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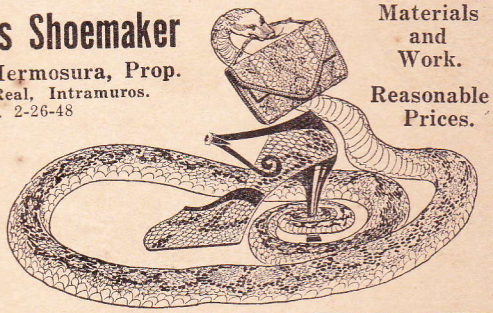
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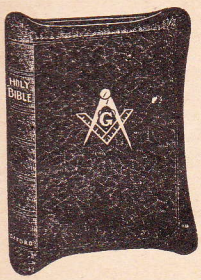
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THE CABLETOW

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

Managing Editor: LEO FISCHER, P. M.

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THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 107 Lodges (29 in City of Manila), with approximately 6,000 Master Masons. It is the only sovereign Grand Lodge in Asia that is universally recognized. Its territory, the Philippine Archipelago, has a land area of 114,400 square miles and a population of over 12 millions. The present elective Grand Officers are: Stanton Youngberg, Grand Master; Manuel Camus, Deputy Grand Master; Samuel R. Hawthorne, Senior Grand Warden; Conrado Benitez, Junior Grand Warden; Vicente Carmona, Grand Treasurer; Newton C. Comfort, Grand Secretary, and Edward M. Masterson, Grand Lecturer. Grand Lodge meets on the fourth Tuesday of January each year.

Vol. XI | November 1, 1933 | No. 6

Editorial Section

The Red Cross

The Governor-General of the Philippine Islands appeals to all citizens and institutions of the Philippine Islands to give generous and special support this year to the Red Cross in order that it may be able to meet all urgent needs. The Period from Armistice Day, November 11th, to Thanksgiving Day, November 30th, has been designated as the time for the Annual Roll Call of the Red Cross in the Philippines. We have no doubt that our Brethren will do all they can to make that drive for funds a success. Like Masonry, the Red Cross knows no partisanship, no national boundaries, no distinctions of creed, race, or politics. Let us help it in its noble work.—L.F.

Welcome!

We bid a cordial welcome to our Brethren in the United States Navy who have come or are coming back to Philippine waters to abide with us until duty calls them elsewhere. There is a great number of fine, upstanding Masons in the Asiatic Fleet and we are glad to have them with us. They are especially welcome in our Lodges because their enthusiasm and eagerness are an inspiration to us jaded dwellers on *terra firma* and we need young blood and new ideas. We hope that our Brethren in the Navy will take advantage of every opportunity they can find to visit us and that their sojourn in our midst will be a pleasant and profitable one.—L.F.

Our Grand Lodge Proceedings

There is a great deal of valuable information in our Grand Lodge Proceedings and it is regrettable that so few members read them. Compliance with the M. W. Grand Master's edict on this subject will, we fear, be but perfunctory in most Lodges; moreover, there is little left of the Masonic year, and the remaining portion of it is the busiest season for the Lodges. We urge our Brethren interested in the activities of their Grand Lodge and in those of Masonry all the world over to borrow or purchase a copy of the Proceedings and improve themselves in Masonry by reading it. The Fraternal Reviews, by the pen of Most Wor. Bro. Harvey, contain a wealth of information. With reference to reviews, we copy a few words on this subject written by M. W. Bro. George T. Harmon, Deputy Grand Master and Fraternal Correspondent of South Carolina, as follows:

> It is hoped that you will make use of these Reviews as a valuable book of reference. They will furnish you with many details of accurate information concerning the doings of Freemasonry throughout the world. At the head of each will be found a statistical statement showing the strength of the Jurisdiction in terms of Lodges, members, net gain or loss..... Everything of importance that was done in each Jurisdiction during the past year has been carefully reported. Many features have been commented upon and some of the richest and most significant utterances of the Masonic leadership of the world have been reproduced for our thoughtful perusal and consideration.

We make these words ours and hope our Brethren will heed the advice they contain.—L.F.

Thanksgiving Day

On November 30th we shall observe Thanksgiving Day, an occasion particularly dear to the American people. We read that the first American Thankgiving Day was observed by the Plymouth Colony on November 26, 1621, under the following circumstances:

> After the first corn crop had been gathered, Governor Bradford and the Pilgrim Fathers decided to have a feast of ingathering—a day of thanksgiving. They invited the friendly Massasoit to join them. He and his braves, ninety strong, came with venison and wild turkeys. The surrounding woods yielded the housewives wild fruit, and the waters supplied fish and clams. No room or home in the colony was large enough. The children gathered

wood; fires were built out of doors. The housewives united their efforts. They boiled and baked pastries, corn-bread, and puddings in kettles. Wild turkeys, geese, ducks, and venison were hung on poles and roasted over open beds of coals. Clam chowder was made hissing hot for the first course. Tables were set under the pine trees. What was lacking by way of plates was made up by wooden trenchers. If they did not have silver spoons, they had wooden ones. There were knives enough. All sorts counted, and forks they did without. The children ate by themselves or waited for the second table. What with preachings, feasting, talking, and games, the exercises lasted three days. Fifty-five English-speaking people were present. Sickness had told heavily on the colony. Over forty of their band lay under the sod. Of the fifty-five mentioned there were but four women. These, with the young girls and one servant, prepared for all that large company and the ninety Indians besides.

The feasting has survived together with the beautiful custom of returning thanks to the Great Architect of the Universe on that day for the blessings received throughout the year. While Thanksgiving is not one of the holidays of Masonry, it is a day that every Mason will observe, gratitude for mercies received and reverence for the Giver of all Good being Masonic virtues.—L.F.

Taking over the Lodge

Occasionally we meet with Masters of Lodges who believe they start their year with a clean slate, as it were, and that all they have to do is to plan for the future and forget all about the past obligations and responsibilities of the Lodge. When confronted with a statement of some past indebtedness of the Lodge or held to account for irregularities being committed by their Lodge owing to precedents set by their predecessors, such officers claim exemption from responsibility on the plea that it was not their fault, or that they were not informed of the debt of the Lodge. That this attitude is unjustified and illogical, goes without saying. When any one takes over a business as it stands, he takes it over with all its assets and liabilities and it is incumbent upon him to make a careful investigation in order to ascertain the exact condition of the business. He knows that sooner or later he will be called upon to pay what the concern owes and can not merely take over the assets and carry on as if no liabilities existed. One of the first things the Master of a Lodge must do when he assumes office is to ascertain just where the Lodge stands, and if the Lodge was operated as a Lodge should and must be, all he has to do is to go over the books and records. To disclaim all responsibility for the past of the Lodge is foolish for the additional reason that each and every member is responsible for what the Lodge is doing. But, how many members live up to that responsibility to the fullest extent?—L.F.

Lodge Secretaries Suspended

There are some Lodges—fortunately their number is not big—which have been unlucky in their choice of Secretaries. Although any observing Mason must know that the office of Secretary is an extremely important one, almost as important as that of Master of the Lodge, yet some Lodges will pick out members unfit for the post and the Master, instead of getting rid of the incompetent or neglectful Secretary foisted upon him by the vote of the Lodge, will put up with him and allow things to go from bad to worse. The Grand Secretary's Office has had no end of trouble with Secretaries of that type. Every month, our Assistant Grand Secretary has been compelled to write a sheaf of letters reminding Secretaries to send in their overdue monthly reports and financial statements; but in many cases, he failed to obtain the proper reaction and was not even vouchsafed a reply. At last our Grand Master has stepped in and has directed the Masters of a number of the Subordinate Lodges to suspend their Secretaries. It is very distressing for a Lodge to have a poor Secretary and a Master who can not muster up the energy to make the Secretary attend to business or get out and give a better man a chance to do the work. The present financial plight of many of our Lodges is largely due to their having had Secretaries and, perhaps, also Masters unfit to hold such important positions. As a prosperous and successful Lodge is not possible without a conscientious and capable Secretary, and our M. W. Grand Masters' action ought to serve as a warning not only to the Lodge Secretaries, but to the members in general, as they will soon be called upon to ballot for the Brother who is going to occupy the desk to the left and in front of the Worshipful Master during the next Masonic year.—L.F.

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Stanton Youngberg has appointed Wor. Bros. Bernard H. Brown (1), Norberto C. Asinas (13), Brigido Capili (42), to act as Grand Lodge Committee for Visiting the Sick during the month of November, 1933.

Masonic Papers Lost

Bro. Bonifacio Supatan, a member of Lincoln Lodge No. 34, Olongapo, Zambales, now on the U. S. S. *Canopus,* advises that he has lost his traveling certificate and his dues receipt for the period from July 1933 to December, 1934, either on the U. S. S. *Houston,* on which he was formerly stationed, or on the U. S. S. *Canopus.* The Brethren and Lodges are warned to look out for these papers in case they should be presented fraudulently by the finder.

Past Master Degree Ritual and Certificates

The Grand Secretary's Office has arranged for the printing of the ritual for conferring the degree of Installed Past Master, and of simple certificates to be issued to the Masters elect upon whom this degree is conferred. Each Lodge will be furnished with one ritual and one blank certificate. The ritual, which consists of four small pages of printing, has appended to it the regulations for conferring the degree mentioned, as adopted by our Grand Lodge at its last Annual Communication. The provisions of our law relative to the Degree or Order of Past Master are contained in paragraph 324 of our Grand Lodge Constitution.

From Peru

The Grand Lodge of Peru at Lima announces the publication of a new official organ, the first number of which we have received. The Grand Body mentioned has not had an official organ since 1890 and we wish it success in this new enterprise. The first number of the "Revista Masónica" of Peru contains many interesting articles and presents a neat appearance.



An Impressive Act

Of more than ordinary significance was a ceremony which took place at a meeting of Mencius Lodge No. 93, on the evening of October 5, 1933, when in the presence of M. W. Bro. Stanton Youngberg, our Grand Master, Bro. Kwong, Consul-General of the Chinese Republic for the Philippine Islands, in behalf of Amity Lodge No. 106, of Shanghai, China, presented to the Grand Lodge of the Philippine Islands a beautiful plaque of red lacquer, with a message of true Masonic import inscribed on it in Chinese ideographs in gold.

Mencius Lodge No. 93, which is composed exclusively of Chinese, with Wor. Bro. Chan Lin Cuon, its Master, in the chair, opened Lodge on the Entered Apprentice Degree in the Riverside Hall of the Masonic Temple on the Escolta at about 8:00 p.m. M. W. Grand Master Stanton Youngberg, accompanied by officers and members of the Grand Lodge, was then introduced and conducted to the East, where the Worshipful Master turned over the gavel to him. Between the East and the Altar, supported by two chairs and covered with a cloth, was the plaque about to be unveiled and presented. M. W. Bro. Youngberg then explained the purposes of the ceremony in words that made a deep impression on the numerous audience, giving them an idea of the significance of the act. We reproduce hereunder our M. W. Grand Master's address, as it certainly merits to be read by the Craft:

> We, of the Philippine Islands, have gotten to know our Chinese friends very well during the course of many years. They have lived and labored with us, have shared in our joys and sorrows and have contributed their share to the progress of this fair land. As Masons, we have met them upon the level and have parted on the square, and as such have found them to be truly imbued with those three immortal tenets of our institution: Brotherly Love, Relief, and Truth. Brethren of Chinese nationality have been staunch and loyal members of our Craft since the early years of its establishment in this country. Mencius Lodge No. 93, our host this evening, is, to the best of my knowledge and belief, the only Lodge in this part of the world whose membership is composed entirely of Chinese.
>
> In their land, which is the cradle of the world's oldest civilization, many eminent men of their race have, for years, been respected members of Lodges under the Grand Jurisdictions of England, Scotland and Massachussetts. Only three short years ago, at the solicitation of several good men and true, our own Grand Lodge, with the zeal and enthusiasm of youth, ventured into this fertile field. This resulted in the granting of a charter to Amity Lodge No. 106 at Shanghai. The outcome of this step was so eminently satisfactory that in due course a Lodge was chartered in the capital of the nation and was properly christened Nanking Lodge No. 108. On May fifteenth of this year, after a careful personal investigation, it was my privilege to grant a dispensation for the formation of Pearl River Lodge at Canton.
>
> These Lodges are all fulfilling our most critical expectations and fully justify the vision of those leaders of our Grand Lodge who had the courage to carry our banner beyond the confines of our own shores. It is needles for me to attempt to recall to you at this time the potent influence that the tenets of our Ancient and Honorable Institution have exercised during the last three quarters of a century in the making of a new nation in this archipelago. I am firmly of the opinion that the path is clear and straight before us and that it is our manifest duty as men and Masons to labor earnestly and zealously to bring about an area of mutual tolerance and respect in this part of our strife-torn world.
>
> The teachings of the renowned scholars and sages of China have profoundly influenced the philosophy of our venerable institution. The education and culture of China, therefore, operate to make the manhood of that country peculiarly responsive to the teachings and symbolism of our Craft. The leaders of our Lodges in China are keenly alive to their humanitarian duties and responsibilities and will not falter in promoting the best interests of our fraternity and thereby bring about a better understanding amongst all peoples. It is the duty of this Grand Lodge to support and encourage their endeavors, to hold aloft their hands, and to admonish with the wisdom of experience that their efforts and sacrifices may redound to the greater glory of Freemasonry.
>
> We are gathered here this evening to receive from the hands of a Brother of Amity Lodge No. 106 a token of the esteem and affection of the Brethren of that Lodge for the Grand Lodge of Free and Accepted Masons of the Philippine Islands. It is a plaque that bears the splendid chirography of that eminent gentleman and scholar, His Excellency Lim Sen, President of the Republic of China. These characters, it is my understanding, set forth his ideas of the fundamental spirit that underlies the philosophy of Freemasonry. Translated into our tongue, they mean "The Spirit of Universal Benevolence." My Brethren, than this, there can be no better definition. Universal Benevolence, which means to wish well for the people of all countries, races and conditions, to bear them no ill-will, and to be ever ready to minister to their distresses and afflictions. In other words, it is that ideal towards which we are all striving and to which we hope some day to at-

tain, the Brotherhood of Man. It is that same spirit which is praying always for the advent of that glorious day "when nation shall not lift up sword against nation, neither shall they learn war anymore, when the reign of the Blessed Emmanuel, the Prince of Peace, shall become universal and eternal."

The Spirit of Universal Benevolence! How appropriate that this concept of the fundamental ideals of our Fraternity should have been penned by a scholar of that great people whose philosophy and culture have, for centuries, glorified the Ways of Peace and Justice!

The next speaker was Brother Kwong, Consul-General of the Republic of China in Manila, and a member of Amity Lodge No. 106, of Shanghai, who was raised to the Sublime Degree of Master Mason in the same hall in which he was then addressing the Craft.

Brother Kwong spoke of the relations between the Philippines and China and enlightened his audience on the high qualities of the eminent scholar and statesman who had traced the characters on the plaque then being unveiled, as follows:

It is at one and the same time a pleasure, a privilege and an honor to present this Chinese Plaque through you, Most Worshipful Sir, to the Most Worshipful Grand Lodge of the Philippine Islands, on behalf of Amity Lodge, No. 106, Shanghai, China. The pleasure consists in bringing to you a specimen of China's most distinctive art—calligraphy. It is a privilege to act on behalf of Amity Lodge on such an occasion. Then I count it an honor to be, through Amity Lodge, related to the Most Worshipful Grand Lodge of the Philippine Islands.

This Plaque is not only an ornament which will, as Amity Lodge hopes, adorn the Grand Lodge Hall. It is, also, a symbol of the spirit which has animated the Grand Lodge in its relations with Amity Lodge, of the desire of Amity Lodge to reciprocate in the same spirit and of the fundamental significance of the Masonic Brotherhood. This is evident in the four embossed Chinese characters on the Plaque which mean, "The Spirit of Mutual Helpfulness." It is in that spirit that the Most Worshipful Grand Lodge granted a Charter to Amity Lodge, and in that spirit Amity Lodge desires to live up to its obligations under the Charter.

The message that through this symbol I should like to give you on behalf of Amity Lodge contains four points. Each one of them is born of sincere and deep feelings in the heart of every member of the Lodge.

First, this Plaque is a token of the sincere appreciation of Amity Lodge for the generous and truly Masonic help that various distinguished members thereof, including particularly Most Worshipful Brother Antonio Gonzalez and Most Worshipful Brother Stanton Youngberg, and the Grand Lodge as a whole, have given Amity Lodge in numberless suggestions, friendly criticisms and numerous official visits. As such the Plaque must be taken as a small token of a great and growing appreciation. Amity Lodge values these services not only Masonically but from the viewpoint of eminently satisfactory and enriching human relationships.

Second, Amity Lodge hopes that this Plaque may serve as a constant reminder of its loyalty to the Most Worshipful Grand Lodge. This loyalty, I need hardly add, has never been a purely formal one. It is a response to the spirit of which this Plaque is, as I have stated, a symbol, and a determination to manifest that same spirit increasingly as the years slip by. This loyalty is not built on any feeling of the necessity of keeping Edicts and Regulations as such and alone but on the more significant aspiration to live up to and be worthy of the spirit in which the relations between the Most Worshipful Grand Lodge and Amity Lodge have been established.

