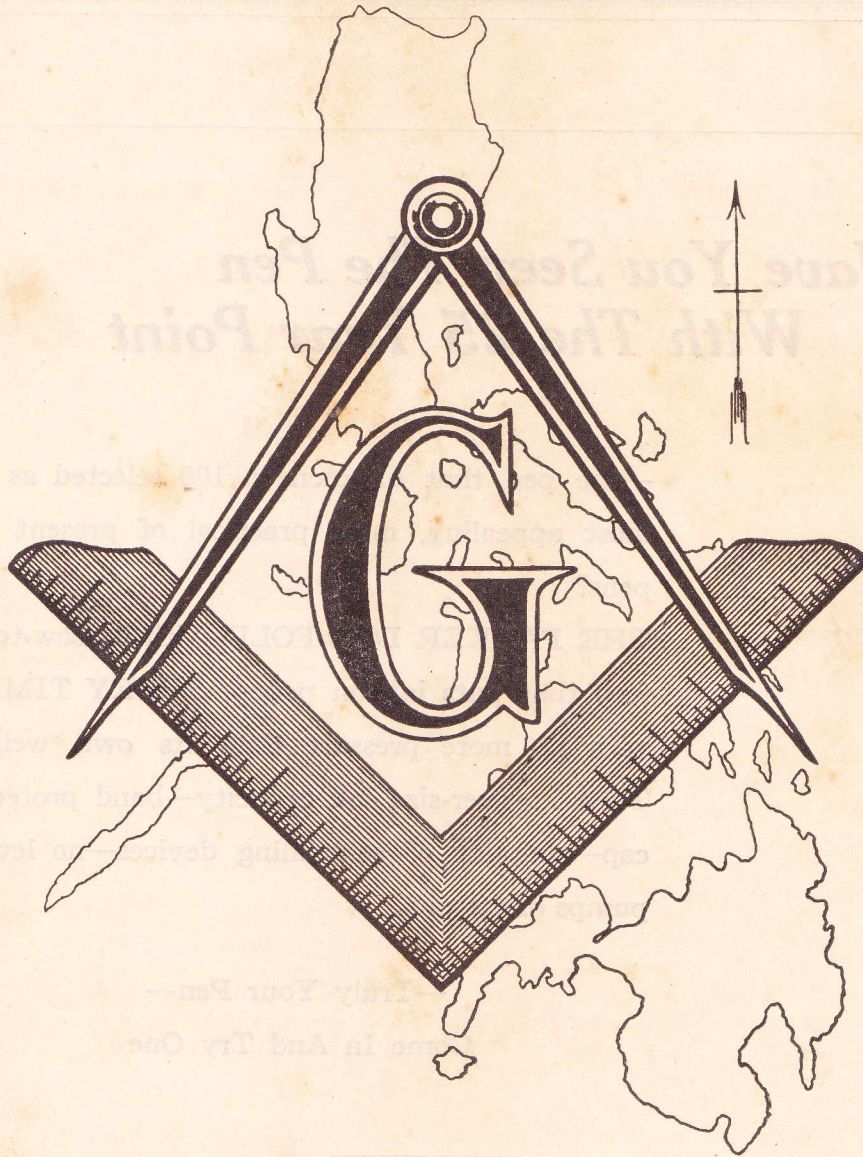


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May 1, 1924



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OF THE
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OF THE PHILIPPINE ISLANDS

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THE CABLETOW

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Vol. I

May 1, 1924

No. 12

Memorial Day

On May 30th, Americans throughout the world celebrate Memorial Day for the purpose of remembering the Nation's dead and recalling "their toils, their sufferings in hospitals, their sacrifices in stricken camps, their heroism in the days of conflict, and their supreme fidelity to home, country, and native land." Young and old make the pilgrimage to the silent camping-grounds of the dead, lay their floral tributes upon the graves where the brave and true are slumbering, and pledge their faith to the glorious flag of their country.

Not in America alone, but wherever American soldiers are buried or a sufficient number of citizens of the Great Republic can be found, do Americans observe this day. The writer of these lines attended a very impressive celebration of Memorial Day in the capital of Belgium, another at Tsingtao, in China, and numerous others in the Philippine Islands.

In these fair Islands, where both Americans and Filipinos observe Memorial Day, the Masons as well as other fraternal organizations are making it their duty to adorn the graves of their dead in general, and both the Filipinos who opposed the American flag with armed hand in the days of 1899 and 1900, and the Americans who fought for that flag, have adopted the beautiful custom of decorating the graves of their own comrades as well as those of their erstwhile foes.

So it should be, and we hope this Memorial Day will see many of our Brethren at the resting-places of the dead, in the spirit that distinguishes the Mason throughout the world and that knows not friend nor foe; but has the same veneration and respect for all those who nobly did their duty, regardless of the side on which they fought.

The Masonic Home Fund

As St. John's Day draws nearer, a good many of our Brethren begin to bestir themselves, realizing that unless their Lodges go over the top on or before June 24th, they will have to find some explanations and apologies for their failure to raise the ten peso per capita quota for the Masonic Home Fund which the Lodges of the Philippine Islands solemnly pledged themselves to raise through their delegates in annual communication assembled on January 24th, 1923. It will be difficult, nay impossible, to prove that it is not an easy matter for Masons to raise a sum equivalent to ten pesos per capita of the membership of each Lodge in seventeen months' time, hence it will take a lot of explaining for Lodges which failed to raise the quota within the time set to convince any one that they did their Masonic duty in the premises.

Each Lodge has its drones; but each Lodge has also a

Memorial Day

El día 30 de Mayo de cada año, los americanos en todo el mundo celebran el llamado "Memorial Day" en conmemoración de los que han muerto por la patria, y de "sus hazañas, sus sufrimientos en hospitales, sus sacrificios en campamentos malsanos, su heroísmo en la lucha y su suprema fidelidad a la patria y al hogar." Ancianos y jóvenes, hombres y mujeres: todos hacen la piadosa peregrinación a los "campamentos silenciosos de los difuntos" para depositar sus tributos florales en las tumbas de los valientes y leales hijos de la nación y reiterar la fe jurada a la gloriosa bandera de su patria.

Los americanos observan dicho día no solamente en los Estados Unidos, pero en todas partes donde hubiese soldados americanos enterrados o donde se encontrase un número suficiente de ciudadanos de la Gran República. El que escribe estos renglones ha asistido a una celebración muy impresionante del Memorial Day en la capital de Bélgica, otra en Tsingtao, en China, y muchas en las Islas Filipinas.

En efecto, en estas hermosas Islas, donde tanto los americanos como los filipinos observan el Memorial Day, los Masones y demás organismos fraternales y patrióticos adornan las tumbas de todos los muertos en general, y tanto los filipinos que lucharon contra la bandera de las franjas y estrellas en los días de 1899 y 1900, como los americanos que defendieron dicha bandera con las armas, han adoptado la bella costumbre de decorar no sólo los sepulcros de los suyos, sino también los de sus enemigos de antaño.

Así debe ser, y esperamos que este Memorial Day, muchos de nuestros Hermanos acudirán a los cementerios en el espíritu que caracteriza a los Masones en todo el mundo y que no distingue amigos ni enemigos, pero siente la misma veneración y el mismo respeto por todos los que han cumplido su deber sagrado, sea lo que fuese la bandera bajo la cual han luchado.

El Fondo del Asilo Masónico

A medida que se aproxima el día de San Juan Bautista, muchos de nuestros Hermanos empiezan a despertarse, porque se dan cuenta de que a menos que sus Logias paguen sus cuotas de diez pesos *per capita* para el Fondo del Asilo Masónico, conforme al compromiso solemne contraído por todas las Logias de las Islas Filipinas por medio de la resolución adoptada por sus representantes en la Reunión de la Gran Logia el 24 de Enero de 1923, tendrán que buscar alguna excusa que valga por su fracaso. Será difícil, si no imposible, probar que no es cosa fácil para los Masones reunir una cantidad equivalente a diez pesos por cada miembro de la Logia interesada dentro de un período de diez y siete meses, y las Logias que no tuviesen reunidas sus cuotas

certain number of members who are real Masons, and these will, we are sure, make it their business to see that their Lodge will go over the top with the rest.

Good luck to them!

The First Mile-Stone

With the present issue, the CABLETOW completes the first year of its existence.

A year—twelve issues—may seem but little in the life of a publication; but the first year of a pioneer review like the CABLETOW is one of hard work and much worry and anxiety for those responsible for the publication. The shaping of the policy of the paper, the selection of technical details, the arrangement for exchanges, the all-important questions of finances and advertisements: all these are factors tending to make the first year of a publication a particularly trying one.

However, the CABLETOW is now pretty well out of the woods and, we believe, on the highway to complete success. It has won the approval of the Craft in the Philippine Islands and has received unstinted applause in America and other parts of the world. It has, in fact, become an element to be reckoned with in Masonry. It has proved its value as an advertising medium. In short, the CABLETOW is a success and will become more so month after month.

Upon closing the first year of our existence, we desire to thank the Brethren who have so generously contributed their effort toward making the CABLETOW a first-class Masonic publication and have assisted us with their advice and sympathy with which, we hope, they will continue to favor us in the future.

"Big Feeds," No—Table Lodges, Yes

Many pens have criticised the "Refreshment" or "Knife and Fork" Mason in these columns and elsewhere, and rightly so. But this does not mean that we oppose the good old custom of the Brethren getting together after Lodge or on other occasions to have "a bite together," exchange views and experiences, and have a good time. The "Table Lodges" of old did much to keep up unity and enthusiasm and to lend zest to the work. In this respect, we are entirely of the opinion set forth in the ritual for the installation of the officers of the Lodge of Perfection of the Ancient and Accepted Scottish Rite of Freemasonry, as follows:

Masonry was intended to be joyous and convivial, and not sour, ascetic, and formal. Calling from labor to refreshment originally had a real meaning and a worthy purpose. After their labors, the Brethren gathered round the social and festive board; and there, under the genial influences of Brotherhood, all the distrusts, and jealousies, and piques, and slight animosities melted away as thin clouds melt out of the sky in summer. Perhaps nothing has done so much injury to Masonry as the abandonment of this custom, and the substitution of a rigid Puritanism in place of the old good-humored hilarity.

Our ancient Brethren did not believe in buffet lunches; they sat at table for hours, listening to good stories, recitations, and music, singing, and "talking things over." The Scottish Rite bodies in the United States and Masonry in general on the continent of Europe even have a special ritual for Masonic banquets or Table Lodges.

We desire our Brethren to know that it is not this good old custom that we have been handling without gloves in our editorial column, but the abuse of it.

Freemasonry is the only organization in the world today possessing the ability to unite all mankind, teaching, as it does, the universal brotherhood of man.—*Murad's Mirror.*

en la fecha mencionada tendrán que dar explicaciones muy especiales para convencer a cualquiera persona que ellos han cumplido con su deber masónico en este respecto.

Cada Logia tiene sus miembros inútiles, pero tiene también cierto número de Hermanos que son Masones de verdad, y éstos velarán seguramente por que su Logia alcanzara la meta juntamente con las demás.

¡Les deseamos buen éxito en su noble empeño!

La Primera Etapa

Con el número presente, el CABLETOW completa el primer año de su existencia.

Un año, con sus doce números, es tal vez un espacio muy breve en la vida de un periódico, pero el primer año de una revista como el CABLETOW es una época de mucho trabajo arduo y mucha ansiedad y preocupaciones para los responsables de su publicación. La formación del plan de acción del periódico, la selección de los detalles técnicos, las gestiones para el intercambio de ejemplares con otras revistas, y las importantísimas cuestiones de fondos y anuncios son todos elementos que tienden a hacer especialmente duro el primer año de una publicación.

Ahora el CABLETOW ya ha atravesado por el peor período de prueba y está en el camino que conduce al éxito completo. Ha conquistado la aprobación de la Masonería de Filipinas y ha sido recibido con aplausos en América y en otras partes del mundo. En efecto, ya es un elemento que cuenta por algo en el mundo masónico. También ha probado su valor como medio anunciador. En dos palabras, el CABLETOW es un éxito y su utilidad y prosperidad irán aumentando con cada número.

Al cerrar el primer año de nuestra existencia, deseamos expresar nuestro agradecimiento a todos los Hermanos que han contribuido con tanta generosidad hacia el éxito de esta revista y nos han ayudado con sus consejos y su simpatía y esperamos que continuarán haciéndolo en el futuro.

Los Agapes

Tanto en estas columnas como en otras revistas masónicas se han publicado muchas críticas justificadas de los "Masones de Cuchillo y Tenedor" y sus prácticas. Pero al criticar a semejantes Masones no deseamos censurar la buena costumbre antigua de celebrar después de las tenidas o en otra ocasión, una comida o banquete informal en que los Hermanos puedan cambiar impresiones y divertirse. Los "agapes" contribuían mucho a mantener a los Hermanos unidos y entusiastas y a dar sabor a los trabajos de la Logia. En este respecto, no podemos menos de concurrir en la opinión que se expresa en el ritual de la Logia de Perfección del Rito Escocés Antiguo y Aceptado de la Francmasonería, en el cual se dice lo siguiente:

La Masonería se fundó con la intención de que fuese alegre y jovial y no desabrida, ascética y formal. El llamar a la Logia del trabajo al refresco tenía primitivamente un sentido literal y un fin digno. Después de la labor, los Hermanos solían reunirse al rededor de la mesa y allí, la influencia benéfica del compañerismo hacía que desapareciesen como nubecillas de verano todos los recelos, envidias, rencoros y resentimientos. No hay tal vez nada que tanto haya perjudicado a la Masonería como el haber abandonado esta costumbre y adoptado un puritanismo austero en lugar de la alegría de antaño.

Nuestros antiguos Hermanos no comían en pie y a toda prisa, sino que estaban sentados en la mesa horas enteras divirtiéndose, contándose historias, cambiando impresiones, cantando y escuchando recitaciones, cantos y piezas de música. Los organismos del Rito Escocés en los Estados Unidos y la Masonería en general en el continente europeo, tienen un ritual especial para sus Logias de banquete o agapes fraternales.

Sean, pues, nuestros Hermanos que lo que hemos hostigado tan despiadadamente no es esa buena costumbre antigua, sino los abusos de la misma.

Peace Versus Persecution

The present period is one of peace and plenty for Freemasonry. When we consider that approximately a century ago, our Institution suffered a most bitter persecution in the United States, so bitter that its enemies thought they had wrecked it at last, and when we remember that here in the Islands, but twenty-seven years ago, the flame of Freemasonry was practically extinguished by the deluge of blood with which the bigotry and cowardice of a government fit only for the middle ages attempted to overwhelm the noble movement for enlightenment and liberty, we must feel grateful that our Order is now able to develop, grow, and spread without hindrance. The efforts of our enemies to stem the tide of Masonic progress are of no avail. The danger to our Institution, if any there be, must come from within.

Is this period of peace and plenty an unmitigated blessing? Do not persecution and peril serve as an incentive to active, zealous work? Do not the constant "alarms and excursions" of war create and maintain a state of alertness and preparedness both useful and necessary to an army? Are not men surrounded by the enemy and beset by the same dangers, apt to stick more closely together and to be more to each other than men under conditions of perfect peace? Does not the tree need the storm that will shake it from crown to root as much as rain and sunshine, if it is to become sturdy and enduring?

We believe that persecution and danger serve to separate the grain from the chaff, the pure gold from the dross, and we are sure that to a certain extent at least, our present difficulties with labor organizations and clandestine Masons have helped us rather than otherwise.

Visits Between Lodges

The General Regulations compiled by Grand Master George Payne in 1720 and approved by the Grand Lodge of England on St. John Baptist's Day 1721 contain the following provision:

XI. All particular Lodges are to observe the same usages as much as possible; in order to which, and for cultivating a good Understanding among Free-Masons, some Members out of every Lodge shall be deputed to visit the other Lodges as often as shall be thought convenient.

Like many of the beautiful and useful customs of the Freemasons of "ye olden times," visiting between Lodges has become practically obsolete. From time to time, however, it gives us pleasure to insert in the columns of this review accounts of such visits, which cannot but be productive of "a good understanding among Freemasons." A visit from another Lodge lends a stimulus to both the visitor and the visited, as both are anxious to present the best appearance possible. When such a visit is announced, the Lodge to be visited generally gets busy with practice meetings and puts on its best bib and tucker for the occasion. Officers who are rusty or not very sure and efficient in their work, receive a hint that they must put themselves in a state of fitness. The Lodge equipment and paraphernalia are overhauled. The hall is tidied up and improved. Habitual absentees are given a shaking-up. And when the great day comes, there are shining, happy faces, and the pride and satisfaction over the good work done often results in the burying out of sight of old disagreements and estrangements between individual members and in an increased attendance at subsequent meetings. Both Lodges learn and profit by the visit, and Masonry reaps the benefit of increased harmony and efficiency.

At all events, let us revive the beautiful old custom of visiting between Lodges. Our ancient Brethren were wise, indeed, when they made it the subject of a special provision in the "General Regulations."

