Oriente para dirigir los trabajos de la misma.

La Visita de nuestro Gran Maestre ha sido para esta Logia objeto de un gran regocijo, porque el 20 de Abril de 1920, vió nuestro Gran Maestre la luz masónica en esta Logia.

El Ven. Her. Ricardo San Agustin, Inspector de esta Logia, rindió su informe del estado en que se encuentra esta Logia. Los Hermanos Hilario M. Soriano, Primer Vigilante, Ven. Her. Felisberto Z. Soriano, Tesorero, y J. M. E. Leon, Jr., Secretario, respectivamente rindieron sus respectivos informes ante el Gran Maestre.

También hicieron uso de la palabra los Ven. Herms. Feliciano (16), L. Chaves (4), Joaquin Garcia (12), A. D. Rosario (85), y Nadurata (13), quienes hablaron sobre la Masonería en general, y de los viajes que tratan de hacer por Vigan.

Según el registro de nuestro guarda templo, 14 miembros de esta Logia asistieron, y 36 visitadores que pertenecen a las Logias 4, 7, 12, 13, 16, 23, 25, 27, 51, 77, 79, 87, 88, 82, 85, 95, 97 y 107.

Después de los discursos se suspendieron los trabajos y los miembros de esta Logia obsequiaron a los Hermanos visitadores en su "buffet" en el Plaza Hotel, después de lo cual, los miembros de la Logia regresaron a la Logia para clausurar los trabajos, a las 11:45 p. m.

De la Logia Cabanatuan No. 53, Cabanatuan, N. E.

En tenida especial celebrada en la noche del 19 de Noviembre 1932 fué pasado al Grado de Compañero el aprendiz de esta Logia, Her. Felipe V. Estrella, coincidiendo con la visita del Inspector del 7.o Distrito Ven. Her. Gabriel N. Salgado, quien, con el Ven. Maestro y ex-Venerables de la Logia Memorial No. 90 Hermanos Eugenio Ramos, Marceliano Hidalgo, Apolonio Fuertes, y de los ex-Venerables Hermanos Felino Villasan y Simplicio Ocampo de las Logias Nueva Ecija No. 73 y Cabanatuan No. 53, respectivamente, fueron recibidos en debida forma.

Después de las ceremonias ritualísticas y para la edificación del candidato, el Ven. Her. Marceliano Hidalgo, leyó una conferencia desarrollando la *FE*, el Ven. Her. Felino Villasan, desarrolló la *ESPERANZA* y el Ven. Her. Simplicio Ocampo habló de la *CARIDAD*.

Miembros de las Logias Nueva Ecija y Memorial han dado realce al acto con su asistencia.

Para conmemorar el decimo año de su fundación, la Logia Cabanatuan No. 53 ha dedicado uno de sus trabajos a los fundadores de la misma, habiéndose escogido la noche de la exaltación al Gr. Sublime de Maestro Masón del Comp. Manuel Juan, y que se denominó Noche de Ex-Venerables y Ex-Primer Vigilantes.

Los trabajos ritualísticos se encomendaron a un team especial en español, compuesto de ex-Venerables y ex-Vigilantes.

PRIMERA PARTE: Ven. Maestro, Ven. Her. Simplicio Ocampo; Primer Vigilante, Ven. Her. Vicente Orosa; Segundo Vigilante, Ven. Fernando Busuego; Secretario, Ven. Her. Felino Cajucom; Capellán, Ven. Her. J. Vicente Salazar; Primer Diácono, Ven. Her. Vicente Lopez; Segundo Diácono, Ven. Her. Antero Gempesaw; Primer Experto, Hermano José B. Mendoza, (ex-Vigilante), Segundo Experto, Her. Policarpo Aromin (actual Primer Vigilante).

SEGUNDA PARTE: Rey Salomón, Ven. Her. Simplicio Ocampo, Hiram de Tiro, Ven. Her. J. Vicente Salazar; Compañeros: Ven. Hrmnos. Vicente Lopez, Fernando Busuego y Antero Gempesaw; Hombres de Tiro, Ven. Her. Vicente Orosa y Hrmnos, Angel Trinidad y Vicente Buhain; Instructor (Lecturer) Ven. Her. Antero Gempesaw; Exhortador, Ven. Her. J. Vicente Salazar.