Third, Amity Lodge hopes that this Plaque will be a witness to the fact that through it, and the other Lodges now working under the Grand Lodge, Philippine Masonry has pushed forward in a truly significant way the promotion of Freemasonry in the great and promising land of China. China is at the cross roads of its own past and future and is the meeting place of civilizations and political forces—not always convergent—that call for the application of the principles of Masonic brotherhood in general and the spirit of mutual helpfulness and interracial appreciation that characterize Freemasonry in the Philippine Islands. The Most Worshipful Grand Lodge has started a movement through its constituent Lodges in China that has an incalculable future! The spirit of mutual helpfulness is precisely the spirit in which the Most Worshipful Grand Lodge and these constituent China Lodges can not only solve the problems arising of necessity in their relationship but also contribute to the building up of a genuine spirit of international friendship and brotherhood.

So we trust, four, that this Plaque may be a testimony to the development in China of the international spirit of Freemasonry and of a brotherhood that will prove that Masons can rise above their immediate problems and by means of the cement of brotherly love and affection unite themselves into a society whose only contention is that of "who best can work and best agree."

It is perhaps needless to add, Most Worshipful Sir and Brethren, that Amity Lodge hopes that representatives of the Most Worshipful Grand Lodge will visit them with increasing frequency and that as they grow older in experience they may also render more effective service to the Most Worshipful Grand Lodge as it endeavors to spread its spirit and activities abroad.

Bro. Kwong also conveyed to the Grand Lodge a message from Very Wor. Bro. Hua-Chuen Mei, our District Deputy Grand Master for China, which, like his address, was received with applause.

M. W. Bro. Youngberg then designated Rt. Wor. Bro. Conrado Benitez, Junior Grand Warden and the first Filipino to receive the three Degrees of Masonry in a Subordinate Lodge of the Grand Lodge of the Philippine Islands, to accept the splendid gift of Amity Lodge in behalf of the Grand Lodge. Rt. Wor. Bro. Benitez acquitted himself of this task in an admirable manner; his speech of acceptance was as follows:

The event we are celebrating tonight is of peculiar significance not alone in the history of Masonry, but in the development of human relations also, particularly in the relations between the Oriental and Occidental civilizations.

Those who doubted the wisdom of extending Masonic light to China should be reminded on this occasion that it is not through mere chance that "*Amity*" is the name of the Lodge in Shanghai sending this plaque as a memento to her mother Grand Lodge in the Philippine Islands. It is also significant that "*Mencius*" should be the name of the Lodge in Manila at whose meeting we receive this beautiful gift. Neither is it accidental that the venerable President of China should write on this plaque the characters meaning "Spirit of Universal Benevolence".

"Amity", "Mencius", "Spirit of Universal Benevolence" —these are words denoting some of the important elements in the ancient ethical system of China,—a system whose principal tenets are akin to those upheld by our venerable Fraternity. These words suggest the existence of ethical ideals truly Masonic in character whose influence permeates the thought and the life of the Chinese. That Masonic idealism finds hearty response among them should surprise no one who is acquainted with the teachings of the great Confucius and their influence on conduct.

Among the principles taught by that great teacher and philosopher was that "Within the four seas all are brethren". His greatest ambition, we learn from Chinese scholars, was to create a real brotherhood among men,— "a world democracy where there would be no distinction between race and nationality, no demarcation between the rich and poor, but where everybody would be treated as a member of the huge family of mankind".

Masonic tolerance should find inspiration indeed in the fact that the Chinese conception of the brotherhood of man antedates our own similar Christian tenet!

Another Chinese virtue which is truly Masonic is religious tolerance. We learn from a modern student of China's civilization that:

> The Chinese alone among the great nations have not killed in the name of religion, have been spared the horrors of religious strife. Buddhist, Taoist, Mohammedan, Christian, Jew, lived side by side in amity, each free to follow his own belief as to his relation to the universe, his belief being his private affair. The earliest Christian missionaries, those of the Catholic orders not only were received hospitably, but given honors at the court. The Jews who came to Honan were not persecuted; they were assimilated and are now indistinguishable from the Chinese. The so-called anti-Christian sentiment at present has no religious bearing. It is political. The rule of reason which appears to have operated throughout in Chinese life is extended even to religion.

Still another virtue emphasized by Confucius was sympathy. The basis of Chinese social stability is not the force of a central government, but the age-old sympathetic spirit which permeates the life of the community. Their Golden Rule, which is similar to the Christian, emanates from this attitude of sympathy.

Justice is another characteristic Masonic virtue taught by Chinese ethics. To be just to a fellowman is the duty of the ideal citizen. Justice also should characterize the nations in their dealing with one another. Confucius denounced war as dangerous and destructive and contrary to the spirit of sympathy and justice.

"If you convince others by virtue", he said, "you conquer their hearts; but if you resort to force, you never move their hearts". And Mencius, his great disciple said: "If the aim of conquest is for territory the number killed is apt to fill a valley; if it is for occupying a city, the dead bodies may fill that city". Thus did the ancient Chinese teacher warn against the use of force and the horrors of war.

On this auspicious occasion when our thoughts are turned to the significance of the diffusion of Masonic light in China, let us not forget that Chinese civilization represents the steady accumulation of forty centuries of cultural development. During that long period China assimilated many valuable traits from other cultures. In thus adopting new elements from foreign sources, however, China, we are warned by Chinese sages, invariably "imprints upon the new elements the stamp of her own genius".

In entering the sphere of Chinese life, Masonry is bound to be vitalized by this imprint of Chinese ethical genius. For centuries they had been subjected to the influence of ethical principles truly Masonic, and they had developed a way of living in harmony with those principles. If I may be permitted to make a prediction on this occasion, I would venture to say that Chinese contribution to Masonry would be the vitalization of Masonic tenets not so much by precept, but more by example, by living Masonic conduct ripening into Masonic character.

In the realization of this prediction Amity Lodge No. 106 is destined to play a leading part. This valuable plaque sent by Amity Lodge is a material evidence of the high idealism of the Brethren in China, and their noble determination to contribute to the mighty task of cementing the East and the West by the bond of human brotherhood. On behalf of the M. W. Grand Lodge of F. & A. M. of the Philippine Islands I extend to Amity Lodge our deep and fraternal gratitude.

After the ceremony, the First Degree was exemplified by a team of Past Masters of Bagumbayan Lodge No. 4, in excellent form. Refreshments were served after closing the Lodge.

The plaque presented is now hanging in the Grand Secretary's Office. It measures 103 by 37 inches and weighs several hundred pounds. It is a thing of beauty. The inscription on it is as follows: "To the Most Worshipful Grand Lodge of the Philippine Islands. The Spirit of Mutual Helpfulness. Eleventh Month of the Twenty-first Year of the Republic of China. From Lim Sen."

From Brazil

A communication has been received from the Grand Secretary of the Grand Lodge of Ceará (Brazil), furnishing data regarding the organization and composition of that Grand Lodge. No such data being available at the time, our Grand Lodge, at its last Annual Communication, resolved to defer action on the request for recognition of this Grand Lodge. The data furnished are scant but satisfactory. The Grand Lodge of Ceará, one of the Brazilian State Lodges organized by Lodges of the Grand Orient of Brazil, which is quickly going to pieces, was founded on March 19, 1928. It is a struggling young Grand Body to which our Grand Lodge, young itself but yet an elder sister, may well extend a helping hand. The address of the Grand Secretary is Joao M. Villar, Caixa Postal No. 76, Fortaleza, Ceará, Brazil.

A communication has also been received from the Grand Lodge of Rio de Janeiro (Brazil), which was granted recognition by our Grand Lodge at the last Annual Communication, reporting that at the 6th Annual Meeting of said Grand Lodge, held on June 24, 1933, the Grand Officers for the year 1933-1934 were duly installed. M. W. Bro. Ernesto Segura Herrera is Grand Master and Gen. Dr. Joaquin Moreira Sampaio Grand Secretary of this Grand Lodge. Wor. Bro. Julian C. Balmaseda has been recommended as Grand Representative of the Grand Lodge of Rio de Janeiro near that of the Philippine Islands.

A New Grand Lodge in Mexico?

The Grand Secretary's Office is in receipt of a circular letter from the "Respetable Gran Logia Simbólica Libre y Soberana de los Estados Unidos Mexicanos y las Logias Filosóficas", dated Puebla, Mexico, August 15, 1933, with facsimile signatures and a seal printed on the letter head. In this communication, our Grand Lodge is informed that the organization above mentioned was constituted on August 1, 1933, by "a most solemn Assembly of Freemasons which was also attended by representatives of the several Lodges of this Grand Orient and the Orient of Atlixco, Puebla." The establishment of fraternal relations is requested. The names of the subordinate Lodges of this "Grand Lodge" are given as Juan Crisostomo Bonilla, Triunfo, Justicia, Pitagoras, and Adelante, the first four being located at Puebla and the last at Atlixco. It is quite evident that this is an irregular organization and no attention will be paid to the communication which is not even properly signed and sealed.

Caballero de Dimas-Alang Posing as Mason

Wor. Bro. J. Hugo Tatsch, the well-known Masonic writer and librarian, has furnished us with a copy of a letter written by him to the Grand Secretary of the Grand Lodge of New York which is of interest to Philippine Masons as it exposes another attempt of a profane to pass himself off as a Mason. It also shows that there are Masons ignorant and careless enough to communicate masonically with persons unable to furnish legal proof of their being regular Masons.

The letter referred to reads as follows:

August 23, 1933

Charles H. Johnson, P.G.M., Grand Secretary,
Masonic Hall,
New York, N.Y.

Dear Brother Johnson:

I happened to be in the Grand Lodge Library two days ago when a Filipino made inquiry for employment, stating that he was a Mason. When asked to produce his receipt, he said he did not have it with him, but would come again. He appeared today; upon examination of his receipt printed in the Philippine native dialect, it was found to be No. 289, issued by Jocson Lodge No. 16, Caballeros de Dimas-Alang, 138 Hamilton Ave., Brooklyn, N.Y. "Caballeros de Dimas-Alang" is "Gentlemen of Freemasonry," according to the member, Mr. Emiliano Coloma. 43 Chestnut St., Carlestown, Mass., and a graduate of the Massachusetts Nautical School.

He joined in New York, and informed me that there was also a Lodge in California. He stated that he had exchanged Mason modes of recognition with white Masons on his ship, and that they were satisfied he was a Mason. He has framed certificates, issued by the Lodge, which I shall inspect later.

I report the circumstance to you as this may be another clandestine outfit unknown to you, for there is nothing about the name to excite suspicion, and there are no Masonic emblems on the receipt, other than a star, scales and a letter D. However, if they are recruiting members on the basis of Freemasonry and are using the ritual, they may be worth looking into. I might add that the members apparently receive "The Cabletow," the official journal of the Grand Lodge of the Philippine Islands. This lends color to the claim that they are Masons. I am sending a copy of this letter to Bro. Leo Fischer, editor of the paper, at Manila, for his information.

As soon as I have examined the documents spoken of I shall write again. Mr. Coloma appeared sincere in his representations, and expressed a desire to know whether

or not he had been duped. He speaks English very fluently and appears to be an individual of refinement.

Mr. Coloma stated further that the address of the Lodge might now be 79 President St., as his last mail was sent from that location.

Cordially and fraternally,
J. HUGO TATSCH

Wor. Bro. Tatsch is entitled to our gratitude for not only communicating this information to the Grand Secretary of New York but also furnishing us with a copy of his letter. In accordance with his suggestion, a letter has been written to the Grand Secretary of New York explaining that the society known as *Caballeros de Dimas-Alang* is not a Masonic body and does not, so far as we know, claim to be one. It goes without saying that the members of this body are not furnished with the *Cabletow* and that those who claim to receive it must obtain it from some careless Mason, either with his knowledge and consent or without it. There are enough complaints of Brethren not receiving their *Cabletow* to explain how certain non-Masons "receive" our official paper.

A Letter from Major Baja

Bro. Emanuel A. Baja, major, P.C., has written a letter from Fort Benning, Georgia, the receipt of which we hereby acknowledge. While passing through Washington, Bro. Baja called on M.W. Bro. John H. Cowles, P.G.M. of Kentucky and Grand Commander of the Southern Jurisdiction of the Scottish Rite, who received him very cordially and gave him the use of his Rolls-Royce to see the city and visit Mt. Vernon, the Lincoln Memorial, and the Masonic Memorial to George Washington at Alexandria, Va. "While traveling—the Major says—I was lucky and fortunate to meet many 'good travelers' who never failed to ask me, 'Let me know in what way I may be of help.'" Bro. Baja is perfecting his military training at Fort Benning and we wish him much success.

Pieces of Architecture

Our Brother Marcelo H. del Pilar

By José A. de Kastro, P.M., Bagumbayan Lodge No. 4

Bro. Marcelo H. del Pilar was born on August 30, 1850, in a place called Cupang in the barrio of San Nicolas, municipality of Bulacan, at the time capital of the province of that name. His parents were Don Julián H. del Pilar and Doña Blasa Gatmaytan, familiarly known as Blasica. He was the ninth of ten children, four of whom were women. The oldest was Toribio who became a priest and who, as a result of the trouble of 1872, was deported to the Marianas.

Don Julián was three times *gobernadorcillo* of the town of Bulacan and afterwards *oficial de mesa* of the alcalde mayor of the province. The couple were fairly well-to-do and the offices which Don Julián held were evidence of the social prestige of the family. The "Gat" in the family name of the mother indicates noble origin. Don Julián's surname was Hilario, but pursuant to Claveria's Decree, in 1849 the surname of his grandmother, Del Pilar, had to be added, and thus became adopted as the surname of the family.

Like many a child in those days, Marcelo received his first instruction from his mother. He began his formal education in the school of Sr. Flores, in Manila. He then entered the San José College for higher training and thence the University of Santo Tomás where he studied law. A disagreement with the parish priest of San Miguel, Manila, concerning baptismal fees, in 1870, resulted in a break of eight years in his studies, so that it was not until 1880, when he was thirty years old, that he finally succeeded in graduating.

Del Pilar was musically inclined and could play the piano, the violin, and the flute well. Because of this, coupled with his conversational ability, he was a welcome guest at all social gatherings like the traditional *Flores de Mayo* celebrations. He was also popular with the young men who secured his help in their *jaranas* (serenades).

About 1860 he was employed by his uncle, Alejo del Pilar, who was clerk of the court of Quiapo. In 1874 or 1875 he was *oficial de mesa* in the Province of Pampanga and subsequently in Quiapo, about 1878 or 1879. In February, 1878, he married his cousin, Marciana H. del Pilar, in Tondo. From this union, seven children were born of which Sofia was the eldest and Ana, or Anita, said to be the living image of her father, the youngest.

When the Cavite uprising took place in 1872, Marcelo was living with Father Mariano Sevilla. It was due to his thoughtfuless in destroying incriminating papers that Father Sevilla was not included among those who suffered severe penalty. Unfortunately, however, this priest and Father Toribio H. del Pilar, Marcelo's oldest brother, had written letters to Father José Burgos which were found in the latter's possession and which were sufficient to result in their deportation to the Marianas.

Del Pilar did not practice his profession, law, because he was engaged in the more important task of reform. His campaign may be divided into two periods, one from 1872 to 1888, which was carried on in the Philippines, and the other from 1888 to 1896, in Spain.

During the first part, Del Pilar worked in the Philippines and utilized all possible means to gain his end. His penchant for organization served him in good stead. He made friends with civil authorities, sought the support of liberal friars against the radical ones, and labored to unite the local caciques, who usually were at variance with one another, through their sons whom he induced to join student oganizations. By this and other means he gained the support of the leading citizens. By making use of the fiestas, through the *duplujan, bugtunğan,* and *dalitan,* as well as by visits to the cockpits, he reached the masses and increased the number of his sympathizers. He wrote memorias or inspired them, to high civil authorities, against the abuses of the religious orders. Also, in 1882, he founded, on shares, the "Diariong Tagalog" of which he was editor-in-chief of the Tagalog section. He was assisted by such men as Briccio Pantas, Numeriano Adriano (a Mason who was shot during Polavieja's regime), Apolinario Mabini and many others. From this time on his career as a journalist began and lasted almost to the day of his death, fourteen years later.

His campaign could not, however, go on unnoticed for so long a time and his enemies began submitting reports of his activities, real or imaginary, accusing him of being anti-Spanish, a filibuster, a mason, a sworn enemy of the friars and the instigator, if not the author of memorials and uprisings against the monastic orders. Eventually it was attempted to make him responsible for all the anti-friar movement; but

the decree ordering his banishment could not be issued because on October 28, 1888, two days before it was to be signed, Del Pilar, accompanied by Manuel Crisostomo, his brother-in-law Deodato Arellano, and Gregorio Santillan, sailed for Spain, leaving forever his dearly beloved: his wife; Sofia, his oldest daughter, then nine years old; Anita, the youngest, then only one year and four months of age; and his brothers and sisters.

In the second part of his campaign, Spain was the base of operations. He utilized the services of the Filipino colony in Europe and made friends with the various elements in the metropolis. The fortnightly newspaper, *La Solidaridad,* which was started by Lopez Jaena in Barcelona and later transferred by Del Pilar to Madrid, served as a vehicle for his plan. In fact, until the suspension of its publication in 1895 when, according to Mariano Ponce, it had served its usefulness and "the efficacy of a peaceful and legal campaign had been sufficiently demonstrated to the country", Del Pilar was the director and for a time was assisted by Mariano Ponce, Antonio Luna, José Ma. Pañganiban, Enrique Rogers, Eduardo de Lete, and Ramiro Franco as editors and Arejola, Del Pan, Albert, Llorente, Roxas, Rosario Apacible, Ilustre, de Leon, Santos, Barcelona, Paterno, Lukban, Sandiko, Reyes, Rodriguez, Kunanan, Ventura, Tuason, Rocha, Gomez de la Serna, Govantes, and others including Rizal as contributors.