La Paz y La Persecución

Para la Francmasonería, la época presente es un período de paz y prosperidad. Cuando nos acordamos de que hace un siglo, nuestra Orden sufrió en los Estados Unidos una persecución tan encarnizada que los enemigos de la Masonería creían que habían destruido nuestra Institución, y cuando recordamos que hace sólo veintisiete años, la llama sagrada de la Masonería estaba casi extinguida en estas Islas por el diluvio de sangre con la cual un gobierno intolérante y cobarde que parecía pertenecer a la edad media, trató de sofocar nuestra Orden, debemos estar reconocidos de que ahora, la Masonería pueda desarrollarse y crecer sin obstáculo. Resultan inútiles los esfuerzos que hacen nuestros enemigos para detener la marea montante del progreso. Cualquier peligro para nuestra Institución debe venir de dentro.

¿Es esta época de paz y prosperidad exenta de desventajas y peligros? ¿No es verdad que la persecución y el peligro estimulan el trabajo activo y celoso? ¿No se sabe que los sobresaltos y ataques de la guerra crean un estado de vigilancia y preparación útil y necesario en un ejército? ¿No es cierto que los hombres circundados por enemigos y expuestos a los mismos peligros son más unidos que lo serían en tiempo de paz y tranquilidad? ¿Y a fin de que el árbol se haga fuerte y robusto, no necesita tanto el viento que le agita desde la copa hasta las raíces, como la lluvia y el sol?

Creemos que la persecución y los peligros sirven para separar el oro puro de la escoria, y por esto estamos convencidos de que hasta cierto punto, nuestras dificultades presentes con los organismos obreristas y los Masones clandestinos nos ayudan más bien que perjudicarnos.

Visitas entre Logias

Los Reglamentos Generales recopilados por el Gran Maestre George Payne en 1720 y aprobados por la Gran Logia de Inglaterra el día de San Juan Bautista de 1721, contienen la disposición siguiente:

XI. Todas las Logias observarán en lo posible las mismas usanzas, y con este objeto y para cultivar la buena inteligencia entre los Francmasones, se delegará en cada Logia a varios miembros para visitar las demás Logias con la frecuencia que se considere conveniente.

Como muchas de las costumbres hermosas y útiles de los Francmasones de la antigüedad, la de las visitas entre las Logias está casi abandonada. De vez en cuando, sin embargo, tenemos el gusto de poder publicar en esta revista relaciones de visitas de esta clase, las cuales no pueden menos de producir "buena inteligencia entre los Francmasones." Una visita de una delegación de otra Logia estimula, tanto a la Logia visitante como a la visitada, porque los dos tratan de producir una impresión favorable. Al anunciarse la visita con la debida anticipación, la Logia que ha de ser visitada celebra generalmente tenidas de instrucción y los dignatarios y oficiales que no están muy seguros de sus trabajos respectivos se perfeccionan en los mismos. Se examina y compone el equipo de la Logia y se limpia y mejora el templo. Se encarece a los tibios la asistencia a la tenida. Y luego, en la noche de la visita, los miembros de la Logia visitada son tan contentos y orgullosos del éxito que han obtenido que muchas veces se olvidan las antiguas rencillas entre los Hermanos individuales y en las tenidas posteriores se observa un aumento considerable de asistencia. Las dos Logias salen beneficiadas por la visita y la Masonería en general gana mucho por la armonía y mayor eficiencia resultantes.

Conviene, pues, que se haga revivir la hermosa costumbre de las visitas entre Logias, porque no cabe duda de que nuestros antiguos Hermanos obraron con acierto cuando la hicieron objeto de una disposición especial en los "Reglamentos Generales."

The Formation of New Lodges

There is a growing tendency, particularly in the City of Manila, on the part of groups of Masons who, through the desire for a closer relationship in their Masonic work, or some other reason, wish to be together in the same Lodge, to demit from their Mother Lodges and present a petition for the formation of a new Lodge.

In many cases the necessity for this action is difficult to understand, and sometimes the result is a detriment to the Mother Lodges. In one instance which has come to our attention, a Lodge with only thirty members is threatened with the loss of five who desire to unite with others in the formation of a new Lodge.

Only under exceptional circumstances can there be any valid reason for the establishment of more Lodges in this city than those already in existence. With twenty-eight Lodges now working within the city limits, there is a wide choice for the prospective candidate, whatever his nationality, social relationships, or business connections.

The tendency really should be toward consolidation of Lodges whenever lack of material or other reasons render this action advisable, a step which two of the Manila Lodges now have under consideration.

Masonic Reading for the New Mason

Every Mason should be a Masonic reader.

For the newly obligated Brother, there is no better beginning than a careful and thoughtful perusal of the Ancient Landmarks and the Ancient Charges of Masonry. These are of great antiquity, form the foundation of all Masonic law, and give a clear understanding of the broad scope of Masonic belief. The teachings of the first two Ancient Charges "Concerning God and Religion," and "of the Civil Magistrate, Supreme and Subordinate," even though they are more than two centuries old, are, for example, just as applicable to the problems of today as when they were written.

The Ancient Landmarks, "the unwritten law of Masonry," are not subject to change, "are on no account to be removed or defaced."

The Ancient Charges, constituting in part the basis of Masonic law, are, on the other hand, subject to change, in accordance with the law of the jurisdiction in question.

With a clear understanding of the Landmarks and the Charges, each Brother should add to his Masonic knowledge by the reading of good Masonic publications and books of which there are many, particularly in the English language.

The Ancient Landmarks were printed in Vol. I, No. 1 (June, 1923), and the Ancient Charges in Vol. I, No. 2 (July, 1923), of the *Cabletow*.

La Formación de Nuevas Logias

Se nota, sobre todo en la ciudad de Manila, de parte de grupos de Masones los cuales, por el deseo de formar relaciones más estrechas en su labor masónica o por otros motivos, quieren estar reunidos en la misma Logia, una tendencia creciente a separarse de sus Logias madres y presentar solicitudes de dispensa para la formación de una Logia nueva.

En muchos casos, es difícil comprender la necesidad de la Logia nueva, y el resultado es a veces perjudicial para la Logia madre. En un caso que nos han señalado, una Logia de sólo treinta miembros teme que pronto perderá cinco de ellos que desean unirse con otros para la formación de una Logia nueva.

Sólo bajo las circunstancias más excepcionales puede haber motivo válido para la formación de más Logias en esta ciudad. Con las veintiocho Logias que actualmente están funcionando dentro de los límites de esta ciudad, el candidato, sea lo que fuese su nacionalidad, categoría social o relaciones oficiales, profesionales o mercantiles, tiene un campo bastante amplio.

La tendencia debería ser más bien la de fusionar las Logias siempre que esto fuese conveniente en vista de la escasez de material u otros motivos, como ya proyectan hacerlo dos de las Logias de Manila.

Lectura Masónica para el Masón Nuevo

Todo Masón debiera estudiar la literatura masónica.

El Hermano recién exaltado no puede empezar mejor que estudiando cuidadosamente los Antiguos Linderos y los Cargos de un Francmasón. Estos documentos antiguos forman la base de toda ley masónica y demuestran claramente el gran alcance del credo masónico. Los preceptos de los primeros dos de los Cargos "Sobre Dios y la Religión" y "Sobre el Magistrado civil supremo y subordinado," con tener más de dos siglos de edad, son tan aplicables a los problemas de la actualidad como lo fueron en la fecha en que se escribieron.

Los Antiguos Linderos, "la ley no escrita de la Masonería," son inmutables "y no se deben cambiar ni mutilar bajo cualquier pretexto."

Los Cargos de un Francmasón, que constituyen en parte la base del derecho masónico, están susceptibles a ser reformados de conformidad con las leyes de cada jurisdicción.

Habiéndose enterado claramente de los Linderos y Cargos, todo Hermano debe aumentar sus conocimientos de la Masonería mediante la lectura de buenos periódicos y libros masónicos, de los cuales existen muchos, sobre todo en el idioma inglés.

Los Antiguos Linderos han sido insertados en el Tomo I, No. 1 (Junio de 1923), y los Cargos de un Francmasón en el Tomo I, No. 2 (Julio de 1923), del *Cabletow*.



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Organizations and Societies Put Under Ban by Grand Lodge Circular No. 46

To the Masters, Wardens and Brethren of the Lodges under this Jurisdiction.

GREETINGS:—In accordance with the provisions of the Resolution adopted by the Grand Lodge January 23rd, 1924, I hereby declare that the following organizations come under the ban promulgated in Circular No. 46, February 1, 1924:

- LEGIONARIOS DEL TRABAJO
- GRAN MASONERÍA FILIPINA
- MARTIRES DE FILIPINAS
- GRAN ORIENTE FILIPINO
- GRAN LUZ MASONERÍA FILIPINA

I hereby withdraw the organization known as LOS CABALLEROS LIBRES DEL ORIENTE from the lists previously published, for the reason that it is not now using our emblems, insignia, etc., and does not at this time come under the ban of Circular No. 46.

W. TRINIDAD, *Grand Master.*

Extract of Grand Lodge Circular No. 46

Circular No. 46, first published in the February, and then in the March, 1924, issue of the CABLETOW, contains a Grand Lodge Resolution forbidding Masons in this Jurisdiction from becoming members of any organization or society which, without due authority, makes use of Masonic emblems, regalia, insignia, or rituals, or any near resemblance thereto, which may tend to deceive or be confused with Masonic emblems, etc. The Resolution provides that Masons already members of such organizations, the names of which shall be published monthly by the Grand Master, shall have ninety days from the first publication of this Resolution in the CABLETOW in which to discontinue such membership. The penalty for joining organizations under this ban, or for failing to discontinue membership therein within the specified time, shall be expulsion from Masonry.

Masonry teaches from its first to its last degree that the greatest purpose in life is mastery over self.—*Southwestern Freemason.*

Organismos y Sociedades Prohibidas por la Circular de la Gran Logia No. 46

A los Venerables Maestros, Vigilantes y demás Hermanos de las Logias de esta Obediencia.

SALUD:—De acuerdo con lo dispuesto por la Resolución adoptada por la Gran Logia el 32 de Enero de 1924, declaro por la presente incluidos en la prohibición de la Circular No. 46, del 1 de Febrero de 1924, a los organismos siguientes:

- LEGIONARIOS DEL TRABAJO
- GRAN MASONERÍA FILIPINA
- MARTIRES DE FILIPINAS
- GRAN ORIENTE FILIPINO
- GRAN LUZ MASONERÍA FILIPINA

Por la presente retiro el organismo conocido por el nombre de

LOS CABALLEROS LIBRES DEL ORIENTE de las listas ya publicadas, por la razón de que actualmente no hace uso de nuestros emblemas, insignias, etc., y por lo tanto no queda prohibido por la Circular No. 46.

W. TRINIDAD, *Gran Maestro.*

Extracto de la Circular No. 46

La Circular de la Gran Logia No. 46, que se ha publicado por primera vez en el número del CABLETOW correspondiente al mes de Febrero y por segunda vez en el de Marzo, contiene una resolución de la Gran Logia en la cual se prohíbe a los Masones de esta Jurisdicción afiliarse con cualquier organismo o sociedad que, sin ser debidamente autorizado para ello, haga uso de los emblemas, indumentaria, insignias o rituales de la Masonería, o de cualquiera cosa que tuviese bastante semejanza con los mismos para producir engaño o confusión con los emblemas, etc., masónicos. La resolución dispone que a los Masones que ya forman parte de los referidos organismos se les concederá un plazo de noventa días contados desde la primera publicación de esta resolución en el CABLETOW, para darse de baja en dichos organismos, cuyos nombres se publicarán mensualmente por el Gran Maestro. Cualquier Masón que se afilie con los referidos organismos o deje de darse de baja en los mismos dentro del plazo fijado, será expulsado de la Masonería.

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Decision of the M. W. Grand Master

April 5, 1924.

To the Masters, Wardens, and Brethren of the Lodges under this Grand Lodge.

GREETINGS:—In view of the fact that among the Apprentices and Fellowcrafts there are some whose addresses have been unknown for a long time, I decide that those Apprentices and Fellowcrafts whose whereabouts are not known to the Lodges, may be omitted from the lists of membership forwarded to the CABLETOW, and payment for them is hereby waived until such time as a Brother's address is known. Secretaries will therefore include only such Apprentices and Fellowcrafts in their lists of membership for whom they have a correct mailing address.

W. TRINIDAD, *Grand Master.*

Constitution of Memorial Lodge No. 90

On April 12 the M. W. Grand Master, Wenceslao Trinidad, and Rt. Wor. Bro. Joseph H. Schmidt went to San José, Nueva Ecija, to constitute Memorial Lodge No. 90.

The Lodge was constituted by the M. W. Grand Master, and after this impressive ceremony the newly elected officers were installed by Rt. Wor. Bro. Schmidt.

After installation, addresses were made by M. W. Bro. Trinidad, Rt. Wor. Bro. Schmidt, and Wor. Bro. Marceliano Hidalgo, the new Master of Memorial Lodge.

A reception was also held, which was attended by a large gathering of Masons, their families, and friends.

Constitution of Muog Lodge No. 89

Saturday evening, March 29, 1924, at 6:30 p. m., Muog Lodge No. 89, Parañaque, Rizal, was constituted by the Most Worshipful Grand Master. The ceremonies were held in the public schoolhouse, with an attendance greater than the capacity of the building. The addresses were particularly appropriate and inspiring. Right Wor. Bro. Joseph H. Schmidt spoke in English, Bro. Emiliano T. Tirona, Senator from Cavite, and Wor. Bros. Higino de Guia and Sabas de Guzman, the latter the Master of the new Lodge, spoke in Tagalog, and the address in Spanish was given by Bro. Antonio Gonzales.

The officers were installed by M. W. Bro. Quintín Paredes, Past Grand Master, assisted by Very Wor. Bro. Felipe Tempongko as Master of Ceremonies.

After the constitution of the Lodge and the installation of the officers, several musical numbers were given by a mixed chorus, followed by dancing and refreshments, which concluded the festivities.

Muog Lodge is to be congratulated upon the success of the ceremonies of the evening.

High-Twelve No. 82 Completes Its Quota

With a final payment made to the Grand Lodge on April 10, High-Twelve Lodge No. 82 completed its quota to the Home, School and Dormitory Fund, and occupies sixth place in the roll of honor.

The first five Lodges are, in the order named, Cosmos No. 8, Mt. Lebanon No. 80, Baguio No. 67, Benjamin Franklin, U.D., and Kasilawan No. 77.

From now until June 24, the final date for the payment of the quota, the race for position on the roll of honor bids fair to be close among the various Lodges.

Taga-Ilog Moves to Masonic Temple, Escolta

Taga-Ilog Lodge No. 79, which formerly was located in King Solomon's Temple, 1001 Bilbao, Tondo, Manila, has moved to the Masonic Temple, Escolta, the first meeting in the new quarters being held April 5, or the first Saturday of the month, the date of its stated meetings.

Decisión del Muy Ilustre Gran Maestre

5 de Abril de 1924.

A los Venerables, Vigilantes y demás Hermanos de las Logias de la obediencia de esta Gran Logia.

SALUD:—En vista de que entre los Aprendices y Compañeros Masones hay unos tantos cuyo paradero se ignora desde hace mucho tiempo, resuelvo que se podrán omitir en las listas de miembros enviadas al CABLETOW los nombres de los Aprendices y Compañeros Masones cuyo paradero se ignore por la Logia interesada, y no se exigirá el pago de su cuota correspondiente hasta que se conociera la dirección del interesado. Los secretarios incluirán en sus listas de miembros sólo aquellos Aprendices y Compañeros Masones cuyas direcciones postales exactas posean.

W. TRINIDAD, *Gran Maestre.*

Constitución de la Logia Memorial No. 90

El 12 de Abril, el Muy Ilustre Gran Maestre Wenceslao Trinidad y el Muy Venerable Hmno. Joseph H. Schmidt fueron a Nueva Ecija para constituir la Logia Memorial No. 90.

Después de constituida la Logia por el Muy Ilustre Gran Maestre, el Muy Venerable Hmno. Schmidt instaló a los dignatarios y oficiales de la misma.

Terminadas esas ceremonias solemnes, se pronunciaron discursos por el Muy Ilustre Hmno. Trinidad, el Muy Venerable Hmno. Schmidt, y el Ven. Hmno. Marceliano Hidalgo, venerable maestro nuevamente instalado de la Logia Memorial No. 90.

Siguió una recepción en la cual participaron numerosos Masones, sus familias y amigos.

Constitución de la Logia Muog No. 89

El Sábado, 29 de Marzo de 1924, a las seis y media de la noche, el Muy Ilustre Gran Maestre constituyó la Logia Muog No. 89, de Parañaque, Rizal. Las ceremonias se verificaron en la escuela pública la cual resultó ser de capacidad insuficiente para la concurrencia enorme. Los discursos eran particularmente apropiados e inspiradores. El Ilustre Hermano Joseph H. Schmidt habló en inglés y el Hmno. Emiliano T. Tirona, senador de Cavite, en tagalog. Los Ven. Hmnos. Higino de Guia y Sabas de Guzman (el venerable de la nueva Logia) hablaron también en tagalog y el Sr. Antonio Gonzales en castellano.

Los dignatarios fueron instalados por el Muy Il. Hmno. Quintín Paredes, Gran Maestre pasado, ayudado por el muy Venerable Hmno. Felipe Tempongko, como Maestro de Ceremonias.

Después de constituida la Logia e instalados sus dignatarios, se cantaron varias piezas por un coro mixto y luego siguió un baile y refrescos.

Felicitemos a la Logia Muog por el éxito de las ceremonias de su constitución.

