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OF THE PHILIPPINE ISLANDS

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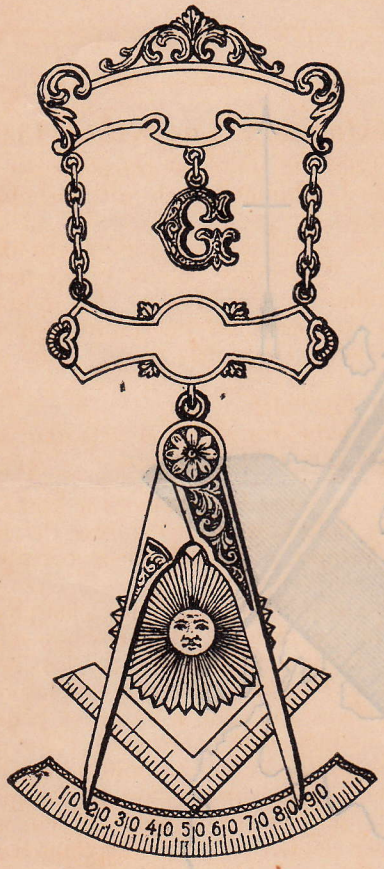

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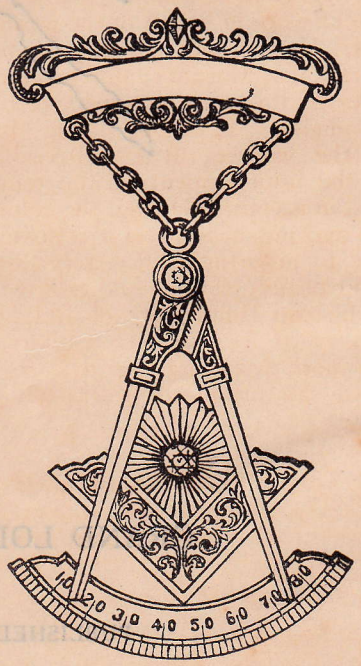

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THE CABLETOW

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Orphans and Cripples

There are two classes of unfortunate beings in whose behalf we have been and are making appeals in our columns: the orphans and the crippled children.

The orphan has ever been an object of Masonic charity and beneficence. "Our widows and orphans" is a phrase well known to every Mason. Throughout the world, and in all ages, the fate of the orphan has been deemed worthy of commiseration. Thousands of years ago, a Chinese poet sang:

To be an orphan,
To be fated an orphan,
How bitter is this lot!

To deliver the son or daughter of a departed Brother from the pangs of hunger, the inclemencies of the seasons, and the stunting and corrupting influence of pauperism and evil companionship and surroundings, is a duty no Mason has ever slighted or shirked.

The crippled children are a class to which the attention of Masonry has been called comparatively recently. While we confine our work in behalf of the orphans to the sons and daughters of Masons, our efforts in behalf of the crippled children are, like Masonry, universal and extend to all unfortunates of this class, irrespective of parentage, color, race, and religion. It is but fitting that the builders of character, the workers at the Invisible Temple should undertake the improvement of the temple of the human body where, in a youthful being, the columns of that temple are warped and misshapen and it is possible for human skill and science to give the edifice a certain measure of that strength and beauty that should adorn it.

The Masonic Home, School and Dormitory and the Masonic Hospital for Crippled Children—could there be nobler and more deserving charities?

Need we say any more, Brethren?

Los Huérfanos y Los Niños Lisiados

Hay dos clases de seres desgraciados en cuyo favor hemos empuñado la pluma más de una vez: los huérfanos y los niños lisiados.

Los huérfanos siempre han sido objeto de la beneficencia masónica. "Nuestras viudas y huérfanos" es una frase de son familiar para el Masón. En todo el mundo y en todas épocas, la suerte del huérfano se ha considerado digna de compasión. Hace más de mil años ya cantó un poeta chino:

Ser huérfano,
Condenado a sufrir la orfandad,
¡Ay, qué triste destino!

Jamás se han negado los Masones a librar a los hijos de sus hermanos fallecidos de las garras del hambre, las vicisitudes del tiempo y la influencia corruptora de la miseria.

Los niños lisiados constituyen una clase hacia la cual se ha llamado la atención de los Masones relativamente tarde. Nuestra labor en beneficio de los huérfanos se limita a los hijos de Masones, mientras que la obra en favor de los niños lisiados se extiende a todos los pequeñuelos de dicha clase, sin distinción de paternidad, color, raza y religión. No es más que justo que los edificadores del carácter humano, los obreros en la construcción del Templo invisible, se dediquen a la mejora del templo del cuerpo humano cuando, en un ser de tierna edad, las columnas de dicho templo están torcidas y mal formadas y cuando bastan la pericia y ciencia humana para dar a dicho edificio algo de la robustez y hermosura que debía de adornarle.

El Asilo, Colegio y Dormitorio Masónicos y el Hospital Masónico para Niños Lisiados—¿podría haber obras benéficas más nobles y simpáticas?

Hermanos, a buen entendedor, con media palabra basta.

The Conservation of Our Material

To save a pound of iron from corrosion is then as much benefit to the world as to produce another pound from the ore. In fact, it is of much greater benefit, for it takes four pounds of coal to produce one pound of iron, so whenever a piece of iron is allowed to oxidize it means that four times as much coal must be oxidized in order to replace it.

This paragraph, taken from Edwin E. Slosson's interesting book "Creative Chemistry," may well be applied to Masonry. During the present hard times, when petitions for the degrees are far and few between, we should not worry about new material; but should concentrate our efforts upon keeping and preserving the material that we have. We should make our iron rust-proof, as it were. In other words, we must endeavor to keep our members

La Conservación de Nuestro Material

El impedir que una libra de hierro sea destruída por la herrumbre es tan beneficioso al mundo como el producir otra libra del mineral. En efecto, es mucho más beneficioso, porque se necesitan cuatro libras de carbón para producir una libra de hierro, de suerte que cuando se permite que un pedazo de hierro se oxide es preciso oxidar cuatro veces más carbón para reemplazarlo.

Estas palabras que sacamos de la obra interesantísima de Edwin E. Slosson titulada "Creative Chemistry" son aplicables a la Masonería. En estos tiempos de crisis económica cuando son pocas las solicitudes de ingreso que se reciben en las Logias, no conviene que nos preocupemos tanto de la escasez de nuevo material, sino debemos dedicar nuestros esfuerzos a la conservación del material con que

from losing interest, neglecting the payment of dues, and finally dropping out. The constant waste and leakage from this source, a serious matter in times of prosperity, is fatal at a time when new recruits are not coming in as fast as they might. We all know that Masonry cannot and will not solicit candidates and cannot and will not lower its standards, and when good men and true do not come forward voluntarily to join our ranks, we must make a careful survey of the material we have and gather up and bring back to our effective strength all stragglers and potential deserters, unless they are individuals that Masonry is better off without.

It behooves not alone the Masters of our Lodges, but the members as well, to help Masonry in keeping and preserving good material that neglect might render unfit for the builder's use.

The Government Orphanage

While visiting the Government Orphanage at Makati, Rizal, a few Sundays ago, we were forcibly struck with the insufficiency of the funds provided for the operation of an institution that is doing such excellent work. Under the efficient management of the Public Welfare Commissioner, the institution mentioned is struggling along as best it can. Several hundreds of the waifs of fortune are crowded into a building that is too small to house even half that number in anything like comfort. School is kept in a shed that must resemble a showerbath during a typhoon or heavy rain of any sort and which at night is used to accommodate the overflow from the crowded dormitories of the main building. The main building, once the summer home of the Roxas family, is a rented building that was built for quite different purposes and is not in good repair. The gardening work is interfered with by the floods of the Pasig River which occasionally overflows its banks and destroys the plants. In short, the visitor to the Orphanage feels that this is an institution well worthy of a more adequate provision of funds.

We learn that the Government Orphanage shelters several children whose fathers were Masons and who are therefore entitled to the loving care and attention of our Fraternity. Our Masonic Home for Widows and Orphans has not yet materialized and we cannot do our duty by the Masonic orphans as we should. But the presence of these children places us under a certain obligation towards the institution that takes care of those wards of Masonry for us, and we believe Masons should take an active interest in the Government Orphanage. We can provide Christmas and other entertainments for the inmates. We can donate money or useful articles to them. And we can see that the Orphanage receives special attention when the budget is prepared. We have enough Masons in our Legislature who can look out for this institution, and we hope that these Masons will make a practical application of their Masonic principles and see this thing through to the end!

Military Training

Some of our Brethren are inclined to look with disfavor upon the military training now being given more extensively than ever before in a number of our public and private schools. They hold that it fosters a spirit of militarism that ill becomes a democratic republic and that goes counter to the principles of Masonry. While we admit that militarism carried to the extreme is a great evil and that universal peace is one of the great objects Masonry is striving for, yet we cannot agree with the slogan of "Peace at any price" and are therefore believers in military preparedness.

ya contamos. Debemos hacer que este material esté a prueba de la oxidación o, en otras palabras, debemos impedir que nuestros miembros pierdan el interés, incurran en mora en el pago de sus cotizaciones y al fin salgan de la Institución. Las pérdidas constantes por este motivo, que son serias en tiempos prósperos, lo son mucho más en tiempos de crisis cuando los nuevos reclutas no se presentan en números tan crecidos como fuese de desear. Sabemos todos que la Masonería no puede ni debe salir en busca de material y que no puede ni debe prescindir de sus reglas rigorosas acerca de las calidades de los solicitantes y cuando éstos no se presentan voluntariamente en número suficiente, entonces conviene que examinemos detenidamente el material que tenemos y que procuremos hacer volver a nuestras fuerzas militantes todos los rezagados y tibios, a menos que éstos fuesen individuos que estarían mejor fuera de la Masonería.

No solamente los Venerables, sino también los miembros de nuestras Logias, deben ayudar en este empeño de conservar el buen material que el abandono podría hacer inservible para el templo invisible de la Masonería.

El Orfelinato del Gobierno

Al visitar el Orfelinato del Gobierno en Makati, Rizal, hace pocas semanas, nos impresionó mucho la insuficiencia de los fondos consignados para la explotación de una institución que está realizando labor tan meritoria. Bajo la dirección eficiente del Comisionado de Bienestar Público, la institución de que se trata está llevando a cabo su misión humanitaria con una consignación nada adecuada. Algunos centenares de huerfanos están allí hacinados en un edificio que es demasiado pequeño para albergar siquiera la mitad de los asilados con alguna comodidad. Las clases se dan en un camarín que debe ser un verdadero baño de ducha en tiempo de baguio o lluvia torrencial y el cual se emplea por las noches para acomodar a una parte de los asilados que no caben en los dormitorios del edificio central. Este, que antes era la casa de veraneo de la familia Roxas, fué desde luego construído para fines muy diferentes y, además, no está en buen estado. Los trabajos agrícolas de los asilados sufren mucho por las inundaciones del Río Pasig cuando éste sale de madre y destruye los plantíos del Orfelinato. En pocas palabras, el que visita el Orfelinato se da cuenta de que éste merece que se consigne una cantidad más crecida para su explotación conveniente.

Hemos sabido que en el Orfelinato del Gobierno se encuentran unos cuantos niños cuyos padres eran Masones y los cuales tienen por tanto derecho a la atención cariñosa de nuestra Orden. El Orfelinato masónico está aun lejos de ser una realidad y no podemos cumplir con nuestro deber en este sentido. Pero la presencia de estos huérfanos de Masones en el Orfelinato de Makati nos impone cierta obligación para con éste, porque cumple un deber que nosotros debíamos cumplir, y creemos por consiguiente que la Masonería debe de interesarse en dicha institución. Podemos contribuir fondos para aguinaldos y fiestas para los asilados. Podemos regalar dinero o artículos útiles. Y también podemos velar por que al Orfelinato se le conceda una consignación suficiente de fondos al prepararse el *budget* del gobierno. Tenemos bastante Masones en las cámaras colegisladoras y esperamos que dichos Masones pondrán en práctica las enseñanzas masónicas y verán que se trate con generosidad una institución que tanto merece su apoyo.

La Instrucción Militar

Ciertos Hermanos miran con malos ojos que hoy día se está prestando tanta atención a la instrucción militar en algunos de los colegios públicos y privados del país. Dicen que esto engendra y favorece al militarismo, y que

In 1796, our illustrious Brother George Washington, President of the United States of America, said in his message to Congress:

> However pacific the general policy of a nation may be, it ought never to be without an adequate stock of military knowledge for emergencies. In proportion as the observance from the necessity of practicing the rules of the military art, ought to be its care in preserving and transmitting by proper establishments the knowledge of that art. A thorough examination of the subject will evince that the art of war is extensive and complicated; that it demands much previous study; and that the possession of it in its most important and perfect state is always of great moment to the security of a nation.

The physical and mental advantages of military training to the individual cannot be denied, and the advantages to the nation of a general military training of its citizens have been explained by many prominent Masons of modern times, including President Roosevelt and General Pershing.

We therefore are firm believers in as general a military training as possible for our school youth and our citizens.

Cremation

In our travels near and far, we have seen the remains of human beings disposed of in various ways. We have seen them committed to Mother Earth in the way generally practised in Christian countries; consigned to the ocean on board ship; exposed to the vultures of the air or incinerated on funeral pyres in India, and smoked and deposited in hillside caverns in the Igorot country. And we have admired the mummies from Egypt and other countries in the museums of Europe.

Of all these methods of disposing of the mortal part of man, cremation is doubtless the most sanitary and reasonable. The contamination of earth, air, and water by the presence of decaying human remains is one of the most important evils removed by cremation. Another advantage is that it does away with the loss to agriculture and other profitable use of the enormous tracts of land at present used for burial purposes. And it eliminates the useless expenditure of large sums, which run into thousands of millions of dollars, for monuments, the maintenance of cemeteries, and the upkeep and decoration of graves.