He was a prolific writer and a list of his pamphlets and articles would be very long. Among them may be mentioned: "Noli Me Tangere", "Ante el Odio Monacal", "La Soberanía Monacal en Filipinas", "Cai-igat Cayo", "Dasalan at Toksohan", "Pasiong Dapat Ipagalab nang Puso nang Tauong Babasa", "Ang Kadakilaan ng Dios", "Sagot ng España sa Hibik ng Filipinas", "La Frailocracia Filipina", and "Los Frailes en Filipinas". Most of these were published in Barcelona from 1888 to 1895 and appeared under pen-names such as Dolores Manapat, Piping Dilat, Plaridel, Carmelo, Kupang, L. O. Crame, Padpyuh, Patos.

While a few Filipinos became Masons in the Philippines and others in Paris and London; Rizal, Del Pilar, Lopez Jaena, Mariano Ponce, Antonio Luna, Moises Salvador and others were initiated in Spain. Lopez Jaena was the moving genius in the formation of the "Logia Revolución" in Barcelona, securing its charter on April 1, 1889, from the Grande Oriente Español of which the liberal Miguel Morayta was Grand Master. Lopez Jaena was Wor. Master, Mariano Ponce Secretary and others, including Del Pilar, were members. Dr. Bautista, Dr. Apacible, Alejandrino, and others were initiated. This lodge was the precursor of Philippine lodges. The following year they created the lodge, "La Solidaridad No. 53", in Madrid which also received its charter from the Grande Oriente Español on May 15, 1890. All the Filipinos affiliated with it, making it necessary to dissolve the "Logia Revolución" in Barcelona. Antonio Luna, Dr. Pardo de Tavera, and Dr. Bautista established a "triangle" in Paris and in this were initiated Vergel de Dios, Felix Pardo de Tavera, Ventura, Albert, Juan Luna, Osmundo Evangelista, etc. This lodge started a campaign of education and propaganda through lectures and circulars and made use of the Asociación Hispano-Filipino and the periodical *La Solidaridad.*

This campaign resulted in the awakening of the dormant energies of the people and the need for leadership in their fight against tyranny was made apparent. That leadership was to be found only in Masonry, and Rizal and Del Pilar conceived the idea of organizing Masonry in the Islands. Del Pilar secured the necessary authority from Grand Master Morayta, and in 1890, Antonio Luna and Pedro Serrano Laktaw were designated to carry out the plan. Luna being unable to proceed, Serrano returned alone to the Philippines. Thus the following year (1891), Nilad Lodge No. 144 was established and on March 10, 1892, received its charter. Because it was the first lodge, it was called "Logia Madre" and, by virtue of powers vested in it by the Grande Oriente Español, it was also called "Logia Central y Delegada".

To Del Pilar's further activities in Masonry may be traced the formation of the Gran Consejo Regional, despite the difficulties thrust in his path by certain elements. He was made the representative of the lodge, and subsequently, of the Gran Consejo Regional in Spain. Positions held by him were, according to Most Wor. Bro. Kalaw, those of Wor. Master of "Logia La Solidaridad", in 1892, when he signed as such a circular of the Lodge demanding the return of the Philippine representation in the Spanish Cortes, that of Grand Counsellor of the Order, Chairman of the Grand Committee on Justice (given only to Spaniards who were legal lights), and Associate Grand Orator, all in the Grande Oriente Español. He was also granted the 33rd degree.

Del Pilar had an abiding faith in the efficacy of Masonry in solving the problems by which the country was then beset. In a letter dated Dec. 17, 1894, he recommended that lodges "study the problems of the political, economic, and military organization of our country ..... and especially the proper development of the new municipalities, because Masonry is the brain whose business it is to think out what the people must do. Imagine for a moment that Spain gives us tomorrow the intervention in the government of the State for which we have been asking! What concrete and positive solutions have we got to put it into practice? What reforms have we thought out to improve the situation of the country, develop its sources of wealth....? This is what I would like to have the lodges take up: let each member state his ideas and lecture on subjects with which he is familiar; the merchant on commerce, the farmer on agriculture, the soldier on the army ..... and these accumulated studies will be fruitful for all. Thus Masonry will be useful." The above quotation also epitomizes his whole campaign whereby he endeavored to secure reforms for the Islands peacefully, without the use of force, and without any idea of separation from Spain.

During the latter part of his stay in Spain, his once vigorous and robust constitution was sapped by the sleepless nights which he spent in writing most of the articles appearing in *La Solidaridad,* in actually getting it out and sending it secretly to the decreasing subscribers in the Philippines; in the mental anguish and physical sufferings attending the insufficient financial assistance received for his work and the paper, as well as the worries assailing him when thinking of his loved ones seven thousand miles away. In the spring of 1895 he began to decline. In February of the following year, he moved to Barcelona, preparatory to Ponce's and his departure for Hongkong to attend a convention to be held there. But he was taken sick and finally died, on July 4, 1896, at the age of forty-five years, of general tuberculosis. His body was buried at Barcelona; but late in 1920, his remains were brought back to the Islands. The In-

sular and local governments paid honor to his remains and Masonic rites were held over them before they were finally laid to rest in the land which he had served so unselfishly and well.

Any attempt at a biography of Bro. Del Pilar, however short, would be incomplete without mentioning his self-denial, his devotion to the duty which he made his own, the untold sufferings and privations he encountered, the sacrifices of himself and his beloved family by his self-enforced absence from them, his love for his wife and children, the political importance of his work in the destinies of the country, his recognized ability as a journalist, polemic, and publicist, his versatility as a writer, his eminence as a *Tagalista*, and his unrivalled capacity for organization. Finally we, as Masons, should recognize his Masonic activities which should merit for him the title of "Father of Filipino Masonry."

Of Grand Lodge Committees

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

The Grand Lodge performs many of its governmental functions by means of committees. Soon after the commencing of each Annual Communication, the Grand Master appoints a committee on Charters, a committee on By-laws, a committee on Reports of Grand Officers and a committee on Necrology, each consisting of three members. These committees function until the close of the Annual Communication at which they are appointed.

To the committee on charters are referred all petitions for charters and related questions; to the committee on By-laws are referred by-laws and amendments to by-laws adopted by subordinate Lodges since the last preceding Communication of the Grand Lodge; to the committee on Reports of Grand Officers are referred all reports of Grand Officers presented during the Communication of the Grand Lodge; and the function of the committee on Necrology is to report upon all deaths of members of the Craft in this Jurisdiction and upon those reported from other Grand Jurisdictions during the year last closed.

Near the end of each Annual Communication, seven regular standing committees are appointed by the newly installed Grand Master to function during his term of office or until the close of the next succeeding Annual Communication. These standing committees consist of three members each and are known as the Committee on Jurisprudence, the Committee on Finances, the Committee on Accounts, the Committee on Grievances, the Committee on Correspondence, the Committee on Returns, and the Committee on Credentials.

The theory of the extensive use of committees in transacting the affairs of government is that a small group specially charged with the consideration of any measure or question, especially one requiring legislative or judicial action, is likely to give it more careful and deliberate study than could possibly be given it in general assembly. The system prevents hasty and ill-considered action and promotes exactness and practical efficiency. So strictly is the system adhered to in the Grand Lodge that no business of any kind is finally acted upon until after it has been referred to and reported from a committee, unless the action upon it is unanimous. No appropriation of money is ever made until after the proposal has been referred to the Committee on Finances and favorably reported on. In this particular, no appropriation of money for any purpose, can be lawfully made at an Annual Communication, after the election of the Grand Officers, except by a three-fourths vote of all the members present.

The name of each of the standing committees indicates its function. To the Committee on Jurisprudence are referred all proposed amendments to the Constitution, regulations, modifications and repeals and similar matters; the Committee on Finances is charged with the duty of auditing the reports and books of the Grand Secretary and those of the Grand Treasurer, preparing a budget and similar services; the Committee on Accounts examines all accounts payable before they are presented to the Grand Treasurer and fixes the prices on all forms and other articles for sale by the Grand Secretary's office; to the Committee on Grievances are referred particularly those matters of a judicial nature brought on appeal from subordinate Lodges for decision; to the Committee on Correspondence are referred all questions of recognition and regularity with respect to other Grand Lodges; to the Committee on Returns are referred all reports of subordinate Lodges and matters statistical which have to do with the state of subordinate Lodges; and to the Committee on Credentials is delegated the task of ascertaining and certifying to the qualifications of all Masons presenting themselves as members of the Grand Lodge and entitled to sit in the Annual Communication.

While these standing committees of the Grand Lodge function principally during the Annual Communication, they are more or less active also during the interim between one Annual Communication and another. Part of the duty of the Committee on Accounts is to pre-audit all bills and claims presented to the Grand Lodge officers for payment. For this purpose the Committee must have a monthly meeting at the office of the Grand Secretary. By reason of this special duty, the members of the Committee on Accounts usually are residents of Manila, because the City of Manila is the business headquarters of the Grand Lodge.

Special committees may be constituted by the Grand Lodge whenever it deems them necessary; likewise, the Grand Master, when the Grand Lodge is not holding Communication, is authorized to appoint special committees whenever he considers it necessary to do so. The special business of the Grand Lodge both in and out of Annual Communication is largely conducted through committees. Among special committees customarily appointed by the Grand Master after his installation are the following-named: Lodge Advisory Committee, Masonic Home Board, Cabletow, History, Cemetery, Lodge Buildings, Education, Custodians of the Work, Commemorative Monuments, Masonic Temple Building Plans, Library, Masonic Hospital for Crippled Children, Service, Employment, and Grand Lodge Relief.

Lose the Day Loitering

Lose the day loitering, 'twill be the same story
Tomorrow, and the next more dilatory,
For indecision brings its own delays,
And days are lost lamenting o'er lost days.
Are you in earnest? Seize this very minute!
What you can do, or think you can, begin it!
Only engage and then the mind grows heated;
Begin it, and the work will be completed.

—*von Goethe.*

Fraternal Reviews

By Leo Fischer, P.M., F.P.S., Fraternal Correspondent.

By order of M. W. Bro. Stanton Youngberg, Grand Master, the Fraternal Reviews will this year be published in the *Cabletow* from month to month instead of being kept for and published in, the Volume of Proceedings for 1934. Each Grand Jurisdiction reviewed will be furnished with a copy of the number of the *Cabletow* containing the review of its Proceedings. Our Brethren will find much of interest in this Department of our paper and are urged to read the same.

Manitoba, 1933

Manitoba is a province of the Dominion of Canada; it has an area of 251,832 square miles (more than double the land area of the Philippine Archipelago) and a population of 610,000. The capital is Winnipeg. The Grand Lodge of Manitoba was founded on May 12, 1875; it has now 105 Lodges, with a total membership of 12,058, which latter figure shows a loss of 363 members. Grand Master, 1932, David S. Woods; 1933, James Mackie (Winnipeg). Grand Secretary, James A. Ovas, Winnipeg.

The first Grand Lodge Communication reported in the neat volume published by the Grand Lodge of Manitoba is a Special Communication held at Portage la Prairie on August 10, 1932, for the purpose of laying the corner stone of the Masonic Temple there. The 58th Annual Communication of the Grand Lodge was held in the Royal Alexandra Hotel, City of Winnipeg, on June 14 and 15, 1933. Our Grand Representative, R. W. Bro. Rev. J. S. Miller, was present M. W. Bro. Woods, in his Annual Address, utters many sentiments we can understand and admire. Listen to this:

> The year has witnessed the establishment of the Peace Garden, situated in part within this Grand Jurisdiction, and marking a century of peace between Canada and the United States. Two great nationalities, speaking a common tongue, worshipping at similar religious shrines, training their youth in similar institutions of learning, and upholding the principles of individual liberty, have discovered the secret of guaranteeing to their people freedom to practice the arts of peace, and freedom from the ravages of war. Freemasons of these two countries may well rejoice in this mutual achievement. May the ideal of universal brotherhood which Freemasons aim to foster be given expression in the acts of those who endeavor to guide great nations to the setting up of peaceful methods for the solution of their differences.
>
> As Freemasons we are taught individually to apply the working tools of morality to our own lives, and thereby, either consciously or unconsciously, to the institutions of our environment. A Freemason accepts nothing in this world as perfection. The goal is never reached. Progress is eternal. The passing of a Brother is but a reminder of the real, the eternal things, and that the worth of a life must be measured in terms of its adjustment to the eternal.

He sees the uses of adversity:

> ...Periods of adversity are but high lights of moral and spiritual reconstruction, testing the character of individuals and the pretensions of institutions. Speculative Masonry, emphasizing as it does spiritual rather than material values, requires neither palatial dwellings nor other expensive provisions to ensure its permanency as an organized force for the uplift of mankind. Present economic conditions have proven the value of that ideal as a foundation stone in the temple of our teachings.

And last but not least, here are some fine thoughts on Masonic education:

> Progress in Masonic study depends upon leadership within the individual Lodge more than upon any other single factor. Furthermore, any educational movement gathers force but slowly. To attempt to regiment it, or to use undue pressure may lead to an arbitrary form of organization nor a too rigid program applied to the whole jurisdiction will meet the conditions peculiar to each individual Lodge. Yet, purposeful direction is essential to training in leadership. Suggestive types of organization, suggestive programs and topics for discussion or for study, and suggestive sources of information are quite within the possibility of the Committee of Grand Lodge to provide, moreover, they are a necessary aid in training and guiding leadership. With the purpose of the Masonic study movement clarifying, with Lodge leadership in Masonic study gradually evolving and with suggestive assistance by the Committee on Masonic Research and Education taking more definite form, the outlook for this Masonic enterprise is promising.

The Committee on the Condition of Freemasonry, in its report, makes among other pertinent remarks the following:

> The junior office is the training school for higher position and greater responsibility, and it is very unusual for an indifferent junior officer to become an efficient warden or master or to display that leadership which his Lodge has a right to expect and demand of him.

Action on the request for recognition of the Grand Lodge of Bahia was postponed, pending the receipt of further information.

R. W. Bro. Rt. Rev. W. W. H. Thomas, Grand Chaplain, delivered an inspiring address. Here is what he said regarding our present troubles:

> ...What's wrong? As every one knows it is the easiest thing in the world, and apparently the most natural, to exaggerate the problems and adversities of one's own age and generation. It always has been so, it always will be for humanity takes comfort and delight in descrying in succession the periods of its own existence. The good old days are always in the past; the evil days always present; and the future always a subject of grave concern. Let us therefore resist, if we can, the temptation to exaggerate the troubles of the present day. There have been "dark days" before. There will be "dark days" again, but those who deserve to overcome them will never fail to conquer.

R. W. Bro. Hugh M. Kerr, of Brandon, presents the Fraternal Reviews. He does not attempt to give a full résumé of the work done by each Grand Lodge; but he quotes considerably and is fortunate in his selections. There is no review of Philippine Proceedings, for the reason that last year, the Manitoba Fraternal Correspondent was one of the first to review our 1932 volume, so R. W. Bro. Kerr had no volume of ours to review.

The Grand Lodge of Manitoba is represented near our Grand Lodge by M. W. Bro. Rafael Palma, P. G. M., President of the University of the Philippines, who never fails to answer the roll of the Grand Lodges he worthily represents.

Prince Edward Island, 1933

Prince Edward Island is an island in St. Lawrence Gulf and constitutes a province of the Dominion of Canada. It has an area of 2,184 square miles and a population of 89,000. The Grand Lodge of Prince Edward Island was founded in 1875; its seat is Charlottetown, the capital of the province, and it has 15 subordinate Lodges, with a total membership of 1,177 (39 less than last year). Grand Master for 1932, Robert A. Gordon; for 1933, Shannon Marshall

Daniel (of Hunter River). Grand Secretary: Ernest Kemp, Box 104, Charlottetown.

The 58th Annual Communication of the Grand Lodge was held in the Oddfellows Hall at Summerside on June 28, 1933. Our Grand Representative, Most Wor. Bro. W. A. McQuarrie, was present; he was one of the seventeen Past Grand Masters who attended this Communication.

The Grand Master's address was brief but adequate. He stated that he had visited all the fifteen Lodges of the Jurisdiction during the year and had derived much pleasure from these visits, also, that Grand Lodge laid the corner stone of the new Prince Edward Island Hospital in Charlottetown on Thanksgiving Day (October 10th), 1932. He believes in good ritualistic work and says on this subject:

> I take this opportunity to remind you that there hangs in Prince of Wales Lodge room a shield presented some years ago by M. W. G. Elliott Full, for proficiency in degree work. Recent observation convinces me of the need of more thought concerning the conferring of degres. It is a crying shame that those who petition for admission and pay for the privilege should suffer at the hands of well-intentioned but poorly prepared Lodge officers. First impressions are lasting and I fear that the Craft is "brought to shame" when sight is lost of the significance of what the ritual is designed to do. A measure of friendly competitive effort to improve in this direction might be another cure for that same indifference to which reference has been made.

Under the heading of "Benevolence" we find the following remarks which some of our own Brethren had better read and heed:

> ...In the accepted view, for which there is an historic basis, Charity is held to be primarily the duty of the individual, and then of the Lodge which has recourse to the Benevolent Fund (of the Grand Lodge) to supplement its own resources. In each Lodge dues ought to be spent to provide for the normal maintenance and running expenses, leaving the fees for charity and extraordinary calls. Does the Lodge which fails to accept this principle fulfil its whole duty? I feel that the time has come when the duty of Lodges in this important matter should be discussed and consideration given within the Lodges to the full import of a Mason's obligation in this regard.