Los trabajos se cerraron con un elocuente discurso del Ven. Her. Simplicio Ocampo, definiendo los rasgos característicos del verdadero masón. Este acto tuvo lugar en la noche del 22 de Octubre de 1932.

Haciendo un poco de historia, la Logia Cabanatuan No. 53 se fundó a iniciativa del Ven. Her. Eusebio Dimaano, de la Logia Kalilayan No. 37, cuando este era chief clerk de la tesorería provincial de Nueva Ecija. Asistieron en la primera convocatoria, que se llevó a cabo el 29 de junio de 1919, los siguientes: Emilio Leyva, Clemente Hernandez, Francisco N. Mendoza, Sam Brown, J. Vicente Salazar, José B. Mendoza, Charles E. Hoye, Kilmer O. Moe, Manuel Tinio, L. P. Willis, Victor Oblefias, Martin Villasan, José V. Cruz, Saturnino Garcia, Tomas Joson, Marcelo E. José, José C. Jacinto, Ruperto D. Joson, Manuel Scarella, Justo Cabo Chan y Pedro R. Melensio, y para formar el cuadro de dignatarios y oficiales, fueron elegidos los siguientes: Ven. Maestro, Eusebio Dimaano; Primer Vigilante, José B. Mendoza; Segundo Vigilante, Emilio Leyva; Tesorero, Bonifacio Guzman; Secretario, Clemente Hernandez; Experto, Victor Oblefias y Orador, Kilmer O. Moe.

Es digno de mención el laudable concurso del Muy Ilustre C. Comfort, Gran Secretario de la Gran Logia de Filipinas, por la gestión de la expedición de la dispensa, y también la Logia Malolos No. 46 por su valiosa cooperación por la consecución de la carta constitutiva.—*A. G.*

"Begin Now!"

Urges Dr. Regino Ylanan, National Physical Director, to all Filipino athletes. ***"Begin now to train for the next Far-Eastern Olympics. Don't wait! Now is the time to lay the foundation for first place winners in May 1934."***

Manila is Host to the next Far-Eastern Olympics

In May, 1934, Manila will entertain the picked athletes of Japan, China, India, and possibly some from Java and Siam. The Far Eastern Olympics are held in the member countries by rotation and the Philippines is next to serve as host to an international assembly of athletes.

Filipino athletes in the past have creditably performed and hold the following records:

D. Nepomuceno	*100-meter Dash*	*10.7 sec.*
P. Fernandez	*200-meter Low Hurdles*	*25.1 sec.*
S. Toribio	*Running High Jump*	*6 ft. 6-3/4 in.*
A. Alvarez	*16-lb. Shot*	*37 ft. 4-1/4 in.*
Ulka Mangona	*50-meter Swim*	*26.8 sec.*
T. Yldefonso	*200-meter Breast Stroke*	*2 min. 52.9 sec.*

P. I. Preparations

Out in Harrison Park, at the angle of Calle Vito Cruz and F. P. Harrison, Dr. Ylanan daily labors preparing running tracks, jumping pits, playing fields, laying plans for grandstands, adequate dressing rooms and housing for the invading players. All of these details must be thoroughly planned and worked out long before the initial whistle blows.

Young Men And Women Train Now

There on this field every evening you will find husky young men hard at work running, playing soccer, jumping, swimming, all studiously training that they may have the honor of carrying the colors of their native land against the picked youth of other countries.

But all over the Philippines are other likely candidates for an Olympic berth. Are they also working for the competitions to come?

Superintendents and principals, every one in a position to offer encouragement can strengthen the cause of the Philippines in the next Olympics, by giving their aid and their support to the young men and women in their communities who have some athletic ability.

AND FOR THE FUTURE—

Just as the young athletes must train and work for months to win, so must your future be planned for in advance.

Have you made any provision for the time when you will be 60 or 65 years old, and will desire to retire from active work, to live in peace and comfort?