Custom and superstition have so far prevented a general adoption of cremation as a method of disposing of human bodies; and we notice that among Masons, cremation is favored to a greater extent than among others, because they are freer from the bonds of that prejudice and superstition than the rest of humanity.

Unfortunately, facilities for cremation are poor in these Islands, and a modern crematory is one of the things that are still lacking here.

For the sake of progress, we should have such a crematory for the incineration of human remains in Manila, and we suggest that efforts be made to secure an appropriation by the Government for this purpose.

The sooner this necessary adjunct to an up-to-date city is established, the better it will be.

Internationalism in Masonry

Upon our first entrance into Masonry, we are taught that our Order is an universal institution, that Masons are to be found in every country and in every clime, and other things of this sort. In practice, however, we soon find out that this must be taken with certain limitations. We are told that there are regular and irregular Masons, and that among the regular Masons, there are those with whose Grand Jurisdictions our own Grand Jurisdiction has fraternal relations and those with whom it has not. Fortunately our own Grand Lodge has always been broad and liberal in its views and the Masonic Powers all the world over with whom it has established friendly relations number over one hundred. There are many Jurisdictions, however,

por lo tanto no conviene en una república y democracia y es contrario a los principios de la Masonería. Admitimos, desde luego, que el militarismo exagerado es un mal y que la paz universal es uno de los grandes objetivos de la Masonería, pero no podemos convenir con los que están en favor de la "paz a cualquiera precio," y estamos por tanto en favor de que la nación se prepare para todas las eventualidades.

En 1796, nuestro ilustre Hermano Jorge Washington, entonces presidente de los Estados Unidos de América, dijo lo que sigue en su mensaje al Congreso americano:

> Por pacífica que fuese la política general de una nación, ésta no debe nunca hallarse sin un fondo adecuado de conocimientos militares, para cualquiera eventualidad que pueda presentarse. El empeño de la nación en conservar y transmitir el conocimiento del arte militar por medio de los establecimientos convenientes, debe guardar proporción con lo que sepa por experiencia acerca de la necesidad de practicar las reglas de dicha arte. Un estudio cabal de esta materia demostrará que el arte de la guerra es extensa y complicada; que exige muchos estudios preliminares, y que su posesión completa y perfecta es de importancia trascendental para la seguridad de la nación.

No cabe duda acerca de las ventajas físicas y mentales que la instrucción militar reporta al individuo, y las ventajas que representa para la nación la instrucción militar generalizada de sus ciudadanos, han sido pregonadas por muchos Masones eminentes de los tiempos modernos, entre los cuales se destacan el presidente Roosevelt y el general Pershing.

Por lo tanto estamos en favor de la instrucción militar para nuestra juventud escolar y nuestros ciudadanos.

La Cremación

En nuestros viajes por países lejanos y distantes, hemos observado muchas distintas formas de deshacerse de los restos mortales de seres humanos. Los hemos visto inhumar en los cementerios cristianos. Los hemos visto exponer a los buitres e incinerar en piras en la India británica. Hemos presenciado su sepultura en alta mar, cosidos en un pedazo de lona. Los hemos visto depositados en cavernas en las falderas de los montes habitados por Igorrotes. Y en los museos de Europa pudimos admirar las momias del Egipto y de otras partes del mundo.

De todas estas formas de tratar los despojos humanos, la más higiénica y razonable es sin duda la cremación. Impide la contaminación del aire, la tierra y el agua por la presencia de restos humanos en putrefacción, y tiene, además, la ventaja de que no hace inútil para la agricultura y otros usos benéficos las enormes extensiones de terrenos que son necesarios para dar sepultura a tantos seres muertos. Es más, elimina el gasto de los muchísimos millones de pesos que actualmente se invierten en costosos monumentos, en el sostenimiento de cementerios y en el mantenimiento y la decoración de las tumbas.

El prejuicio religioso y la superstición han impedido hasta ahora que se adopte la cremación como forma general de tratar los restos humanos, y observamos que los Masones están más en favor de la cremación que los demás, porque se hallan menos bajo el dominio de dichos prejuicio y superstición que la mayoría de los hombres.

Desgraciadamente, las facilidades para la cremación son muy defectuosas en estas Islas y un crematorio moderno es una de las cosas que aun nos faltan aquí.

En obsequio del progreso y la civilización debíamos tener en Manila un crematorio moderno para la incineración de los restos humanos y sugerimos que se dén los pasos necesarios para conseguir que la Legislatura vote los fondos necesarios para dicho fin o que se conceda a alguna empresa privada el permiso necesario para establecerlo.

No conviene que Manila esté por más tiempo sin este establecimiento tan necesario en una ciudad moderna.

where a less liberal spirit prevails, and some of the Grand Lodges in the United States are positively provincial and even intolerant. To illustrate, we will cite a paragraph from *The Builder* of June, 1924:

> Take as a conspicuous instance the recent unfortunate controversy between the Grand Lodges of New Hampshire and Kansas. The Grand Lodge of Kansas apparently demands that the law with regard to the documentary evidence required as a part of the examination of a visitor in New Hampshire shall be made not by the Grand Lodge of New Hampshire but the Grand Lodge of Kansas. In other words, the Grand Lodge of Kansas demands that it shall determine what the Grand Lodge of New Hampshire shall accept in examinations of visitors in New Hampshire. By so doing the Grand Lodge of Kansas demands the right to determine for New Hampshire and to exercise within the State of New Hampshire that which the sovereign Grand Lodge of New Hampshire alone has the right to decide.

In the case cited, when the Grand Lodge of Kansas could not make its opinion prevail, it broke off fraternal relations with the Grand Lodge of New Hampshire. And we might add, as of special interest to us in the Philippine Islands, that the Foreign Correspondent of that same Grand Lodge of Kansas, upon learning that our own Grand Lodge contemplated joining the International Masonic Association, waxed wroth and stated that the Grand Lodge of Kansas should withdraw recognition from the Grand Lodge of the Philippine Islands—simply because he saw behind the International Masonic Association the bugbear of a Universal Grand Lodge or something of that kind!

A number of the Grand Lodges of the United States actually have adopted the rule of establishing fraternal relations only with Grand Lodges using the English tongue. And when German Masonry found that the Masons of the Entente and of other countries would not subscribe to the pronouncements of Germany, they—or at least those who did the talking at that time—declared themselves against universal Masonry and in favor of a national German Masonry. This is in line with the statements freely made by some of the clandestine Masons of the Philippine Islands, who say that they do not worry about international recognition of their irregular Bodies, as theirs is going to be a distinctively national, Filipino Masonry—as if there could be such a thing!

We believe in an universal Masonry, as the only Masonry that has a right to bear the name—a Masonry whose grand hailing sign, grips and words, charges and teachings will give the initiate the recognition, sympathy, and aid of Masons all the world over and will open to him the doors of Masonic Lodges and Masonic hearts and homes in all parts of the inhabited globe. We believe in international Masonic intercourse and consider that a Masonic Grand Lodge that does not take interest in the rest of the Masonic powers, though they be of different speech and situated in the antipodes, is not doing its Masonic duty and is not living up to the teachings and principles of our Order which knows no boundaries.

In the ruins of monarchies; in the realms of anarchy; in the wreck of nations, this one thing stands out clear and unmistakable—no thing can endure which is founded on falsity; and in the turmoil of society the sublime spectacle of the great fraternity of Freemasonry, standing rock-like in a sea of confusion, is an inspiration to all its members. Truth is its beacon light to others. Notwithstanding apparently powerful attempts to forestall the future, there are unmistakable evidences that the world, through truth and education, is becoming aware of fundamental facts, in history and religion, which enables it to judge intelligently and decide correctly the merit of causes which have in the past been obscure. Great is truth and mighty above all things. The zeal and falsity of bigots ultimately reacts and destroys, while truth stands like Gibraltar.—*W. H. McDonald in Masonic Home Journal.*

El Internacionalismo en la Masonería

Al ingresar en la Masonería, se nos enseña que ésta es una institución universal y que en todos los países del globo existen Masones, y otras cosas de esta clase. Sin embargo, hallamos pronto que en la práctica es preciso tomar todo esto *cum grano salis*. Se nos previene pronto que hay Masones regulares e irregulares y que entre los regulares, los hay con cuyas Grandes Logias o Grandes Orientes la nuestra sostiene relaciones fraternales y también los hay con quienes no las tiene. Afortunadamente, nuestra Gran Logia siempre se ha inspirado por un criterio amplio, y las potencias masónicas del mundo con quienes ha establecido relaciones oficiales ascienden a más de ciento. Sin embargo, hay bastante Grandes Jurisdicciones en que reina un espíritu mucho menos liberal y entre las Grandes Logias de los Estados Unidos hay unas cuantas que son de criterio estrecho y hasta intolerante. Como ejemplo citaremos el siguiente párrafo de la revista *The Builder* correspondiente al mes de Junio de 1924:

> Un ejemplo notable de esto es la reciente controversia lamentable entre las Grandes Logias de Nueva Hampshire y Kansas. Parece que la Gran Logia de Kansas insiste en que la ley sobre las pruebas documentales que han de exigirse como parte del examen de un visitador en Nueva Hampshire, se promulgue no por la Gran Logia de Nueva Hampshire sino por la de Kansas. En otras palabras, la Gran Logia de Kansas pide que élla sea quien determine lo que la Gran Logia de Nueva Hampshire debe aceptar al examinar visitadores en Nueva Hampshire. Al pedir esto, la Gran Logia de Kansas reclama el derecho de resolver en lugar de Nueva Hampshire y a ejercer dentro de dicho estado lo que sólo la Gran Logia soberana de New Hampshire tiene derecho a determinar.

En el caso citado, cuando la Gran Logia de Kansas no pudo hacer prevalecer su punto de vista, optó por romper sus relaciones fraternales con la Gran Logia de Nueva Hampshire. Y por ser de interés especial para los Masones de Filipinas, podemos añadir que el corresponsal extranjero de la misma Gran Logia de Kansas, al saber que la Gran Logia de las Islas Filipinas tenía el proyecto de ingresar en la Asociación masónica internacional, se indignó y dijo que la Gran Logia de Kansas debía romper las relaciones fraternales con la Gran Logia de las Islas Filipinas, por el único motivo de que él veía detrás de la Asociación masónica internacional el espectro de una Gran Logia universal o algo semejante!

Algunas de las Grandes Logias de los Estados Unidos han adoptado la regla de establecer relaciones fraternales sólo con potencias masónicas de habla inglesa. Y las Grandes Logias de Alemania, al enterarse de que los Masones de los países de la Entente y otras naciones no querían adherirse a los pronunciamientos de Alemania, se declararon opuestas a la Masonería universal y en favor de una Masonería nacional alemana. Esto nos hace pensar en las manifestaciones de algunos de los Masones clandestinos de las Islas Filipinas, los cuales dicen que la probabilidad de que sus organismos irregulares no serán jamás reconocidos por las potencias masónicas del mundo, no les molesta de ningún modo, porque la suya será una masonería distintamente filipina—como si tal cosa pudiese llamarse masonería!

Creemos en una Masonería universal como única masonería que tiene derecho a ostentar el nombre de nuestra Institución: una Masonería con cuya señal de socorro, toques y palabras, compromisos y enseñanzas, el Masón puede obtener el reconocimiento, la simpatía y el socorro de los Masones en todo el mundo y encontrar abiertas de par en par las puertas de las Logias masónicas y de los hogares y corazones de los Masones en todas las partes habitadas del globo. Creemos en las relaciones internacionales entre Masones y sostenemos que una Gran Logia masónica que no se interesa en las demás potencias masónicas, aunque éstas empleen otro idioma que el suyo y estén situadas al otro lado del mundo, no cumple su deber masónico y no obra según las enseñanzas y principios de nuestra Orden, la cual no conoce fronteras.

The Schoolgirl

AT thirteen or fourteen years of age your daughter reaches a state of mental and physical transition. At school she is beginning to study subjects of relative difficulty, in which she must be examined. Her worries looming large and important in her maturing mind, will be magnified by any periodical physical depression.

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Mrs. Annie Abbot
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10

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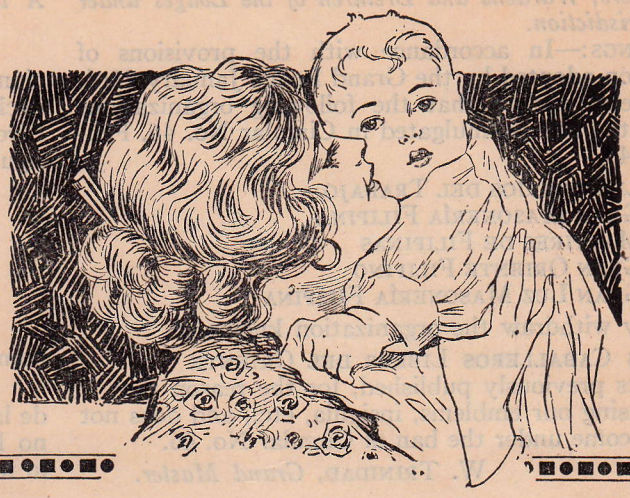
20 minims fluid extract.	
Glyzyrrhiza U. S. P.	20.0 grs.
Alcohol ethyl	4.50 cc.
Agua q. s. flat a. d.	30.0 cc.



La Dicha del Primogénito

EL incomparable goce materno por el primer hijo es privilegio único de las madres de salud equilibrada.

Esta felicidad sin límites resulta imposible si la joven madre sufre de dolores después de dar a luz.

El Compuesto Vegetal de Lydia E. Pinkham restablece la normalidad del organismo, lo conserva fuerte y sano durante el período de la lactancia, y alivia los dolores consecuentes del alumbramiento.

Reciba Ud. la felicidad plena que le proporciona su vástago. Tome—el

1

Hijos sanos

"Tres de mis hijos nacieron muertos; el último fué un aborto. Después de tomar el Compuesto dí a luz un niño precioso y sano. Pueden publicar esta carta."