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Charleston No. 44 in Seventh Place

The Home, School and Dormitory Fund has just been increased by the tidy sum of ₱825.00, paid in by Charleston Lodge No. 44, Guam, Marianas Islands. Of this amount ₱690.00 represents the ten-peso per capita membership quota, and the rest special fees for degrees conferred. Incidentally, by the same mail this Lodge forwarded its CABLETOW quota for the year 1924-1925.

While of the constituent Lodges of this Jurisdiction Charleston No. 44 is the most distant from the seat of the Grand Lodge—1,506 miles—it shows itself very close to us in spirit.

Luz Oceanica No. 85 On Roll of Honor

April 26, at a special installation of officers, Luz Oceanica Lodge No. 85, made the final payment on its quota to the Home, School and Dormitory Fund, and thus wins eighth place on the roll of honor.

Notes from Pilar No. 15

April 12 the first degree in English was conferred by Pilar Lodge No. 15, Imus, Cavite, upon Mariano S. Remulla and Alfredo Saqui, in the presence of a large number of members of the Lodge and visiting Brethren from near-by sister Lodges.

Wor. Bro. José C. Velo, Past Master and present Secretary of Bagumbayan Lodge No. 4, conferred the degree on one of the candidates and gave the lecture. Bro. Cornelio Cruz, of the same Lodge, acted as Senior Deacon.

The sincere thanks of the officers and members of Pilar Lodge No. 15 are extended to Bros. Velo and Cruz for their valuable assistance.

Notes from Mt. Lebanon No. 80

April 5 a special team from Mt. Lebanon Lodge No. 80 conferred the second degree of Masonry upon Bros. Villaruz and Isobe of Sinukuan Lodge No. 16. Remarks were made by Bro. Leonardo Garduño, Master of Sinukuan Lodge, and Wor. Bro. M. Goldenberg, P. M., who headed the special team from Mt. Lebanon. Among the visiting Brethren was the Junior Grand Lecturer, Very Wor. Bro. E. A. Perkins, custodian of the work in English.

April 24 Minerva Lodge No. 41 held a meeting in honor of Mt. Lebanon Lodge. On this occasion the third degree of Masonry was conferred upon Bro. Lucio S. Miranda, a Fellowcraft of Minerva Lodge, by the regular officers of Mt. Lebanon Lodge. Remarks were made by the Masters of the two Lodges.

Through voluntary contributions from the members of Mt. Lebanon Lodge, some of whom gave very liberally, it has been possible for the Lodge to equip itself with complete sets of regalia and paraphernalia.

La Logia High-Twelve No. 82 Completa su Cuota

Con el último plazo que ha satisfecho a la Gran Logia el 10 de Abril, la Logia High-Twelve No. 82 ha completado el pago de su cuota para el Fondo del Asilo, Colegio y Dormitorio masónicos y ocupa hoy el sexto lugar en el cuadro de honor.

Las primeras cinco Logias son, en el orden en que constan: Cosmos No. 8, Mt. Lebanon No. 80, Baguio No. 67, Benjamin Franklin, U.D., y Kasilawan No. 77.

Desde hoy hasta el 24 de Junio, última fecha para el pago de la cuota, habrá mucha competición entre las diferentes Logias en su empeño de ocupar sitios tan próximos como fuese posible a la cabeza del cuadro de honor.

Notas de la Logia Bulusan No. 38

El 7 de Abril, los miembros de la Logia Bulusan No. 38 y varios Hermanos de otras Logias dieron un banquete en honor del Hmno. Cornelio Bustillos, segundo teniente de la Policía Insular, el cual ha sido trasladado desde su puesto en Sorsogon a Balabac, donde tendrá a su cargo el destacamento de dicha isla. La función, dirigida como estaba por el Hmno. José E. de Vera, primer vigilante, era un éxito, pronunciándose discursos por los Hmnos. C. M. Guysayko, fiscal provincial, Bernabe Flores, gobernador provincial, Cleto Arnedo, tesorero provincial, B. G. Steele, de la Logia Mayon No. 61, Anacleto Apóstol, V. M. de la Logia Bulusan No. 38, y el huésped de honor.

Se resolvió que se celebrase cada dos meses un banquete o reunión. El primero de dichos banquetes se celebrará el Sábado, 7 de Junio, bajo los auspicios del Hmno. C. M. Guysayko. Cada Hermano tendrá derecho a venir acompañado de un miembro de su familia.

LITOGRAFÍA DE LA CONCEPCIÓN

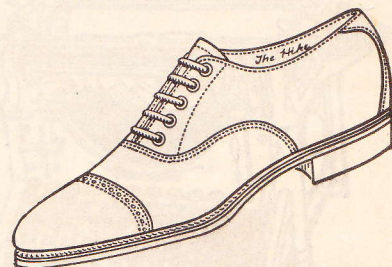
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Notes From Bulusan No. 38

April 7 a fraternal dinner was given by the members of Bulusan Lodge No. 38 and various Brethren of other Lodges in honor of Bro. Cornelio Bustillos, Second Lieutenant, P. C., who has been transferred from his station at Sorsogon to Balabac as detachment officer in charge of the garrison on that island. Under the direction of Bro. José E. de Vera, Senior Warden, the affair was most successful, speeches being made by Bros. C. M. Guysayko, provincial fiscal, Bernabe Flores, provincial governor, Cleto Arnedo, provincial treasurer, G. B. Steele of Mayon Lodge No. 61, Anacleto Apostol, W. M. of Bulusan No. 38, and the guest of honor.

It has been decided to hold a regular bi-monthly gathering or dinner, Bro. C. M. Guysayko to have charge of the first, which will take place Saturday, June 7, each Brother being privileged to bring a member of his family.

Notes from Laoag Lodge No. 71

A "despedida" was given by the Lodge on March 29 in honor of Bro. and Mrs. C. L. Pickett, who have left for the United States. A special program was prepared for the occasion, which included songs and declamations by the Gabaldon school girls under the direction of their Principal, Miss Raymunda Guerrero, sister of Bro. Miguel Guerrero, and addresses by Bros. Anastacio R. Teodoro and Zoilo Tolentino, the first of whom eulogized Bro. Pickett for his professional services in the province, and the second for his services to Masonry. Farewell gifts were presented by the members of the Lodge to the guests of honor.

How Many Others?

Isla de Luzon Lodge No. 57 informs us that not a single member of this Lodge belongs to any other secret organization, not even the Legionarios del Trabajo, and thus has the good fortune to be entirely free from any possible complications which might arise under the provisions of Grand Lodge Circular No. 46.

Luz Océanica No. 85 La Octava Logia en el Cuadro de Honor

El 26 de Abril, la Logia Luz Océanica No. 85, en una tenida extraordinaria para la instalación de nuevos dignatarios, ha completado el pago de su cuota para el Fondo del Asilo, Colegio y Dormitorio masónicos, y ocupa el octavo lugar en el cuadro de honor.

De la Logia Laoag No. 71

El 29 de Marzo, la Logia dió una despedida al Hmno. C. L. Pickett y su distinguida señora, los cuales han salido para América. El programa incluía cantos y declamaciones por las niñas de la escuela Gabaldón, bajo la dirección de su principal, Srta. Raymunda Guerrero, hermana del Hmno. Miguel Guerrero, y discursos por los Hmnos. Anastacio R. Teodoro y Zoilo Tolentino, alabando el primero al Hmno. Pickett por sus servicios profesionales prestados a la provincia y el segundo por sus servicios a la Masonería. Los miembros de la Logia obsequiaron a los huéspedes de honor con regalos de despedida.

De la Logia Pilar No. 15

El 12 de Abril se confirió el primer grado en inglés por la Logia Pilar No. 15, de Imus, Cavite, a Mariano S. Remulla y Alfredo Saqui, en presencia de muchos miembros de dicha Logia y de visitantes de otras vecinas.

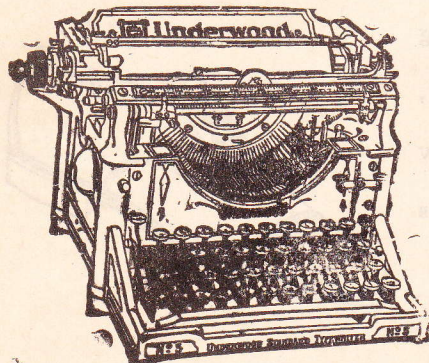
El Hmno. José C. Velo, V. P. y secretario actual de Bagumbayan No. 4, confirió el grado a uno de dichos candidatos y pronunció la instrucción, actuando de primer diácono el Hmno. Cornelio Cruz, también de la Logia Bagumbayan.

Los dignatarios y demás miembros de la Logia Pilar No. 15 expresan a los Hmnos. Velo y Cruz su profundo agradecimiento por su ayuda valiosa.

¿Hay Otras?

La Logia Isla de Luzon No. 57 nos avisa que tiene la dicha de que ninguno de sus miembros pertenece a ninguna asociación secreta, ni mucho menos a los Legionarios del Trabajo.

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Notes from Pinagsabitan No. 26

The new officers of Pinagsabitan Lodge No. 26, Santa Cruz, Laguna, consisting mostly of Brethren of the younger generation, recently conferred the first degree of the year.

A special English team was organized by Wor. Bro. Vicente Reventar, Master of the Lodge, for the purpose of conferring the first degree of Masonry on Apolinar Abuel.

Bro. Mateo Alfonso opened the Lodge in the first degree, and then turned the gavel over to Bro. Agripino Alviar, who conferred the degree. Bro. Fermin Buan gave the lecture and Wor. Bro. Reventar gave the charge. Bro. Julio Sulit acted as Senior Warden. As a whole the team acquitted itself creditably.

Wor. Bro. Reventar, in a short talk, expressed his entire satisfaction with the work of the English team and his appreciation of the splendid cooperation shown throughout.

De la Logia Pinagsabitan No. 26

Los nuevos dignatarios de la Logia Pinagsabitan No. 26, de Sta. Cruz, Laguna, quienes son en su mayoría Ma-sones jóvenes, acaban de conferir el primer grado del año.

El Hmno. Vicente Reventar, Venerable de la Logia, había formado un *team* especial con el fin de conferir el primer grado en inglés a Apolinar Abuel.

El Hmno. Mateo Alfonso abrió la Logia en el primer grado y entregó luego el malleto al Hmno. Agripino Alviar, el cual confirió el grado. El Hmno. Fermin Buan pronun-ció la instrucción del grado y el Ven. Hmno. Reventar la exhortación. El Hmno. Julio Sulit actuó de primer vigi-lante. Todo el *team* realizó una labor digna de aplauso.

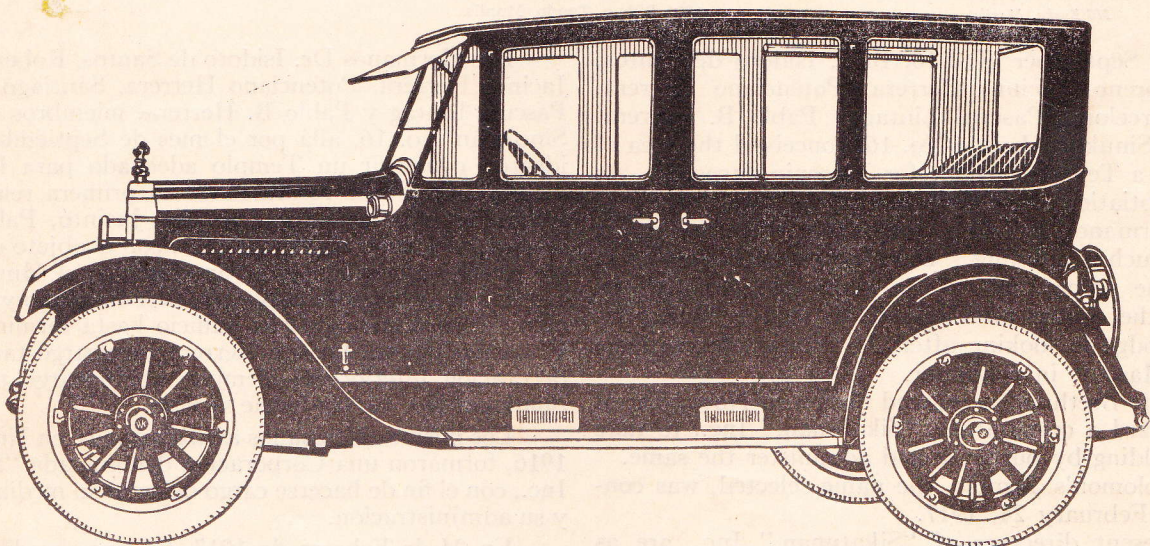
El Ven. Hmno. Reventar, en breves palabras, expresó su entera satisfacción con el trabajo del *team* y su agrade-cimiento por la excelente cooperación que se había obser-vado en todo.

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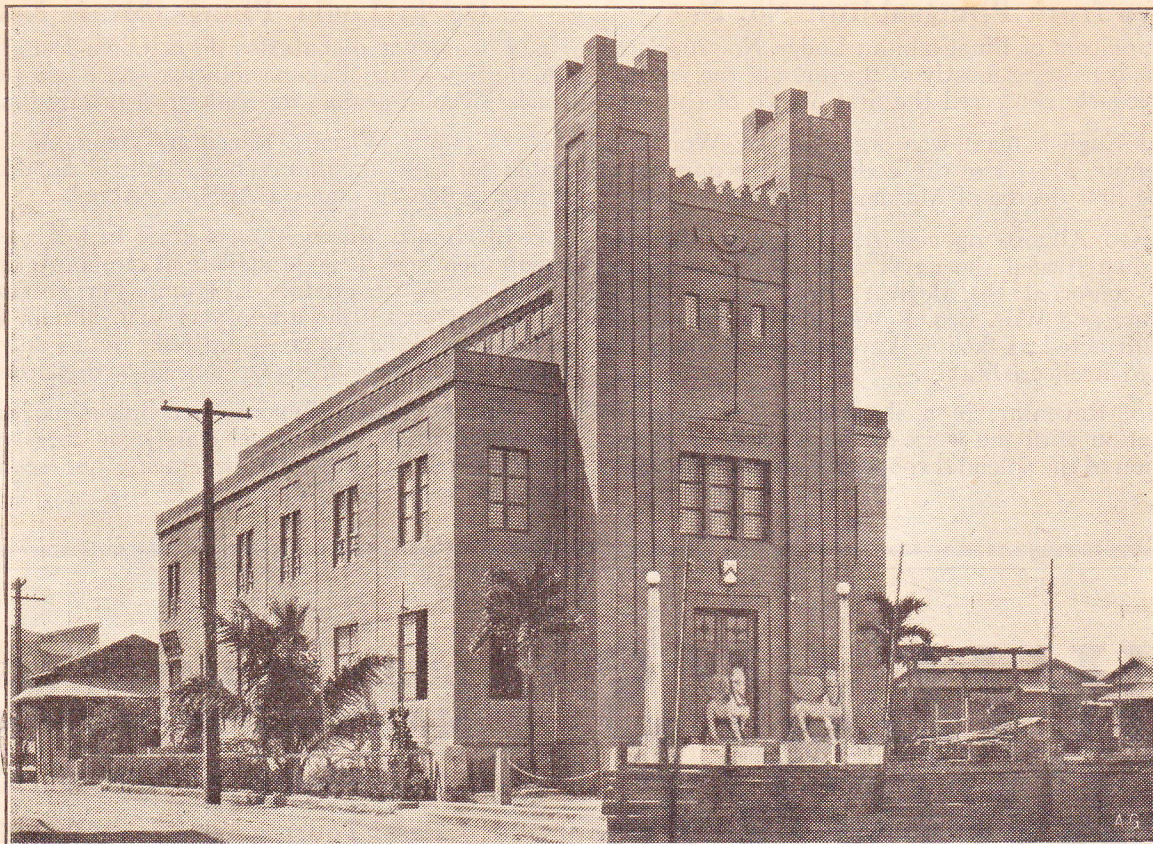


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110 Escolta, Manila

KING SOLOMON'S TEMPLE—*Templo del Rey Salomon*
1001 Bilbao, Tondo, Manila

Back in September of 1916, Bros. Isidoro de Santos, Roberto Moreno, Jacinto Herrera, Potenciano Herrera, Santiago Barcelona, Pascual Lintag y Pablo B. Herrera, members of Sinukuan Lodge No. 16, conceived the idea of constructing a Temple suitable for Masonic purposes. As a result, negotiations were opened with the firm of Jacinto, Palma y Hermanos, building contractors, with the object of erecting such a building. Bro. Jacinto Herrera was in charge of the preparation of the plans and directed the work until the edifice was finished, as well as acting for Sinukuan Lodge in looking after the interior decorations, which are Masonic in character.

The same Brethren mentioned above, in November of 1916, organized a corporation, "Sikatunan," Inc., to take over the building by purchase and administer the same.

King Solomon's Temple, the name selected, was consecrated on February 24, 1917.

The present directors of "Sikatunan," Inc., are as follows: Bro. Isidoro de Santos, president; Bro. Ildefonso Villa-Real, vice-president; Bro. Santiago Barcelona, treasurer; Bro. Juan Feliciano, manager; Bro. Pascual Lintag, auditor; and Bro. Potenciano Herrera, secretary.

The principal shareholders in the corporation, in addition to the directors mentioned above, are Bro. Manuel L. Quezon, Rafael Palma, Manuel Earnshaw, Tomas Earnshaw, Matias Gonzales, Roberto Moreno, José Lim Chumbuque, Severo Fuentebella, Dionisio Bautista, Mariano Yengco, and Victor Biunas.