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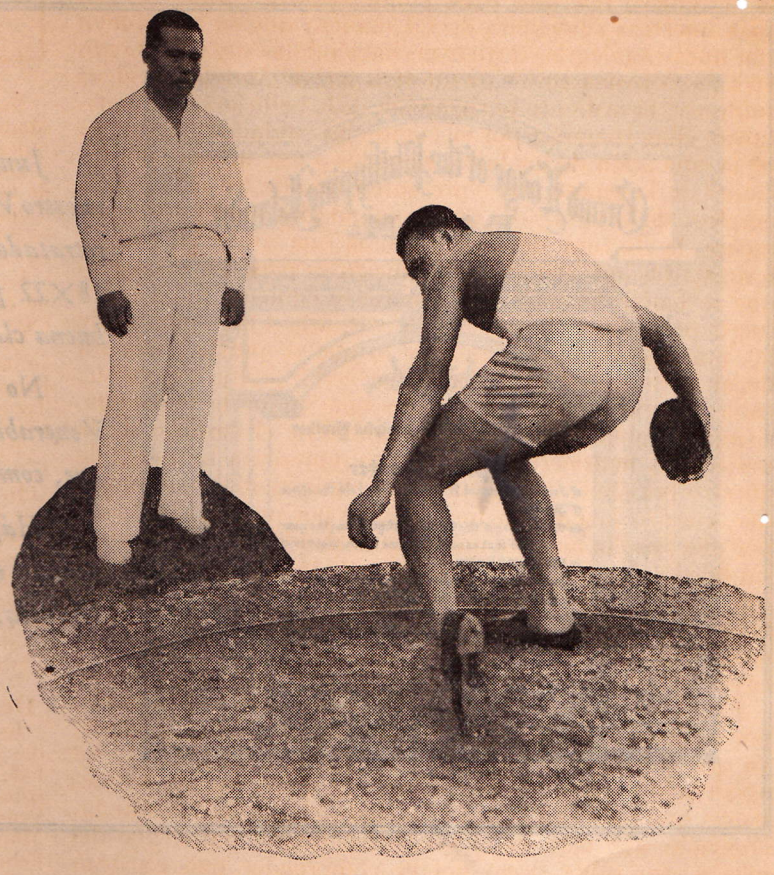

A COMING WINNER TRAINS

Under the watchful eye of Dr. Ylanan, Juan Montenegro goes into the starting position for hurling the discus. This modest young Oriental Negros giant, aged 21, 5 ft. 11 inches tall and weighing 185 lbs., is the best bet the P. I. has for the field events. Juan has thrown the discus farther than ever before hurled in the P. I., 132 feet!

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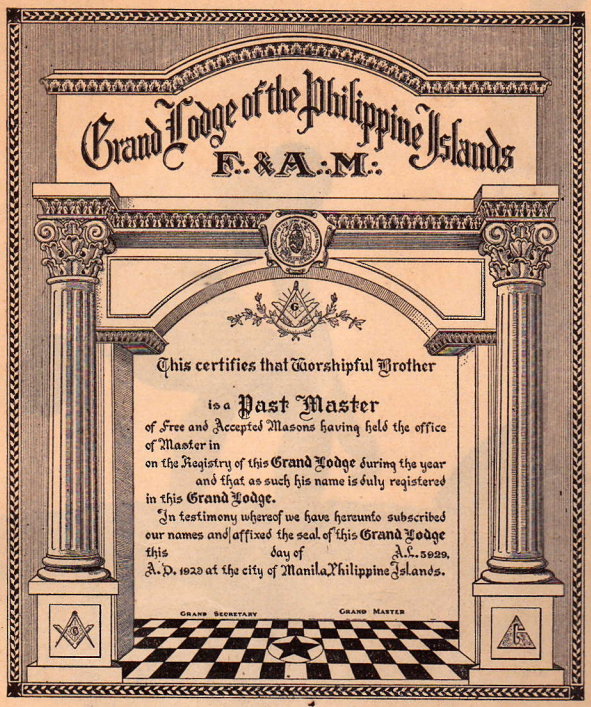

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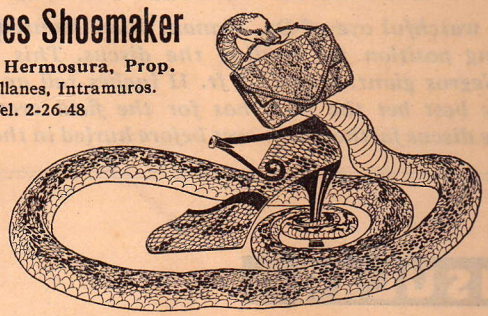

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