María Hernandez,
No. 4, Avenida Gonzalez, Vera Cruz, México.

Compuesto Vegetal De Lydia E. Pinkham

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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.

SMOKE MILEGUAS CIGARETTES

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 incluídos 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 Maestre.*

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 prohibe 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 Maestre. 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.

Christmas Greeting Cards

Our 1924 line of Christmas Cards is now ready and on display at our store. The designs this year are all of subjects typically Philippine, beautifully engraved. It is not too early to order now, before the holiday rush begins.

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Internal Revenue Data Regarding Masonic Hospital for Crippled Children

August 30, 1924.

Mr. W. W. Larkin, President
Masonic Hospital for Crippled Children.

Sir:—In reply to your query of August 23, 1924, inquiring whether the Masonic Hospital for Crippled Children, a corporation created for charitable purposes, is subject to the payment of any tax, I have the honor to advise you that inasmuch as the activities of the corporation as disclosed by the Articles of Incorporation and By-Laws thereof will be exclusively limited to charitable purposes, the same would not be subject to the payment of any tax under revenue laws of the Philippine Islands. The certificate of membership to said corporation, copy of which was inclosed with your letter, is not subject to the documentary stamp tax.

Membership fees and donations to the hospital to be conducted by the corporation will be allowed as deduction in the income tax return of the individuals if such fees or donations do not exceed 5% of the net income of the individuals paying them. The donations to the hospital made by corporations or legal entities are not considered as legitimate deductions on the income tax returns of such entities.

Very respectfully,

(Sgd.) JUAN POSADAS, JR.,
Collector of Internal Revenue.

Los Impuestos de Rentas Internas y El Hospital Masónico para Niños Lisiados

30 de Agosto de 1924.

Sr. D. W. W. Larkin,
Presidente, Hospital Masónico para Niños Lisiados.

Señor:—En contestación a su consulta de fecha 23 de Agosto de 1924, sobre si el Hospital Masónico para Niños Lisiados, una corporación creada con fines benéficos, debe pagar cualesquiera impuestos, tengo el honor de participarle que, limitándose las actividades de la corporación según quedan expuestas en su escritura de corporación y estatutos exclusivamente a la beneficencia, no habrá que satisfacer ningún impuesto bajo las leyes de rentas internas de las Islas Filipinas. No se exige sello documental en el certificado de miembro en dicha corporación del cual Vd. ha unido un ejemplar a su carta.

Se permitirá que los individuos que satisfagan derechos o cotizaciones o hagan donaciones al hospital que ha de explotar la corporación, deduzcan dichas cantidades de sus declaraciones para el impuesto sobre la renta si las referidas cantidades no ascienden a más del 5% de la renta neta del interesado. Las donaciones que las corporaciones u otras entidades legales hagan al hospital, no serán consideradas deducciones legales en las declaraciones para el impuesto sobre la renta presentadas por dichas entidades.

Muy respetuosamente,

(Fdo.) JUAN POSADAS, JR.,
Administrador de Rentas Internas.

Inspection Night at Cosmos

Wednesday evening, Sept. 17, was the occasion of an official inspection of Cosmos Lodge No. 8 by M. W. Bro. E. E. Elser, P.G.M. and Inspector for the first district. The sublime degree of Master Mason was conferred upon Bro. William Anderson, a Fellowcraft of Cosmos Lodge, the work being uniformly excellent.

The officers and members of Minerva Lodge No. 41 were the guests of honor at the above special meeting.

SMOKE MILEGUAS CIGARETTES

Nueva Edición de la Constitución

Se acaba de recibir la edición recientemente impresa de la constitución de la Gran Logia en castellano.

Contiene mucho más material que las ediciones anteriores y trae todas las enmiendas y todas las resoluciones, decisiones aprobadas, etc.

Precios: Nueva ed., Español ₱1.50
Inglés 1.50

La Francmasonería ha visto nacer imperios, ha observado su progreso, admirado su grandeza y sentido su poder, y al fin los ha visto caer.—*Masonic Home Journal.*

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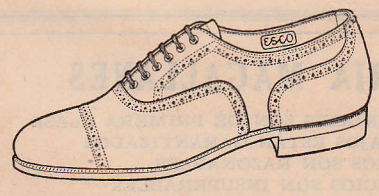

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U. S. Masonic Publications Please Note

Through the complete destruction by fire of the splendid Masonic Temple at Cavite, P. I., Cavite Lodge No. 2, which had its quarters therein, lost everything, including its records, lists of members with their addresses, etc.

Cavite Lodge No. 2 has a large membership, the greater part of which is composed of service men, most of whom are now scattered all over the world, particularly those in the United States Navy, and who will soon begin to wonder why the Lodge bulletin and the CABLETOW have stopped coming.

For this reason we beg our exchanges to publish a short notice of the above disaster with the request that members of Cavite Lodge No. 2 immediately send their names and addresses to the Secretary, in order that this part of the Lodge records, at least, may be restored.

In this way it is hoped that many members will be reached much earlier than would otherwise be possible.

Notes from Corregidor No. 3

At the stated meeting of Corregidor Lodge No. 3, Sept. 11, with M. W. Bro. Edwin E. Elser, P.G.M., as Installing Officer and M. W. Bro. Newton C. Comfort, P.G.M., as Master of Ceremonies, the following officers were installed: Bro. Harvey A. Bordner as Worshipful Master; Bro. Joseph A. Thomas as Senior Warden; Bro. Charles A. Massell as Junior Warden; and Wor. Bro. H. Merrill Johnston, P. M. of Corregidor, as Marshal.

The occasion was graced by the presence of six Past Masters of Corregidor Lodge, and three Past Grand Masters of the Grand Lodge of the Philippine Islands, all members of Corregidor Lodge.

At the business meeting, Corregidor Lodge voted to take out a sustaining membership in the Masonic Hospital for Crippled Children. The committee appointed to report on this matter unanimously recommended that every member of Corregidor Lodge take out regular membership, in addition to the above.

With Bro. O. F. Pinzke as Wor. Master, the first degree of Masonry was conferred upon Thomas Leslie Gage.

Index to Volume I of the "Cabletow"

A limited number of copies of an index in English to Vol. I of the CABLETOW have been printed, and may be obtained from the CABLETOW office at a price of ₱1.00 each.

The value of Vol. I of the CABLETOW as a book of reference in things Masonic is greatly enhanced by this index, and all Lodges should have a copy.

SMOKE MILEGUAS CIGARETTES

Corporación Hijos de la Viuda

Esta es una Corporación integrada por Maestros Masones de las Logias de la Jurisdicción de la Gran Logia de las Islas Filipinas. Su organización oficial tuvo lugar el 26 de Septiembre de 1920, a raíz de una asamblea general celebrada por un gran número de Maestros Masones. Después de constituirse formalmente y aprobados sus Estatutos, se registró el día 9 de Noviembre de 1920, como Corporación sin acciones.

Su base fundamental es el socorro y la ayuda a viudas y huérfanos de Maestros Masones que son miembros activos de esta Corporación, y el fomento de la unión, fraternidad y buenas relaciones entre los Masones de esta Gran Jurisdicción.

Actualmente esta Corporación cuenta con un buen número de socios y ya son muchos las viudas y huérfanos de miembros fallecidos que han disfrutado los beneficios establecidos de acuerdo con sus Estatutos.

No es necesario comentar sobre el alcance de la existencia de esta Corporación. Su fundación ha venido cubriendo en parte las necesidades sentidas en cada caso de muerte de un Masón. Sabemos por experiencia práctica que las Logias gastan de sus fondos para dar digna sepultura al Hermano ido, y luego para el compromiso de honor a la viuda o a los huérfanos, la Logia recorre al sacrificio del derrame especial para mitigar en algo la situación crítica de la desgraciada familia.

La Corporación HIJOS DE LA VIUDA que en este caso sustituye a la Logia, aporta su óbolo de acuerdo con sus Estatutos y alivia la crítica situación que trae consigo la pérdida del esposo y padre de muchos hijos.

La fundación de esta Corporación ha sido el fruto de un deliberado estudio y consideración de muchos casos de familias de Hermanos fallecidos.

Para estar al alcance de todo Maestro Masón de esta Gran Jurisdicción, se ha establecido como cuota de entrada la insignificante cantidad de ₱5.00 y como cuota mensual la cantidad de ₱0.50, pagadera por trimestres adelantados. Bajo esta base de pago, no constituye un sacrificio para un Maestro Masón en buenas condiciones con su Logia, pedir el privilegio de ser miembro de la CORPORACIÓN HIJOS DE LA VIUDA.

De la Logia "Luz Océanica" No. 85

La Logia Luz Océanica No. 85 dará una recepción oficial a la Gran Logia el día 20 de Octubre de 1924, a las 8:00 de su noche, y en cuya ocasión se ejemplificará el tercer grado de la Masonería bajo la dirección personal del Gran Instructor, el Ven. Hmno. Felipe Tempongko, quien ruega a todos los Maestros Masones de habla castellana, especialmente a los oficiales de Logia de esta habla, se sirvan estar presentes, pues, el grado se conferirá de acuerdo con las últimas correcciones hechas para uniformar el trabajo para todas las Logias.

El grado se conferirá por un cuadro de Venerables y Ex-Venerables Maestros Masones.

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Island Lodge Decennial

On November 17, 1924, it will be ten years that Island Lodge No. 5, F. & A. M., held its first meeting under dispensation.

The Masons on Corregidor Island, which lies at the entrance of Manila Bay, had held meetings for the purpose of discussing the formation of a Lodge as early as 1913; but it was not until October, 1914, that definite action was taken. A few weeks later, M. W. Bro. Newton C. Comfort, then Grand Master of the Philippine Islands, signed the second dispensation issued under the auspices of the Grand Lodge, then in its second year of existence, and on November 17, 1914, the new Lodge held its first meeting under dispensation, with a membership of 32 on its rolls. The officers were Mark L. Ireland, Master; William H. Stevens, Senior Warden; John F. Connolly, Junior Warden; H. Hagenah, Treasurer, and Charles G. Gabelman, Secretary. The Lodge was constituted under charter on March 1, 1915.

The membership of Island Lodge on November 30, 1923, consisted of 127 Master Masons. The meetings are held at the U. S. W. V. Hall, Ft. Mills, P. I.

The present officers are John F. Connolly, W.M.; Lee Earl Gray, S.W.; Andrew Jacobsen Nix, J.W.; Frederick William Voss, Treas., and Herbert C. Lester, Sec.

Cosmos Donates Equipment for New Temple in Cavite

The members of Cosmos Lodge No. 8, who understand and believe in practical Masonry, in recognition of a kindred spirit in Cavite Lodge No. 2, have offered to donate to Cavite Lodge the Three Great Lights—Holy Bible, Square and Compass—as well as gavels and blocks, pedestals, and rods for the Deacons and Stewards.

It will be remembered that in the recent destruction by fire of the fine Masonic Temple at Cavite, Cavite Lodge No. 2 suffered a total loss of its equipment, and this donation is thoroughly in keeping with the splendid Masonic spirit so often evidenced by our Brethren of Cosmos Lodge.

From Pilar Lodge No. 15

At the last stated meeting the Lodge was honored by an official visit from its Inspector, Wor. Bro. Miguel Bonifacio, P. M. of Zapote Lodge No. 29 and Inspector of the 12th district. Wor. Bro. Bonifacio's address in connection with clandestine Masonry in the Islands was much appreciated by the Brethren. There was a fair attendance in spite of the bad weather.

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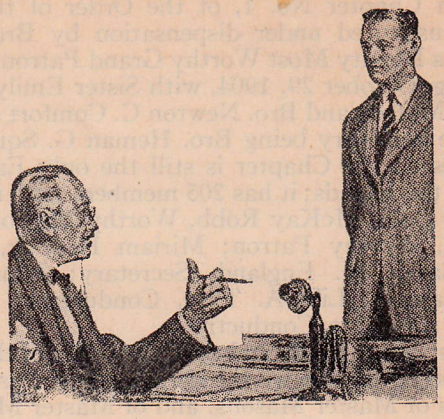

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☐ Gas Engine Operating	☐ Chemistry ☐ Pharmacy
☐ Civil Engineer	☐ Automobile Work
☐ Surveying and Mapping	☐ Airplane Engines
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Twentieth Birthday of Mayon Chapter No. 1, O.E.S.

Mayon Chapter No. 1, of the Order of the Eastern Star, was instituted under dispensation by Brother Louis T. Grant, as Deputy Most Worthy Grand Patron, on Saturday evening, October 29, 1904, with Sister Emily E. Grant as Worthy Matron and Bro. Newton C. Comfort as Worthy Patron, the Secretary being Bro. Heman G. Squier.

At present the Chapter is still the only Eastern Star Chapter in the Islands; it has 205 members and its elective officers are Dolly McKay Robb, Worthy Matron; William W. Larkin, Worthy Patron; Miriam Hedrick, Associate Matron; Sarah M. England, Secretary; Alma Victoria Olson, Treasurer; Lila A. Tyre, Conductress, and Alice A. Archer, Associate Conductress.

As most of our Brethren know, the Order of the Eastern Star, composed of the wives, sisters, daughters, mothers, and widows of Master Masons, and of Master Masons, is a valuable adjunct to our Institution. During the twenty years of its existence, Mayon Chapter No. 1 has faithfully lived up to the noble traditions of the Eastern Star and has, in a quiet, unostentatious way, done much good and important work for the Masonic Order. A perusal of the minutes of the meetings of the Chapter, which are held on the first and third Fridays of each month in the Scottish Rite Hall of the Masonic Temple on the Escolta, Manila, would convince any person that the Masonic heart is a gift bestowed by the Great Architect not upon men alone, though men only may join the Masonic Fraternity.

We congratulate Mayon Chapter upon the twentieth anniversary of its institution under dispensation and wish it luck and prosperity.