The Lodges at present occupying the Temple are Walana No. 13, Sinukuan No. 16, Araw No. 18, Dapitan No. 21, and Batong-Buhay No. 27.

The first floor of the Temple is used in the day time as a school for young children, called the "Tondo Montessori Class," under the auspices of Sinukuan Lodge No. 16, and for social affairs, whether connected with the Lodges or not. The second floor is used only for Masonic purposes.

Los Hermanos Dr. Isidoro de Santos, Roberto Moreno, Jacinto Herrera, Potenciano Herrera, Santiago Barcelona, Pascual Lintag y Pablo B. Herrera, miembros de la Logia Sinukuan No. 16, allá por el mes de Septiembre de 1916, idearon construir un Templo adecuado para los trabajos masónicos. Como resultado de su primera reunión, entablaron negociaciones con los Sres. Jacinto, Palma y Hermanos, constructores de edificios, con el objeto de construir un edificio apropiado para un Templo; el Hmno. Jacinto Herrera se encargó de la preparación del plano y de la dirección de las obras de dicho edificio hasta terminar la obra. El mismo Hmno. Jacinto Herrera se encargó también de la decoración interior del Templo, por encargo de la Logia Sinukuan No. 16, conforme al Rito.

Los mismos Hermanos arriba citados, en Noviembre de 1916, formaron una Corporación denominada "SIKATUNA," Inc., con el fin de hacerse cargo del edificio mediante compra y su administración.

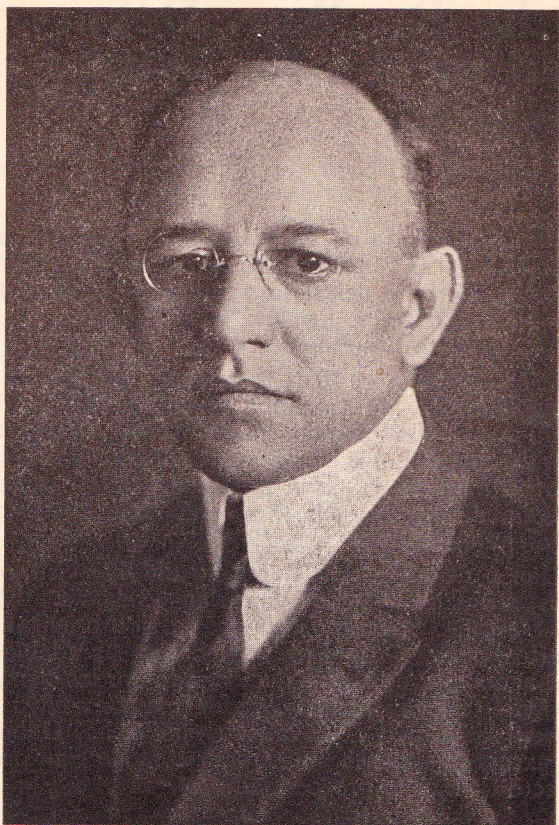
En 24 de Febrero de 1917, fué consagrado el Templo.

Los actuales Directores de la "SIKATUNA," Inc., son los siguientes: Hmno. Dr. Isidoro de Santos, Presidente; Hmno. Dr. Ildefonso Villa-Real, Vice-Presidente; Hmno. Dr. Santiago Barcelona, Tesorero; Hmno. Juan Feliciano, Administrador; Hmno. Pascual Lintag, Contador-Interventor; Hmno. Potenciano Herrera, Secretario.

Los principales accionistas de la Corporación, además de los actuales Directores arriba citados, son los Hermanos Manuel L. Quezon, Rafael Palma, Manuel Earnshaw, Tomás Earnshaw, Matías Gonzales, Roberto Moreno, José Lim Chumbuque, Severo Fuentebella, Dionisio Bautista, Mariano Yengco, Victor Biunas, y otros.

El primer piso del Templo se usa para escuela y para actos sociales profanos; el segundo, para trabajos masónicos solamente.

En este Templo actualmente trabajan las Logias Walana No. 13, Sinukuan No. 16, Araw No. 18, Dapitan No. 21, y Batong-Buhay No. 27.



M. W. BRO. MILTON EARLE SPRINGER

*Grand Master of the Grand Lodge of the Philippine Islands,
1919-1920*

M. W. Bro. Springer was raised in Manila Lodge No. 1, April 29, 1902, and has been Senior Deacon, Junior Warden and Wor. Master of this Lodge, the last in 1905-1906.

Bro. Springer is a member of Luzon Chapter No. 1, R. A. M., Manila, in which he has been Principal Sojourner and High Priest, the latter in 1911-1912.

He was anointed into the Holy Order of the High Priesthood Dec. 14, 1917.

A member of Oriental Council No. 1, R. & S. M., Manila, Bro. Springer has held office therein as Principal Conductor of the Work, Deputy Master and Illustrious Master, the last in 1916-1917.

Knighted in Far East Commandery No. 1, K. T., Manila, Bro. Springer was Prelate and Eminent Commander thereof, the latter in 1910-1911.

Bro. Springer was Venerable Master of Mt. Arayat Lodge of Perfection, A. and A. S. R., Manila, in 1913-1914; Wise Master of Manu Chapter No. 1, Rose Croix, Manila, in 1912-1913; Preceptor of Confucius Council No. 1, Knights Kadosh, Manila, in 1915-1916; and Master of Kadosh, Gautama Consistory No. 1, Manila, in 1916-1917.

Elected Knight Commander of the Court of Honor in October, 1913.

Coronated an Honorary Inspector General of the Supreme Council of the 33° May 26, 1917.

Knighted, Asoka Conclave No. 30, Red Cross of Constantine, Aug. 14, 1914; Viceroy, 1914-1915; M. P. Sovereign, 1915-1916.

Bro. Springer became a member of Nile Temple, A. A. O., N. M. S., of Seattle, Washington, April 8, 1916.

In the M. W. Grand Lodge of the Philippine Islands, Bro. Springer has held office as Junior Grand Warden, Deputy Grand Master, and Grand Master.

The magnificent Masonic Temple which adorns the Escolta, Manila, is a monument to the indomitable energy and Masonic loyalty of Bro. Springer, whose efforts made possible the completion of this building.

La Logia Charleston No. 44 Ocupa el Septimo Lugar.

El Fondo del Asilo, Colegio y Dormitorio masónicos acaba de ser aumentado por la respetable cantidad de ₱825.00, ingresados por la Logia Charleston No. 44, Guam, Islas Marianas. De esta suma, ₱690.00 representan la cuota de diez pesos por cada miembro, y el resto, derechos extraordinarios por los grados conferidos. En el mismo correo, la Logia Charleston remitió su cuota para el sostenimiento del CABLETOW correspondiente al año 1924-1925.

La más lejana de todas las Logias hermanas de esta jurisdicción—1,506 millas de la sede de la Gran Logia—esta Logia cumple con sus deberes de una manera que agrada a todos.

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Recent Visitations Made by the Rt. Wor. Deputy Grand Master, Accompanied by the Rt. Wor. Senior Grand Warden.

Visitaciones Verificadas por los Ilustres Gran Maestre Delegado y Primer Gran Vigilante.

Acting under instructions received from the M. W. Grand Master, Rt. Wor. Bro. C. W. Rosenstock, Deputy Grand Master, accompanied by Rt. Wor. Bro. F. A. Delgado, Senior Grand Warden, recently made the following official visitations:

Makiling Lodge No. 72, Calamba, Laguna, was visited on April 17, at 10 a. m. With Wor. Bro. Juan Muñoz, P.M., present Master, and Inspector for the 14th district, in the East, the Grand Lodge officers were received in proper form. The meeting was well attended, and there was much favorable comment on the work of the officers of this Lodge.

At 4 p. m. of the same day, Mártires del '96 No. 32, Nagcarlang, Laguna, was visited. Wor. Bro. Sinforoso Sollorano was in the East, and the interest in the Lodge shown by its Past Masters, as well as the evidence of study and interest in the ritualistic work on the part of the officers and members, was very gratifying to the Grand Lodge representatives. The attendance was exceptionally good, and the Lodge as a whole had a very prosperous appearance.

Malinaw Lodge No. 25, San Pablo, Laguna, was visited the same day, at 8:30 p. m. Wor. Bro. Ricardo P. Ticzon and the officers and members of this Lodge gave the Grand Lodge officers a welcome that will not soon be forgotten, and a splendid spirit was shown throughout. The Lodge owns its own Temple, a large two-story, strong-material building, finely located, and overlooking the beautiful lake for which San Pablo is famous—the finest Temple which the Deputy Grand Master had seen in the Philippines outside of Manila.

The visitation of Kalilayan Lodge No. 37, Lucena, Tayabas, which took place at 11 a. m., April 18, was the most important of all, inasmuch as seven different Lodges were officially represented at this meeting, due to the fact that it was physically impossible for the Grand Lodge officers to visit all the Lodges of Tayabas in the limited time at their disposal. Wor. Bro. Alfredo Villaseñor presided, and the dignity of the work performed by this Brother and the other officers of the Lodge was very impressive.

Wor. Bro. Julio Herrera, Inspector for District No. 3, and Wor. Bro. Eusebio Dimaano, Inspector for District No. 13, were present and took an active part in the deliberations.

The following Lodges in Tayabas Province were represented on the occasion of the above visitation:

Balintawak No. 28, Gumaca: Wor. Bro. Arsenio Natividad and five other Brethren.

Rizal No. 20, Lopez: Wor. Bro. Ildefonso Jugueta and two other Brethren.

Banahaw No. 24, Atimonan: Wor. Bro. Victor Amador.

Plaridel No. 74, Calauag: Wor. Bro. Nicolas E. de Guzman, who came from a distant province for the sole purpose of being present at the meeting.

Filipinas No. 54, Unisan: Bro. Francisco L. Beltran, Senior Warden, and two other Brethren.

Tayabas No. 43, Tayabas: Wor. Bro. Mónico N. Songco and six other Brethren.

En cumplimiento de las instrucciones que había recibido del M. I. Gran Maestre, el Ilustre Hmno. C. W. Rosenstock, Gran Maestre delegado, acompañado por el Ilustre Hmno. F. A. Delgado, Primer Gran Vigilante, acaba de hacer las siguientes visitaciones:

El 17 de Abril, a las 10 de la mañana, visitaron la Logia Makiling No. 72, de Calamba, Laguna. Dicha Logia, presidida por el Ven. Hmno. Juan Muñoz, V.P., actual venerable de dicha Logia e inspector del 14.º distrito, recibió a los dignatarios de la Gran Logia en debida forma. La tenida estaba muy asistida y se alabó mucho el trabajo de los dignatarios de la Logia.

A las 4 de la tarde del mismo día 17, visitaron a la Logia Mártires del '96, de Nagcarlang, Laguna. El Ven. Hmno. Sinforoso Sollorano ocupaba la silla oriental, y los dignatarios de la Gran Logia quedaban agradablemente impresionados por el interés demostrado por los Venerables pasados y el celo y entusiasmo de los miembros cuya mejor prueba era la calidad de la labor ritualística. Hubo asistencia excepcionalmente numerosa y la Logia presentó un aspecto de mucha prosperidad.

A las 8 y media de la noche del mismo día 17, los representantes de la Gran Logia visitaron a la Logia Malinaw No. 25, de San Pablo, Laguna, donde el Ven. Hmno. Ricardo P. Ticzon y los demás dignatarios y miembros del Taller dieron a los visitantes una acogida fraternal que no se olvidará pronto y exhibieron un espíritu excelente. La Logia tiene su propio templo, un edificio espacioso de dos pisos, construído de materiales fuertes y ventajosamente situado en una colina desde la cual se puede admirar el hermoso lago de San Pablo. En efecto, se el templo más magnífico que el Gran Maestre delegado hubiese visto en Filipinas, fuera de Manila.

La visitación más importante que se hizo era a la Logia Kalilayan No. 37, de Lucena, Tayabas, a las 11 de la mañana del 18 de Abril, porque en dicha tenida se hallaban presentes las representaciones oficiales de siete Logias diferentes, por ser materialmente imposible para los dignatarios de la Gran Logia visitar a todas las Logias de Tayabas dentro del tiempo limitado que tenían a su disposición. Presidió el Ven. Hmno. Alfredo Villaseñor, y el trabajo realizado por dicho Hermano y los demás dignatarios y oficiales de la Logia fué muy digno e impresionante.

Estaban presentes y tomaron parte activa en las deliberaciones el Ven. Hmno. Julio Herrera, inspector del 3.º distrito, y Ven. Hmno. Eusebio Dimaano, inspector del 13.º distrito.

Las Logias de la provincia de Tayabas representadas en la visitación a que nos referimos eran las siguientes:

Balintawak No. 28, Gumaca: Ven. Hmno. Arsenio Natividad y cinco otros Hermanos.

Rizal No. 20, Lopez: Ven. Hmno. Ildefonso Jugueta y dos otros Hermanos.

Banahaw No. 24, Atimonan: Ven. Hmno. Victor Amador.

Plaridel No. 74, Calauag: Ven. Hmno. Nicolás E. de Guzman, el cual había venido de una provincia distante con el único objeto de presenciar dicha tenida.

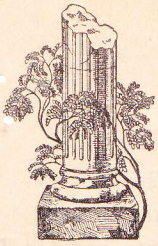
Filipinas No. 54, Unisan: Hmno. Francisco L. Beltran, Primer Vigilante, y dos otros Hermanos.

Tayabas No. 43, Tayabas: Ven. Hmno. Mónico N. Songco y seis otros Hermanos.

When I was a King and a Mason—

A master proved and skilled,
I cleared me ground for a palace
Such as a King should build.
I decreed and cut down to my levels,
Presently, under the silt,
I came on the wreck of a palace
Such as a King had built!

—Kipling.



Gather ye rosebuds while ye may,
 Old time is swiftly flying,
 For that same flower that blooms today
 Tomorrow may be dying.

- Bro. Elwood S. Brown.
 Member of Southern Cross No. 6.
 Died March 18, 1924, in New York City.
- Bro. Agapito Cruz.
 Member of Malinaw Lodge No. 25.
 Died April 4, 1924, in Cabuyao, Laguna.
 Buried April 9 in the Municipal Cemetery,
 San Pablo, Laguna.
- Bro. Andrés Torres.
 Member of Pilar Lodge No. 15.
 Died February 27, 1924.
 Buried in Cementerio del Norte, Manila,
 March 3, 1924.

When I am Gone

“When I am gone,
 And other men are trying where I tried
 To stem the billows of life’s rushing tide,
 If those who knew me best may pause to toss
 From memory but a rose upon the moss,
 And say, ‘He strove with earnestness of heart
 To do whatever was his given part,’
 Then will I not have lived entirely in vain,
 And, dying, will have left a sweet refrain—
 When I am gone.

“When I am gone,
 If some true man, or buoyant-hearted soul,
 May stop beside my grave to read the scroll,
 And reading, think of how I cheered the weak,
 And helped the sick and weary climb the bleak
 And jagged stones, to rest and hope anew,
 Or shielded aught from stormy winds that blew,
 Then will my living have been right indeed;
 Replete with greatness, in a world of need,—
 When I am gone.”

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 Se esfuerzan en borrar con gran porfía
 Del negro obscurantismo los senderos.
 La luz de la Razón tienen por guía;
 Pretenden la igualdad como un derecho,
 Defienden su ideal con noble pecho,
 De Oriente a Septentrión, de Norte a Mediodía.
 Sépase ya que la Masonería
 Tiene por ideal y noble anhelo
 El elevar al hombre desde el suelo
 Do se arrastra inconciente en la ignorancia
 Elevándolo a fuerza de constancia
 A la región del Saber, su fin postrero
 Es Aprendiz, más tarde Compañero;
 Al llegar a Maestro, ya se advierte,
 Es ya libre el Masón. Es ser consciente;
 Diciéndose de él que es “hombre bueno.”

—A. A. (Bol. de la Aso. Mas. Int.)

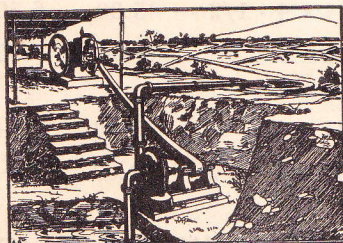
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Masonic Law—Ley Masonica

Reading for the Young Mason—Lecturas para un Joven Masón.

By WOR. BRO. TEODORO M. KALAW
Nilad No. 12

(Continued from No. 5, 1923)

IV. The General Regulations

Together with the Charges of a Freemason of which we have spoken in the last chapter, the General Regulations are the most abundant sources of information on the moral precepts, procedure, and law of Masonry in general, handed down to us by the Masons of old. The General Regulations were first compiled in 1720 by Grand Master George Payne of the Grand Lodge of England and were approved by that Grand Lodge on St. John Baptist's Day, 1721.

We shall give the following synopsis of the principal provisions of these Regulations, many of which have in the course of time become obsolete:

The Grand Master or his Deputy has authority and right, not only to be present in any true Lodge, but also to preside wherever he is, with the Master of the Lodge on his left side.

The Master of a particular Lodge has the right and authority of congregating the members of his Lodge at pleasure, and in case of sickness, death, or necessary absence of the Master, the Senior Warden shall act as Master pro tempore, if no Brother is present who has been Master of that Lodge before.