A playette entitled "For the Honor of the Craft" was presented in Grand Lodge by members of St. Andrew's Lodge, No. 13, of Montague, through the courtesy of the author, M. W. Bro. Reginald V. Harris, K.C., Grand Master of Nova Scotia, which was very much appreciated and proved most instructive to all the members who were present. We read further ahead that the title of Honorary Past Grand Master was conferred on M. W. Bro. Harris at this Annual Communication.

Grand Lodge adopted a revised Constitution submitted by a Special Committee.

There are no fraternal reviews.

Prince Edward Island is represented near our Grand Lodge by Wor. Bro. Francisco J. Olizon.

Quebec, 1933

Quebec, one of the provinces of the Dominion of Canada, has an area of 690,865 square miles (almost five times the land area of the Philippines), with a population of only 2,361,000 souls. The Grand Lodge of Quebec, Ancient, Free and Accepted Masons, was founded in 1869. It had on December 31, 1932, 92 Lodges, with an aggregate membership of 15,750, which shows a decrease of 339 in membership during the year 1932. Grand Master (re-elected), J. A. McDonald (Valleyfield). Grand Secretary (since 1919), W. W. Williamson, Montreal.

The 63rd Annual Communication of the Grand Lodge of Quebec was held at Montreal on February 8, 1933. Our Grand Representative, Wor. Bro. R. E. Elliott, was unable to be present but sent greetings. Only six of the 92 Lodges were not represented.

The Grand Master, in his Annual Message, paid a feeling tribute to the dead, of the year, including the Senior Past Grand Master, M. W. Bro. Thomas Page Butler, 87 years of age, who had been Chairman of their Jurisprudence Committee for 38 years when death claimed him, and M. W. Bro. Frank Charters, Grand Master in 1911 and 1912. M. W. Bro. McDonald recommended that extra precautions be taken in examining applications for membership under present conditions. He also recommended that Lodges open promptly, so that the work can be completed in good time; that Lodges watch their expenses closely, especially refreshments, and that Lodges do not decrease their dues if these are $5.00 or less.

The Grand Chaplain, Bro. Rev. R. DeWitt Scott, made a scholarly address which was ordered published in the Proceedings.

Fraternal relations were ordered established with the Grand Lodge of Czechoslovakia and the York Grand Lodge of Mexico.

The Report of Foreign Correspondence is the work of M. W. Bro. E. A. Evans, P. G. M. Only a brief space is allotted to each Grand Jurisdiction; but our volume for 1932 is treated much more generously than the average. M. W. Bro. W. W. Larkin's remarks on suspensions for N. P. D. are quoted and reference is made to M. W. Bro. Kalaw's "interesting oration."

Commenting on our public installations of officers, M. W. Bro. Evans expresses disapproval. A few remarks on the subject will not be out of place here: The argument of our Brethren who insist upon public installations of Lodge officers is, that this offers an opportunity to the members of families of Masons and to their non-Masonic friends to see for themselves that Masonry is not an organization of atheists and devil-worshippers, as represented by its detractors. Hearing the invocations to the Deity and listening to the obligations administered to the officers, those who have been misguided and misinformed can not but realize their error. Attending Divine service as Masons in a body is quite a different proposition, for the reason that this country is overwhelmingly catholic and the majority of our Brethren have catholic relatives and friends and can not, for this reason, afford to attend services in a protestant church. The regulation prohibiting Lodges from attending Divine Service in a body in Masonic clothing has been adopted by our Grand Lodge in order to avoid hurting susceptibilities. We are glad that M. W. Bro. Evans agrees with the remarks of the present reviewer upon "a few things we have observed," and we appreciate his honest criticism.

Wor. Bro. Amado V. Aldaba, Quebec's Grand Representative near our Grand Lodge, is a recent appointee which explains his not being able to answer the roll for Quebec at our 1932 Annual Communication.

South Australia, 1933

South Australia, a State of the Commonwealth of Australia, has an area of 380,070 square miles and a population of 495,000. The Grand Lodge of Australia

was founded in 1884 and has 150 Subordinate Lodges with an aggregate membership of 14,590. Grand Master, His Excellency Brigadier-General The Hon. Sir Alexander Gore Arkwright Hore-Ruthven, V.C., K.C.M.G., C.B., D.S.O. Pro Grand Master, Mr. Justice Napier. Grand Secretary, C.R.J. Glover, Freemasons' Hall, Adelaide.

A Half-Yearly Communication was held by the Grand Lodge on October 19, 1932, with M. W. Bro. Hore-Ruthven in the Grand East. Grand Lodge expressed its satisfaction that the Grand Master's term as Governor of South Australia had been extended for another twelve months. A resolution was passed that the Golden Jubilee of the Grand Lodge be commemorated by building additional cottages on Kingston Terrace (the Masonic Home of South Australia). In his address, the Grand Master, like others, recognized the uses of adversity when he said these words:

> A notable result of the scarcity of candidates is that a number of our Lodges have been obliged to avail themselves of the opportunity to make provision for lectures, and for discussion upon subjects of interest to the Fraternity. This encouragement to the daily advancement in Masonic knowledge has been reflected in the library, and it is gratifying to know that there is an ever increasing demand for books. At the present there are more books on loan than ever before.

He said, very correctly, that while—

> We cannot expect every Freemason to become a Masonic scholar there is no reason why every Freemason should not be a Masonic student.

There is an excellent dissertation on the use and abuse of the black cube in voting upon candidates.

The Grand Lecturer, V. W. Bro. W. Irwin, M.A., gave a short address expressing some truths concerning Masonry in clear, concise language. The Grand Master presented Bro. Irwin with a commission as Grand Representative of the Grand Lodge of Colorado and took the opportunity on behalf of the members of Grand Lodge present of conveying an expression of appreciation for the address delivered by Bro. Irwin.

At the Annual Communication, on April 19, 1933, the Pro Grand Master presided, the Grand Master being absent on leave in Europe. The managers of the Grand Lodge Benevolent Fund reported regular grants totalling pounds sterling 940 and special grants aggregating 251 pounds and 17 shillings. The Grand Master was re-elected. Rt. Wor. Bro. Mr. Justice Napier, who had been reappointed as Pro Grand Master, delivered an address from which we copy the following chapter on "Plagiarism":

> I have been asked by the Board of General Purposes to refer to a matter that has caused them some anxiety. It arises out of an address recently delivered in one of our Lodges, and subsequently forwarded for publication in "The S.A. Freemason." As this address was published, it appears to be neither more nor less than a chapter extracted from "The Builders," by Bro. Fort Newton. The incident is regrettable from every point of view. I suppose that we must admit that there are very few—if, indeed, any of us—who can claim the ability to produce original work. It is a great and rare achievement to present new thought, and all that most of us can hope for is to present in our own way, what we have collected, as the bee gathers honey.
>
> There is no harm in a paper that consists of passages and quotations culled from different sources, and we should be grateful to any brother who is prepared to go the trouble of finding, and introducing us to any thing that is worthy of our attention. But the common understanding, if one is consciously adopting the very language as well as the thought of another, is that this should not be done without acknowledging the source from which it is taken. In the case of which I am speaking, I should make it clear that I am not concerned with the address as it was delivered in the Lodge. If it was delivered in the same form without any acknowledgment of the source from which it was taken, I regard that as a matter of good taste, which concerns the lecturer and the Lodge in question. But I regard the action of forwarding the report for publication in "The Freemason," under the guise of an original work, as a matter that concerns this Grand Lodge as the custodians of the honour of the Craft in South Australia.
>
> There may have been—I hope that there was—some misunderstanding or some inadvertence which would explain the matter, but the fact remains that the Editor of "The Freemason" has been induced to publish what might well be charged as a breach of copyright. The least that we can do is to express our regret for what has occurred, and I sincerely trust that nothing of the sort will ever occur again.

In this Grand Jurisdiction, each Grand Representative reviews the Grand Jurisdiction which he represents. The result is not a happy one. Lacking experience, some of these impromptu reviewers present apprentice jobs instead of masterpieces, reporting unimportant things and overlooking what should be brought to the attention of the Craft. Our Grand Representative, Wor. Bro. H. Gaetjens, devotes two pages to our Proceedings for 1932.

South Australia is represented near our Grand Lodge by Wor. Bro. Ricardo P. Ticson, who always manages to attend the Annual Communications.

Tasmania, 1933

Tasmania, an island in the South Pacific, south of Australia, is a State of the Commonwealth of Australia. It has an area of 26,214 square miles and a population of 214,000. The Grand Lodge of Antient, Free, & Accepted Masons of Tasmania, established in 1890, had, on December 31, 1832, 44 Lodges, with a total membership of 3,843. A net loss of 48 members was reported for the last half year. Grand Master (re-elected): Lawrie J. Abra. Grand Secretary, W. H. Strutt, 117 Macquarie Street, Hobart.

The 1933 Proceedings of this Grand Lodge are a 26-page pamphlet; but it is astonishing how much information they have managed to condense into this limited space. At the 42nd Annual Communication, which was held at Hobart, the state capital, on February 25, 1933, and at which our Grand Lodge was represented by Rt. Wor. Bro. E. A. Blakney, now Junior Grand Warden (congratulations!), the first business after the reading of the minutes was the report of the Board of General Purposes for 1932. In conformity with the recommendation of this Board, the Grand Lodge of Guatemala was granted fraternal recognition. From the report of the Board of Benevolence, which follows next, we copy this paragraph:

> A large number of applications for assistance have been received during the year, each of which have been thoroughly investigated, and relief granted by payments of Quarterly Grants, ranging from 7s.6d. to £1 per week, in addition to Special Votes, as circumstances needed and as funds permitted. Financial assistance has been granted to 34 Brethren and 31 Widows of deceased Brethren, in addition to relief granted to children of deceased Masons. Funeral expenses of a late Brother have also been defrayed by the Board.

After some more business had been transacted, Grand Officers were elected and installed, and only then came the Grand Master's Address, which was brief but comprehensive and from which we shall quote the closing paragraph, as follows:

> There is no getting away from the fact that the affairs of the world are in a very unsettled condition, indeed, one might say that they are in the melting-pot, and the most far-seeing statesmen and business men of the world can-

not foretell what may occur in the immediate future, but it is a policy of despair, and is not justified, to adopt a spirit of pessimism. The control of the course of events will undoubtedly need all the steadying influences of organised institutions to contend against the forces of anarchy, but law and order are yet far from being out of hand. As I visit the various Lodges in the jurisdiction, it is most heartening to see that our Members consist of the most thoughtful and solid citizens of each community, to reflect that they are inspired and actuated by the sound and loyal principles of Masonry, and to know that each one is prepared to carry out all the civil, moral, and religious duties necessary to maintain and bequeath to our children the noble heritage that we have received from our fathers.

There is no fraternal review.

The Grand Lodge of Tasmania is represented near ours by Wor. Bro. José C. Velo, P.M. of Bagumbayan Lodge No. 4, who always attends the Annual Communications of the Grand Lodge unless he can not possibly come.

Victoria, 1933

Victoria, one of the States of the Commonwealth of Australia, has an area of 87,884 square miles and a population of 1,532,000. The "United Grand Lodge of Ancient, Free and Accepted Masons, Victoria" was founded in 1889; it had, on December 31, 1931, a total of 481 Lodges and 51,761 members, which figures represent a gain of 7 Lodges and a loss of 285 members. Grand Masters: 1932, His Excellency, Lord Somers; 1933, W. Warren Kerr. Grand Secretary (since 1921), Wm. Stewart, Freemasons' Hall, 25 Collins Street, Melbourne.

Quarterly Communications were held on March 16, June 15, September 21, and December 21, 1932. Our Grand Representative, Wor. Bro. G. J. A. Cole, was present only at the June Communication.

The total attendance at the March Communication was 2,000; the Pro Grand Master, M. W. Bro. W. P. Bice, occupied "the Throne," the Grand Master being absent in England. From the Grand Secretary's report we see that seven new Lodges were consecrated and six new Temples dedicated during the year. At the March meeting, the new Grand Master was installed; his predecesssor, Lord Somers, Governor of Victoria, had served Grand Lodge for five years. M. W. Bro. Kerr appointed as Deputy Grand Master R. W. Bro. Sir William Brunton, whom he himself "obligated, addressed, invested and installed." The Grand Wardens were invested by the newly invested Deputy Grand Master, and the other Grand Officers by Past Grand Masters Emery and Holden.

At the December Quarterly, M. W. Bro. Kerr was nominated as Grand Master, and there being no other nominations, he was declared elected to serve another year as Grand Master.

The "Freemasons' Homes" of Victoria are located at Punt Road, Prahran. United Press Lodge added several new cottages to this institution, the cost of which was neary £1400. There is a "War Relief Fund" in this Grand Lodge.

The "Board of Benevolence" reports making numerous grants of money. The Grand Lodge library has a total of 1,114 volumes, not including volumes of proceedings and Masonic journals.

The fraternal reviews are the work of the Grand Representatives of the Jurisdictions reviewed. Our volume of Proceedings for 1932 is well covered considering the scant length of the review, which is signed by Wor. Bro. G. J. A. Cole, our Grand Representative. We notice, however, that only 25 chartered Lodges are reported as having attended our Annual Communication in 1932, while in fact 56 were represented. But such errors are bound to creep in, however careful one may be. No mention is made of our fraternal review of Victoria, 1931.

The Grand Representative of Victoria near our Grand Lodge is no longer Wor. Bro. J. M. Bury; after the death of that Brother in March, 1931, Wor. Bro. John M. Aaron, P.M. of Corregidor Lodge No. 3, was appointed. Like his predecessor, this Brother makes it a point to attend every Annual Communication of our Grand Lodge.

Western Australia, 1933

Western Australia is one of the states of the Commonwealth of Australia; it has an area of 975,920 square miles and a population of 332,000. The Grand Lodge, founded in 1900, consists of 137 Subordinate Lodges, with an aggregate membership of 8,991. There was an increase of 25 in the membership in the last year, and two new Lodges were consecrated. The first Lodge in the territory of the present Grand Lodge was formed in 1843. Grand Master, 1932, A. C. McCallum; 1933, Fred A. McMullen. Grand Secretary, A. E. Jensen, Perth, W. A.

Quarterly Communications were held on August 18, 1932, November 24, 1932, and February 23, 1933, and the Annual Communication on May 25 and 26, 1933. At each of these quarterly assemblies, short addresses were made by the Grand Master, quarterly reports were submitted by Grand Officers and various Committees, and other business was transacted. At the first Quarterly, recognition was granted to the Grand Lodge of Guatemala. At the third, the Grand Master, in his address, emhasized the necessity of efforts in behalf of world peace. He said, among other things:

> Freemasonry stands for peace. Peace between Brethren, peace in our Lodges, peace within our own country and throughout the world.
>
> At citizens of this great Commonwealth, let us determine to train our minds to think of peace and not be led away by national prejudices, mistrust of foreigners, or jingo passion, which find readier response than any other public appeals.
>
> If the millions of Freemasons in the world would think peace and talk peace, they would in each country gradually influence the opinion of their fellow citizens, and we should have a world dwelling only on thoughts of peace.
>
> War is not only the most wasteful, but the most cruel and most stupid institution which has ever existed, and its aftermath in all cases is suffering, pain and misery.

R. W. Bro. McCallum knew well whereof he spoke, he rendered meritorious service at the front during the World War, providing for the welfare of the Australian Masonic Brethren, and was awarded the distinction of Member of the Order of the British Empire (Military Division) for his work. In the same address, R. W. Bro. McCallum made a strong plea for greater support for the Masonic charities, contrasting the cost of the Festive Board in various years with the amounts given towards charity during the same periods. At the February Quarterly, Grand Lodge also elected the new Grand Master, in the following manner (the quotation hereunder being all that is said on the subject in the proceedings:

> NOMINATION AND ELECTION OF GRAND MASTER FOR ENSUING YEAR.
>
> The M. W. Grand Master: The next business is to nominate and elect a Grand Master for the ensuing year. I have pleasure in nominating R. W. Bro. Frederick Arthur McMullen, P.D.G.M., to be the Grand Master for the ensuing year. This nomination does not require a seconder.

It should be made without any comment. The Brethren all know R. W. Bro. McMullen's long experience in and zeal for the Craft and therefore it is unnecessary for me to say anything in regard thereto.

There being no further nominations, the M. W. Grand Master then declared R. W. Bro. Frederick Arthur McMullen, P.D.G.M., duly elected as Grand Master for the ensuing year.

Quite simple and short, isn't it?

The Annual Communication was held on May 25 and 26, 1933, at the Y. A. L. Hall, Perth. Among other official acts, the retiring Grand Master reported that he had appointed Wor. Bro. Fred M. Holmes as Representative of the Grand Lodge of Western Australia near that of the Philippine Islands, vice Bro. T. Earnshaw, whose membership with that Grand Lodge had lapsed. He reported, further, that in accordance with their recognized custom, he had conferred the rank of Past Deputy Grand Master on two Brethren, that of Past Senior Grand Warden on two, that of Past Senior Grand Deacon on two, and that of Past Master on one. The Grand Lodges of Czechoslovakia and Argentina were granted recognition. A report made on the West Australian Widows', Orphans' and Aged Freemasons' Fund shows it to be contributing to the support of 96 children, 27 aged Freemasons, and 25 aged widows of Freemasons, requiring an annual expenditure of £3,269, as compared with £2,084 for the previous year. The Grand Treasurer, Board of General Purposes, and Board of Benevolence were elected by ballot, and the Grand Master elect was solemnly installed and proclaimed, whereupon he appointed the Grand Wardens, Grand Secretary, and other Grand Officers and invested the Wardens, Chaplains, Grand Treasurer, and Grand Registrar, while the Deputy Grand Master invested the remaining Officers. After the investiture, the Grand Representatives were presented and received, our Grand Representative, V. W. Bro. J. E. J. Ridgway, being one of them.