Rizal No. 22 Has English Team

Wednesday evening, Sept. 24, the recently formed English team of Rizal Lodge No. 22 conferred the first degree of Masonry on Dionicio de Leon, this being the first time that the team had worked in the above language.

The special team was made up of the following Brethren: W.M., José J. Guingona; S.W., Mariano Albert; J.W., Manuel Arguelles; S.D., Vicente Manalo; J.D., José Ojeda; S.S., Louis Mazurovsky; J.S., José Mariño; Marshal, José Unson; Chaplain, Miguel Unson.

From Makiling No. 72

The Secretary of Makiling Lodge No. 72 has just received six important Masonic books from the United States, which, together with those already on hand, will form the nucleus of a Lodge Masonic library. It is planned to add to these from time to time in order to give the Brethren an opportunity for research in the history and principles of Masonry.

From Pinagsabitan No. 26

In its stated meeting of Sept. 6, Pinagsabitan Lodge No. 26 unanimously resolved to convey, through the CABLETOW, an expression of thanks to the Brethren who helped in the funeral of our late Bro. Alfredo Lanuza. Special thanks are due for the services rendered by M. W. Bro. Milton E. Springer and Wor. Bro. Ricardo Ticson of Malinaw Lodge No. 25.

De la Logia Labong No. 59

De entre los miembros de la Logia Labong No. 59, Malabon, Rizal, se ha formado una corporación con el objeto de construir un Templo Masónico en el mismo pueblo, donde pueden trabajar los obreros de dicho Taller.

Los oficiales de la nueva corporación son los siguientes: Presidente, Hmno. Irineo de Vega; Vice-Presidente, el Hmno. Dr. C. Banzon; Tesorero, Hmno. B. Ignacio; Secretario, Hmno. G. Romero; Vocales, los Hmnos. Tan Torres, P. Ignacio, Camus, Jiongco, Santiago, Policarpo, Pascual y Lázaro.

Los Hmnos. Vega y Romero han sido designados para redactar la constitución de incorporación.

Deseamos que los Hermanos de la Logia Labong tengan éxito en esta labor masónica.

¡Gracias!

El Ven. Hmno. Juan Atayde, venerable pasado de la Logia Minerva No. 41, desea expresar su gratitud por la ayuda oportuna y las expresiones de simpatía que ha recibido de los Hermanos de Manila por su reciente desgracia.

En beneficio de los Hermanos que no están enterados de los hechos, manifestamos que hace poco, la casa del Hmno. Atayde fué destruída por un incendio poco después de la media noche y que se quemaron todos sus muebles y efectos personales, excepto unas pocas prendas de vestir, en una de las cuales se hallaba afortunadamente su joya de ex-venerable.

De la Logia Walana No. 13

La Logia desea expresar su profundo agradecimiento por las siguientes donaciones: Dos carátulas de bronce para la secretaría, del Hmno. Vallecer; un par de sandallas de peluz para los iniciandos y un par de columnas para los Vigilantes, del Hmno. Dayrit, Segundo Diácono de la Logia; un cetro de camagón para el Maestro de Ceremonias, del Hmno. Pilapil; un cajón de narra para herramientas, del Hmno. Vargas; tres malletes para los trabajos, del Ven. Maestro Amon; y un *file* para cuentas, del Hmno. Luis Francisco, Tesorero de la Logia.

Un hombre que no hace nada por los demás es peligroso en vez de ser útil. El servicio favorece el adelanto y mediante él se acumula un tesoro de sabiduría que no se puede obtener de otro modo.

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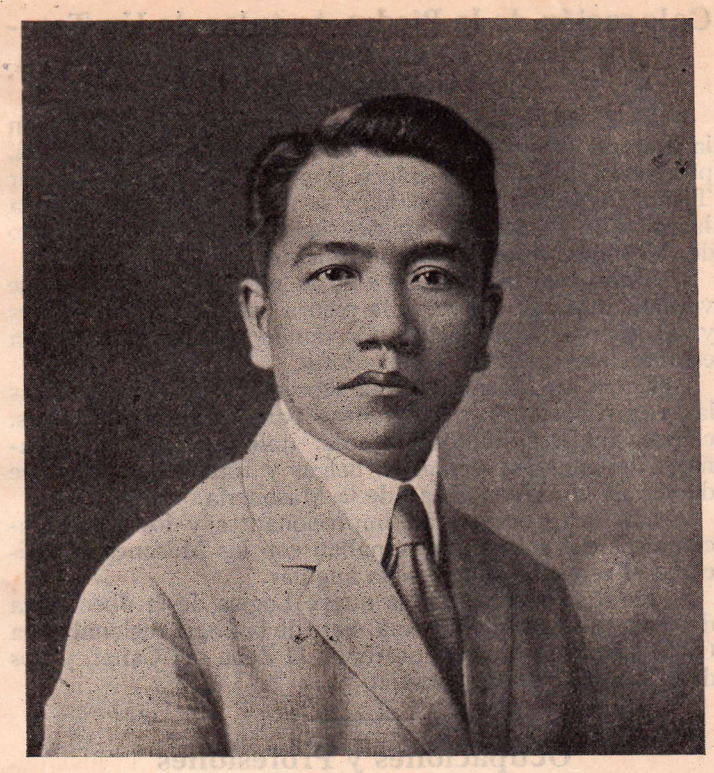

M. W. Bro. Wenceslao Trinidad

Grand Master, Grand Lodge of the Philippine Islands, 1924.

Most Wor. Bro. Wenceslao Trinidad was initiated an Entered Apprentice Mason in Batangas Lodge No. 35, Batangas, Batangas, July 15, 1916, passed to the degree of Fellowcraft in February, 1917, and raised to the sublime degree of a Master Mason Feb. 24, 1917. He is a Past Master of this Lodge.

M. W. Bro. Trinidad is a member of Lakandola Lodge of Perfection, A. & A. S. R., Manila, having served two terms, 1922 and 1923, as Venerable Master of this body, a member of Burgos Chapter of Rose Croix, Manila, Malcampo Council, Knights Kadosh, Manila, and Rizal Consistory, Manila.

In the Grand Lodge of the Philippine Islands, M. W. Bro. Trinidad has been Grand Treasurer (1920-1921), Junior Grand Warden (1921-1922), Senior Grand Warden (1922-1923), Deputy Grand Master (1923-1924), and is now Grand Master.

M. W. Bro. Trinidad is one of the incorporators, a director, and Honorary President of the Masonic Hospital for Crippled Children, Manila.

Freemasonry has seen empires rise, marked their progress, admired their greatness, felt their power and witnessed their downfall.—*Masonic Home Journal.*

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Horas Trágicas

¿Qué fúlgidos destellos vislumbro por Oriente?
¿Del belicoso Marte, rayos de muerte son?
¿Es de una nueva Aurora la Luz resplandeciente?
¿Es que arde el mundo entero en sed de redención?
No son esos destellos luces del Bien tranquilas
Que alumbran en las almas que viven en amor;
Son los rayos del odio que incendian las pupilas
Y el corazón inflaman en fuego de rencor.
El mundo está podrido; podridas las conciencias,
Rotas todas las cuerdas del sentimiento están.
Son un comercio infame las más santas creencias
Y el mundo, el egoísmo tiene por talismán.
No son esos destellos que asoman por Oriente
Las luminosas luces que irradia la Virtud;
Es la macabra antorcha de luz roja y potente
Que forja las cadenas de odiosa esclavitud.
Aquella hirviente sangre de un ideal sublime
Que pródiga vistiera viril generación
Fué sacrificio estéril en un pueblo que gime
Y ante la Gran Tragedia no siente indignación.
No es la gloriosa antorcha del libre pensamiento
La que ilumina el orbe con un sello ideal,
Es la siniestra y lúgubre de cirio de convento
Que va encendiendo, lenta, la guerra universal.

—*G. Olivero, VVll.·. de Málaga.*

(*Boletín Oficial de la Gran Logia Española.*)

Recordad, hermanos, que no hay sitio en la Masonería para la frivolidad: cuando un profano llama a nuestras puertas lo hace de la manera más seria; concededle ese grado y los siguientes en forma seria y digna que logre impresionar su alma.—*Gran Maestre de Kansas.*

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Notes from Island Lodge No. 5

Tuesday evening, Aug. 26, a team made up of sojourning Filipino Brethren conferred the Fellowcraft degree upon Bro. Alex J. Connors, an Entered Apprentice Mason of this Lodge. This is of note, as it is the first time in the history of the Lodge that a team of Filipino Masons has conferred the first degree of Masonry therein, and it is felt that this will do much toward uniting the American and Filipino Brethren on Corregidor in a stronger net-work of Brotherly Love and Affection.

The special team was composed of the following: W.M., Wor. Bro. Cornelio M. Aguirre, Mt. Mainam No. 49; S.W., Bro. Amado Esleta, Mt. Mainam No. 49; J.W., Bro. J. R. Crisóstomo, Bagong-Buhay No. 17; S.D., Bro. P. Dulay, Bagong-Buhay No. 17; J.D., Bro. S. Fajardo, Pintong-Bato No. 51; S.S. and J.S., Bros. A. Pedralves and S. Balacano, Mt. Mainam No. 49.

The work was excellent, and much credit is due Wor. Bro. Aguirre for his untiring efforts in bringing the team to a point where it could confer the degree so well. Island Lodge hopes to have an early recurrence of the event.

Occupations and Professions

Letters were recently sent to the Secretaries of all Lodges in this jurisdiction, requesting that the CABLETOW office be furnished with a list of the professions and occupations in which the members of each Lodge in question are engaged, specifying the number in each occupation or profession.

This data will be of great value in soliciting advertising for the CABLETOW, as we shall thus be in a position to convince our advertisers and prospective advertisers that the CABLETOW reaches a select class of people.

The main source of revenue for the CABLETOW is the advertising which we carry, and in spite of our large circulation, wide distribution, and the select class of people who constitute our readers, we are not yet carrying the advertising to which the CABLETOW is entitled, and which it deserves as a good advertising medium.

It is hoped that each and every Secretary will realize that by furnishing us with this list, he is helping the CABLETOW, and the Grand Lodge as well. We trust that every Secretary will send in his list at an early date.

New Edition of the Constitution

The new edition of the constitution of the Grand Lodge in Spanish is just off the press.

It contains considerably more material than the former editions, and has all the amendments, as well as the resolutions, approved decisions, etc.

Prices: New ed., Spanish..... ₱1.50
Old ed., English..... 1.50

From Bulusan No. 38

Sept. 8 the first degree of Masonry was conferred on Maximino Agnis and Yao Casio by Bulusan Lodge No. 38, with Bro. J. E. de Vera acting as Master during the ceremonies. There were a number of visiting Brethren from other Lodges of this jurisdiction.

Colocación de la Piedra Angular de Un Templo Masónico en Panamá (República de Panamá)

El 27 de Julio de 1924 es una fecha importante en la historia de la Masonería de la República de Panamá, porque en dicho día se colocó la piedra angular del primer Templo Masónico de Panamá y se vió por primera vez en la historia de Panamá la apariencia en público de un grupo de Masones vestidos masónicamente.

Hubo casí mil Masones en la procesión cívica que se verificó antes de colocarse la piedra angular y los balcones y las aceras de las calles por donde pasaba la procesión estaban atestados de espectadores.

Entre los Masones había representantes de casí todas las razas, naciones y religiones: panameños, americanos, chinos, ingleses, judíos, siriacos, italianos, griegos, españoles, holandeses, alemanes, belgas y franceses, echándose de ver así la universalidad de la Masonería.

Las ceremonias eran impresionantes y los altos funcionarios del gobierno alternaban con los Masones al aplicarse el cemento en la piedra angular.

Estaban representadas nueve Logias de la obediencia de la Gran Logia de Panamá, siete de la Logia regional de la Gran Logia de Massachusetts en la Zona del Canal, y dos de la Gran Logia de Escocia.

Ocupaciones y Profesiones

Hace poco, se ha enviado a los secretarios de todas las Logias de esta obediencia una carta circular en que se ruega envíen a la administración del CABLETOW datos relativos a las profesiones y ocupaciones a que se dedican los miembros de sus respectivas Logias, consignando el número correspondiente a cada clase o grupo.

Dichos datos son de mucha importancia al buscar anuncios para el CABLETOW, porque con su ayuda podremos mejor convencer a nuestros anunciadores actuales y posibles, de que los lectores del CABLETOW constituyen una clase selecta de personas.

Los anuncios constituyen la fuente principal de ingresos del CABLETOW; pero resulta que no obstante nuestra circulación extensa y la calidad superior de nuestros lectores, no contamos aun con los anuncios a que nuestra revista tiene derecho por ser tan buen medio de reclamo.

Esperamos que todos los secretarios se darán cuenta de que al facilitarnos dichos datos, ayudarán no solamente al CABLETOW, sino también a la Gran Logia, y por este motivo abrigamos la esperanza de que todos enviarán sus listas lo más antes posible.

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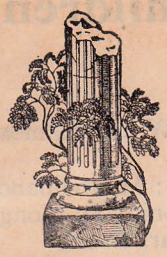

The trestle board lieth in idleness now,
For the hand of the Master is still,
The level and plumbet, the compass and square,
Will move nevermore at his will.

Bro. Owen Jones Thomas.
Member of Manila Lodge No. 1.
Died Sept. 4, 1924, at Manila.
Funeral services Sept. 7, by Manila No. 1.

Bro. Timoteo J. Tomaneng.
Member of Angalo Lodge No. 63.
Died Aug. 31, 1924, at Vigan, Ilocos Sur.
Buried Sept. 6, at Masingal, Ilocos Sur, under the auspices of Angalo Lodge.

Bro. John W. Schilling.
Member of Corregidor No. 3.
Died in San Francisco, California, about the middle of July, 1924.
Buried July 19 by Golden Gate Lodge No. 30 of San Francisco.