The Master of a particular Lodge, or one of the Wardens, or some other Brother shall keep a book containing their by-laws, the names of their members, with a list of all the Lodges in town, and the usual times and places of their meetings, and all their transactions that are proper to be written.

No Lodge shall make more than five new Brethren at any one time, nor any man under the age of twenty-five who must be also his own Master; unless by a dispensation from the Grand Master or his Deputy.

No man can be made or admitted a member of a particular Lodge, without previous notice one month before given to the said Lodge, in order to make due inquiry into the reputation and capacity of the candidate; unless by dispensation from the Grand Master or his Deputy.

No man can be admitted to be a member of a Lodge without the unanimous consent of all the members of that Lodge present when the petition of the candidate is presented. This provision is not subject to a dispensation of the Grand Master.

No set or number of Brethren shall separate themselves from a Lodge unless the same becomes too numerous; nor even then, without a dispensation from the Grand Master or his Deputy. If any number of Masons shall take upon themselves to form a Lodge without the Grand Master's warrant, the Lodge so formed shall not be recognized as legitimate, but the Brethren thereof shall be treated as rebels.

If any Brother misbehave, he shall be twice duly admonished by the Master or Wardens in open Lodge, and if he will not refrain his imprudence and obediently submit to the advice of the Brethren, he shall be dealt with according to the By-laws.

The majority of every particular Lodge shall have the privilege of giving instruction to their Master and Wardens for the communications of the Grand Lodge.

All particular Lodges are to observe the same usages as much as possible, for which purpose and for cultivating a good understanding among Freemasons, visits between Lodges are a necessity.

If the Grand Master should abuse his power, and render himself unworthy of the obedience and subjection of the Lodges, he shall be treated in a way and manner to

(Continuación del No. 5, 1923)

IV. Los Reglamentos Generales

Los Reglamentos Generales, juntamente con los Preceptos del Francmasón, de que se ha hablado en el capítulo anterior, son los documentos de información más nutrida sobre los preceptos morales, el procedimiento y el derecho masónico, en general, que nos trasmite la antigüedad. Los Reglamentos Generales fueron primeramente compilados por el Gran Maestre de la Gran Logia de Inglaterra, George Payne, en 1720, y aprobados por esta Gran Logia en el mismo día de San Juan Bautista, el año siguiente.

Intentaremos hacer un resumen de lo más saliente de los Reglamentos, mucho de lo cual, como se verá, no ha quedado en desuso hasta hoy. Hélo aquí:

El Gran Maestre y su Delegado tienen perfecto derecho para presenciar los trabajos de cualquier Logia legítima y presidir sus reuniones, y en tal caso, el Venerable Maestro de la Logia se colocará a su izquierda.

El Venerable Maestro de una Logia tiene derecho y autoridad para reunir a sus miembros a su discreción, y en caso de enfermedad, muerte o necesaria ausencia, el Primer Vigilante hará sus veces, si no está presente ningún hermano que haya sido antes Maestro de la Logia.

El Venerable Maestro o uno de los Vigilantes, o algún otro hermano conservará el reglamento de la Logia, los nombres de sus miembros, una lista de las Logias de la ciudad, el tiempo y lugar señalados para las tenidas, y otros detalles más que puedan ser necesarios.

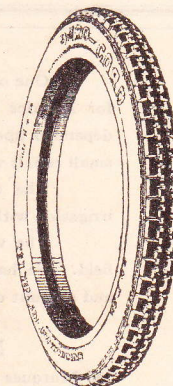
Ninguna Logia iniciará a la vez a más de cinco profanos ni a persona alguna que no sea dueña de sus actos, ni a los menores de veinticinco años, sin dispensa del Gran Maestre o de su Diputado.

Ningún profano será admitido como miembro de una Logia sin previo aviso de un mes, al objeto de que se pueda averiguar su capacidad y reputación, a menos que se obtenga dispensa del Gran Maestre.

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be agreed upon in a new regulation; because hitherto the ancient Fraternity have had no occasion for it, their former Grand Masters having all behaved themselves worthy of that honorable office.

The Grand Master, with his Deputy and Wardens, shall at least once go around and visit all the Lodges about town during his mastership.

Every Annual Grand Lodge has an inherent power and authority to make new regulations, or to alter those existing, for the real benefit of this ancient Fraternity, provided always that the Ancient Landmarks be carefully preserved.

Bound Copies of Vol. 1 of the "Cabletow"

An arrangement has been made with a Manila bindery for binding copies of Vol. I of the CABLETOW, at a cost of three pesos (₱3.00) per volume. "Fabrikoid" will be the material used, which is vermin proof and makes a very neat and durable binding.

Lodges or individual Masons who desire to take advantage of this low rate should forward to the CABLETOW office a complete set of the twelve issues of Vol. I, remitting at the same time three pesos (₱3.00) for binding, plus thirty-six centavos (₱0.36) for wrapping and return postage on the bound volume. If it is desired that the bound volume be returned by registered mail so as to avoid possible loss, sixteen centavos (₱0.16) should be added, making a total of fifty-two centavos (₱0.52) for the return postage.

As a reference book for Masonic information, the CABLETOW will prove invaluable. Loose copies may become damaged or lost, and the only way to preserve them is to have them bound.

The figures quoted above represent the actual cost, and the management of the CABLETOW will gladly see that copies sent to us are bound and returned to the Lodges and individual Masons who desire to preserve their copies in a neat, durable, and serviceable form.

Gael Lodge, Glasgow, Scotland, conducts its work in the Gaelic language and has done so for forty years. This is the only Lodge in the world known to use Gaelic for its ritual.

Para que un profano pueda ser admitido en una Logia es necesario el consentimiento unánime de todos los miembros presentes al proponerse su solicitud. Este precepto no está sujeto a dispensa del Gran Maestro.

Ningún cuerpo de hermanos podrá separarse de la Logia sino cuando ésta se haga demasiado numerosa, y en tal caso, lo harán con dispensa del Gran Maestro o de su Diputado. Si algún cuerpo de masones decidiese formar una Logia sin carta del Gran Maestro, la Logia así constituida no será reconocida como legítima, sino como rebelde.

Si algún hermano se condujese impropriamente, será dos veces amonestado por el Venerable Maestro o por los Vigilantes en Logia abierta, y si a pesar de eso no refrenase sus imprudencias ni se sometiese al consejo de sus hermanos, será procesado conforme a los reglamentos.

La mayoría de la Logia tiene el derecho de dar instrucciones a su Venerable Maestro y a sus Vigilantes para las sesiones de la Gran Logia.

Todas las Logias observarán, en cuanto sea posible, prácticas uniformes. Para ello es necesario cultivar la buena inteligencia entre los Masones y la visita mutua entre las Logias.

Si el Gran Maestro abusare de su autoridad y se hiciese indigno de la obediencia y sumisión de las Logias, será tratado en la forma y manera que se prescriba por una nueva ley, pues hasta ahora la Fraternidad no ha tenido motivos de queja de sus Grandes Maestros, habiéndose todos conducido de un modo enteramente digno de puesto tan honroso.

El Gran Maestro con su Diputado y sus Vigilantes visitará una vez, por lo menos, todas las Logias de su jurisdicción durante el ejercicio de su cargo.

Todas las Grandes Logias en sus reuniones anuales tienen derecho, autoridad y poder de hacer nuevos reglamentos y aun alterar los vigentes para el verdadero provecho de la antigua Fraternidad de francmasones, siempre que se respeten religiosamente los Antiguos Linderos.

En lo que se refiere a la antigüedad, interés e importancia de sus archivos masónicos, Escocia encabeza todos los demás países. Los libros de actas de sus Logias abarcan unos tres siglos.



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Noted Mason Visits Manila

A distinguished and well known Scottish Mason, the Right Hon. the Earl of Cassillis, has just visited the Philippine Islands, en route from Australia to the United States. The Earl of Cassillis is the ranking Royal Arch Mason of Scotland, being Grand First Principal of the Supreme Grand Chapter, R.A.M., of Scotland, and came to this country on an official visitation to Keystone Chapter No. 354, R.A.M., which holds allegiance to his Grand Jurisdiction. The Earl of Cassillis was in the city but a short time, arriving the afternoon of April 27 on the S. S. *Eastern* and departing the next day. He did not, therefore, have the opportunity we could have wished of becoming acquainted with the local members of our Craft and with our splendid organization, but was constrained to devote his attention to the Masonic bodies under his own Jurisdiction. On behalf of the M. W. Grand Lodge of the Philippine Islands, we desire to express a most cordial welcome, as well as the hope that his visit may result in ever stronger ties of cordiality and fraternal esteem between our respective Jurisdictions.

Bro. Simms and The Python

Sgt. William Leonard Smms, of the U. S. Engineer Detachment at Ft. Santiago, a member of Cosmos Lodge No. 8, relates in his official report to General Wade the following incident which occurred to him while on duty with the Pampanga-Bataan survey party: After a lonely tramp through the primeval forest, Bro. Simms reached a tempting-looking river and thought he would have a bath. Everything was lovely; but upon emerging from the water, who describes the sergeant's dismay when he saw, coiled up on his clothes and gun, a huge python taking its afternoon nap! After mature reflection, Bro. Smmons concluded he would wait till his snakeship got through with his siesta, and we are sure he must have felt greatly relieved when, after a wait of three hours, he saw the python uncoil and leisurely take its departure. Bro. Simms lost no time in investing himself with that of which he had divested himself and departing likewise, but in a different direction from the python.

Mailing the "Cabletow" Direct

Beginning with the next number, June, 1924, the CABLETOW will be mailed direct from the CABLETOW office to all members of Lodges the Secretaries of which have forwarded the corresponding list of names and addresses. Where no such list is received the copies will be sent to the Secretary in a package, as before.

After the above-mentioned list has been forwarded to the CABLETOW office, the Secretaries should promptly report all changes in and additions to this list.

All members are requested, in reporting changes in address to their Secretaries, to also advise the CABLETOW office direct, in order to avoid delay in the receipt of their copies.

The attention of all Masters and Secretaries of Lodges is called to the fact that the new annual CABLETOW quota of ₱0.60 per member, including Entered Apprentices, Fellowcrafts and Master Masons, is payable on or before June 1, 1924.

Literary Competition

The Grand Secretary's office is in receipt of a communication from the Lodge Le Portique No. 427, of Paris, France, announcing its second literary and Masonic competition, with a prize of 500 francs for the best paper, in the French language, on the symbolism of French Freemasonry.

The prize for the previous contest was adjudicated to Henri Maljean dit Gray, of a Lodge of Geneva, Switzerland.

La Misión de la Masonería

Es parte de la misión más importante de la Francmasonería desarrollar los atributos más nobles y mejores de nuestra naturaleza y enseñar a nuestros corazones las sublimes emociones de la caridad, acercándonos de este modo a la realización del verdadero amor del prójimo.

Nuestros signos y toques son de valor inestimable; hablan un lenguaje universal y sirven de pasaporte para conseguir la atención y el auxilio de los iniciados en todas partes del mundo. No los puede perder el Masón mientras retenga el uso de la memoria. Que se destierre a su posesor, que sufra naufragio o cautiverio, que se le despoje de todo lo que posee en el mundo: no se le pueden quitar estos credenciales y los tiene siempre a su disposición cuando lo exijan las circunstancias.

Los grandes efectos que han producido constan por los hechos históricos más incontestables. Han detenido la mano que ya estaba levantada para dar muerte, han aplacado la aspereza del tirano, han mitigado los horrores del cautiverio, han vencido los rencores de la malevolencia y han derribado las vallas de la animosidad política y sectaria.

Han hecho que en los campos de batalla, en la soledad de los bosques vírgenes y en las ciudades tumultuosas, individuos que por su condición o religión eran enemigos se precipitaran a ayudarse y sintieran la mayor alegría y satisfacción por haber podido socorrer a un Hermano Masón.

—Benjamin Franklin.

Encuadernación del Tómo I del "Cabletow"

Se ha hecho un convenio con uno de los encuadernadores de Manila para la encuadernación del Tómo I del CABLETOW al costo de tres pesos (₱3.00) el tómo, en *fabrikoid*, un material a prueba de los bichos destructores, a la par que hermoso y duradero.

Las Logias y Masones que deseen aprovechar esta oportunidad deben enviar a la oficina del CABLETOW una colección completa de los doce números del Tómo I, enviando al mismo tiempo tres pesos (₱3.00) para la encuadernación, más treinta y seis centavos (₱0.36) para la envoltura y el franqueo de vuelta del tómo encuadernado. Si se desea que el tómo se envíe certificado, como protección contra la pérdida posible, se deben enviar diez y seis centavos (₱0.16) más, o sea, la cantidad total de cincuenta y dos centavos (₱0.52), por el franqueo de vuelta.

El CABLETOW tendrá un valor inestimable como fuente de informes masónicos, y puesto que los números sueltos pueden perderse o sufrir daño, conviene mandarlos encuadernar para su mejor conservación.

Los precios que cotizamos son los de costo, y la administración del CABLETOW se encargará gustosa de ver que los números que se nos envíen serán encuadernados y devueltos a las Logias y Masones deseosos de conservar sus ejemplares del CABLETOW en forma bonita, durable y útil.

Si se cambiase vuestra dirección postal, avisad a vuestro secretario y al CABLETOW sin demora.

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Notes from Plaridel No. 74

April 5 Plaridel Lodge No. 74, Calauag, Tayabas, was honored by many prominent visitors on the occasion of conferring the first degree of Masonry on Rogerio Tolentino. Among the visiting Brethren were: Wor. Bro. Mariano Salandanan, P. M. and present Secretary of Rizal No. 20 and former inspector of Plaridel Lodge, Bro. Andres Torres, Junior Warden, Rizal No. 20, and Bro. Mariano L. Barrameda, also of Rizal No. 20; Bro. Mariano Vega of Batangas No. 35; Bro. Pedro Almonte of Bulusan No. 38; and Bro. Demetrio Pita of Los Martires del '96 No. 32.

The degree was conferred in Spanish by Wor. Bro. Maximino Zepeda, P. M. of Plaridel Lodge; Wor. Bro. Salandanan presented the working tools; Bro. Vega gave the charge; and Bro. V. Nuesa acted as Senior Warden, Bro. Torres as Junior Warden, Bros. J. Foloso and V. Jorbina as Senior and Junior Deacons, respectively, Bro. S. Villanueva as Marshal, and Bros. Mamerto Epino and J. Cantellana as Senior and Junior Stewards.

The attendance was unusually large.

Wor. Bro. Nicolas E. de Guzman, Master of Plaridel No. 74, introduced the visitors, Wor. Bro. Salandanan spoke for the members of Rizal No. 20, and Wor. Bro. Maximino Zepeda responded for Plaridel No. 74.

After the work was finished, the visitors and members enjoyed a banquet and dance at the home of Bro. Donato Cabangon.

The Transvaal Masonic Educational Institution reports that during the past year the donations received from 72 Lodges and Chapters in the four jurisdictions in the Transvaal aggregated £2,671 (₱26,000). At present they are caring for 103 children and have an accumulated capital of £24,309 (₱240,000).

De la Logia Luz Oceánica No. 85

De acuerdo con el anuncio oficial, se ha llevado a cabo la instalación de los nuevos oficiales electos y nombrados de la Logia LUZ OCEANICA No. 85, en la noche del 26 de Abril, en el Templo Masónico, Escolta. Esta nueva elección tuvo lugar con motivo de la dimisión presentada por el Ven. Hmno. Estanislao M. José, quien venía desempeñando este cargo desde la fundación de dicha Logia.

El acto de la instalación fué honrado con la presencia de nuestro activísimo Gran Maestre Muy Il. Hmno. Wenceslao Trinidad acompañado, especialmente, por el gran admirador del Plaridel Temple, Il. Hmno. Joseph H. Schmidt, Segundo Gran Vigilante, y de varios Venerables y ex Venerables Maestros de diferentes Logias hermanas.

Los oficiales nuevamente elegidos y nombrados son: Hmno. Antonio Gonzales, Venerable Maestro; Hmno. Andres Filoteo, Primer Vigilante; Hmno. Damaso Reyes, Segundo Vigilante; Hmno. Ramón Peralta, Primer Diácono; Hmno. Uy Teng Piao, Segundo Diácono; Hmno. Charles C. Shaw, Primer Experto.

Inmediatamente después de la instalación, se hizo entrega por el Ven. Hmno. José Arpal, de un mandil de Ex-Venerable al Hmno. Estanislao M. José, por sus méritos y servicios prestados por y para la prosperidad y engrandecimiento de la Logia LUZ OCEANICA No. 85.

Pronunciaron discursos los Hermanos Joseph H. Schmidt, José Arpal, Estanislao M. José y el Muy Il. Gran Maestre Hmno. Wenceslao Trinidad, y como cortesía de Ritual, tambien habló el nuevo Venerable Maestro Hmno. Antonio Gonzalez.

Como un sello conmemorativo del acto, el Venerable Maestro saliente hizo entrega al Muy Il. Gran Maestre de un cheque que representa el total de la cuota masónica que correspondió a la Logia Luz Oceánica para el Fondo del Asilo, Colegio y Dormitorio masónicos.

Al final de los actos masónicos, los Hermanos fueron obsequiados por un esplendido tente-en-pie.