Wor. Bro. James W. E. Archdeacon, P.S.G.D., presented his 7th Fraternal Review, an excellent piece of work. The introduction is interesting and well written. Speaking of the George Washington Bi-Centenary, he says, among other things:

> We, of the British Empire, yield nothing to our kinsfolk of the Union in our reverence and esteem for the great President, and gladly and gratefully venerate the name which, by right of family, is so much associated with "Merrie England," as by his birth, life, and service, it is associated with the Land of the Stars and Stripes.

The following are a few of his remarks on the subject "Are Reviews read?"

> Those who, officially appointed thereto, review the Proceedings of Grand Lodges for the benefit of their own Jurisdictions in particular, and the Craft in general, cannot fail to be struck with the cynicism with which many of the reviewers regard the possibility of the products of their gifted pens being read by their Brother Masons.

We, personally, have always been rather pessimistic on that point; but we have an idea that now that our own reviews are published in the *Cabletow* instead of being incorporated in the volume of Proceedings, they will be read by five or ten times as many Brethren as under the old system. Bro. Archdeacon's remarks under "Modernising the Ritual", "Does Masonry need Stage Effects", and "Decline in Oratory" contain much food for thought. We are sorry that there is no review of a volume of Philippine Proceedings among Bro. Archdeacon's reviews this year.

The Grand Representative of the Grand Lodge of Western Australia near ours is Wor. Bro. Fred M. Holmes, a zealous Mason who never misses an Annual Communication of the Grand Lodge.

Costa Rica, 1932

Costa Rica is a republic in Central America; it has an area of 23,000 square miles and a population of 468,000. The Grand Lodge of Costa Rica, at San José, was founded in 1899; it had on December 31, 1932, 8 Lodges, with a total membership of 329. A loss of 22 members was reported for the year. Grand Master, Oscar Valverde Carranza. Grand Secretary, George F. A. Bowden, Apartado Y, San José.

There were Quarterly Communications of the Grand Lodge on February 26, May 27, and August 26, 1932, and the Thirty-third Annual was held at San José, on November 26, 1932, and January 27, 1933.

The Grand Lodge of Bolivia, Rio de Janeiro, Bahia, Parahyba, Sao Paulo, and Minas Geraes, and the National Grand Lodge of Denmark (the one to which our Grand Lodge denied recognition this year) were granted fraternal recognition. The request for recognition of the so-called Oriente de Italia in London was denied and recognition was withdrawn from the Grand Orient of Brazil. Grand Lodge declined the invitation of the Grand Lodge of Colombia to take steps for the protection of Italian Masons persecuted by the Fascist Government, outside of its own Grand Jurisdiction. A new Lodge was chartered at Alajuela . A new constitution was adopted by the Grand Lodge; it is very short and takes up only five of the 49 pages of the booklet containing these Proceedings.

There in no fraternal review.

The Grand Lodge of Costa Rica is represented near ours by Wor. Bro. Austin Craig, P. M. of Southern Cross Lodge No. 6.

British Columbia, 1933

British Columbia is one of the States of the Dominion of Canada, on the Pacific coast; it has an area of 355,855 square miles and a population of 523,000. The Grand Lodge of Antient, Free and Accepted Masons of British Columbia has 115 Subordinate Lodges, with a total membership of 15,262. There was a net loss of 283 in membership during the year. Grand Masters: 1932, James E. Beck; 1933, Dr. Andrew Henderson. Grand Secretary: Dr. W. A. DeWolf-Smith, P. O. Box 910, New Westminster, B.C.

The Annual Communication of this Grand Lodge was held in the Masonic Hall, Victoria, B.C., on June 22 and 23, 1933. Our Grand Representative, Most Wor. Bro. Wm. C. Ditmars, P.G.M., was present. The first orator was the Grand Chaplain, V. W. Bro. the Rev. J. S. Henderson, who had chosen for his subject "The Strength and Beauty of life." The reading of his address in all Lodges was recommended by resolution of Grand Lodge, and it certainly deserves it, as it is a masterpiece.

Next came the presentation of a Past Grand Master's jewel to the veteran Grand Secretary, Dr. W. A. DeWolf Smith, upon whom the honorary rank of P. G.M. had been conferred in 1932 for his many years of faithful service to Grand Lodge. The jewel was a present to that distinguished Mason from the Secretaries of the constituent Lodges.

M. W. Bro. James E. Beck then read his Address as Grand Master. In it, he reproduced a letter which he had sent to all the Lodges during his term

of office and from which we quote, with hearty approval, this paragraph:

> We should always keep in our minds the principles of Freemasonry, brotherly love, relief and truth, and practice in our daily lives the Sermon on the Mount, so that when anyone is said to be a Mason, the world may know that he is one to whom the burdened heart may pour forth its sorrows, to whom the distressed may prefer his suit, whose hand is guided by justice and whose heart expanded by benevolence. Incidentally we are admonished in our beautiful charges about our conduct within and without the Lodge, and yet how distressing it is to hear the crude stories told sometimes during the refreshment hour. Masonry has no use for vile or suggestive stories and these should be condemned in no uncertain manner.

M. W. Bro. Beck laid the corner stone of a Temple at Golden and dedicated the new Temple at Vernon. He attended the funeral of M. W. Bro. Harry N. Rich, P. G. M., and expressed deep regret at the death of another of their beloved Past Grand Masters, M. W. Bro. Wallace S. Terry, who also passed away during the year. He voiced an opinion on the care of the youthful and aged wards of Masonry which we firmly believe to be correct, as follows:

> From my visits to other sister Jurisdictions, especially those of the South who have beautiful Homes, I am more than ever convinced that our method of operating, namely to keep the old people who are permanently disabled amongst their friends and acquaintances and the children in their usual surroundings, is far preferable to keeping them in Homes which are costly to operate and entirely beyond their usual mode of life.

Bro. R. Reid, the Grand Historian, did good and conscientious work during the year as shown by the report he submitted. Not all Grand Historians and Grand Lodge Committees on History take their jobs seriously.

Appended to his report are historical articles by W. Bro. F. F. Fatt, C. H. Parson, and J. A. Henderson which are full of interest. The Board of Benevolence reports having rendered assistance during the year to 21 members, 31 widows, 37 children, and 2 orphans. Grants to the various Lodges totalling $12,308.61 were made. $1,125.00 was given from the Masonic War Relief Fund to five cases.

The Report of the Committee on Foreign Correspondence is the work of the Grand Secretary, M. W. Bro. W. A. DeWolf Smith. This Brother is one of the best reviewers we know of; but unfortunately he allows unreasonable prejudices to sway him too much, particularly as far as the Grand Lodge of the Philippine Islands is concerned. He gives our volume for 1932 a review of 4½ pages, quoting our regulations for the public appearances of Masons, as such, and commenting on various other features of M. W. Bro. Larkin's Annual Report, and on the Fraternal Correspondence Report. But twice in his review he uses the word "possibly," and in both cases he is so unfair and so mistaken that we cannot pass his remarks over in silence.

Anent the Nanking Lodge incident, he says, among other things:

> Enthused by the successful inauguration of their first Lodge in China and possibly jealous of the foothold acquired by the Grand Lodges of the British Isles, the Grand Master seriously considered the granting of a dispensation to a number of Brethren of Nanking whose request had been already refused by the Grand Lodge of Massachusetts. This proposed action drew an immediate protest from the Grand Lodges of England, Ireland, Scotland and Massachusetts....

A careful re-reading of Grand Master Larkin's report will convince our Brother that the petitioners at Nanking had not previously addressed themselves to the Grand Lodge of Massachusetts. Furthermore, as a matter of information, we desire to state that the Grand Lodge he mentioned last, Massachusetts, really initiated the protest and our impression is that the others joined with a certain degree of reluctance. And, lastly, we respectfully but firmly object to the words "possibly jealous of the foothold acquired by the Grand Lodges of the British Isles" etc., as being absolutely unjust and unwarranted.

There is another passage in our British Columbia Brother's review to which we take exception. At its Annual Communication in 1932, our Grand Lodge adopted the same Standards of Recognition as the United Grand Lodge of England, because the rules previously adopted were not elaborate enough. To our great astonishment, this action of our Grand Lodge elicited the following comment:

> A new formula was adopted to be applied to Grand Lodges seeking recognition. The first of the regulations on the subject adopted in 1915 very properly insisted on the "Legitimacy of Constituent Lodges Uniting to Form a Grand Lodge." The new rule allows them more latitude —possibly in view of their own history—and reads thus: "Regularity of origin, i.e., each Grand Lodges shall have been established by a duly recognized Grand Lodge or by three or more regularly constituted Lodges."

The Grand Lodge of the Philipine Islands was constituted by three Lodges the legitimacy of which passed the test of every regular Grand Lodge in the world, and we fail to see any reason for the rather gratuitous remark quoted, as there is nothing in our history that we need be ashamed of.

The Grand Lodge of British Columbia is ably represented near our Grand Lodge by Wor. Bro. Lot D. Lockwood, P. M. of Mayon Lodge No. 61.

Nova Scotia, 1933

Nova Scotia is a province of the Dominion of Canada, with an area of 21,428 square miles and a population of 525,000. The Grand Lodge of Ancient, Free and Accepted Masons of Nova Scotia was founded in 1866 and consists now of 82 Subordinate Lodges, with a total membership of 9,609, which is 266 less than last year's figure. Grand Master, Reginald V. Harris, K. C. Grand Secretary (since 1918), James Clarence Jones, Halifax, N. S.

The Annual Communication was held at Halifax commencing June 14, 1933, and our Grand Lodge was represented on that occasion by Past Deputy Grand Master J. R. Murray, our Grand Representative. R. W. Bro. Archbishop Worrell, Grand Chaplain, conducted a most inspiring service, the subject of his sermon being "King Solomon's Temple. " Excellent music was provided by the Masonic choir. The Address of the Grand Master, which followed next, is worth of more than passing mention. M. W. Bro. Harris enhanced the value of his visitations during the year by addresses on Masonic subjects, such as "Let him Enter," "English Speaking Freemasonry," "History of Freemasonry in Nova Scotia," "What a Freemason Ought to Know," "The Old Charges and Ancient Landmarks," "Freemasonry in the World's Literature," "The History of the Ritual and the First Degree," "The Second Degree," "The Third Degree," "The Search for the Lost Word," "The Mission of Masonry," etc. He recommended as safeguards to prevent financial losses the bonding of officers handling funds, a careful selection of banks, safety deposit boxes for securities owned by Lodges, etc. He reported the affairs of the Masonic Home of Nova Scotia in excellent shape. He decided, among other things, that "The judicial or disciplinary powers of a Lodge cannot be used to compel the payment of, or inquire into the indebtedness of, one member to another."

Recognition was denied to the Grand Lodge of the Dominican Republic, Grand Orient of Portugal, Supreme Council of Brazil, Grand Lodge of Spain, Grand Lodge of Uruguay, Grand Orient of Belgium, Grand Lodge of Bahia (Brazil), and Grand Lodge of Argentine Republic.

Grand Secretary James C. Jones again called attention to "the great necessity of each of us 'seeing to it' that no Member is suspended for Non-payment of Dues without his case having been thoroughly investigated." The fact that ninety-one petitions were rejected during the year shows, he said, "that our portals have been carefully guarded."

The Trustees of the Freemasons' Home were directed to secure legislation for the incorporation of the Home.

The rank of Past District Deputy Grand Master was conferred on seven Brethren.

V. W. Bro. James C. Jones, P.D.G.M., presented his 19th annual review of the Proceedings of Sister Jurisdictions received up to June 1st. As our volume for 1932 was reviewed by him last year, there is is no review of any Philippine Proceedings this year.

Brother Jones is an excellent reviewer. He covers sixty-one Grand Jurisdictions and is quite successful in keeping the element of dryness out of his reviews. We envy him for his capacity in that respect.

Wor. Bro. Luther B. Bewley, P. M. of Southern Cross Lodge No. 6 and Director of Education of the Philippine Islands, worthily represents the Grand Lodge of Nova Scotia near ours.

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Lodge News

Only Lodge news of more than usual interest will be published in this section, such as Grand Lodge visitations, meetings with especially interesting features, changes of meeting place or day, presentations, installations, etc. Secretaries or other Brethren submitting matter for this column should leave out all unnecessary details, long lists of names, etc., our space being limited. Such news letters will be "boiled down" and edited, as most communications have to be. Remember that the editor, though a busy man, does not mind going to a little trouble to make matter submitted publishable. But don't send accounts of mere degree work or other routine work or doings of little interest to readers not belonging to your Lodge.—L. F., Editor.

From Dapitan, Lodge No. 21, Manila

The Degree of Master Mason was conferred on Bro. Pedro Espiritu at a Special Meeting held by this Lodge on August 26th, last. The First Section was conferred by members of Dapitan Lodge and the Second by a team from Service Lodge No. 95.

From Pinagsabitan Lodge No. 26, Sta. Cruz, Laguna

Through the initiative of Wor. Bro. Gabriel D. Corvissiano, Pinagsabitan Lodge No. 26 expects soon to have its own Lodge Hall which, unless something goes wrong, will be completed in time for the installation of the officers for 1934. A committee headed by Wor. Bro. Juan Calcetas is looking for a site for the new building and Bro. Paulino Agra has drafted the plans and specifications for the same.

From Pampanga Lodge No. 48, San Fernando

Pampanga Lodge No. 48 met in the evening of Saturday, September 23, 1933, for the purpose of rededicating the General Hizon Masonic Temple and receiving the visit of the Grand Master, M. W. Bro. Stanton Youngberg, and officers and members of the Grand Lodge of the Philippine Islands. The Lodge was opened on the Third Degree, and a recess was then declared and the invited guests were admitted. The Grand Lodge was thereupon received with public Grand Honors. M. W. Bro. Youngberg made an address in which he explained the purpose of the meeting, spoke of General Hizon as a Mason, and gave a brief account of his own visit to China. The next number on the program was the presentation of a Past Master's diploma to Wor. Bro. Atilano G. Mercado; but unfortunately this Brother was ill and unable to attend. Wor. Bro. Gervasio Ramirez, who was to make the presentation, gave a short talk, and Wor. Bro. Felix B. Bautista followed, reading a very interesting paper which we reproduce in the Spanish section of this issue of the Cabletow. The M. W. Grand Master then handed to Wor. Bro. Pedro Abad Santos his commission as Grand Representative of the Grand Lodge of Bolivia near that of the Philippine Islands, which Bro. Santos accepted with words of appreciation. The ceremonies were followed by refreshments and a dance.

From Muog, Lodge No. 89, Parañaque, Rizal

At a Special Meeting of Muog Lodge No. 89, held at the hall of the Lodge at Parañaque, the Third Degree of Masonry was conferred upon Staff Sergeant William Whallen, a Fellow Craft of said Lodge. Lodge was opened at 8 p. m. by Brethren of the U. S. Army in uniform. Bro. Carl G. Heilmann occupied the East during the First Section and Bro. A. E. Tatton during the Second. Refreshments were served after closing the Lodge.

From Ma-Bu-Ti Lodge No. 92, Masbate

The Stated Meeting of Ma-Bu-Ti Lodge on October 2nd was made especially interesting by the visit of Wor. Bro. Andrés F. Navarro, district inspector, accompanied by Wor. Bro. Diego Locsin, who were properly received and entertained. Refreshments were served after the meeting and the Brethren accompanied Judge Locsin to the boat which took him back to Sorsogon.

From Bud Daho, Lodge No. 102, Jolo, Sulu

On September 27th, last, Bud Daho Lodge held a Special Meeting for the purpose of receiving Wor. Bro. J. S. Alano, Masonic District Inspector, who had arrived on the Stinson cabin plane and who inspected the books and accounts of the Lodge and pronounced them in good shape. Brief addresses of welcome were made by Wor. Bro. Art. Villanueva and Bro. Calixto de Leon. Refreshments were served after the Lodge had been closed. Wor. Bro. Alano returned to Zamboanga by plane on the 28th.

This Lodge has gone on record as approving the proposed dual membership amendment and opposing the proposed amendment abolishing the local jurisdiction of Lodges over candidates.

From Nanking, Lodge No. 108, Nanking, China

The building at 209 Pei Hsia Road, Nanking, used by Nanking Lodge from the beginning, belongs to the America Church Mission and was a school building which they had not been using for some time. Now the school is to be re-opened and the owners of the building have found it necessary to ask Nanking Lodge to move elsewhere. The Lodge will meet in a building in a central location, erected to be used for events of general community interest, such as receptions, club meetings, etc. The Hall and other facilities will be for the Lodge to use whenever meetings are held, at the payment of a nominal rent for each meeting. A small room is available for storing the property of the Lodge.

Personals

We thank those Lodge Secretaries who have helped us to make this column interesting. Some Secretaries, unfortunately, never send us a thing.

Manila No. 1.—Bro. Richard L. Surrat, warrant officer, U. S. Army, is back from the United States after an absence of about nine years.

Bro. Gustav Klein sailed on the U.S.A. T. "Grant" on September 7th. On arrival in San Francisco he will enter the Letterman General Hospital for treatment.

Bro. (Major) John F. Daye also left on the "Grant;" his address while on furlough will be (until January, 1934) 1715 High Street, Oakland, California.