Bro. Arthur Dale Richey.
Member of Mt. Apo Lodge No. 45.
Died Sept. 7, 1924.

Bro. Julian Castro.
Member of Solidaridad No. 23.
Died Sept. 19, 1924, in Manila.
Buried Sept. 21 in Cementerio del Norte, Manila, under the auspices of Solidaridad Lodge No. 23.

Bro. Juan Cabrera.
Member of Cabanatuan Lodge No. 53.
Died September 16, 1924.

Bro. Miguel A. Aure.
Member of Bagumbayan Lodge No. 4.
Died in Mendez-Nuñez, Cavite, Sept. 17, 1924.

Bro. F. C. Castro.
Member of Laoag Lodge No. 71.
Died Sept. 26, 1924, at Laoag, Ilocos Norte.
Funeral services in Manila Oct. 19, by Cosmos No. 8, the late Bro. Castro's Mother-Lodge.

So live, that when thy summons comes to join
The innumerable caravan which moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

—*Bryant.*

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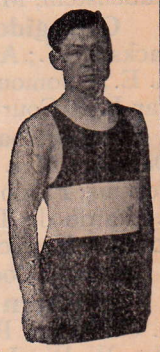

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Major-General Leonard Wood.

Life (*Entrance fee ₱500*).—W. W. Larkin (6); Cosmos Lodge No. 8; Southern Cross Lodge No. 6; Mt. Arayat Lodge of Perfection; Manu Chapter Rose Croix; Confucius Council Knights Kadosh; Gautama Consistory; Lakandola Lodge of Perfection; Burgos Chapter Rose Croix; Malcampo Council Knights Kadosh; Rizal Consistory.

Sustaining (*No entrance fee, annual dues ₱100 for five years*).—Major General James H. McRae; F. E. Hedrick (1); Mrs. Frederic H. Stevens (6); Bagumbayan Lodge No. 4; Gonzalo C. Go Quiolay (93); Marciano Ong (93); Lim Su An (93); Cu Uy Gam (18); Far East Court No. 1 Order of the Amaranth; Joseph H. Schmidt (8); E. A. Perkins (6); Nilad Lodge No. 12; Teodoro M. Kalaw (12); Corregidor Lodge No. 3; Wenceslao Trinidad (35); Mariano C. Palacios (11); Batong-Buhay Lodge No. 27; Mayon Chapter No. 1, Order of Eastern Star; Antonio Gonzales (85).

Regular (*Entrance fee ₱10, dues ₱2 per annum*).—**Manila Lodge No. 1**:—Colton, C. M.; Greenfield, M.; Hedrick, Mrs. M. R.; Hausman, L. M.; Murphy, John A.; Rubenstein, Max H.; Stevenson, F. A.; Weston, W. W.

Corregidor Lodge No. 3:—Aaron, J. M.; Archer, Jackson W.; Archer, Mrs. Alice A.; Comfort, N. C.; Elser, E. E.; Solomon, Walter; Tyre, Mrs. Alex B., Royal Matron Far East Court, Order of the Amaranth; Woodall, Ernest.

Bagumbayan Lodge No. 4:—Delgado, Francisco A.; Delgado, Mrs. R. M. de; Fischer, Leo; Fischer, Mrs. Anita Perkins; Pardo de Tavera, Joaquin; Pardo de Tavera, Mrs. J.; Pardo de Tavera, Miss P.; Rosenstock, C. W.; Velo, José C.; Yangco, Luis R.

Island Lodge No. 5:—Riehl, John J.

Southern Cross Lodge No. 6:—Andreas, H. R.; Bates, A. C.; Flood, R. P.; Gall, James J.; Fisher, H. L.; Larkin, Mrs. W. W.; Larkin, Miss Marie Louise; McGrath, R. E.; McFie, John R., Jr.; Stevens, Miss C. L.; Shafer, F. E.; Thebault, W. M.

Biak-na-Bato Lodge No. 7:—Akana, Charles C.; Cham Ay Chia.

Cosmos Lodge No. 8:—Becker, Charles E.; Becker, Mrs. Charles E.; Berkenkotter, Bernard H.; Burgess, Lunsford Z.; Burnham, Marshall H., Jr.; Camus, Manuel; Camus, Mrs. Manuel; Costello, Martin; Corp, Henry W.; Daland, William F.; Davis, James W.; Ellis, William J.; Ellis, Mrs. William J.; Ellis, Miss Katherine; Fischback, Leo L.; Gathercole, Fred A.; Gathercole, Mrs. Fred A.; Guimond, Philip W.; Guimond, Mrs. Philip W.; Ganz, William P.; Gabler-Gumbert, A. J. N.; Garretson, Henry; Holmes, Fred M.; Holmes, Mrs. Fred M.; Hubbard, William A.; Hubbard, Mrs. William; Henderson, Thomas G.; Henderson, Mrs. Thomas G.; Houston, Benjamin S.; Hanson, Otto O.; Haase, Friedrich; Kluge, Georg; Kluge, Mrs. Georg; Krueger, Frank; Kuykendall, John R.; Liston, Clarence W.; Liston, Mrs. Clarence W.; Langenheim, Adolf H.; Meyer, John; Meyer, Mrs. John; Moss, Ruben A.; Moss, Mrs. Ruben A.; Mayhew, George A.; Mayhew, Mrs. George A.; Merchan, Juan; Nevins, John; Odom, William J.; Odom, Mrs. William J.; Olson, Sam; Reyna, José A.; Rawls, Samuel H.; Schilling, Joachim W.; Schilling, Mrs. Joachim; Schmidt, Mrs. Joseph H.; Schmidt, Miss Isabella; Sy Cip, Alfonso Z.; Simms, William L.; Thater, William P.; Thater, Mrs. William P.; Urbanski, Joseph.

St. John's Lodge No. 9:—Chapman, W. H.; Salmon, Mrs. C. S.; Wing, E. E.

Iloilo Lodge No. 11:—Manzano, José; Montelibano, Manuel; Samson, Juan; San Agustin, Antonio; Sy Siong; Yson, Antonio; Yap Koo, Santiago; Zaldivar, Evelio.

Nilad Lodge No. 12:—Aragón, Ponciano; Guido, José P.

Sinukuan Lodge No. 16:—Buencamino, Felipe.

Araw Lodge No. 18:—Ong Tiong Chie; Po Tan Le; Uy Cai Bot.

Rizal Lodge No. 20:—Lua Hock, R. L.

Rizal Lodge No. 22:—Carmona, Vicente; Guingona, José; Unson, Miguel.

Batong-Buhay Lodge No. 27:—Busiang, Leon; Basa, Claro; Chu, Lim; Engan, Tan; Tie, Chua Han; Guan, José Pe Chiat; Hoc Lai Gaw; Kiok, Cue Yu; Lim Chu Sing; Lao Uh Chin; Lim Chu Cun; Lim Chu Hiong; Lim To Hock; Malapas, Gavino; Badillo, Vicente; Reyes, Clemente; San Juan, Moisés; Sia, Mariano; Soriano, Felisberto; Tanting, Conrado.

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Mount Apo Lodge No. 45:—Strong, J. W.

Isla de Luzon Lodge No. 57:—Chua Heng, S. Faustino.

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Acacia Lodge No. 78:—Yankey, A. G.

Mount Lebanon Lodge No. 80:—Rosario, A. D.; Rosario, Mrs. A. D.; Rotherman, Paul; Reich, Isidore; Reich, Mrs. Isidore.

Luz Océanica Lodge No. 85:—Chua Ah Lee.

Hiram Lodge No. 88:—Alhambra, Euragino; Araullo, B. S.; Navarro, I.; Navarro, Mrs. I.

Mencius Lodge No. 93:—Billan, Luis Lim; Chan Ban Bee; Chua Bun Pit; Chua Chin Sian; Fua Guioyi, Leandro; Gaw Punso; Hui, A.; Lim Teck Suan; Lao Un Cuan; O. Huay Peck; O Chu Cun; Say Koc; Teck, Y. C.

Service Lodge, U.D.:—Ferguson, William W.

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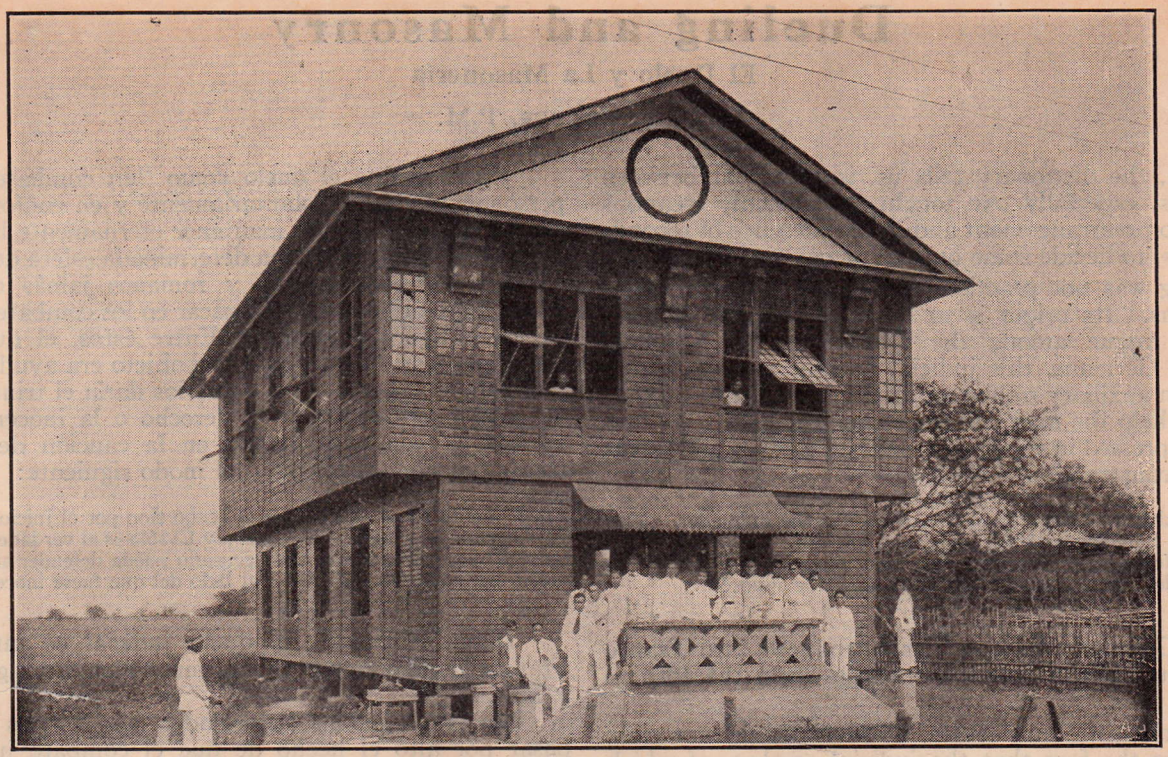

HOME OF MT. MAINAM LODGE NO. 49—*Templo de la Logia Mt. Mainam No. 49*
Naic, Cavite

Mt. Mainam Lodge No. 49 is one of the Lodges in the province of Cavite that owns its own Temple. The building is situated on a lot near the railroad station at Naic, the terminal of the Cavite branch. From it there is a fine view of the surrounding country and Manila Bay, with Corregidor Island plainly in sight.

The Temple was constructed in 1921 through the efforts of Wor. Bro. Matías Manalo, one of the founders and the first Master of this Lodge, with the cooperation of the members. The building was made possible by floating bonds, which were gladly purchased by the members.

Mt. Mainam Lodge is an offspring of Zapote Lodge No. 29, Rosario, Cavite, from which the founders of Mt. Mainam demitted in 1918. It was chartered and duly constituted February 21, 1919, by the then Grand Master, M. W. Bro. Milton E. Springer. The constitution was a big event in Naic, the public having been invited to witness the ceremonies and participate in the banquet which followed. Since its foundation, the Lodge has shown a steady increase in membership. From about fifteen members in 1918 the number has increased to nearly ninety, which is a good record considering the numerous obstacles that have to be overcome by a provincial Lodge.

Ambition for office is a good thing. In every organization there must be someone to rule and govern but those who seek to gain preferment in Masonry through the employment of political methods rather than by a demonstration of their loyalty to the Fraternity should be looked upon with suspicion. The advancement of such is never for the best interest of the Fraternity.

La Logia Mt. Mainam No. 49 es una de las Logias de la provincia de Cavite que posee su propio Templo. Dicho edificio está situado en un terreno cerca de la estación del ferrocarril en Naic, donde termina el ramal de Cavite. Desde el templo se puede admirar el hermoso panorama de los alrededores del pueblo y la Bahía de Manila, con la isla del Corregidor.

El templo se construyó en 1921, gracias a los esfuerzos del Ven. Hmno. Matías Manalo, uno de los fundadores y primer Venerable de dicha Logia, y a la cooperación de los obreros del Taller. El proyecto se convirtió en realidad mediante la emisión de bonos que fueron comprados por miembros entusiastas.

La Logia Mt. Mainam es hija de la Zapote No. 29, de Rosario, Cavite, de la cual se separaron los fundadores por medio de plancha de quite en 1918. Recibió carta constitutiva y fué debidamente constituída el 21 de Febrero de 1919 por el Muy Ilustre Gran Maestre Milton E. Springer. Su constitución era uno de los acontecimientos más importantes en la vida del pueblo de Naic y el público participó en las ceremonias y en el banquete que se celebró después de verificada la constitución. Desde aquella fecha, el número de miembros de la Logia ha ido aumentando poco a poco, como lo demuestra el hecho de que en 1918 tenía no más que quince y que actualmente tiene unos noventa, lo que es un resultado bueno si se tienen en cuenta los muchos obstáculos que la Logia ha tenido que vencer.

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Dueling and Masonry

El Duelo y La Masonería

By Leo Fischer, P.M.