De la Logia Plaridel No. 74

El 5 de Abril, la Logia Plaridel No. 74, de Calauag, Tayabas, fué honrada por la presencia de muchos visitantes prominentes, entre los cuales señalamos al Ven. Hmno. Mariano Salandanan, venerable pasado y secretario actual de la Logia Rizal No. 20 y antiguo inspector de la Logia Plaridel, Hmno. Andrés Torres, segundo vigilante, Rizal No. 20, y Hmno. Mariano L. Barrameda, también de la Rizal No. 20; Hmno. Mariano Vega, de Batangas No. 35; Hmno. Pedro Almonte, de Bulusan No. 38, y Hmno. Demetrio Pita, de los Mártires del '96 No. 32.

En dicha ocasión se confirió el primer grado de la Masonería, en castellano, a Rogerio Tolentino, por el Ven. Hmno. Maximino Zepeda, V. P. de la Logia Plaridel; el Ven. Hmno. Salandanan presentó las herramientas; el Hmno. Vega pronunció la exhortación; y el Hmno. V. Nuesa desempeñó los deberes de primer vigilante, el Hmno. Torres los de segundo vigilante, los Hmnos. J. Foloso, y V. Jorbina los de diáconos, el Hmno. S. Villanueva los de maestro de ceremonias, y los Hmnos. Mamerto Epino y J. Cantellana los de mayordomos.

La asistencia era muy nutrida.

El Ven. Hmno. Nicolas E. de Guzman, venerable de la Logia Plaridel No. 74, presentó a los visitantes; el Ven. Hmno. Salandanan habló en representación de los miembros de la Logia Rizal No. 20, y el Ven. Hmno. Maximino Zepeda contestó en nombre de la Logia Plaridel No. 74.

Después de terminados los trabajos, los visitantes y miembros participaron en un banquete y baile en la casa del Hmno. Donato Cabangon.

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Character and Cooperation

By M. W. BRO. GEORGE R. HARVEY, P.G.M.

It is not fitting that I should here extol Freemasonry. We all know that, as an institution among men, it is a good thing. It is enjoying remarkable prosperity throughout the world and its usefulness is increasing. Never before, in the same length of time, have so many men sought admission to our ranks as during the last five years. It may be that we have thought too much about growth and have not given enough attention to the character of applicants and their fitness for assimilation with the purposes of our Institution.

There are forces which are opposed to Freemasonry and would close the door to this school of instruction in solving life's problems. Some Masons are greatly concerned about this opposition, and especially about the so-called enemies on the outside. These, however, are not so dangerous as the men without moral worth on the inside.

Good character is an essential to a good Mason. We may be inclined to attach too little importance to the moral and spiritual values of Masonry. The influence of the Fraternity depends, in a large measure, upon the proper cultivation of these elements. If Freemasonry keeps its house in order; if Masons love one another, and are free from slander and evil speaking, and manifest the purpose of bearing one another's burdens; if the outside world can see and observe from our daily walk and conversation that we are better men because we are Masons, then the enemy on the outside need not give us so much concern as the man without moral worth on the inside. If the Masonic structure ever falls, it will result from the foundations being eaten away from within by men who are unworthy of membership in the Fraternity. How important, then, that we guard well our portals, and that we look well to the South.

What do we put into Masonry and what do we get out of it? What we put into it depends upon our character and capability. What we get out of it depends upon our capacity and our response to its appeal.

The man who has come into Freemasonry merely for what he can get out of it may be disappointed. Masonry is work and service, and we get our reward very largely in what we are able to do for others. Selfishness is not Masonic. I feel a certain kind of pity for the man who has knocked at our portals expecting much, and after taking the degrees, or some of them, has dropped out because he did not find what he wanted. It is a reflection upon his intelligence or upon his motives. Some such cases are good riddances. Indeed, it is hard to understand how any normal man can receive the first degree of Masonry and pass out of the lodge room quite the same man as when he entered it.

Freemasonry is composed of men of nearly all the honorable walks of life. Why does it appeal to all these men? The name is of humble origin. Masonry has always meant work. In the days of Operative Masonry it required a lot of hard labor to become a craftsman. A man had to bind himself to serve under rigid rules for seven years as an Apprentice before he could become a Fellow of the Craft. The Apprentice was little more than a servant. He did the most menial work. He had to make vows of honesty, truthfulness, fidelity, temperance and charity. If he proved trustworthy and showed the necessary skill and personal worth, his wages were increased. If he could pass the required examination, after seven years of apprenticeship, he became a Fellow of the Craft. Thereupon he ceased to be a pupil and servant and became a free man, capable of earning his living and choosing his own employer. In other words, he became a *free-mason*, and could take his own kit of tools and travel as a Master of his art and receive

the wages of a Master. But he could not do this until he had reaffirmed his vows made as an Apprentice and assumed added obligations to uphold the honor of the Order. When a Fellow of the Craft was elevated to the dignity of Master of the Lodge or of the Work, he had to take a solemn oath to keep the secrets of the craft unprofaned, and the Golden Rule was the law of the Master's office.

It was after this fashion that our ancient Brethren showed their mettle and faced the fact of human inequality in ability and initiative. Those who were of greater skill held a higher position and were called Masters, while the masses of the craft were called Fellows.

What does it all mean to us in the practical workings of Masonry to-day? A man in these latter days does not have to serve an apprenticeship in learning the art, although he is called an Entered Apprentice for a few hours or a few days. He thinks that he becomes a Mason by paying a fee and passing through the ceremonies of the first degree. In a short time he passes through the second and third degrees, signs the by-laws, and is greeted as a Master Mason. Then in a few days more he may be called a Master of the Royal Secret. Does he know anything about Masonry? Some, of course, absorb more than others. But, in general, such men are members and not Masons in any true sense.

I am reminded of the story of a stranger who appeared at the outer door and sought admission into a Lodge in Arkansas. A committee was appointed to examine him. He was unable to make himself known as a Mason. He exhibited all his Masonic jewelry, and said that his degrees and jewelry cost him ₱715.00. He boasted of the fact that he had gone to the top in the Fraternity, and knew the Shrine to be the play-ground of Masonry, but he did not know enough of Masonic teachings and symbolism to convince the committee that he had ever been in a Lodge. The so-called secrets of Masonry had made no impression upon him. He was probably a good fellow, a hail companion, with plenty of money, and was doubtless enjoying the distinction of being a Mason. But was he a real Mason?

Brethren, it seems to me that, in most jurisdictions, it is becoming more and more a question of a few dollars, a few days of time, and indifferent work for a man to be known as a Mason, even a "High Mason." Some applicants have a longing desire to pull the camel's tail, to hold on to the rope, or to drink zenzem upon the hot sands of the desert, and they would not bother about the Masonic degrees at all, were it not for the fact that they must pass through them in order to become a Shriner and wear the scimitar and crescent.

The Fraternity is becoming more and more convinced that Masonic education is as essential to the welfare of the Craft as popular education is to the welfare of the Nation. The making of a real Mason is a slow process. He must study and be able to discern the truth concealed in the

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symbols and allegories; otherwise, he may understand little or nothing of what he sees and hears. Masonry is building, and Speculative Masonry is building the temple of human character. Every Mason is working, more or less, all the time and everywhere, whether he is aware of it or not, upon his character. Character, as the word is here used, means something wrought out of the raw and rough materials of life. All we do, all we think, all we say goes into the making of our character. Every passion, every aspiration, every motive to action has to do with it. If we are selfish, it is ugly. If we are hateful, it is hideous. Every thought, every act, every deed has a part in our character. We cannot forget for a moment that we are Masons, and are judged as such, without the risk of bringing reproach upon the Fraternity. These facts are calculated to make a man ponder and consider what he is making out of his life, and what it will look like in the end.

In the heart of every Mason who has caught the spirit of Masonry is that which prompts him to do something for the common weal. He becomes less selfish and has a greater desire to promote the welfare of his Brethren. In Masonry we receive some reward for every service done. That reward may be only the satisfaction of having rendered service to our fellow men and Brother. Each of us may not be able to do much, but we may do a little in addition to the duties to ourselves and to our families. We cannot all do the same work. We may not all give an equal measure of our time. Some of us are able to do one thing and some another, and each can contribute what he will in the way of service. We are not paid workers; we are volunteers, and this fact should give us joy in the work. What men do under compulsion brings them little joy. The greatest satisfaction in life is derived from service rendered in relieving a distressed worthy Brother, and the three principal tenets of Freemasonry are Brotherly Love, Relief, and Truth.

Now, what is necessary in order to secure the greatest joy to ourselves and the greatest good to the greatest number? It is co-operation. Nearly all of us work for our daily bread, and we may have but little time to give to the work of the Fraternity. But we are here as volunteers in a field which is "white unto the harvest," working for the betterment of mankind in general and of Masons and their families in particular—not for personal profit nor for what we can get out of it, but for what we may be able to put into the work of our Fraternity for the betterment and relief of others.

We are willing to devote our energies to this work because we want to do something befitting the character and magnitude of our beloved Institution. It is because Freemasonry stands for unselfish service, has so stood for ages, and will continue so to stand for ages to come, that we are interested in its plans and purposes and pledge our cooperation in carrying out those plans and purposes.

Brethren:

"Be strong!

"We are not here to play, to dream, to drift;
We have hard work to do and loads to lift.
Shun not the struggle, face it; 'tis God's gift.

"Be strong!

"Say not the days are evil—who's to blame?
And fold the hands and acquiesce. O shame!
Stand up, speak out and bravely, in God's name.

"Be strong!

"It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not; fight on! To-morrow comes the song."

Lo Que Enseña la Masonería

La Masonería enseña al hombre a practicar la caridad y benevolencia, a proteger la castidad, a respetar los vínculos del parentesco y la amistad, a adoptar los principios y reverenciar los preceptos de la religión, a ayudar a los débiles, guiar a los ciegos, levantar a los atropellados, socorrer a los huérfanos, guardar el altar, apoyar al gobierno, inculcar la moralidad, fomentar el estudio, amar a la humanidad, temer a Dios, implorar Su merced y esperar la felicidad.—*Missouri Freemason.*

El Envío Directo del "Cabletow"

Empezando con el número venidero, correspondiente al mes de Junio de 1924, el CABLETOW se enviará directamente desde la oficina del CABLETOW a los miembros de las Logias cuyas Secretarios hayan facilitado la lista correspondiente de los nombres y direcciones. En el caso de no recibir dicha lista de una Logia, los ejemplares para los miembros de esta Logia se enviarán en un paquete al Secretario, como antes.

Después de facilitar la referida lista, cada Secretario debe de notificar a la oficina del CABLETOW con prontitud de todo cambio y adición.

Cada miembro, al dar parte a su Secretario de un cambio de dirección postal, debe de avisar también a la oficina del CABLETOW, a fin de que no haya demora innecesaria en el recibo de los ejemplares del CABLETOW.

Se llama la atención de todos los Venerables Maestros y Secretarios de las Logias hacía el hecho de que la nueva cotización anual para el CABLETOW, al tipo de ₱0.60 por miembro, incluyéndose tanto los Aprendices y Compañeros como los Maestros Masones, debe de pagarse el 1 de Junio de 1924 o antes.

Who are the leaders?

What men go to the front in civic work, local politics and lodge activities in your Community? Isn't it the ones who combine with a knowledge of the facts an ability to speak well and to the point? The one who leads others is always one who has a good vocabulary and eloquence in delivery.

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Masonry's Mission

It is part of the greatest mission of Freemasonry to develop the nobler and better attributes of our nature; to school our hearts up to the sublime emotions of charity and thus approach nearer the realization of truly loving one another.

These signs and tokens are of no small value; they speak a universal language, and act as a passport to the attention and support of the initiated in all parts of the world. They can not be lost so long as memory retains its power. Let the possessor of them be expatriated, shipwrecked, or imprisoned; let him be stripped of everything he has in the world, still these credentials remain and are available for use as circumstances require.

The great effects which they have produced are established by the most incontestable facts of history. They have stayed the uplifted hand of the destroyer, they have softened the asperities of the tyrant, they have mitigated the horrors of captivity, they have subdued the rancor of malevolence and broken down the barriers of political animosity and sectarian alienation.

On the field of battle, in the solitude of the uncultivated forests, or in the busy haunts of the crowded city, they have made men of the most hostile feelings and most distant religions and the most diversified conditions, rush to the aid of each other and feel a social joy and satisfaction that they have been able to afford relief to a brother Mason.

—Benjamin Franklin.

The Black Ball

A black ball is not a dagger for a coward's use, with which to even up an old score. It is not a brush with which to besmirch the character of one who may hold different views from yours. A black ball is a fraternity shield to protect, not individuals, but the Order, from those who would injure it. It should never be cast with a prejudiced mind, or a selfish thought. Remember it is a serious thing to constitute one's self jury and executioner in one single act without the Order's interests demand it.—*Masonic Quarterly*.

Part of A Letter From Bro. L. R. Sawyer, Manila No. 1

"I have been receiving regularly the numbers of the CABLETOW, and wish to express through you to the Board of Editors the great pleasure which this publication affords to a member of the Lodge located so far from its place of issue. The CABLETOW will surely perform a useful and brotherly function in keeping alive ties and associations between absent members and the home Lodge."

Persecuciones de Masones en Java

En los años de 1761 a 1780, tres gobernadores generales intolerantes, los cuales no eran católicos, sino pertenecían a la Iglesia reformada, obligaron a los Masones de la vecina isla de Java a observar el mayor sigilo acerca de sus reuniones en Java. Pero la persecución más encarnizada ocurrió durante la administración del gobernador general Daendels, de 1808 a 1811. Bajo el pretexto de que las Logias estaban conspirando contra su gobierno, dicho oficial tiránico, pero en otros respectos eficiente, mandó detener y trató con rigor excesivo a los Masones, hasta que todas las Logias de Java habían abatido columnas. Sin embargo, bajo la administración del gobierno de ocupación inglés, de 1811 a 1818, la Masonería resucitó en Java y Sir Stamford Raffles, célebre como fundador de Singapore y teniente gobernador británico de Java, fué iniciado en una de las Logias de dicha isla.

La Acacia

La Acacia es el símbolo de la Orden Masónica que florece sobre toda la tierra. En manos del neófito reemplaza al mirto que llevaban los iniciados de Menfis y Heliópolis, y el ramo de oro que Virgilio, en el Capítulo sexto de la Eneida, coloca en manos de Eneas. Es además estimada por los Masones a causa de los emblemas que ofrecen su madera, su corteza y sus hojas. Su madera incorruptible simboliza la pureza de la Institución, que nada puede alterar; su corteza rechaza todo insecto malhechor, como el Masón rechaza todos los vicios, y sus hojas inclinadas durante la noche se levantan a la aparición del Sol, a medida que este astro se eleva, como la inteligencia del neófito se desarrolla y engrandece a medida que asciende en grado.—*Gonzalo Chacon Worbis*.

La Bola Negra

La bola negra no es un puñal con qué el cobarde pueda llevar a cabo un acto de venganza. No es una brocha con qué podéis manchar la buena fama de otro hombre que sostenga opiniones diferentes de las vuestras. La bola negra es un escudo dispuesto para proteger no a los individuos, sino a la Orden contra los que pudiesen perjudicarla. No se debe hacer uso de ella con pasión o con miras egoistas. Tened presente que es una cosa muy grave el constituirse en jurado y verdugo mediante un solo acto cuando los intereses de la Orden no lo exijan.—*Masonic Quarterly*.

La Gran Logia de Inglaterra se reunió por primera vez en su historia en un sitio que no fuese Londres el 5 de Septiembre de 1923, cuando celebró su reunión trimestral en Liverpool.