Wor. Bro. (Col.) Fred Damman has written from Bremen, Germany, where he was for a visit. He wrote people there were contented and happy.

Bro. (Lieut.) Barney L. Meeden sends greetings, advising that his tour of duty in the Canal Zone has terminated and that his address is now Presidio of San Francisco, Calif.

Bro. John F. Armstrong, formerly with the Central Carmen, Calatagan, Batangas, was a patient at the Manila Sanitarium last month.

Rt. Wor. Bro. Charles S. Banks is still ill at his home at 1411 Leveriza, Malate.

Letters with greetings have been received from the following named Brethren in the United States: Lt. George L. Richon; George B. Angle; W. A. Christensen (Hawaii), G. S. Folkard, David H. Beverly (18 Chestnut Place, Long Beach, Calif.), W. W. Weston (3944 Woodlawn Ave., Los Angeles), Lawrence W. Fisher (107 So. High Street, Columbus, Ohio), Henry W. Hemple (Coast and Goedetic Survey, Washington, D.C.), and Edgar O. Clayton (650 Geary St., San Francisco, Calif.)

Cavite No. 2.—Bro. H. E. Tuckett's new address is Route No. 1, Box 86, Troutdale, Ore.

Bros. L. R. Partridge and Clifford Baker are on the U.S.S. **Houston**, Seattle, Wash.

Bros. A. J. Zech. J. T. Griffin, and O. Bryant give their addresses as U.S.S. **Chaumont**. c/o P.M.. San Francisco, Calif.

Bro. C. P. Howe is on the U.S.S. **Rathburne**. San Diego. Calif.

Bro. L. M. Gorman may be reached at 1654-½. 4th Street, San Diego, Calif.

Bro. J. J. Huml's address is Tug Office, Naval Operating Base, Hampton Roads, Va.

Bro. P. R. Zimmerman is on the U.S.S. **Colorado**, San Pedro, Calif.

Bro. A. C. Leonard may be reached at 4349 Central Ave., Riverside, Calif.

Bro. R. J. Smith is to be found at the U.S. Navy Ammunition Depot, St. Julian's Creek, Portsmouth, Va.

In the Canal Zone we have Bro. S. E. Herbst, V. P. 10 F. F.A.B., Coco Solo.

Bro. W. W. Willgrube sends regards from The Davmar, Apt. No. 106. 18-9th St. Washington, D.C.

Bro. V. D. Hull gives his address as 221 E 14th St., Long Beach, Calif.

Wor. Bro. George Ernest Williams received recognition for meritorious service rendered to Masonry in general and the Scottish Rite in particular from the Supreme Council of the Scottish Rite for the Southern Jurisdiction of the United States which, at its Biennial Session last month, elected him to the rank of Knight Commander of the Court of Honor of the 32nd Degree, a degree half way between the 32nd and 33rd.

Corregidor No. 3.—Bro. and Mrs. W. D. Evans send greetings from 328 Elizabeth St., Key West, Florida, where they have been living for several years but still hear the East a' calling. Captain Evans' health is much improved.

Bro. W. C. Ford was a visitor at Hawaiian Lodge No. 21, Honolulu, on September 6th, last. This Brother, who is at present stationed in the Tripler General Hospital at Honolulu, expects to be back in Manla in a year or so.

Bro. W. A. Kufs writes that he is now located at 138 Logan Street, Brooklyn, N. Y.

Bro. Jack Wm. Schwartz was passed to the Degree of F.C. on October 12th.

M. W. Bro. Edwin E. Elser's outstanding services to Masonry were recognized by the Supreme Council of the A. & A. Scottish Rite for the Southern Jurisdiction of the United States which, at its session last month, elected him to receive the 33rd Degree.

Another Past Master of Corregidor Lodge who received high honors from the Scottish Rite for meritorious work was Wor. Bro. Verne E. Miller, who was elected to the rank of Knight Commander of the Court of Honor of the 32nd Degree.

Bagumbayan No. 4.—Wor. Bro. and Mrs. Roy D. Bennett celebrated their Silver Wedding on September 27, 1933, with a dinner at the Manila Hotel.

Bro. Isidro C. Ang-angco and wife will have to wait nearly twenty-five years before they, too, can celebrate their Silver Wedding, as Bro. Ang-angco did not join the Order of Benedicts until last August.

Bro. Julio Curva, provincial treasurer, has been transferred from Daet, Camarines Norte, to Puerto Princesa, Palawan.

Bro. Ceferino Purisima, division superintendent of schools, has also been transferred; he is now located at Tuguegarao, Cagayan. His former station was Balanga, Bataan.

Wor. Bro. Leo Fischer has now all his four daughters with him, the only one still absent, Miss Anita G. Fischer, having returned from the United States on the 3rd of this month, after an absence of four years.

Island No. 5.—Brothers William J. Lutz and Alfred E. Olsen were sick several days during October, but have now returned to their usual duties.

Letters containing dues have been received from Brothers Robert H. Zieve and Harry R. Wymore, both of whom reside in California. Wor. Brother Clyde B. Ely, P. M., of Cincinnati, Ohio, also wrote inclosing dues.

Southern Cross No. 6.—Mr. Ernest E. Littlewood was initiated on October 9th.

Wor. Bro. George C. Dankwerth and wife were made happy by the birth of a daughter on September 30th.

A daughter was also born to Bro. and Mrs. Donald B. McLean, at Alameda, California, on September 18th.

Bro. A. H. Bishop and family are back in the Islands after a visit to the United States.

Bro. John C. Robb suffered a cruel blow when he lost his wife and their newly born baby in New York City last September.

Biak-na-bato No. 7.—On Sunday, September 3rd, Wor. Bro. Lino Gutierrez entertained the Brethren at a fraternal banquet at his residence, 444 Evangelista, Quiapo. Bro. Gutierrez was a splendid host.

On Sunday, October 1st, Bro. Salumbides was host to the members of the Lodge at his home at Calle Lozada, San Juan, where everybody had a most enjoyable time.

Cosmos No. 8.—Bro. David Naftaly left on September 14th for a trip to the United States in the interest of his firm. He will be located in New York for the next few months.

Bro. Edward F. Jones was a visitor to Manila in September from Catabangan, Camarines Sur.

Bro. William Zeitlin has been elected to the Manila Stock Exchange.

Bro. Henry Strauss sends greetings from his hacienda near Legaspi, Albay.

Bro. Gilbert S. Perez, chief of the Vocational Division of the Bureau of Education, returned on September 20th by the S. S. **Trier** from the United States via Europe. During his six months absence he received the honorary degree of Doctor of Pedagogy at Bucknell University, from which he graduated in 1907.

Mrs. Dr. Margaret Hasselmann, wife of Bro. Dr. C. M. Hasselmann, sailed on the S. S. **Mexico Maru** on September 23rd for a vacation in China and Japan.

Bro. Frank Graziano is now with the Pampanga Bus Company.

Most Wor. Bro. Joseph H. Schmidt's tireless work for Masonry in general and the Scottish Rite in particular was fittingly recognized when the Supreme Council of the A. & A. Scottish Rite for the Southern Jurisdiction, at its October Session, elected him to receive the 33rd Degree.

Another Brother who received Scottish Rite honors for work well and faithfully performed is Wor. Bro. Fred M. Holmes, who was elected to the rank of Knight Commander of the Court of Honor of the 32nd Degree.

St. John's No. 9.—Mr. Dudley Gibbs, Jr., was initiated at a Special Meeting held by this Lodge on September 7th, with Bro. G. E. C. v. Pelikan in the East.

On September 18th, the Lodge held another Special Meeting at which Bro. Martin H. Brenneke was passed to the Degree of Fellow Craft. Bro. Paul Martin Rasch occupied the East on this occasion.

Bro. C. L. Pickett has recovered from a serious operation.

Bro. Earl Wells writes from King's Mountain, North Carolina.

Bro. John W. Lewis sends regards from Arkansas.

Bro. Iram P. Short, at Oakland, California, wishes to be remembered to all.

Bro. "Johnny" Johnson (c/o Marshall Field & Co., Chicago), has also written an interesting letter and advises everybody to come and see the Chicago Fair.

Mrs. E. Stanton Turner and daughter are back from the United States.

Bro. W. E. Ecker, 1895 Chestnut Street, San Francisco, has now a job ashore and invites the Brethren to drop in and see him.

Bro. Dr. Jesse Lee McLaughlin's new address is 35 East Wacker Drive, Chicago.

Walana No. 13.—Bro. Eustaquio Vallecer had a relapse and was taken back to the San Juan de Dios Hospital; he can be visited only on Thursday and Sunday, between 3:00 and 5:00 p.m., in the San Rafael Ward, No. 335.

Bro. Pedro Marquinez' wife is convalescing from an operation for appendicitis.

Bro. Maximo de Ocampo, formerly with the "La Elena" Factory, is now employed at the "La Dicha" Cigar and Cigarette Factory.

Bro. Daniel Pantangco returned on October 1st from Europe with the Delegation of Philippine Boy Scouts who attended the Jamboree at Godollo, Hungary, of which delegation his son was a member.

At its October Stated Meeting, Walana Lodge elected Worshipful Brothers Ricardo C. Santos, Adriano Rivera, José Fetalvero, and Manuel M. Agbulos, all former members of this Lodge, to honorary membership in the same.

Pilar No. 15.—Bro. Gregorio Tiburcio was operated on for appendicitis aboard the U. S. S. Arizona at San Francisco, California.

Bro. Isidoro Remulla, who returned from China on Sept. 30th, last, has been confined to bed for several days due to a tumor in the throat.

Bro. Deogracias Esguerra writes from China that he will be back to the Philippines on Nov. 3rd.

Bro. Oh Ma Lim, Davao, sends his early dues and fraternal greetings.

Bro. Dr. Alfredo Saqui has recently opened a dental clinic in Silang.

Silañganan No. 19.—Bro. Abraham Pajarillo's mother passed away on September 15th, last.

Bro. David S. Santos, who has been ill for some time, is feeling better.

Dapitan No. 21.—Bro. Eugenio Sevilla has returned from Baguio after a stay of several months, with his health fully recovered.

Wor. Bro. Esteban de Guzman's eldest son, José, died recently of typhoid fever.

Bro. Francisco G. Gaddi, formerly at Cebu, is now with the Baguio Stock Exchange in the Pines City.

Wor. Bro. Venancio Dungka, P.M., is very ill at his home, 177 Castillejos, Manila.

Bro. Francisco Gavino, now connected with the Tripler General Hospital at Honolulu, likes his new location and the climate there.

Bro. Pedro Manajan has recently arrived from Hongkong and is spending a few days in Manila.

Pinagsabitan No. 26.—Wor. Bro. Dr. Zosimo Fernandez, now on a tour around the world, sent greetings to his family in the form of a phonograph record.

Bros. Julio Sulit and Marciano A. Diaz visited Bro. Eloy Guarin at Pasig recently.

Bro. Geronimo Sainz is staying with his parents at Talavera, N. E.; he is suffering from high blood pressure.

Bro. Gregorio Arellano, former assistant provincial treasurer of Laguna, is in business at Malolos.

A dimit has been granted to Bro. Dr. Agusto P. Arenas, at one time Junior Warden of this Lodge.

Maktan No. 30.—Bro. José D. A. Diao is being congratulated as he has passed the Senior Teacher's examination.

Bro. Anacleto Fuentes' new address is c/o Macondray & Co., Dumaguete, Or. Negros.

Bro. Amando Arriola was in Manila on business in September.

Bro. Bartolome Santos, who was supervising teacher for the Gigakuit District, has retired from the Government service and is now residing at Surigao, where he is representing a commercial firm.

Bro. Licuanan spent some time in Tacloban holding an institute for shop teachers under the Bureau of Education, and visited Makabugwas Lodge on this occasion.

Lincoln No. 34.—Bro. Ong Hap, after receiving the Degree of M.M. on September 30th, invited the Brethren present to dinner at the California Restaurant.

Bro. Isabelo Guico underwent a minor operation at Manila recently.

Bro. Elijah N. Turner, Fort Mills, sent dues and greetings, promising to visit the Lodge next February when he intends to take a furlough.

Bro. Jovino Miranda sent dues and greetings; he has had sickness in his family.

Mro. Moises de Guzman paid dues in advance for two years.

Wor. Bro. Foo Ying paid one year's dues in advance.

Wor. Bro. Albino Rodolfo also sent dues.

Bro. Ruperto Ramos reports an addition to his family.

Mabini No. 39.—Wor. Bro. Nemesio Furagganan's son, Ernesto, a law student, was compelled by ill health to return to Aparri.

Bro. Nicomedes Garcia wrote from Cebu, sending dues and greetings and announcing the birth of a daughter on September 14th.

Bro. Lim Liong Chu was raised to the Sublime Degree of M.M. on October 6th. Dinner was served at the hall between the 1st and 2nd Sections on this occasion.

Magindanaw No. 40.—Bro. Alfredo Shapit, academic supervisor for Oriental Misamis and Secretary of this Lodge having been transferred to Lanao, the Lodge gave him a farewell reception and banquet on October 5th. Wor. Bro. Apolinar Velez and Bro. Francisco S. Tantuico made speeches praising the meritorious service rendered by Bro. Shapit to the Lodge. Bro. Shapit left for his new station on October 6th. Bro. Nicolas P. Caballero was designated to act as Secretary of the Lodge.

Wor. Bro. Maximo Y. Suniel announces the birth at the public hospital at Cagayan of M. Lucio Nemesio Suniel, a sturdy youngster who has come to join his family.

Bro. Albert Haynes, division superintendent of schools, was sick in bed for a week in October.

Charleston No. 44.—Bro. Arlie G. Paden, C. Ph. M., U.S.N., has changed his address from the U. S. Naval Dispensary, Washington, D. C., to the U. S. S. Detroit, San Diego, California.

Makabugwas No. 47.—Bro. Felipe Custodio had the misfortune to lose his son Gregorio, a student of medicine at the University of Sto. Tomas, who died in Manila and whose remains were brought to Tacloban and buried in the Masonic Cemetery there. Bro. Custodio is very grateful to the Grand Lodge officers in Manila who were of great service to him in this connection.

Bro. Pedro Alviola, lieutenant, P. C., sent dues and good wishes from Cagayan, Misamis.

Sarangani No. 50.—Wor. Bro. Benito Natividad, while at Tacloban holding court, gave a very interesting talk on Mindanao and the Moros at the September gathering of the Goat Club.

Pintong Bato No. 51.—Bro. Francisco Catalan delivered a lecture on the subject "Is Masonry a religion?" at the October Stated Meeting of Makabugwas Lodge No. 47, Tacloban, Leyte.

Pangasinan No. 56.—Wor. Bro. Vicente de Leon's daughter, Mrs. Mary de Leon Velasquez, is convalescing from a delicate surgical operation which she had to undergo at the San Juan de Dios Hospital, Manila.

Mr. Cenon S. Cervantes, manager of the branch of the Philippine National Bank at Dagupan, was initiated on September 28th.

Wor. Bro. Bonifacio Tadiar, inspector of the 9th district, visited the Lodge on October 14th when the Fellow Craft degree was conferred on Bros. Julian A. de Vera and Ramon Labo.

Wor. Bro. José V. Sison reports the birth of a son on September 13th.

Bro. Tomas Fontelera was passed on September 9th and Mr. Julian A. de Vera was initiated at the Special Meeting held on September 16th.

Bro. Rufino Tandoc has retired as station master in Dagupan of the Manila Railroad Co. He is now engaged in business

Bro. Andrés Torio (21) is improving the lighting of the Temple gratis.

The youngest daughter of Bro. Ramon Labo, of Dagupan, is confined in the Pangasinan Provincial Hospital with malaria

Dues and greetings have been received from Bro. Isidoro Quesada, of Dagupan, Bro. Felipe Peralta, of Infanta, and Bro. Quesada, of Dagupan, Bro. Felipe Navaluna Peralta, of Infanta, and Bro. Gregorio Gaerlan, of Dagupan.

Bro. Julio Goyena was confined to his bed by illness for about a month.

Kanlaon No. 64.—The First Degree of Masonry was conferred in the new Temple on Rubin Yap, on August 19th, last.

On September 15th, Bro. Francisco M. Esteban, a F. C. of this Lodge, was raised to the Sublime Degree of Master Mason.

Bro. Remigio Abello, Junior Warden, had the privilege of conferring the Entered Apprentice Degree on his own brother,

Manuel Abello, Jr. The father of the Abello brothers, Bro. Manuel Abello, Sr., is also a member of this Lodge.

Makiling No. 72.—Wor. Bro. Vicente O. Garcia delivered a short but instructive lecture on the meaning and use of the Lambskin Apron at the October Stated Meeting of Pinagsabitan Lodge No. 26, of Sta. Cruz, Laguna.

Agno No. 75.—Wor. Bro. Gaudencio Tesoro is now connected with the Police Department of the City of Manila.

Kasilawan No. 77.—Bro. Lucio B. Angeles has charge of the "Kasilawan" pharmacy, which is owned by Bro. Luis Francisco (12) and located at 801 Tabora, cor. Azcarraga.

Wor. Bro. José J. de Guzman left St. Paul's Hospital on September 17th, after a stay of 34 days, he having had typhoid fever. He is now convalescing in his home on Calle Valenzuela, San Juan del Monte.

At the September Stated Meeting, Wor. Bro. José F. Fetalvero delivered a fine lecture on "Masonic Symbolism" for which he received a vote of thanks from the Lodge.