A duel, the dictionary tells us, is a combat between two persons, especially one fought with deadly weapons according to prearrangement and in the presence of seconds or witnesses, to decide some quarrel or point of honor.

Dueling was not practised among the ancient Greeks and Romans. Its origin is to be sought in the judicial combat in vogue among the Teutonic tribes. Among the ancient Germans, this judicial combat was instituted by law as an auxiliary to human justice, the idea being that God would help the man whose quarrel was just. We find this view expressed in the ancient song of Tristan and Iseult (Bédier's reconstruction) as follows:

It is not the deed that proves the crime, but the judgment. Man sees the deed; but God sees the heart, and He alone is the true judge. He has therefore ordained that every man accused may defend his right by battle, and He himself combats with the innocent.

From Germany, dueling was introduced into France where it flourished during the centuries from the 10th to the 12th.

The ecclesiastic authorities, however, could not close their eyes to the fact that the judicial combat, of which they themselves had occasionally made use to further their own interests, often resulted in the triumph of wrong over right; hence, in several councils of the Church, including those of Valence (855), Toledo (1473), and Trent (1545-63), it condemned the practice, and persons killed in such combats were declared to be suicides, while the surviving principals, seconds, and other accessories were considered as murderers.

As the judicial combat, trial by battle or wager of battle, as it was also called, passed out of existence, the modern duel, that is, the single combat fought to decide some personal quarrel or point of honor, took its place. These personal combats were much in vogue in France and became a menace to the nation under Henry III, who was king of France from 1574 to 1589. The nobles of France would challenge and kill each other for the most futile reasons, and the toll which dueling took of the best blood of the country was so appalling that Henry IV and his successors issued severe edicts against that practice. Among the famous enemies of dueling in France were Cardinal Richelieu, Voltaire, Rousseau, and Napoleon I; the latter used to say that a good duelist made a poor soldier.

From France, dueling found its way into England, where it resulted in much useless bloodshed, until it was finally suppressed by severe legislation. In 1813, for instance, the surviving principal and the seconds in a duel were convicted of murder. In 1823, an association for the suppression of dueling was established in England to stamp out that relic of the barbarous ages.

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Prisco define el duelo como "un combate entre dos personas, realizado voluntariamente y en conformidad con ciertos pactos, a fin de mantener eternamente la soberanía individual absoluta en una determinada esfera de acciones."

Los antiguos griegos y romanos jamás conocían el duelo, cuyo origen se debe buscar en los combates judiciales de los antiguos germanos. Entre éstos, el duelo existía como una institución legal cuyo objeto era ayudar a la justicia humana, por creerse que Dios daría el triunfo a aquel de cuya parte estuviese el derecho o la inocencia. Esta opinión la vemos expresada en la canción de Tristan e Iseult (versión de Bédier) del modo siguiente:

El delito no se prueba por el hecho sino por el juicio. El hombre ve el hecho, pero Dios ve el corazón y Él sólo es el verdadero juez. Por tanto Él ha ordenado que todo acusado pueda defender su derecho por medio del combate y Él lucha al lado del que fuese inocente.

Desde Alemania, el duelo judicial se introdujo en Francia donde se practicaba mucho en los siglos X, XI y XII.

Sin embargo, las autoridades eclesiásticas no podían pasar por alto el hecho de que el combate judicial, del cual ellas mismas habían a veces echado mano cuando esto convenía a sus intereses, resultaban frecuentemente en el triunfo del mal, y por lo tanto, varios consejos de la Iglesia, entre ellos los de Valencia (855), Toledo (1473) y Trento (1545-63), condenaron dicha institución, declarando suicidas a los que perecieron en duelo y homicidas tanto a los duelistas que sobrevivían, como a los padrinos y otros acomplices.

Dejó, pues, de existir el duelo judicial, pero continuaba a practicarse el duelo moderno, o sea, el combate entre dos individuos verificado para dirimir las mal llamadas cuestiones de honor. Estos encuentros privados estaban muy en boga en Francia y se convirtieron en un peligro a dicha nación en el reinado de Enrique III (1574 a 1589). Los nobles de Francia solían desafiar y matarse por los motivos más futiles, y tantas eran las bajas que el duelo causaba entre los elementos más distinguidos del país que Enrique IV y sus sucesores promulgaron edictos muy severos contra dicha práctica. Entre los enemigos más célebres del duelo en Francia se hallaban el Cardenal Richelieu, Voltaire, Rousseau y Napoleon I; este último solía decir que un buen duelista era siempre mal soldado.

Desde Francia, el duelo se introdujo en Inglaterra. En este país también resultó en mucho derrame inútil de sangre y al fin se consiguió suprimirlo por medio de leyes severísimas. En 1813, por ejemplo, cierto duelista quien había dado muerte a su adversario, y con él los padrinos, fueron convictos de homicidio. En 1823 se estableció en Inglaterra una liga anti-duelista con el objeto de suprimir el duelo como reliquia de las edades bárbaras.

En los Estados Unidos, el duelo se practicaba también por mucho tiempo. Nuestro ilustre Hmno. Alexander Hamilton murió en un encuentro con Aaron Burr, y el Hmno. Alberto Pike tuvo con el teniente coronel Roane, poco tiempo después de la guerra con México, un duelo que afortunadamente no resultó en derrame de sangre.

Hay pocos países del mundo en que no se hayan organizado ligas anti-duelistas, algunas de las cuales existen aun, pero se puede decir que, actualmente, la práctica del duelo ha desaparecido en todas las naciones con excepción de Francia y algunos otros países del continente de Europa. Ya son tiempos idos los en que todo caballero contaba entre sus posesiones un par de pistolas para estos "lances de honor." Los duelos entre los periodistas y políticos franceses que ordinariamente terminan sin efusión de sangre, han sido ridiculizados hasta tal punto que su número va

In the United States, dueling was also in vogue for a considerable period. Bro. Alexander Hamilton fell in a duel with Aaron Burr, and even our eminent Bro. Albert Pike fought a bloodless duel with Lieut.-Col. Roane, shortly after the close of the Mexican War.

Anti-dueling societies have existed all the world over and a number of them still exist; but at present dueling may be said to be practised only in France and a few other countries of continental Europe. The time when every gentleman had to possess a set of dueling pistols is fortunately a thing of the past. The (generally) bloodless duels of French journalists and politicians have been so much ridiculed that their number is constantly decreasing. The "Mensuren" of the German students can not be considered as duels, as their purpose is not the killing, but the wounding of one of the principals, and the man defeated is really the winner, as his main object, that of being able to boast of a "schmiss" (scar) on his face, has been obtained.

Masonry has always taken a decided stand against dueling, especially in France, where the question was at one time a most important one.

The candidate was asked concerning his opinion on dueling and was rejected if he was inclined to favor it.

To us, the duel is so much a thing of the past that one feels like hearing an echo of ages long gone by when one reads in the Constitution of our own Grand Lodge of the Philippine Islands, adopted A. D. 1912, that—

No Lodge shall bury with Masonic honors any Mason who has fallen in a duel.

Yet we must remember that our Grand Lodge adopted the Constitution of the Grand Lodge of California, and in the early years of that venerable Body, such a clause still had a raison d'être. In volume I of the Proceedings of the Grand Lodge of California (A. D. 1854), on page 313, we find a resolution against dueling, and Volume II of the same proceedings mentions the case of the Master of Los Angeles Lodge No. 42, who was expelled from Masonry for fighting a duel.

Washington-Alexandria Lodge, of Alexandria, Va., has among its treasured souvenirs a pair of dueling pistols that were once the property of Dr. Dick, a past master of the Lodge, and one of the physicians of General George Washington. Upon his conversion, Bro. Dick had thrown these pistols into the Potomac, but a fisherman, who had witnessed the act, recovered them and sold them to a gunsmith, who displayed them in the window of his shop, where Bro. Dick saw them and repurchased them. These pistols have lately been donated to Washington-Alexandria Lodge by a great-grand-daughter of the fighting doctor.

Those pistols, like the references to dueling in our Masonic legislation and rituals, are interesting relics of the past which convince one that the world is progressing and getting better after all.

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disminuyendo rápidamente. No podemos clasificar como duelos a las "Mensuren" de los estudiantes alemanes, porque su objeto es el de herir y no dar muerte al otro, y el vencido es realmente vencedor, porque ha conseguido el objeto principal que perseguía porque ya puede exhibir con orgullo su enorme "Schmiss" (cicatriz) en el rostro.

La Masonería siempre ha sido enemiga del duelo, sobre todo en Francia, donde la cuestión era importantísima en ciertas épocas.

Se preguntaba al solicitante cuál era su opinión acerca del duelo, y si él estaba dispuesto a favorecerlo, se le negó admisión.

Para nosotros, el duelo ya es cosa del pasado y nos parece oir una voz de los siglos lejanos cuando leemos en la Constitución de nuestra Gran Logia de Filipinas una disposición del tenor siguiente:

Ninguna Logia dará sepultura con los honores de la Masonería a un Masón que hubiese muerto en duelo.

Sin embargo, conviene acordarnos de que la Constitución de la Gran Logia ha sido tomada de la de la Gran Logia de California, y en los primeros años de vida de dicha Gran Logia, la disposición que acabamos de citar tenía aun su razón de ser. En el Tómo I de las Actas de la Gran Logia de California (A. D. 1854), en la página 313, hallamos una resolución contra el duelo, y el Tómo II de las mismas actas refiere el caso del Venerable Maestro de la Logia Los Angeles No. 42, el cual fué expulsado por haberse batido en duelo.

Entre las reliquias de la célebre Logia Washington-Alexandria, de Alexandria, Virginia, se encuentra un par de pistolas para duelos que pertenecía al Dr. Dick, venerable pasado de dicha Logia y uno de los médicos del General Jorge Washington. Al convencerse el Hmno. Dick de que como hombre religioso no debía jamás pensar en batirse, tiró las pistolas en el río Potomac. Sin embargo, un pescador que había presenciado el acto pescó las armas y las vendió a un armero, el cual las exhibió en el escaparate de su tienda, donde el Hmno. Dick las vió y las compró. Las pistolas del Hmno. Dick han sido regaladas hace poco a la Logia Washington-Alexandria por una biznieta del valiente doctor.

Dichas pistolas son como las referencias al duelo que aun encontramos en nuestras leyes masónicas: reliquias interesantes del pasado que nos hacen reflejar que el mundo está progresando y mejorando.

Cualquiera oportunidad para hacer un favor, otorgar un beneficio o prestar un servicio a un hermano, que el Masón deje de aprovechar cuando pueda buenamente hacerlo sin daño ni injusticia para sí ni para aquellos que están ligados a él por lazos de parentesco, le hace culpable de un acto de deslealtad y le deshonra: el dejar de ayudar a un hermano es perjurio: y veneramos en nuestros Templos la amistad verdadera, tierna y consoladora no tanto porque sea un sentimiento, sino porque, siendo un deber, puede llegar a ser una virtud.—*Pike.*

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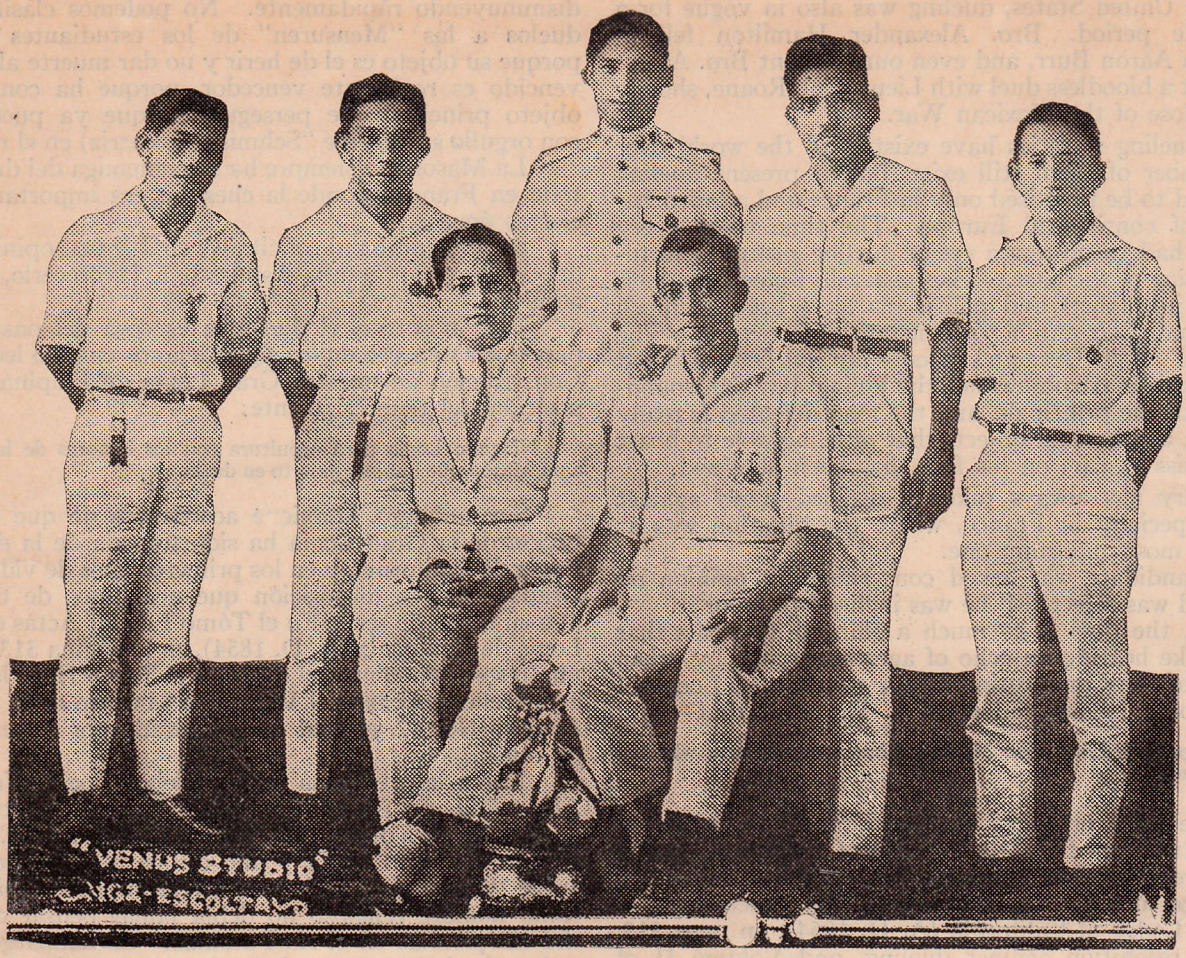

Courtesy of La Vanguardia, Inc.