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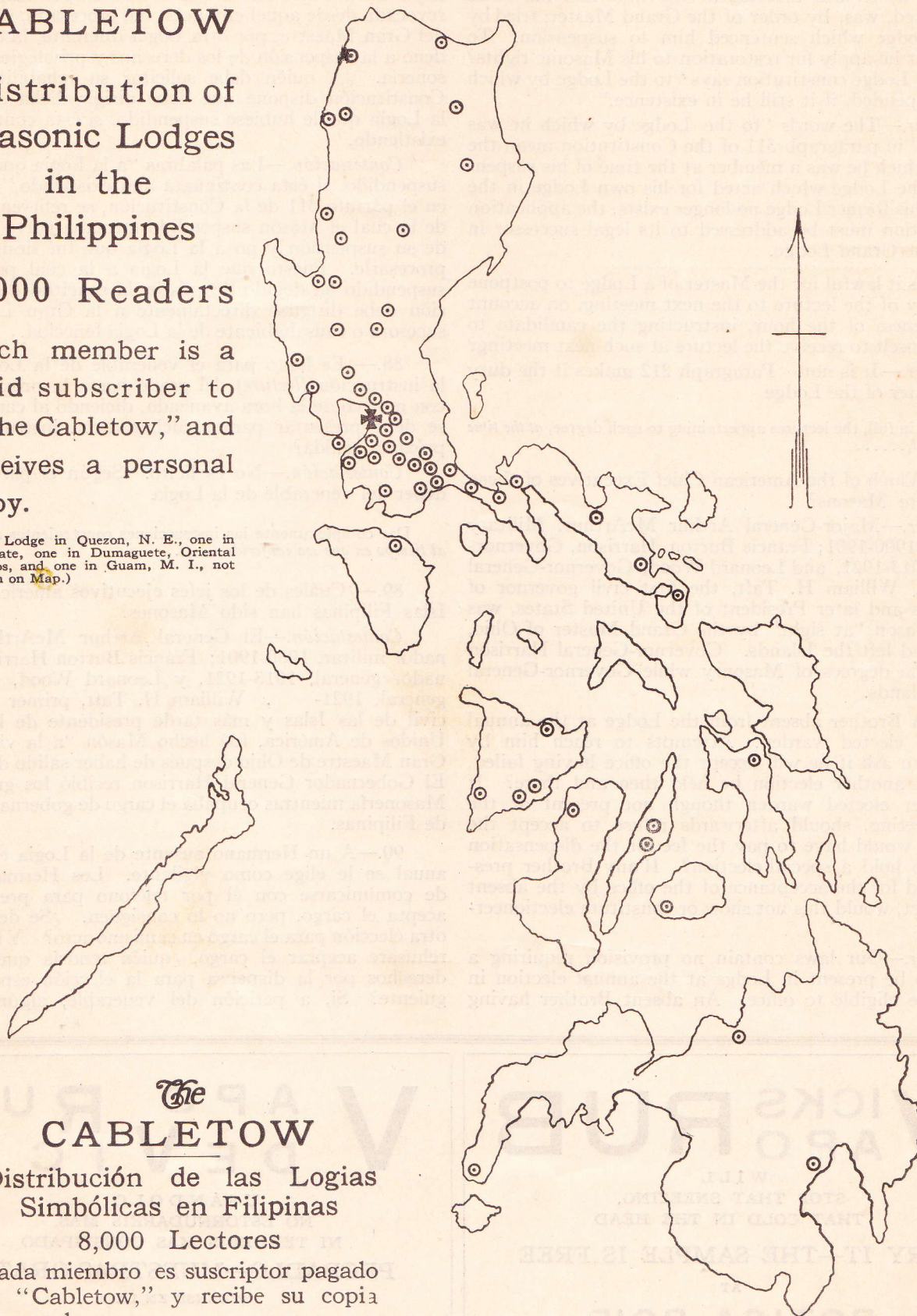
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Questions and Answers

Consultas

87.—A certain Mason, while member of a Lodge the charter of which was arrested at the time and has since been revoked, was, by order of the Grand Master, tried by another Lodge which sentenced him to suspension. To whom must he apply for restoration to his Masonic rights? Our Grand Lodge constitution says "to the Lodge by which he was suspended, if it still be in existence."

Answer.—The words "to the Lodge by which he was suspended" in paragraph 311 of the Constitution mean the Lodge of which he was a member at the time of his suspension, not the Lodge which acted for his own Lodge in the trial. As his former Lodge no longer exists, the application for restoration must be addressed to its legal successor in interest, the Grand Lodge.

88.—Is it lawful for the Master of a Lodge to postpone the delivery of the lecture to the next meeting, on account of the lateness of the hour, instructing the candidate to present himself to receive the lecture at such next meeting?

Answer.—It is not. Paragraph 212 makes it the duty of the Master of the Lodge

To give, in full, the lectures appertaining to each degree, *at the time it is conferred,*

89.—Which of the American Chief Executives of these Islands were Masons?

Answer.—Major-General Arthur McArthur, Military Governor, 1900-1901; Francis Burton Harrison, Governor-General, 1913-1921, and Leonard Wood, Governor-General 1921-..... William H. Taft, the first civil governor of the Islands and later President of the United States, was made a Mason "at sight" by the Grand Master of Ohio, after he had left the Islands. Governor-General Harrison received the degrees of Masonry while Governor-General of these Islands.

90.—A Brother absent from the Lodge at the annual meeting is elected warden. Attempts to reach him by telephone to ask if he will accept the office having failed, should not another election be held then and there? If the Brother elected warden though not present at the annual meeting, should afterwards refuse to accept the office, who would have to pay the fee for the dispensation required to hold a special election? If any Brother present vouched for the acceptance of the office by the absent warden elect, would this not show or constitute electioneering?

Answer.—Our laws contain no provision requiring a member to be present in Lodge at the annual election in order to be eligible to office. An absent Brother having

87.—Cierta Maestro Masón, miembro de una Logia cuya carta constitutiva había sido suspendida y ha sido revocada desde aquel entonces, fué procesado, por mandato del Gran Maestre, por otra Logia diferente, la cual le condenó a la suspensión de los derechos y privilegios de la Masonería. ¿A quién debe solicitar su rehabilitación? La Constitución dispone que debe dirigir dicha solicitud "a la Logia que le hubiese suspendido, si ésta continuara aun existiendo."

Contestación.—Las palabras "a la Logia que le hubiese suspendido, si ésta continuara aun existiendo," contenidas en el párrafo 311 de la Constitución, se refieren a la Logia de la cual el Masón suspendido formaba parte en la fecha de su suspensión y no a la Logia que fué designada para procesarle. Puesto que la Logia a la cual pertenecía el suspendido ha dejado de existir, la solicitud de rehabilitación debe dirigirse directamente a la Gran Logia, como sucesora o causahabiente de la Logia fenecida.

88.—¿Es lícito para el venerable de la Logia aplazar la instrucción (*lecture*) del grado hasta la próxima tenida, con motivo de la hora avanzada, diciendo al candidato que se debe presentar para escuchar dicha instrucción en la próxima tenida?

Contestación.—No es lícito. Según el párrafo 212 es deber del venerable de la Logia

Dar completamente las instrucciones concernientes a cada grado, *al tiempo en que sea conferido*

89.—¿Cuáles de los jefes ejecutivos americanos de las Islas Filipinas han sido Masones?

Contestación.—El General Arthur McArthur, gobernador militar, 1900-1901; Francis Burton Harrison, gobernador general, 1913-1921, y Leonard Wood, gobernador general, 1921- . . . William H. Taft, primer gobernador civil de las Islas y más tarde presidente de los Estados Unidos de América, fué hecho Masón "a la vista" por el Gran Maestre de Ohio después de haber salido de Filipinas. El Gobernador General Harrison recibió los grados de la Masonería mientras ocupaba el cargo de gobernador general de Filipinas.

90.—A un Hermano ausente de la Logia en la tenida anual se le elige como vigilante. Los Hermanos tratan de comunicarse con él por teléfono para preguntarle si acepta el cargo, pero no lo consiguen. ¿Se debe celebrar otra elección para el cargo en el mismo acto? Y si el ausente rehusare aceptar el cargo, ¿quién tendría que pagar los derechos por la dispensa para la elección especial consiguiente? Si, a petición del venerable, algún Hermano

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been duly elected to the office of warden, the Lodge could not legally hold another election for the same office at that same meeting without his having declined to accept the election. In case of his subsequent refusal to accept, the fee for the dispensation for the special election would, of course, have to be paid by the Lodge, there being no provision of law making an officer elect who declines to accept election, liable to such payment. We fail to see that the fact of a member vouching for the acceptance of the election by the absentee would show or constitute electioneering. The cases in which a Mason is absolutely unaware that there is a probability of his election to office are rare, and the overwhelming majority of Masons will be found willing to accept the burden and honor of office. The absence of the officer elect from the meeting in the case you cite seems to be *prima facie* evidence that he at least is not over-anxious to be elected.

91.—With regard to the funeral of a Master Mason in good standing, please inform me whether his Lodge must bury him if his own family cannot afford to give him a suitable burial, and if it must bury him even though he has relatives who can afford to pay his funeral expenses.

Answer.—Paragraph 261 of our Constitution provides with regard to the Lodge within whose jurisdiction a Master Mason in good standing dies that it shall be the duty of such Lodge

to bury him and to pay the necessary expenses of the burial of such of its members as die in financial circumstances requiring it, and to reimburse any other Lodge for the expense incurred by it in suitably burying such members.

92.—Has any spurious Masonic organization from America ever obtained a foothold in these Islands? I am told there has been one at least.

Answer.—No. In 1917, the notorious American Masonic Federation, an irregular and spurious organization with headquarters at Salt Lake City, Utah, made an attempt to start its clandestine Lodges here; but thanks to the energetic action taken without delay by M. W. Bro. M. E. Springer and others, their agent, one George Holt, was compelled to leave the Islands without having accomplished anything, and to turn over to the Grand Secretary of our Grand Lodge his commissions, blank dispensations for

respondiera por la aceptación del cargo por el ausente, ¿no constituiría o indicaría esto muñimiento?

Contestación.—Nuestras leyes no contienen disposición al efecto de que un miembro debe estar presente en la Logia en la elección anual para ser elegible para cualquier cargo. En el caso que Vd. cita, el Hermano ausente ha sido elegido para el cargo de vigilante y la Logia no podría legalmente celebrar otra elección en la misma tenida sin que él hubiese rehusado aceptar el cargo. En el caso de negarse el dignatario electo a aceptar el cargo con posterioridad a la tenida anual, los derechos por la dispensa para la elección especial tendrían que pagarse por la Logia, porque no hay disposición legal al efecto de que el dignatario interesado será responsable de dicho pago. No vemos por qué el hecho de responder de la aceptación del cargo por el dignatario electo ausente revelaría o constituiría muñimiento. Los casos en que el interesado ignore absolutamente que haya probabilidad de que él saliera elegido son muy raros, y la gran mayoría de los Masones se muestran dispuestos a aceptar la carga y el honor de las dignidades. La ausencia del dignatario electo de la tenida en el caso referido parece constituir prueba *prima facie* de que él no tenía interés excesivo en ser elegido.

91.—Haga Vd. el favor de participarme, con respecto al entierro de un Maestro Masón en posesión de todos sus derechos como tal, si es deber de la Logia costear dicho entierro cuando la familia del difunto no puede hacerlo, y si la Logia debe pagar los gastos aun en el caso de que los parientes del difunto pueden pagarlos.

Contestación.—Con respecto al deber de las Logias de pagar los gastos de los entierros, el párrafo 261 de la Constitución de la Gran Logia dice, en parte, lo que sigue:

“Es deber de la Logia dentro de cuya jurisdicción fallezca tal Masón, enterrarle y sufragar los gastos necesarios del entierro de aquellos de sus miembros que lo requieran, y reembolsar a cualquiera otra Logia los gastos en que haya incurrido por el entierro conveniente de tales miembros.”

92.—Me dicen que cierta federación de Masones espurios americanos se ha establecido en Filipinas por poco tiempo, pero ha sido echada luego. ¿Sabe Vd. algo acerca de esto?

Contestación.—En 1917, la notoria federación espuria llamada “American Masonic Federation,” cuya base de

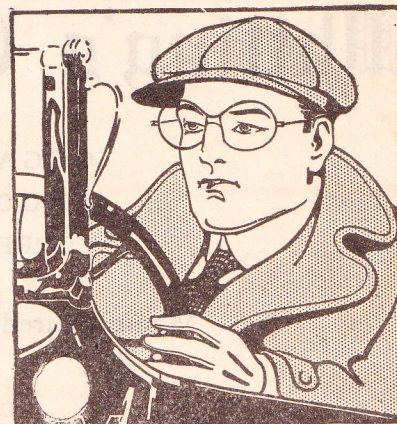
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93.—What is a Masonic veteran? I see this title occasionally in American publications.

Answer.—According to Mackey, "Veterans" are associations of Masons "who, as such, have borne the burden and heat of the day for at least 21 years' active service—in the State of Connecticut, 30 years. A number of these societies exist in the United States, their object being largely of a social nature, to set an example to the younger Masons and to keep a watchful eye on the comfort of those whose years are becoming numbered. The assemblies are stated or casual, but in all cases annual for a Table Lodge. These associations perpetuate friendship, cultivate the social virtues, and collate and preserve the history and biography of their members."

94.—What is the proper word in the second Degree—"waterfall" or "waterford?"

Answer.—According to Mackey, "waterfall" is the proper word, though the word "waterford" is sometimes improperly substituted. It is a symbol of plenty." However, many authorities differ from Mackey in this respect, and in our jurisdiction, we have adopted "waterford."

95.—Is not the expression "to make a Mason" an improper innovation?

Answer.—Hardly, seeing that in the "Ancient Charges" (Lansdown MS, of the latter part of the 16th century), we read that "These be all the charges * * * read at the making of a Mason."

96.—In a conversation outside of the Lodge-room, a Master Mason used a very opprobrious term in speaking to a Brother. This being outside of the Lodge, could the offending Brother be tried for it?

Answer.—Most assuredly. A Mason's obligation holds good both in and out of the Lodge, and language unbecoming a gentleman and a Mason constitutes a Masonic offence (See California, Proceedings, IX-426, X-159).

97.—What is the "Seal of Solomon?"

operaciones está en Salt Lake City, Utah, trató de establecer sus Logias clandestinas en estas Islas, pero gracias a la energía del Muy Il. Hmno. M. E. Springer y varios otros, se obligó a su agente, un tal George Holt, a salir de Filipinas sin haber podido hacer nada. Es más, se le obligó a entregar a la Gran Secretaría de nuestra Gran Logia todos sus títulos y demás documentos y libros, entre los cuales se hallaban dispensas en blanco para Logias, cuerpos de los Ritos Escocés y York, "Shrine" y Estrella Oriental, rituales cifrados para todos estos organismos, etc.

93.—¿Qué es un "veterano masónico?" He notado esta expresión en algunas publicaciones americanas.

Contestación.—Según Mackey, los "Veteranos" son sociedades de Masones "los cuales, como tales, han soportado la carga y el calor del día durante por lo menos 21 años de servicio activo (en el estado de Connecticut por 30 años). En los Estados Unidos existen varias de estas sociedades cuyo objeto es principalmente de índole social. Además sus afiliados sirven de ejemplos para los Masones más jóvenes y velan por el bienestar de los ancianos. Las sociedades de veteranos celebran sus reuniones ordinarias y extraordinarias y todos tienen su banquete anual. Cultivan la amistad y otras virtudes sociales y recopilan y conservan la historia y biografía de sus miembros."

94 y 95.—(No se han traducido al castellano, por referirse a términos ingleses exclusivamente.)

96.—En una conversación fuera del local de la Logia, un Maestro Masón hizo uso de palabras muy feas al hablar a un Hermano. ¿Se puede procesar a ese Hermano, no obstante el hecho de que él cometió aquel acto fuera de la Logia?

Contestación.—Desde luego. El compromiso del Maestro Masón rige su conducta tanto dentro como fuera del local de la Logia, y el uso de palabras indignas de un caballero y Masón constituye un delito masónico (Véase Actas, California, IX-426, X-159).

97.—¿Qué es el "sello de Salomón?"

Contestación.—El "Sello de Salomón" o "Escudo de David" es una estrella de seis puntas formada por dos triángulos entrelazados, con el nombre divino escrito dentro

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Answer.—The “Seal of Solomon,” otherwise known as “Shield of David,” is a six-pointed star formed of two inter-laced triangles, with the name of Jehovah on it, which is supposed to give it supernatural powers. This sign has been used since times immemorial in the Brahmanical and Bud-dhist religions and by Hebrews, Mohammedans, Kabbalists, Hermetics, and many others.

98.—Are visitors supposed to be present at the stated meetings of a Lodge? I am a member of one of the old Spanish Lodges and still believe it improper for visitors to be present when the internal affairs of the Lodge are discussed.

Answer.—Under our present law, visitors may be present at any meeting, whether stated or special; but under paragraph 180 of our Constitution:

“The Master may, at any time, in his discretion, request the visitors to retire, and should do so when the private affairs of the Lodge are under discussion.”

99.—Why is the word “raise” used by our Lodges? In Spanish, a member is “exalted,” which seems to be much more proper.

Answer.—Regarding the use of this word, we read in Mackey’s Encyclopaedia that—

When a candidate has received the Third Degree, he is said to have been “raised” to the sublime degree of a Master Mason. The expression refers, *materially*, to a portion of the ceremony of initiation, but *symbolically*, to the resurrection, which it is the object of the degree to exemplify.

100.—Who should install the Master elect of a Lodge?

Answer.—We have no law in our Jurisdiction governing this point; but the Grand Lodge of California, from which we have taken our Constitution, rendered a decision (Cal. XV-441, 687) to the effect that “it is the duty of the Master to install his successor. The Master-elect installed by a Past Master, though selected by himself, is duly installed.”

The Grand Lodge of Colorado has had prepared a folding map of the United States showing the genealogy of the Masonic Grand Lodges.

de ella. Este signo, que se empleaba mucho como talismán, se ha usado desde tiempo inmemorial en las religiones bracmánica, búdica, hebrea y mahometana.

98.—¿Conviene que haya visitantes en las tenidas en que se trata de asuntos de familia de la Logia? Pertenezco a una de las antiguas Logias españolas y sostengo que no es conveniente que haya visitantes presentes en las tenidas en que se trate de asuntos de orden interno.

Contestación.—Conforme a la ley que nos rige actualmente, los visitantes pueden estar presentes en todas las tenidas de las Logias, ya sean ordinarias o extraordinarias; pero según el párrafo 180 de nuestra Constitución:

“El Venerable Maestro puede, en cualquier tiempo y a su discreción, pedir que los visitantes se retiren, y deberá hacerlo así cuando se estén discutiendo asuntos privados de la Logia.”

99.—(Esta consulta se refiere a un término inglés, por lo cual no la reproducimos en castellano.)

100.—¿Quién debe instalar al Venerable electo de una Logia?

Contestación.—No tenemos ninguna disposición legal en nuestra Jurisdicción acerca de esta materia; pero la Gran Logia de California, de la cual hemos tomado nuestra Constitución, resolvió (Cal. XV-441, 687) que “es deber del Venerable instalar a su sucesor. El Venerable electo instalado por un Venerable pasado es debidamente instalado aun cuando hubiese pedido personalmente que dicho Venerable pasado le instalase.”