High Twelve No. 82.—Bro. Dominador B. Ambrosio having won a free trip to the Chicago World's Fair in a contest of underwriters of the Insular Life Assurance Company, he was given a dinner by the officers and members of this Lodge at the Great Eastern Hotel on September 25th.

Bro. Eugenio Columbretes was a patient at the Fort Mills and Sternberg Hospitals in September and October, for high blood pressure.

Bro. Emilio Marquez entered the Santol Tuberculosis Sanatorium on October 7th, last.

Wor. Bro. Eugenio de la Cruz had the influenza in September.

Bro. Felix Jucaban came in from Calauag, Tayabas, and attended the first Lodge meeting since he left, about seven years ago.

A son was born to Bro. and Mrs. José B. Santos on September 3rd, last.

Wor. Bro. Eugenio de la Cruz is back at his desk again, after several days of illness.

Dagohoy No. 84.—Wor. Bro. Emilio Buenaventura, Jr., after serving as district engineer in the Province of Bohol for over five years, has been transferred to the Province of Cavite. He leaves an enviable record and many warm friends in Bohol.

Bro. Lim Tiaoco was a patient at Dr. Graham's hospital in Tagbilaran last month; his ailment was acute dysentery.

The youngest Entered Apprentice of Dagohoy Lodge is Bro. Benito B. Jayoma, who was initiated at a special meeting held on September 23rd.

Memorial No. 90.—Brother Teodorico Ferrer Sangalang was passed to the degree of F. C. on October 14, 1933. Wor. Bro. Antero Gempesaw, of Cabanatuan Lodge No. 53, gave a lecture on Masonic charity which was well received by the Brethren. There was a good attendance.

Bro. Apolonio V. Zabat is now a retired teacher of the Bureau of Education; he served for 29 years.

Ma-Bu-Ti No. 92.—Wor. Bro. Sixto B. Ortiz has gone to Manila on official business.

Bro. Lee Lang has gone to Manila, preparatory to a voyage to Amoy, China, where he and his family plan to spend a vacation.

Wor. Bro. C. L. Latonero was presented with a third child, a daughter, by Mrs. Latonero on the 6th of last month.

Service No. 95.—Dues, greetings, and good wishes were received from members in the United States and elsewhere, as follows: From Bro. Evan Sanders, Fort Niagara, N. Y.; Bro. George Dewey McCain, on the U. S. S. **Nautilus**; Bro. Peter Vanderpile, 113 Linden St., Passaic, N. J.; Wor. Bro. Clyde E. Weeks, Fort Douglas, Utah; Bro. Earle M. Corkran, A. & N. General Hospital, Hot Springs Ark.; Bro. Leo Melo, Bolling Field, Washington, D. C.; Bro. Marion Bohanay, on the U. S. S. **Augusta**, and Bro. Samuel P. Gerard, Langley Field, Va.

Bro. Thomas Conway was granted a demit at the October Stated Meeting.

Brethren who have recently returned to the United States for duty are: Bro. Charles Holk, who is stationed at Fort Screven, Ga., Bro. John T. Wislocki, Bro. Quigley, and Bro. Condron.

Bros. Abby J. Roy and Albert M. Lott were passed to the Degree of F. C. at a Special Meeting on September 11th, and raised to the Degree of M. M. at another held on the 25th of the same month.

Bro. B. E. Clark was presented with a suitably engraved silver trowel by Service Lodge at the Special Meeting on September 11th. This faithful and active worker left for the United States on the U. S. N. T. **Chaumont**, sailing from Manila on September 12th. Bro. Pete Wilson, an old friend of Bro. Clark's, made the presentation, and Bro. Clark was given an enthusiastic ovation by all the Brethren present.

Palawan No. 99.—Bro. José Dabuit, J. W., recently passed the senior teacher's examination.

Bro. P. D. Dellosa, S. W., had an attack of **trancazo** in October.

Bro. Zacarias B. Gatchalian wrote and sent dues from Dagupan, Pangasinan, his present station.

Wor. Bro. Valentin Macasaet, W. M., is rejoicing over the addition of a new member to his family. The "blessed event" took place on September 30th.

The Lodge gave a domino party to Wor. Bro. E. Araneta Diaz, judge of the Court of First Instance of Palawan. All the prominent officials of the province attended.

Wor. Bro. Gaudencio E. Abordo spent three days in Cuyo, defending cases in court.

Bud Daho No. 102.—Bro. M. M. Ebbah, who has recently resigned as supervising teacher, is planning to engage in business.

Bros. Pacifico Villanueva and Eugenio Non are on accrued leave of absence.

Bro. José M. Burdeos is now employed in the office of the provincial treasurer of Cotabato.

Bros. Alfonso Roque (29), Felipe V. Casimiro and José Magno visited Cagayan Sulu for inspection purposes.

Bro. V. Magno made a trip to Manila on business early in October.

Zambales No. 103.—Bro. Raymundo de Castro reports the birth of a son.

Wor. Bro. Placido Farin had to be rushed to the Philippine General Hospital during the latter part of September. Bro. Tomas Achacoso, who accompanied him, reports that he is steadily improving.

Wor. Bro. A. N. Medina has left for Manila, on official business as governor of Zambales Province.

Bro. Uy Chuy Leng is back kfrom a business trip to Manila; he visited Bro. Farin while in the capital.

Wor. Bro. Eugenio Encarnacion and Bro. Raymundo de Castro reported illness in their respective families; but everything is all right again.

Bataan No. 104.—Wor. Bro. J. C. Hill and family have returned from Sipaco and are now temporarily living at 798 Maria Carpena, Manila.

Bro. Juan S. Paguio, academic supervisor, is acting as division superintendent of schools of Bataan, owing to the transfer of Bro. Ceferino Purisima (4) to Cagayan.

Bros. Laureano Escalada and José Juinio report the birth of daughters, while Bro. Leoncio Blanas, now with the Insular Lumber Company at Fabrica, Occidental Negros, reports the birth of twins, both boys.

Bro. Cecilio M. Bituin sent dues and greetings from San José, Antique; he expects to attend the annual meeting of the Lodge on December 16th.

Bros. Marcos Jorge and Tomas Fernando were visitors to Limay on October 2nd, on government business.

Amity No. 106.—Bro. Chengting T. Wang has returned to Shanghai after an extensive trip in the North, attending many conferences and making many addresses.

Bro. David W. K. Au, Secretary of this Lodge, is back in Shanghai after an absence of several weeks in Southern China.

Bro. Darwin H. Utter, S. D., has also returned to Shanghai.

Bro. Wm. Yinson Lee and bride are back in Shanghai after an extended honeymoon of eight weeks in the South.

Other Brethren who have returned from out of town are Bros. Robert Fan, R. R. Service, T. K. King, and Paul Y. Sieux, and Wor. Bros. J. L. E. Chow and Wm. B. Pettus.

The seventeen year old son of Bro. F. C. Yen was laid to rest on September 10th; he died after a prolonged illness. The Lodge sent a wreath and a message of condolence.

Bro. Truman Johnson has moved into a new and beautiful home on Chungshan Road.

Bro. Israel Zwick left towards the end of September on a combined business and pleasure trip to England; he expects to return about the end of the year.

Camarines Norte 107.—Bro. Bartolome Ortega was raised to the degree of M. M. on August 22nd. The meeting was attended by the District Inspector, Wor. Bro. Zeferino Arroyo, and was followed by a **lauriat**, to which the families of the Brethren were invited, the newly-made Master Mason being the host.

Pearl River, U. D.—At the July meeting of this Lodge, Bros. Harry Hong Sling and Harold H. Snuggs were elected to membership by affiliation.

Bro. Eugene K. Lau, J. D., visited Shanghai and Nanking and attended meetings of the Lodges there in September. Bro. Lau received congratulations, a daughter, Mayline, having been born to him a few weeks ago.

Sección Castellana

THE CABLETOW

La Gran Logia de M. L. y A. de las Islas Filipinas se fundó en 1912. Tiene 106 Logias (29 en la ciudad de Manila) con 6,000 Maestros Masones aproximadamente. Es la única Gran Logia soberana en Asia y es universalmente reconocida. Su territorio, o sea, el Archipiélago Filipino, tiene una superficie de 114,400 millas cuadradas de tierra y una población de más de 12 millones. Sus actuales Grandes Dignatarios principales son: Stanton Youngberg, Gran Maestre; Manuel Camus, Gran Mastre delegado; Samuel R. Hawthorne, Primer Gran Vigilante; Conrado Benitez, Segundo Gran Vigilante; Vicente Carmona, Gran Tesorero y Newton C. Comfort, Gran Secretario. La asamblea anual de la Gran Logia se celebra el cuarto martes de enero de cada año y en sus deliberaciones se emplean indistintamente el inglés y el castellano.

Editoriales

La Cruz Roja

En su proclama por la cual designa el período que media entre el Día del Armisticio, 11 de Noviembre, y el Día de Acción de Gracias, 30 de Noviembre, para el Alistamiento Anual de la Cruz Roja en Filipinas, el Gobernador General de estas Islas dice, entre otras cosas, lo que sigue:

> "La Cruz Roja ha venido a ser en Filipinas más que un organismo de beneficencia pública. Aquí, bajo la influencia cristiana, las tradiciones e ideales de esta magna sociedad internacional han penetrado hasta los barrios más remotos. Representada y sostenida por nuestros ciudadanos, sus obras son conocidas en uno y otro confín del Archipiélago. Sus servicios han sido positivos. Siempre ha estado pronta a acudir en tiempos de gran emergencia. Ha eludido el formulismo y las dilaciones. Sus impulsos han continuado siendo a la vez humanos y espirituales. No reconoce parcialidades, ni límites nacionales, ni distinciones de credo, raza o política. La Cruz Roja se ha convertido en una parte integrante de nuestra vida nacional.

Y luego, después de dar un resumen de los trabajos llevados a cabo por la Cruz Roja durante los últimos doce meses, nuestro Jefe Ejecutivo termina su proclama, con estas palabras:

> "La Cruz Roja no se ha librado de los efectos de la crisis económica reinante. Sus recursos han disminuído, sus obligaciones han aumentado. No obstante esto, mediante una rigurosa economía, ha logrado conservar todos los servicios, añadiendo otros nuevos para hacer frente a todas las necesidades, a todas las contingencias.
>
> "Por tanto, ruego a todos nuestros ciudadanos, a todas nuestras empresas comerciales, a todos los funcionarios insulares, provinciales y municipales, al clero, a todos los maestros de las escuelas públicas y privadas y a todos los demás individuos e instituciones de elevado espíritu cívico concedan su generoso y especial apoyo este año para que la Cruz Roja pueda responder a todas las necesidades urgentes."

La misión de la Cruz Roja está inspirada por un espíritu verdaderamente masónico: no conoce distinciones de credo, raza o política, no ve más que la humanidad doliente. Es deber nuestro, pues, cooperar plenamente con la Cruz Roja en su campaña para obtener los fondos que necesita para llevar a cabo su obra durante el año que tiene delante. Creemos no andar equivocado al expresar nuestra firme creencia que entre todos los elementos, los Masones serán los que más trabajarán por el éxito de este Alistamiento Anual de la Cruz Roja en Filipinas.—L.F.

No se olviden del Hospital Masónico para Niños Lisiados que está realizando una obra altamente altruista.

Piezas de Arquitectura

La Caridad y Medios de Practicarla

Conferencia del Hermano Felix B. Bautista, ex-Venerable Maestro de la Logia Pampanga No. 48, el 23 de Septiembre de 1933, con motivo de la visita oficial de la Gran Logia.

> "La caridad" según un excelente escritor, "es el anchuroso canal mediante el cual Dios lleva sus mercedes al género humano. Porque nosotros recibimos la absolución de nuestros pecados en proporción a nuestra tolerancia para con nuestros semejantes. Esta es la regla de nuestras esperanzas, y la medida de nuestro deseo en este mundo; y el día de la muerte y del juicio, la tremenda sentencia sobre el género humano se dictará de acuerdo con nuestras limosnas, que son las que forman la otra parte de la caridad. El mismo Dios es Amor; y cada grado de caridad que se alberga en nosotros constituye la participación de la Naturaleza Divina."

"Estos principios", dice Albert Pike, "los reduce la Masonería a la práctica; y espera que por ellos se guíen y gobiernen sus adeptos." Y continua:

> "La Masonería espera que todo hombre haga algo que esté dentro y al alcance de sus medios; y si no por si solo, mediante la unión y asociación. Una Logia puede contribuir a la fundación de una escuela o de una academia y, si no puede, por lo menos, educar un niño o niña, hijos de un hermano, pobre o difunto."

Los Masones de Filipinas, fieles a estos principios de la Fraternidad, hacen todo lo que humanamente pueden para que el ángel de la caridad endulce con sus caricias los sinsabores del mísero y mitigue las penalidades del enfermo. Con todo, a mi juicio, la obra filantrópica que hasta aquí ha estado ejecutando la Hermandad Másonica de Filipinas no es lo suficientemente grande y efectiva para que cada uno de sus miembros pueda decir con aire de satisfacción que ha cumplido y cumple con su deber de practicar la caridad. Yo hago esta afirmación porque hay que admitir que hasta ahora no se ha ideado un sistema por el cual los Masones de este país contribuyeran eficazmente a la reducción de "la suma total de la andrajosa miseria e indigencia", y al alivio "al público de una parte de la carga que las necesidades del pobre y del desheredado le imponen."

Desde que yo me hice Masón, el procedimiento adoptado para allegar fondos de beneficencia no se ha mejorado, y por esta razón nuestro Hospital de Niños Lisiados adelanta muy poco y hasta el presente no vemos funcionar los proyectados Asilo, Colegio y Dormitorio Masónicos. Con motivo de la depresión actual, se han aumentado los desempleados y consecuentemente dentro de nuestra Orden se hallan hermanos sin trabajo a quienes no podemos proporcionar ocupación. Tenemos nosotros los Masones obligación

de remediar "las necesidades y aflicciones de los hombres" y "con las manos abiertas dar a los pobres e indigentes auxilio y consuelo"; sin embargo, habiendo en nuestro deredor hermanos sumidos en la miseria a causa del desempleo y teniendo a la vista cuadros lúgubres de viudas sin hogar, inválidos sin pan y huérfanos sin protección, no nos esforzamos en llenar el cofre destinado a fondos de beneficencia a fin de poder dar trabajo al hermano desempleado, brindar albergue a la viuda, cobijar al inválido en un asilo y abrir colegios para el huérfano.

La experiencia ha demostrado que el procedimiento anticuado de pedir contribución voluntaria a los miembros de la Fraternidad para un acto de bien no da un resultado que colme nuestros deseos. En prueba de ello, nuestro Hospital de Niños Lisiados hasta ahora no puede rendir el servicio por el cual lo hemos ideado, no obstante los varios años que han transcurrido; y el proyecto de levantar Asilo, Colegio y Dormitorio Masónicos no acaba de adquirir una forma material. Y creo que todo se debe a como quiera que el Masón ha sido enseñado a socorrer siempre que pudiera hacerlo sin grave daño para su persona, cuando recibe requerimiento para aportar su óbolo a obras de caridad, generalmente da menos de lo que puede dar en la honrada creencia de que, dando un poco más, podría inferir "grave daño" a sí mismo. Es que, en el curso de las transacciones humanas, observamos que escasea capital en todo negocio en que no se puede esperar ganancia material, positiva, aunque por cada céntimo invertido se gane un pedazo del Cielo; pero abunda el oro en toda empresa que promete substanciosos dividendos. Debido a esto, en las sociedades dedicadas a actos de caridad y beneficencia, cuyas acciones suscritas y pagadas no son cotizadas en el mercado de valores, los accionistas son buscados, solicitados y rogados; pero las acciones de una corporación mercantil, prometedora de utilidades enjundiosas, son compradas a arrebatiñas en los centros de contratación.

Por esto sugiero que, para que los Masones puedan allegar fondos fabulosos para la realización de piramidales obras de caridad, preciso es que adopten un sistema de tal modo que el dinero que ellos meten en el Saco de Beneficencia sea también devuelto en dinero y con dividendos. De esta manera el Masón no tendrá reparo en poner en el cofre de caridad gran parte de su ahorro, atraído por la convicción de que no se haría "grave daño" a su persona, porque al cabo de un período de tiempo lo tendrá él recobrado con el correspondiente rédito.

Veo que indagáis cual ha de ser ese sistema. Voy a explicarlo en breves términos, comenzando por decir que, según cálculo conservador, habitan actualmente en este país siete mil Masones fuertes y vigorosos. Con una buena iniciativa, estos siete mil Masones pueden fundar una corporación separada de la Masonería con un capital de no menos de un millón de pesos; porque, suponiendo que cada uno de ellos tome acciones por valor de ciento cincuenta pesos, los siete mil Masones aportarán un capital de un millón y cincuenta mil pesos. El Masón con empleo, por más humilde que fuera, tiene posibilidades de pagar la cantidad de ciento cincuenta pesos en un plazo de treinta meses a razón de cinco pesos mensuales; así es que no es excesivo optimismo asegurar que, a los treinta meses de establecida la corporación, o sea después de dos años y medio, tendrá en sus arcas, contantes y sonantes, no menos de un millón de pesos, que podrá invertir en negocios seguros y lucrativos.