THE TEAM—*El Equipo*

Left to right:—
Standing:—V. Fernandez, Angel Jacob, Major P. Santos, A. D. Rosario and S. Reyes.
Sitting:—Antonio Gonzalez (Manager) and Joaquin García (Captain).

Plaridel Honors Its Bowling Team for Its Third Victory

Plaridel festeja a su equipo de bolos tres veces Campeón

The Masonic Club of Manila, which during the short time that has elapsed since its inception has shown wonderful progress and has made an enviable place for itself in our cosmopolitan society, gave, on Sunday the 14th of September, a roast-pig luncheon to the Plaridel Bowling Team on account of its recent triumph in the bowling tournament organized by the Philippine Bowling Association for the championship of 1924.

In honor of the champions there were present at this function some one hundred and fifty people, among whom

El Club Masónico de Manila, que en tan poco tiempo que lleva de vida está dando muestras de brioso empuje y simpático arraigo en nuestra sociedad cosmopolita, ofreció el Domingo, 14 de Septiembre, una LECHONADA al equipo de bolos del Templo de Plaridel a raíz de su reciente triunfo en el torneo de bolos organizado por la Philippine Bowling Association para el campeonato de 1924.

Para festejar a los campeones asistieron al acto unos ciento cincuenta comensales, entre lo más granado de nuestro mundo masónico y profano.

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were many prominent Masons and non-Masons.

The well known vaudeville director, "Sunday" Reantaso, prepared a select program, which was carried out by the stars from the "Savoy Nifties," and which contributed much to the entertainment of those present.

At the head of the table were seated the members of the team (shown in the cut which accompanies this article) together with the orators who were to delight their hearers with the "magic of their words," aptly termed by the toastmaster, Bro. Antonio Gonzalez, as "music for our ears."

In the absence of M. W. Bro. E. E. Elser, P.G.M. and President of Plaridel Temple Association, who was to have felicitated the team in the name of the Association, it received its due meed of praise and congratulations from Bro. S. Stickney.

Bro. Iñigo Regalado followed with a very pleasing speech, and Macario Rivera (alias) Bayan verbally caricatured each and every member of the team, much to the delight of those present.

Rt. Wor. Bro. Schmidt, "the tireless worker," according to toastmaster Bro. Gonzalez, presented the gold medal to Angel Jacob, for having obtained the highest individual average score. Bro. Schmidt proved himself a real orator, and his speech of presentation was received with enthusiastic applause.

That master of language, Rt. Wor. Bro. Teodoro M. Kalaw, without whom no one of our functions is complete, was charged with the duty of presenting to Bro. Joaquin García the silver medal given for the second highest individual average score. In his inimitable way Bro. Kalaw convinced all that "Captain Joaquin" was no other than the Hercules of the San Miguel Mountains himself.

To Bro. Miguel Unson fell the task of presenting the winners' medals to each member of the team, and Lázaro Carmona, with happy loquacity, conferred a diploma upon the team's substitute, Bro. Iñigo Regalado.

The function closed with a short but fitting speech by Bro. Arsenio Gomez, assuring the wives of the members of the team that their respective "better halves" would again be champions next year, providing moral support and certain "liberties" were given them.

We congratulate the Masonic Club of Manila for the success of this function, and also Plaridel Temple for the victory won by its bowling team.

Sunday Reantazo, el indiscutible organizador "vaudevillesco", preparó un selecto programa ejecutado por las STARS FROM THE SAVOY NIFTIES que fué del agrado de toda la concurrencia.

Ocuparon la mesa presidencial los jugadores todos del equipo, cuya fotografía encabeza estas líneas, juntamente con los oradores que habían de deleitar al auditorio con la "magia de su palabra" que fué, como anunció el presentador Sr. Antonio González, "música para nuestros oídos."

Por ausencia del Hmno. Elser, Presidente de la Asociación del Templo de Plaridel, que tenía a su cargo la felicitación al equipo en nombre de la asociación, habló el Hmno S. Stickney que en breves pero elocuentes frases llenó su cometido.

Habló después el Hmno. Iñigo Regalado y con su conocido gracejo llenó la parte festiva de la fiesta al igual que el Sr. Macario Rivera (alias) Bayan que leyó una semblanza de todos y cada uno de los jugadores que componen el equipo y que gustó a todos.

El hermano Schmidt, el "de las energías inagotables," según el Toastmaster Hermano González, impuso la medalla de oro al Sr. Angel Jacob, ganador del primer puesto en el promedio individual. El Hermano Schmidt ha demostrado ser un gran orador, pues, su discurso fué recibido con entusiastas aplausos.

El Maestro en el arte del decir, el Hmno. Kalaw, el obligado orador en todas nuestras reuniones, fué quien se encargó de imponer la medalla de plata al Hmno. Joaquín García quien fué el que se llevó el segundo premio por haber ocupado el segundo puesto en el promedio individual. Con su estilo peculiar e inimitable el Hmno. Kalaw convenció a todos que el "capitán Joaquín" es el mismo Hércules de las montañas de San Miguel.

También habló el Hmno. Miguel Unson quien se encargó de imponer las medallas a todos los jugadores del equipo y el Sr. Lázaro Carmona que con su desparpajo de siempre entregó un diploma al sustituto del equipo, Hmno. Iñigo Regalado.

Dióse fin a la fiesta con una breve y concurrente alocución por el Hmno. Arsenio Gómez quien aseguró a las esposas de los jugadores que sus "respectivas mitades" volverían a ser los campeones el próximo año si ellas se empeñaran y les permitieran ciertas "libertades."

Felicitamos al Club Masónico por el exito de la fiesta y al Templo de Plaridel por el triunfo de su equipo de bolos.

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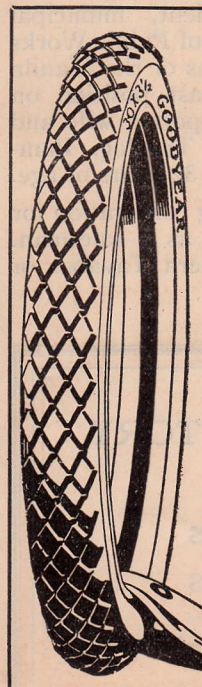

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Unemployed Brethren Seeking Employment

Brethren out of work should communicate with Wor. Bro. Luis R. Yangco, chairman of the committee on unemployment, P. O. Box 1343, Manila.

Applicant No. 34.—Has been managing salesman for a Manila firm for five years, but owing to slack business the firm has been unable to raise his salary to an amount sufficient to support a wife, mother and five children. Desires a position as provincial salesman, or any position paying a salary sufficient to support his family. Filipino.

Applicant No. 35.—High school graduate, 1919. Studied accounting two years in José Rizal College. Is a typist and thoroughly familiar with office filing systems. At present employed in a law office at a salary insufficient to support his family, which consists of wife and two children. Filipino, 28 years of age, and in excellent health.

Applicant No. 36.—Commissioned officer (temporary) in U. S. Naval Forces, with service in the Mediterranean for six months in 1917, leaving this position with very fine recommendations. Was a Captain in the Philippine National Guard. Chief officer of a sea-going vessel owned by a Manila firm, resigning this position of his own accord. Has passed preliminary examination for appointment as 2nd Lieutenant in Philippine Scouts. At present unemployed. Filipino.

Applicant No. 37.—Was an officer in the Philippine Constabulary for over seven years, most of which was spent in the Ilocano Provinces. Speaks and writes both English and Spanish, and is well versed in the Ilocano and Cagayan dialects. Desires a position as provincial salesman, either on the basis of salary or commission, or both. Filipino, 29 years of age, married, in good health.

Applicant No. 38.—Machinist. Has been employed for 18 years in the Navy Yard and Bureau of Public Works, resigning on account of reduction in pay. Has taken a course in Marine Engineering. American, with a family to support.

Applicant No. 39.—Graduate of Silliman Institute, has completed first year law in Philippine Law School, and has passed Justice of the Peace Examination. Desires appointment as Justice of the Peace, preferably in the Province of Antique. Filipino.

Applicant No. 40.—Secondary student, municipal teacher for seven years, foreman in Bureau of Public Works for five years, and clerk in different stations of the Manila Railroad Co. for four years, resigning last position on account of salary being inadequate to support a wife and five children. Speaks English, Spanish, Tagalog, Pampango, Pangasinan and Ilocano. Filipino, 32 years of age.

Applicant No. 41.—Agent for a refining corporation for five years, and has had good experience as a salesman. Desires position as selling agent in southern Tayabas or any of the Bicol provinces. Filipino.

Applicant No. 42.—High School graduate, and has passed the junior teacher and teacher of agriculture examinations, Civil Service; has taught almost nine years in the divisions of Ilocos Sur and Abra, being forced to resign on account of ill health. Is now well and desires re-employment either as a teacher of agriculture, or in any position that will support a wife and two children. Filipino.

Applicant No. 43.—Second year high school; passed examination as tobacco inspector, and has had seven years' experience in this work; has been assistant manager of a plantation. Was let out by the government for reasons of economy. Wishes employment in tobacco work, preferably in Isabela Province. Filipino, with a family of eight.

Applicant No. 44.—Twelve years in the Philippine Scouts, most of which as company clerk, being discharged as sergeant with fine recommendations as to character and quality of work. Was chief clerk in the public works department, Cavite Naval Station, for ten months, leaving with excellent recommendations. Filipino.

Applicant No. 45.—High School graduate; two years' experience in teaching; seven years' experience in Philippine Constabulary with rank of First Lieutenant, resigning after satisfactory service. Speaks and writes both English and Spanish. Filipino.

Applicant No. 46.—Graduate of the Philippine Law School, College of Law, National University. Two and one-half years as postal clerk and operator in the Bureau of Posts; four years as clerk in the Bureau of Constabulary; resigned to prepare for the Bar Examination, which he failed to pass, and which he is preparing to take again. Desires employment of any kind. Filipino, with a family to support.

Applicant No. 47.—Two years as office clerk, lumber tallyman and checker; four years as lumber grader, and general grader of mill output; five years as mill foreman; four years as general mill foreman. Desires position in which his lumber experience may be used to advantage. Filipino, 33 years old, married.

Applicant No. 48.—1919-1920, assistant foreman carpenter with a coal company; 1921-1923, assistant foreman carpenter with a Manila firm, and then as storekeeper; last position, storekeeper for a motor corporation. Filipino, 32 years old, married, with 3 small children.

Applicant No. 49.—Ten years' service in the Bureau of Forestry as subordinate ranger, as ranger in charge of forest stations, and as special disbursing officer. Forced to give up this work on account of serious illness. Has had some experience as Court of First Instance interpreter. Temporarily employed at present at an inadequate salary. Filipino.

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Minerva No. 41 Has English Team

Thursday evening, Sept. 18, the recently formed English team of Minerva Lodge No. 41 conferred the first degree of Masonry upon A. G. Moody. Considering that this was the first time that the team had worked in this degree, Spanish having been the language used previous to the organization of this team, much credit is due the officers and members taking part on the above occasion.

Wor. Bro. Fred M. Holmes, Cosmos No. 8, delivered the lecture of the degrees, Wor. Bro. E. E. Calvin, P.M. of Minerva Lodge, gave the apron lecture and the charge, and the working tools were presented by Bro. S. Stickney of Shepherds River Lodge No. 169, Brownfield, Maine.

A tactful and untiring secretary is a great help to a Lodge. He saves it from much trouble and from loss of dues and members.—*Masonic News.*

Gracias

El Hmno. Clemente Bernabé, Segundo Vigilante de la Logia Taga-Ilog No. 79, M. L. y A., ha estado muy enfermo de la vista, y en la actualidad se halla curado completamente. Este Hermano envía desde las páginas de esta Revista su gratitud al Muy Ilustre Gran Maestre, al Gran Lecturer, al Hmno. R. C. Harper y al Hmno. Chas. A. T. Cabaniss, por el interés y la cooperación personal que ha recibido de los mismos dentro y fuera del Hospital.

Uno de los más hermosos rasgos característicos de la Masonería es que hace desaparecer las desigualdades sociales. No conocemos castas, porque todos los Masones son hermanos.