La Logia Taga-Ilog Cambia de Templo

La Logia Taga-Ilog No. 79, que antes celebraba sus tenidas en el Templo de Salomón, 1001 Bilbao, Tondo, Manila, se ha trasladado al Templo Masónico, 90 Escolta. La primera tenida en el local nuevo se celebró el 5 de Abril, o sea el primer Sábado del mes, la fecha de la tenida ordinaria.

La Gran Logia de Saskatchewan tiene un número total de 12,392 miembros, distribuidos en 168 Logias. El capital del fondo de beneficencia asciende a unos ₱200,000.



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Personals

Personales

Bro. Charles S. Lobingier, well known in the Philippines as a Mason and as a jurist, former Judge of the American court at Shanghai, has returned to the United States after many years of service in China. Bro. Lobingier will probably return to Shanghai for the practice of law.

Bro. H. L. Heath and Mrs. Heath recently left for the United States on vacation.

Bro. S. H. Oftedahl, of the Philippine Telephone and Telegraph Co., and Mrs. Oftedahl have returned from several months' vacation in the United States.

Bro. H. P. Whitmarsh of Baguio and Mrs. Whitmarsh have left the Philippines for a tour around the world.

Bro. Ben F. Wright is the Governor-General's choice as manager of the Philippine National Bank, to succeed Bro. E. M. Fullington who has returned to the States on account of ill health.

Manila No. 1.—Bro. W. W. Marquardt has returned to the United States after a stay of several months in Manila.

Bro. O. F. Campbell has left for the States on a business trip.

Mrs. Anna Deebel, wife of Bro. S. H. Deebel, is spending a six months' vacation in the homeland.

Brother Oliver Z. Stout, principal of the Tarlac High School, left during April on vacation, and will return to the Islands at the end of six months.

Bro. Sam R. Hawthorne, who was to have left two weeks ago for the States, has temporarily postponed his trip for business reasons.

Bro. David L. Branch and Mrs. Branch are on vacation in China and Japan.

Bro. Owen Thomas has been in Mary Chiles Hospital again, but is on the road to recovery.

Bro. C. F. Prah's present address is Broadbin, New York.

Bro. John F. Miller has retired from the U. S. Army and is now living in St. Paul, Minnesota.

We have heard from the following Brethren: Louis Bloom, St. Louis, Mo.; H. S. Peabody, Lais, Davao; W. A. Christensen, Hawaii, H.T.; John T. Golt, Los Angeles, Cal.; T. P. Moyer, Los Angeles, Cal.; Jos. C. Thomas, Charleston, W. Va.; Edwin H. Rackley, Alvin, Texas; C. M. Spears, San Francisco, Cal.

Corregidor No. 3.—Mrs. Harwood, wife of Bro. P. J. Harwood, died recently in California.

Bagumbayan No. 4.—Bro. Honorio Poblador has been recommended as a member of the city board of pardons.

Biak-na-Bato No. 7.—Ha muerto una de las hijas del Hmno. Filomeno Galang, el sepelio habiendo tenido lugar el 12 de Abril.

La esposa del Hmno. David Acriche guarda cama en su residencia, 138 Alhambra, aquejada de pertinaz enfermedad.

Pilar No. 15.—El Hmno. Marciano Sayoc recibió en Marzo el grado de bachiller en derecho en el Colegio de Derecho de la Universidad Nacional.

El Hmno. Primitivo de la Costa, de la Oficina de Obras Públicas, ha sido operado con éxito por apendicitis en el Hospital de las Islas del Sur, en Cebú.

El Hmno. Gregorio M. Paredes ha ganado el primer premio en el reciente concurso por el mejor cartel para la campaña del Fondo de la Independencia. El Hmno. Paredes fué uno de los primeros pensionados del gobierno en los Estados Unidos, donde se quedó cuatro años, estudiando el dibujo y la pintura en el Pennsylvania Museum and School of Industrial Arts y en la Academia de Bellas Artes del mismo Estado. Él es quien dibujó el cartel del Carnaval de 1920 y obtuvo el primer premio por el cartel para la última campaña antituberculosa.

El Hmno. Jacinto Papa salió el 1 de Abril como camarero a bordo del cazatorpederos *Pope*, No. 225.

El Hmno. Guillermo Tullao salió el 5 de Abril para San Francisco donde tiene un destino en una casa de madereros.

El Hmno. Deogracias Esguerra salió de Manila el 12 de Abril como fogonero a bordo del cazatorpederos *Tracey*, No. 214.

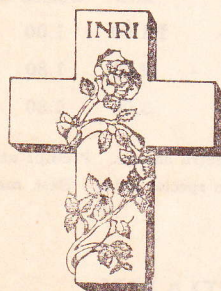
Siendo buenos Masones, los Hmnos. Florencio Reyes y Luis llano se han dado de baja en la sociedad de los Legionarios del Trabajo sin esperar la terminación del periodo de noventa días prescrito por la Circular No. 46 de la Gran Logia.

Sinukuan No. 16.—El Muy Il. Hmno. Manuel L. Quezon ha salido para los Estados Unidos.

Víctima de un relámpago, ha muerto en Santo Tomás, Baguio, el hijo del Hmno. Matias Gonzalez, Manuel Gonzalez, quedándose el hijo del difunto gravemente quemado por el mismo relámpago.

Rizal No. 22.—Los Hmnos. Antonio de las Alas y Francisco Zamora han salido para los Estados Unidos.

El Hmno. Dr. M. V. Arguelles ha sido nombrado por el Director de Sanidad para encargarse del cumplimiento de la Ley No. 3073, reguladora de la venta de sueros y productos análogos.



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Bro. Victoriano Elicaño has left for Leyte to make geologic studies of that region.

Wor. Bro. Luis R. Yangco made a business trip to the Visayan Islands during April.

Bro. Basilio Valdés recently had a narrow escape from death when lightning struck the rest house on Mt. Santo Tomás, Baguio, and was able to render valuable aid to the injured after the catastrophe.

Bro. Francisco Santiago is the proud father of a robust baby boy.

Bro. Sisenando Ilagan has left for Puerto Princesa, Palawan, to take up farming on a homestead there.

Bro. Jivatram Dharamdas has gone to India on a business trip.

Bro. Rafael L. García has gone to Boac, Marinduque, for a two months' vacation.

Island No. 5.—Wor. Bro. E. A. Reichardt and Mrs. Reichardt left for the United States April 3 via the Suez Canal. Wor. Bro. Reichardt expects to return to the islands in September or October.

Southern Cross No. 6.—Wor. Bro. Amasa S. Crossfield has left for a trip to the United States.

Bro. A. T. Hashim is on a business trip to Shanghai.

Bro. Quince E. Richardson is enjoying a year's leave of absence, a part of which he is spending in Europe.

Bro. E. Finley Johnson of the Supreme Court and Mrs. Johnson left during April for a stay of some months in the United States.

Mrs. Larkin, wife of Wor. Bro. W. W. Larkin, and children, have left for the States on vacation.

Cosmos No. 8.—Wor. Bro. Fritz Kretzschmar, charter member of Cosmos Lodge and Past Master of Isabela Lodge No. 60, was a visitor at our special meeting of March 19th. Bro. Kretzschmar is leaving soon to accept a position with the Pacific Commercial Company at Iloilo.

Our Senior Warden, Bro. William A. Hubbard, met with a serious accident on March 23rd, near San Pedro Macati, when the automobile in which he was a passenger ran off the road, and turned over. Bro. Hubbard was pinned under the machine, and suffered painful injuries in his back.

Pinagsabitan No. 26.—El Hmno. V. Rivera Sayo es uno de los funcionarios del gobierno que han ido con los gobernadores provinciales en su viaje por las islas del sur.

El Hmno. Mariano Salud está recibiendo muchas felicitaciones por su ascenso de auditor delegado de la provincia de Iloilo a auditor de la provincia de la Unión.

Noli-Me-Tangere No. 42.—Después de unos cuantos días de vacaciones en Baguio, el Ven. Hmno. Dionisio San Agustin, Secretario y Venerable Pasado, ha vuelto a Manila. Mientras estaba en la capital veraniega ha visitado a la Logia Baguio No. 37, tanto al Ven. Maestro de la misma como a algunos de sus miembros.

El Ven. Hmno. Julian M. Quiat, Venerable Pasado, hizo un viaje a la región bicolana durante el mes de Marzo. Desde el 27 de Marzo ocupa su puesto como gerente de la Compañía "D. S. Escusar y Co., Inc."

Pampanga No. 48.—De acuerdo con las provisiones de la Circular No. 46 de la Gran Logia, el Hmno. Pelagio Navarro Dizon, de esta Logia, ha presentado su dimisión a "Los Legionarios del Trabajo." Cuatro miembros más han significado su intención de imitar el buen ejemplo dado por el Hmno. Dizon.

Laoag No. 71.—El Hmno. Alberto Suguitan se casó el 5 de Abril en la catedral de la Iglesia Filipina Independiente en Tondo, Manila, con Srta. Aurora Santos, maestra de la *high school* de Malolos. Están pasando su luna de miel en Baguio.

En obediencia a las disposiciones de la Circular No. 46 de la Gran Logia, ya se han dado de baja en los Legionarios del Trabajo los Hermanos siguientes de la Logia Laoag No. 71: Roberto Aurellano, Melchor Balicanta, Primo Quetulio, Mateo Reyes, Marcelino Gerardo, Feliciano Llacar, Felicísimo Ruiz y Francisco Domingo. Además de éstos, unos diez y seis otros Hermanos de esta Logia han significado su intención de separarse de los Legionarios.

At the request of the Most Worshipful Grand Lodge of the District of Columbia, the Third Degree of Masonry was conferred upon Bro. Henry Chapin Garretson, a member of Harmony Lodge No. 17, Washington, D.C., at our Special Meeting held on March 19th. Bro. John

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Meyer, our Junior Warden, conferred the degree in a very creditable manner.

The wife of Bro. M. H. Burnham gave birth to a baby girl on the 23rd of April.

The Secretary is in receipt of a letter from Bro. Saul Romanoff informing us that his address is now c/o Bornstein, New York City.

Bro. Juan S. Fernando, who has but recently arrived from the United States, has been detailed as health officer with headquarters in Malolos, his home town.

Pilar No. 15.—Bro. Marciano Sayoc was awarded the degree of Bachelor of Laws by the Philippine Law School, National University, last March.

Bro. Primitivo de la Costa, Bureau of Public Works, was successfully operated on for appendicitis at the Southern Island Hospital, Cebu.

Bro. Gregorio M. Paredes was the recipient of first prize in the recent Independence Fund poster contest. Bro. Paredes was one of the first government *pensionados* to the United States, where he remained four years, studying drawing and painting in the Pennsylvania Museum and School of Industrial Arts and the Pennsylvania Academy of Fine Arts. He designed the 1920 Carnival poster, and in the last Anti-tuberculosis campaign his poster won first prize.

Bro. Jacinto Papa left April 1 as a cabin steward on the U. S. S. *Pope*, No. 225.

Bro. Guillermo Tullao sailed April 5 for San Francisco, where he will be employed in a lumber firm.

Bro. Deogracias Esguerra left Manila on April 12 as fireman on the U. S. S. *Tracey*, No. 214.

Bros. Florencio Reyes and Luis Ilano, as good Masons, have withdrawn from the Legionarios del Trabajo, without waiting for the expiration of the ninety-day period prescribed in Circular No. 46 of the Grand Lodge.

Sinukuan No. 16.—M. W. Bro. Manuel L. Quezon, P.G.M., has left for the United States.

The son of Bro. Matías Gonzalez, Manuel Gonzalez, was killed on Santo Tomás, Baguio, when lightning struck the rest house. The son of the deceased was badly burned at the same time, first aid being rendered by Bro. Basilio Valdés of Bagumbayan No. 4, who had narrowly escaped death himself.

Dapitan No. 21.—Bro. Cipriano Cruz mourns the death of a child which took place on March 15.

Bro. Pedro Aza Cruz's father died recently in the town of Pateros, Rizal.

Bro. Inocencio Monillas, who has been for a long time connected with the Bureau of Education, is now with the Bureau of Audits.

Bro. Desiderio G. Santiago is now chief of the wicker shop department of the Bureau of Prisons.

Rizal No. 22.—Bros. Antonio de las Alas and Francisco Zamora have left for the United States.

Bro. M. V. Arguelles has been named by the Director of Health to supervise the execution of the provisions of Act No. 3073, regulating the sale of viruses, serums, toxins and analogous products, which goes into effect May 1.

Pinagsabitan No. 26.—Wor. Bro. V. Rivera Sayo was one of the government officials making the inspection trip south with the provincial governors.

Bro. Mariano Salud is the recipient of congratulations for his promotion from deputy auditor of the province of Iloilo to auditor, province of La Union.

Charleston No. 44.—Bro. Louis J. Flader, Junior Warden, left for the United States in March and does not expect to return to Guam.

Bro. W. H. Notley, Senior Warden, is enjoying a well earned vacation in Manila and China. Until he returns to Guam some time in May, Bro. John Taitano will occupy the West.

The Secretary recently received letters from the following brethren: J. M. Niccoll, now a pharmacist in the Navy, who is stationed at the Submarine Base, Coco Solo, Canal Zone; W. H. Pitkin, who reinlisted in the Navy as a Chief Radioman, and who is stationed at Hampton Roads Va.; V. G. Ponciano, who is now stationed on the U. S. S. *Ajax* at Olongapo, P. I.; Frank (Nobby) Clark, who writes from Fairfax, Calif. He retired from the Navy sometime ago.

Pampanga No. 48.—Bro. Pelagio Navarro Dizon of this Lodge, in compliance with the provisions of Circular No. 46 of the Grand Lodge, has resigned from the "Legionarios del Trabajo." Four other Brethren of this Lodge have expressed their intention of following Bro. Dizon's example.

Mount Mainam No. 49.—Bro. Nicolas Garabato has been commissioned as Second Lieutenant, Quartermaster, Officers Reserve Corps, U. S. Army, under date of December 5, 1923.

Wor. Bro. Eugenio Yuvienco, P. M., has been ill with malaria, but is rapidly recovering.

Tupas No. 62.—Bro. Gifford Jones has left for the United States. Bro. and Mrs. Jones, who have been in the States for the past year, expect to return to the Islands in September.

Baguio No. 67.—Saturday, April 19, Wor. Bro. M. Goldenberg, P.M., and present Secretary of Mt. Lebanon No. 80, with Wor. Bro. J. Reich (also of Mt. Lebanon Lodge) as Senior Warden, conferred the second degree of Masonry on Bro. Wm. J. Wilson.

During Wor. Bro. Goldenberg's stay in Baguio, a practice meeting of Baguio No. 67 was also held under his personal direction.

Baguio Lodge extends sincere thanks to Wor. Bros. Goldenberg and Reich for their courtesy.

Laoag No. 71.—Bro. Alberto Suguitan was married April 5 in the Cathedral of the Philippine Independent Church in Tondo, Manila, to Miss Aurora Santos, a teacher in the Malolos High School. They are spending their honeymoon in Baguio.

The following members of this Lodge have resigned from the Legionarios del Trabajo, in accordance with the provisions of Circular No. 46 of the Grand Lodge: Bros. Roberto Aurellano, Melchor Balicanta, Primo Quetulio, Mateo Reyes, Marcelino Gerardo, Feliciano Llacar, Felicisimo Ruiz and Francisco Domingo. In addition to these, some sixteen other Brethren, members of this Lodge, have signified their intention of taking the same action with respect to the Legionarios.

Mt. Lebanon No. 80.—Wor. Bro. M. Goldenberg, P.M., and family have returned from a vacation in the mountain capital.



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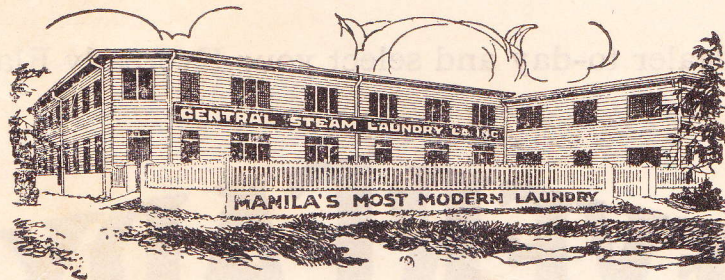
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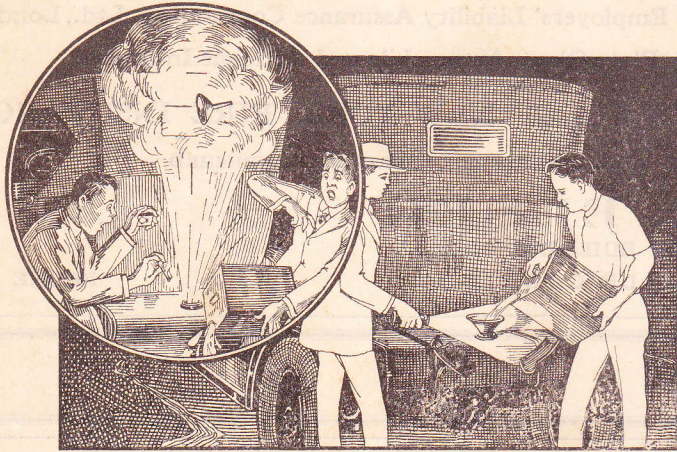


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