Afortunadamente, en la Hermandad se encuentran los mejores expertos en los diferentes ramos del comercio y de la industria quienes en tiempo oportuno podrán aconsejar a que se ha de dedicar el dinero de la corporación; y, teniendo en cuenta su vasta experiencia en el manejo de los negocios, puedo afirmar, sin temor de equivocarme, que ese capital de un millón de pesos rendirá una ganancia de no menos del diez por ciento al año, o sean cien mil pesos. La mitad de estos cien mil pesos podrá repartirse como dividendos entre los accionistas, si se quiere, y la otra mitad podrá emplearse en obras de caridad y beneficencia. Con el sistema, a mi juicio, el Masón no sólo no ha perdido para siempre los ciento cincuenta pesos que ha metido paulatinamente en el Saco de Beneficencia, sino que se le ha obligado a ahorrar para sí y para su familia, y al mismo tiempo se le ha dado oportunidad para contribuir a la ejecución de magnas obras de socorro. Nadie dudará que esta corporación de un millón de pesos dará trabajo tanto a varios hermanos como a algunos profanos hoy desempleados, y con el destino de una parte de las ganancias a fines caritativos proporcionará consuelo a muchas viudas que sollozan en el suplicio del dolor, alivio a varios inválidos que gimen en el fango de la miseria, y educación a incontables niños y niñas que lloran en el yerno de la orfandad.

> "La Masonería", acota Albert Pike, "no puede en la edad presente, desviarse del ancho camino de la vida. Debe ir por la vía publica, presentarse en la plaza entre la multitud, y ensenar a los hombres su vida por medio del ejemplo de sus actos, que es más elocuente que todas las palabras."

Los Masones de este país deben seguir este credo y para dar de conocer al público congregado en los patios de las iglesias y a la muchedumbre parada en las esquinas de las grandes avenidas lo que es la Masonería y lo que son los Masones, ha menester que ejecuten actos reveladores de los motivos por los cuales se han asociado bajo el oriflama de esta Sublime Hermandad. Nuestro deber jurado, como sabéis, es laborar por el bien de los que han de venir después de nosotros y por el progreso y mejoramiento de nuestra raza. Con este deber jurado como norma, nuestros antepasados se hicieron conocer provocando la Revolución Francesa; Washington empuñó el sable para sacudir el yugo inglés; y Bonifacio lanzó el Primer Grito de Balintawak para que los que vinieran después de él fuesen recipientes de las bendiciones de La Libertad.

Por fortuna nuestra, no divisamos siquiera en lontananza la necesidad de afrontar los sacrificios que han arrostrado los hermanos que han encabezado aquellas históricas revoluciones para demostrar que somos dignos poseedores del noble título de Masón. A fin de que el público sepa que es lo que somos, sólo estamos confrontados con la obligación de verter, no la sangre nuestra en los campos de batalla, sino tan sólo una pequeña parte de nuestro ahorro en el Saco de Beneficencia, para capitalizar gigantescas corporaciones de Masones, que se encargarían tanto del progreso material de la Nación como del mejoramiento social. Y, para que nosotros podamos cumplir con dicha obligación, surge la necesidad de que rija un sistema por el estilo del que ya tengo mencionado.

Hermanos, lanzo esta noche ante este selecto auditorio esa humilde idea, aunque tosca aun en su forma, en la esperanza de que, con un poco de pulimento ejecutado por la mano maestra de nuestros expertos en asuntos de finanza, se metamorfoseará en una semilla que, plantada en vuestros corazones fertilizados con las enseñanzas de Zoroastro, con las máximas de Confucio y con los preceptos morales del Divino Maestro,

germinará y crecerá lozanamente cual un frondoso nenúfar cuyas flores, por su aroma, servirán de panacea a la doliente Humanidad y, por su esencia, constituirán un ornato magnificente para la mayor gloria del Gran Artifice de la Creación.

Las Doctrinas en el Hogar

La extensión de la doctrina masónica como prontuario de aplicación en el hogar, debe tender a finalidades eminentemente educativas y ser ejercitada por acciones persuasivas y de efectos reflejos que se desprendan del ejemplo que da el padre masón.

El hogar es la gran escuela de la vida y en sus paredes están comprendidas todas las ramas de la enseñanza pública, de manera que éste a más de tener el más vasto y fructífero campo en que desarrollar las finalidades masónicas debe capacitarse para irradiar su acción desde el Kindergarten doméstico hasta el aula universitaria del hogar.

Siendo el padre el eje principal que constituye el hogar, ha de considerar como fundamento de edificación principal a la compañera de afectos y de comunes intereses. La mujer casada que entra de lleno al goce de las atribuciones públicas debe ser la primera atención del hombre por el rol trascendental que lleva en su misión de madre y el padre masón habrá de discutir afablemente con ella las concepciones y modalidades que deberán regir el hogar y, dentro del roce íntimo del matrimonio, destacar su personalidad, despejada de prejuicios y sostenida por hábitos que revelen el producto de una entidad disciplinada.

Dentro de este orden el masón debe mantener una lucha inclemente en el fondo y con las mayores cortesías y suavidades en la forma para contrarrestar las flaquezas del corazón femenino, fácil víctima del orgullo, la envidia y la codicia y que labran en general las mayores dificultades entre los cónyuges.

El masón debe hacer de su hogar un templo, en que se rinda culto a la verdad; síntesis viva de la doctrina masónica. La verdad, base de la justicia social humana, debe ser mantenida con todas las luces de la inteligencia. La verdad es el sostén de todos los derechos, a que todo ciudadano se acoge a base del deber cumplido. La verdad que debe regir sin contrapeso todos los actos de la conciencia individual, es la que genera en el hombre y especialmente en el masón virtuoso la senda del deber.

El masón en el hogar debe ser un sembrador infatigable, cultivando y ennobleciendo la personalidad de su mujer, a la que debe sustraer de todo fanatismo, convirtiendo su casa en una fortaleza inexpugnable para el corroído medio ambiente en el que se debaten la ignorancia, los odios y el fetichismo.

La serenidad y la prudencia; la mesura en el decir y en el hacer, la confianza y la fe de sí mismo; la circunspección en el concepto y la rotunda negación al comentario malévolo deben ser la norma del masón en el hogar.

Estas normas son la resultante de hábitos perfectamente constituídos en la mentalidad de un correcto masón, productos de costumbres inveteradas en la vida del hombre consciente y que avanza tras la persecución de una mayor perfección.

El obrero infatigable, el obrero masón tiene en la cuna del hijo toda la energía que necesita para mantener en sus manos la redentora herramienta, que irá puliendo en el vástago querido una personalidad superior, como prueba irrefutable de que el obrero masón no muere, resurge como el ideal y eterniza su memoria a través de todas las generaciones.

La doctrina masónica impone un gran espíritu de esfuerzo y de abnegación. Ella debe prevalecer imperturbable ante todas las zozobras, ante todos los obstáculos, ante todas las desventuras; porque todos juntos no son capaces de impedir sus fuerzas avasalladoras de conquistar para la humanidad un plan superior.

Hagamos servir de guía en la familia sus normas serenas y sanas, implantemos sus principios de rectitud y de veracidad; mantengamos el fuego sagrado de sus postulados y habremos obtenido la satisfacción más intensa del que realiza con el aplauso de su fuero interno la culminación feliz de una jornada.—*G. A. W. en "Revista Masónica de Chile."*

La Misión de la Masonería

Nuestra misión es luchar contra todo lo bajo y ruín, romper lanzas contra el error, en nuestro propio pensamiento y en el de las personas que nos rodean, contribuir a que las relaciones humanas sean expresión del verdadero humanitarismo, haciendo que cada cual se esfuerce en formarse teniendo esta idea como norma e influenciando al mismo tiempo a los demás en este sentido, por medio del ejemplo, de la enseñanza y las costumbres. Dentro de nuestro círculo interior los medios especiales para nosotros son las instrucciones, el ritual y la estrecha relación personal de unos asociados con otros—*Seedorf.*

cuts A GARCIA
32 STA POTENCIANA
MANILA



The Masonic Hospital for Crippled Children, Inc.

All regular Masons are urged to join this Masonic Charity engaged in the reclamation of poor crippled children in these Islands, and maintaining since 1925 a Masonic Ward for Crippled Children in the Mary J. Johnston Memorial Hospital in Tondo. Joining fee, ₱10.00. Annual dues, ₱2.00.

Address JOSEPH H. SCHMIDT, Secretary

P. O. Box 34, Manila, P. I.

CONTRIBUTIONS IN NATIVE LANGUAGES
(TAGALOG)

Si Rizal, sa Kanyang Pagka Mason
Mga Aral na Ikinalat sa Pamamagitan ng Kanyang mga Sinulat

Ng̃ Kap. na ANTERO GEMPESAO, Logia Cabanatuan No. 53

Akdang ginantimpalaan sa Timpalak-Panitik ng̃ Gran Logia, noong Junio 19, 1932
(Karugtong)

Kahinahunan din ang iniaaral ng mga isipan ng kapitan heneral nang kausap ni Ibarra noong kapistahan sa San Diego na,

> " * * * ang ukol sa ekskomunyon ay bahala na akong makipag-usap sa arsobispo, *sapagka't kailang̃ang makibagay tayo sa kalakaran.* (Noli, Kab. XXXVII)

at kaya natamo ni Ibarra ang kapatawaran.

Dahil sa HINAHON, ang Masoneria ay nakalikha ng sariling kasaysayan na puspos ng kabayanihan, na ng̃ayon ay hinahang̃aan ng sangkatauhan.

*PAG-UUMANHIN.**

Kung ang HINAHON ay naging isang mabisang sandata ng Masoneria na ipinakikitunggali sa mga sagabal ng kanyang mga layunin, ay hindi rin naman maikakait na may isa pang katang̃iang taglay na kaman man ay ikinaiilag niya sa walang kabuluhang pakikipagpunahan, maging sa pagsamplataya, maging sa paghahaka sa kamamamayan.

> " * * * Nariing sana ng inyong kamahalan ang aking pakikipagtalo sa isang kurang protestante * * * Doon, sa mahinay at malamigang pakikipagsalitaang malaya, ay napaguusapan ang amin-aming paniniwala hinggil sa pagsamplataya. Isang malaking paggalang sa mabuting pananalig ng katalo at sa mga hakang kasalung̃at, na ang pagkakaiba ng lahi pinag-aralan at gulang ay mababanggit na walang sala, ay humalangga sa pagpapalagay na ang mga pagsamplataya maging anoman, ay hindi dapat na ipagkagalit ng mga tao, at mana pa'y dapat na ipalagay na sila'y magkakapatid. Sa mga panayam na iyon na nauulit araw-araw sa loob ng tatlong buwan, wala akong napala, sa akala ko, kung hindi ako nalilinlang ng aking pagkukuro, kundi ang magkaroon ng isang mataos na paggalang sa lahat ng tapat na paghahaka. Halos buwan-buwan ay dumadalaw roon ang isang kurang katoliko ng isang maliit na bayan sa baybayin ng Rhin, at ang kurang ito, tapat kaibigan ng protestante ay siyang nagbigay sa akin ng halimbawa sa pagkakapatiran. Ipinalalagay nilang sila'y dalawang linkod ng iisang Dios, at sa halip na paraanin ang panahon sa pag-aalit, ay tumutupad ang bawa't isa sa kanilang tungkulin at ipinauubaya sa kanilang Pang̃inoon ang paghatol kung sino ang nakatutugong mabuti sa Kanyang kalooban." (Sulat ni Rizal kay P. Pastel, Vida y Escritos del Dr. Rizal ni Retana)

Isang aral iyan sa pag-uumanhin hinggil sa pagsamplataya.

> "Saan mang lupain at sa ilalim ng anomang uri ng relihion ang mason ay siya rin. Naninikluhod sa harap ng karurukan ng Dios ng sangsinukob dahil sa pagkilala sa mga biyayang kanyang tinanggap at sa paghiling ng Kanyang tangkilik. Iginagalang ang mabubuting taong may ibang relihion. Hindi pinanghihimasukan ang pananamplataya ng iba"

Gaya nang nasabi na, ang pag-uumanhin ay hindi lamang natutung̃od sa pagsamplataya, kundi naman sa paghahaka. Kung ibig nating igalang ang ating pagkukuro ay igalang muna natin ang pagkukuro ng iba, at hindi dahil sa pagkakaiba ng pagkukuro, ang tao'y dapat nang magtunggali, dapat nang ibunyag sa mata ng marami ang ipinalalagay na kamalian ng kasalung̃at, samantalang ang lahat at bawa't isa'y may kanikanyang kamalian.

Kung ipinalalagay na ang lahat ng kinapal ay magkakapatid, at sapagka't namamayan sa iisang sinukob ay nararapat magtulung̃an, ay lalong kailang̃an ang PAG-UUMANHIN at pagpapahalagahan sa kani-kanilang palagay at hindi kailang̃an ang pagtatalo na walang naidudulot kundi samaan ng loob at pagtatanimang naging maitim na batik ng kasaysayan.

"Dapat pahalagahan ang palagay ng iba, kilalanin ang uri ng katalo at alamain na sino man, maging ang lalong matalino'y nag-iing̃at na ng lahat ng katotohanan at marahil ay bahagya lamang, at sapagka't hindi maaaring angkinin niyang lahat ang katotohanan, ay hindi ring mangyayaring maging lubos ang kanyang kamalian."

Ng̃uni't may ibapang uri ang PAG-UUMANHIN: pag-uumanhin din ang tumalima sa hiling ng paggalang at pagbibigay sa kalakhan at karang̃alan ng isang nag-iisip, nagsasalita't gumagawa nang laban sa kapakanan ng marami, at sa harap ng mga iyan tayo'y nagwawalang bahala. Ito'y hindi pag-uumanhin, kundi karuwagan, kaabaan at pagpapakahamak, pagka't tumutulong sa paglusog ng kamalian. Ang tunay pag-uumanhin ay nang̃ang̃ahulugan ng sikap at paggawa; ng tapang at katining̃ang loob. Ipinagbubunyi ang kinikilalang katotohanan, itinatanggol ang matuwid sa ikanunuto ng katauhan, na hindi gumagamit ng mga paraang nang̃ang̃ahulugan ng pag-inis sa dang̃al at katuwiran ng katauhan at paghamak sa kabihasnan.

Tungkol sa kakulang̃an ng PAG-UUMANHIN ay pinag-ukulan ng isang Revista Masonica de Chile ng sumusunod na isipan:

> "La INTOLERANCIA es el arma de combate esgrimida por el fanatismo en contra de la razon; ella ha sembrado la ruta ascensional y evolutiva de los pueblos de innumerables victimas humanas, de genios, de almas hechas luminosas por el reflejo de las verdades candentes."
>
> "El fanatismo es en general un ser de escasa importancia, pero fuertemente pasional; por consiguiente, energico, activo, con el arco de la voluntad tendido en un supremo esfuerzo hacia el limitado horizonte de un estrecho angulo visual. La razon puede ser fria, adinamica, contemplativa; la pasion es siempre impulsiva; arde cual llama y es, como el fuego, generadora del movimiento. La INTOLERANCIA es precisamente el motor potente e incansable puesto en accion por el fanatismo. He aqui porque el fanatismo se ha-a menudo en la historia de la civilizacion-sobrepuesto momentaneamente a la razon, a la inteligencia, a la sabiduria, fuentes de la libertad consciente, de la tolerancia espiritual, y de esa santa debilidad humana que llamamos generosidad.
>
> "Pero la razon es eterna y el fanatismo es solo el calvario de una hora: es dolor que por ley natural parece inseparable de toda obra de la creacion."

Kapag nasunod natin ang mga alituntunin ng tunay na PAG-UUMANHIN ang KATARUNGAN ay hindi magiging isang laruan lamang sa kamay ng mga may tungkuling tumupad at magpatupad ng tungkulin sa isang paraang itinuturo ng kabaitan.

KATARUNGAN

> "—Napilitan akong maniwalang lubos sa Dios, sapagka't nawalan na ako ng paniniwala sa tao * * * (Elias)
>
> "—* * * Datapwa'y kailang̃ang tanggapin niyo ang nap—ang tugon ni Ibarra.—Ang Dios kahit na maraming kinatawan sa lupa, hindi maaari, sa tuwid na sabi, ay hindi nasasabing maliwanag ang Kanyang pasiya upang maayos ang katakot-takot na pagkakasumang̃an na anak ng̃ ating mga hilig. Kailang̃an at tumpak na ang mg̃a tao'y manaka-nakang humatol sa kanyang mg̃a kapuwa."
>
> "—Opo, upang gumawa ng mabuti, hindi ng masama, upang magtuwid at magpapuri, hindi upang gumiba, pagka't nalisya ang kanilang pasiya'y wala silang lakas upang magamot ang kasamaang nagawa." (Noli, Kab. XXXIII)

Ganyan ang naging sagutan ni Elias at ni Ibarra, makaraang ipaliwanag noon kung papanong ang masamang banta ng̃ taong dilaw laban sa buhay nitong huli, sa paglalagay ng̃ unang bato ng̃ paaralan, ay naparusahan ng̃ kamay ng̃ piloto na ipinalalagay na natupad, hindi gawa ng̃ kababalaghan ni ng̃ pagkakataon. Anya:

> "Ng̃uni't ako, nang iniumang ko ang buhay ng̃ taksil sa kasawiang inilaan niya sa iba, ay nalalagay rin ako sa kanyang kalagayan. Hindi ko siya pinatay, binayaang kong ang kamay ng̃ Dios ang siyang pumatay sa kanya."

Sa mg̃a likhang gaya ni Elias, na inuusig ng̃ katarung̃an ng̃ mg̃a tao, na ang tang̃ing pagkakasala'y ang pagsung̃itan ng̃ kapalaran ay sadyang wala nang maaasahan kundi ang kapangyarihan ng̃ Dios.

(May Karugtong)

* Tolerancia.