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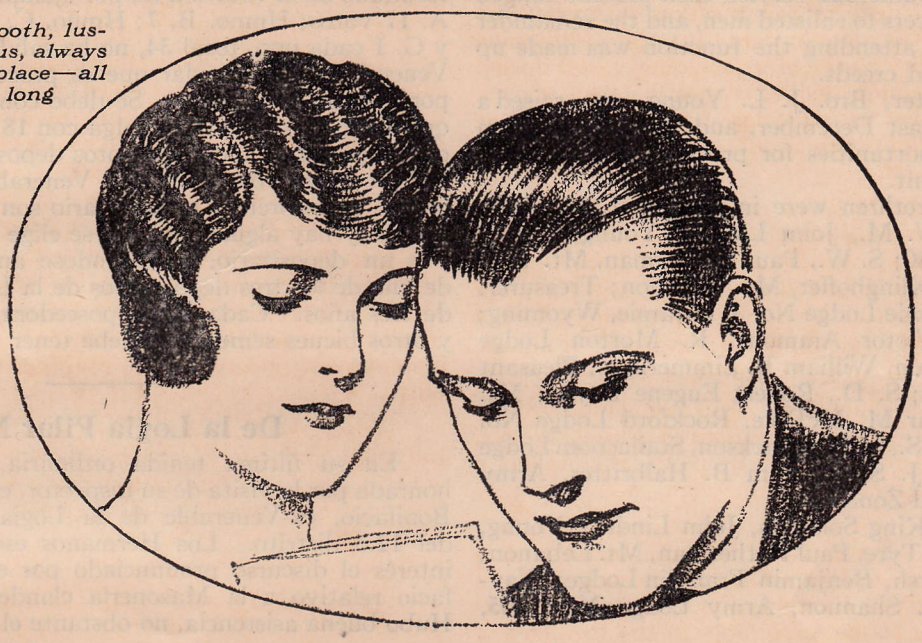

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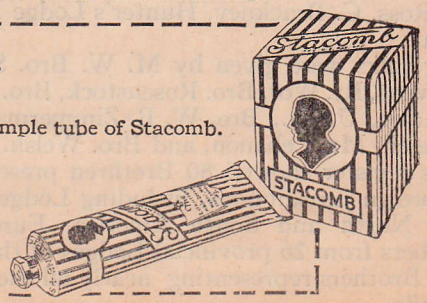

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Special at Mt. Lebanon

September 19 a very fine Masonic function was staged by Mt. Lebanon Lodge No. 80, in the conferring of the third degree of Masonry on Bro. W. W. Welsh, a Fellowcraft of Mt. Lebanon Lodge. The occasion was in honor of Bro. Major-General James H. McRae who during the short time he has been with us has shown a marked interest in things Masonic. Mt. Lebanon Lodge was also honored with the presence of M. W. Bro. H. Eugene Stafford, P.G.M., the first Grand Master of the Grand Lodge of the Philippine Islands, M. W. Bro. Frederic H. Stevens, P.G.M., and Rt. Wor. Bro. C. W. Rosenstock, present Deputy Grand Master. M. W. Bro. W. Trinidad, G.M., was unable to be present as he was then in the Visayan Islands.

A noteworthy feature was the fact that the degree was conferred by a special team of non-commissioned officers of the United States Army, assisted, in the prayers, invocation, presentation of the working tools, lecture, charge and congratulations, by commissioned officers of the same organization, the candidate himself being a non-commissioned officer. The numerous service men present ranged from high-ranking officers to enlisted men, and the remainder of the large number attending the function was made up of all nationalities and creeds.

The acting Master, Bro. J. L. Young, was raised a Master Mason only last December, and the special team had had but few opportunities for practice, yet the work was uniformly excellent.

The following Brethren were in charge of the work:

First Section:—W. M., John Lindsay Young, Mount Lebanon Lodge No. 80; S. W., Paul Rotherman, Mt. Lebanon; J. W., Joseph Klinghoffer, Mt. Lebanon; Treasurer, Jasper N. Land, Laramie Lodge No. 3, Laramie, Wyoming; Secretary, Charles Victor Ammons, R. Morton Lodge No. 63, N. Y.; Chaplain, William B. Zimmerman, Pleasant Lodge No. 128, Iowa; S. D., Robert Eugene Boyles, Mt. Lebanon; J. D., Oscar M. McDole, Rockford Lodge No. 102, Rockford, Ill.; S. S., Millard Jackson, Stailacoom Lodge No. 2, Washington; J. S., William B. Halbritter, Army Lodge, Panama, Canal Zone.

Second Section:—King Solomon, John Lindsay Young, Mt. Lebanon; King of Tyre, Paul Rotherman, Mt. Lebanon; Secretary, Charles Birsh, Benjamin Franklin Lodge; Wayfaring Man, John A. Shannon, Army Lodge No. 1105, San Antonio, Texas.

Men of Tyre:—Herman C. Stone, Service Lodge; Charles Victor Ammons, R. Morton Lodge No. 63, New York; William W. Ferguson, Service Lodge.

Fellowcrafts:—Robert Eugene Boyles, Mount Lebanon; William B. Halbritter, Army Lodge, Panama, Canal Zone; Jasper N. Land, Laramie Lodge No. 3, Laramie, Wyoming; Oscar M. McDole, Rockford Lodge No. 102, Rockford, Ill.; David William Cannon, Pineland Lodge No. 86, Peniel, Florida; Edgar Cruthis, Army Lodge No. 1105, San Antonio, Texas; J. Dewey Horton, Charleston Lodge No. 44, Agaña, Guam; William Calvin Bonner, West Point Lodge No. 877, Highland Falls, N. Y.; Charles Poitras, Service Lodge; Elvin B. Terry, El Paso Lodge No. 130, El Paso, Texas; Millard Jackson, Steilacoom Lodge No. 2, Steilacoom, Washington; John A. Shannon, Army Lodge No. 1105, San Antonio, Texas.

Lecture:—Ross. C. Brackney, Hunter's Lodge No. 156, Blacksburg, Va.

Interesting talks were given by M. W. Bro. Stafford, M. W. Bro. Stevens, Rt. Wor. Bro. Rosenstock, Bro. McRae, Bro. Major Eames, U.S.A., Bro. W. B. Zimmerman, Wor. Bro. Isidore Reich, Mt. Lebanon, and Bro. Welsh.

The tyler's register showed 80 Brethren present from 73 Lodges of foreign jurisdictions, including Lodges in the United States, North and South America, Europe and China; 34 members from 26 provincial Lodges of this jurisdiction; and 87 Brothers representing nearly all the Lodges located in Manila.

Elección de Dignatarios en las Logias

Al aproximarse la época de las elecciones de dignatarios en nuestras Logias surgen algunas cuestiones con respecto a las cuales nuestros Hermanos han experimentado ciertas dudas en el pasado. Daremos, pues, las siguientes explicaciones de los extremos que pudieran ser objeto de duda.

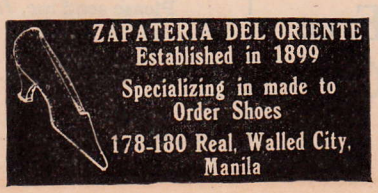
Las elecciones deben celebrarse en la tenida ordinaria inmediatamente anterior al día de San Juan Evangelista, o sea, el 27 de Diciembre de 1924. Resulta, pues, que este año, una Logia cuya tenida ordinaria se celebra el cuarto Sábado de cada mes, debe elegir sus dignatarios el día 29 de Noviembre porque en 1924, el cuarto Sábado de Diciembre no es anterior al día de San Juan.

A fin de que salga elegido un dignatario, es preciso que obtenga una mayoría de todos los votos depositados. No son admisibles las proposiciones de candidatos. Se debe hacer una votación separada por cada dignidad. Si están presentes 34 miembros en la elección anual, se necesitan 18 votos para la elección de cualquier dignatario. Si el resultado de la votación es, por ejemplo, como sigue: Hmno. A, 17 votos; Hmno. B, 7; Hmno. C, 6, y Hmnos. D, E, F y G, 1 cada uno, total 34, no ha salido elegido ninguno y el Venerable debe mandar que se proceda a nueva votación por la misma dignidad. Se debe continuar votando hasta que uno de los Hermanos salga con 18 votos, o sea, uno más que la mitad de todos los votos depositados. Todo miembro presente debe votar. El Venerable Maestro, los Vigilantes, el Tesorero y el Secretario son elegidos en todas las Logias, y hay algunas en que se elige también a un orador y a un depositario, verificándose anualmente la elección de uno de los tres depositarios de la Logia por un ejercicio de tres años. Cada Logia poseedora de inmuebles, bonos y otros bienes semejantes debe tener tres depositarios.

De la Logia Pilar No. 15

En su última tenida ordinaria, la Logia Pilar fue honrada por la visita de su inspector, el Ven. Hmno. Miguel Bonifacio, ex-Venerable de la Logia Zapote e inspector del 12.o distrito. Los Hermanos escucharon con mucho interés el discurso pronunciado por el Ven. Hmno. Bonifacio relativo a la Masonería clandestina en estas Islas. Hubo buena asistencia, no obstante el tiempo desfavorable.

En las ruinas de las monarquías, en los dominios de la anarquía y en el naufragio de las naciones, se ve clara y evidentemente que nada puede perdurar que esté fundado en la falsedad; y en estos trastornos de la sociedad, el sublime espectáculo de la Francmasonería que se yergue como roca en mar confusa, es una inspiración para todos sus adeptos. La verdad es la luz con que guía a los demás. No obstante los esfuerzos aparentemente poderosos que se están haciendo para impedir el progreso, hay pruebas inequívocas de que mediante la verdad y la educación, el mundo se va enterando de aquellos hechos fundamentales de historia y religión cuyo conocimiento le capacita para juzgar con inteligencia y fallar con acierto acerca del mérito de causas que estaban obscurecidas en el pasado. La verdad es sublime y poderosísima. El celo y la falsedad de los fanáticos reaccionan y destruyen en último lugar mientras que la verdad se mantiene firme como la roca de Gibraltar.—*W. H. McDonald en Masonic Home Journal.*



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Eight Past Grand Masters Confer Third Degree in Benjamin Franklin Lodge

A noteworthy event in the annals of Masonry, at least in the Philippine Islands, took place September 26, 1924, when in Benjamin Franklin Lodge, U.D., the third degree of Masonry was conferred on Bro. and Colonel Chas. F. Morse, U.S.A., a Fellowcraft of that Lodge, by a special team composed of eight Past Grand Masters of the Grand Lodge of the Philippine Islands, with the present Grand Master presenting the working tools.

The special team was composed of the following: W. M., first section, M. W. Bro. Edwin E. Elser; second section, M. W. Bro. Frederic H. Stevens; S. W., M. W. Bro. Quintin Paredes; J. W., M. W. Bro. H. Eugene Stafford; S. D., M. W. Bro. Newton C. Comfort; J. D., M. W. Bro. Rafael Palma; S. S., M. W. Bro. George R. Harvey; J. S., M. W. Bro. Milton E. Springer.

Working tools, M. W. Bro. Wenceslao Trinidad, Grand Master.

Fellowcrafts, M. W. Bros. Comfort, Harvey and Springer.

Men of Tyre, as well as the Seafaring and Wayfaring Man, were borrowed from Cosmos Lodge No. 8.

Only two Past Grand Masters of this Grand Lodge were absent, M. W. Bro. Wm. H. Taylor and M. W. Bro. Manuel L. Quezon, both being in the United States.

In view of the fact that few if any of our Past Grand Masters have taken an active part in the actual conferring of degrees for a number of years, the quality of the work was agreeably surprising to those who witnessed it.

After the degree work addresses were made by M. W. Bro. Stafford, first Grand Master of this Grand Lodge, M. W. Bro. Stevens, the most recent Past Grand Master, M. W. Bro. Trinidad, present Grand Master, Bro. and Major-General James H. McRae, and the "youngest Master Mason."

Wor. Bro. H. Lawrence Noble, P.M., at the request of various members of the Medical Corps, U. S. Army, in which Bro. Morse is serving, presented to the newly raised Brother a beautiful Masonic ring.

Bro. and Governor-General Leonard Wood, who was unable to be present, sent his regrets.

The tyler's register showed 397 visitors, representing 101 different Lodges and 28 different Grand Jurisdictions.

The Passing of Brother Owen J. Thomas

Bro. Owen Jones Thomas was born on March 24, 1850, in Wales.

He was initiated an Entered Apprentice Mason in West Polynesia Lodge No. 1865, English Constitution, New Caledonia, on January 3, 1882, passed to the degree of Fellowcraft on May 30 of the same year, and raised to the sublime degree of a Master Mason on June 19, 1883.

Bro. Thomas demitted from his Mother Lodge and affiliated with Manila Lodge No. 1 on February 5, 1907, and was called by the Messenger of Death on September 4, 1924, at Manila, P. I.

An old timer in the Philippines, Bro. Thomas served in the Coast Guard Service, and for many years previous to his death was chief of the launch division of the Bureau of Customs.

Bro. Thomas was a constant attendant at Lodge meetings, and never missed an opportunity to take the part of the Seafaring Man and the Wayfaring Man, and as such will be remembered by many who were not acquainted with him personally.

A splendid type of those who go down to sea in ships, Bro. Thomas in his integrity and devotion to duty endeared himself to many friends who mourn his passing.

El Baile de los Boleros

El Templo Plaridel que cobija el Club Masónico de Manila y constituye uno de los sitios de reunión más amenos para los Masones, ya está en vías de hacerse próspero. Tiene sus fuentes seguras de ingresos mensuales cuya mayor parte se deriva de las tres galerías de bolos. La experiencia y el estudio detenido de esta parte de las actividades del Club han demostrado que el número de dichas galerías se puede con ventaja doblar. Con el fin de aumentar el número de los boleros y con éste el de los ingresos, se ha nombrado a un comité del cual es presidente el Ven. Hmno. Antonio González, de la Logia Luz Océanica No. 85, y secretario el Ven. Hmno. Pedro V. Asunción, de la Logia Kasilawan No. 77, cuyo objeto es reunir los fondos necesarios para la instalación de tres galerías más.

Con este fin se celebrará en el Templo Plaridel, Calle San Marcelino No. 520, Paco, el día Sábado, 11 de Octubre, a las 8 de la noche, un "Inter-Lodge Bowling-Tournament Ball" vendiéndose en ₱2.00 cada uno los billetes para el mismo, que serán válidos para un señor y señoras que le acompañen.

Lo que sigue es una lista de las Logias que se han comprometido a tomar billetes de entrada en beneficio de dicho baile: Cosmos No. 8, 200; Nilad No. 12, 200; Dapitan No. 21, 200; Kasilawan No. 77, 200; Luz Oceánica No. 85, 200; Dalisay No. 14, 200; Isla de Luzon No. 57, 200; Minerva No. 41, 100.

El Masonic Club de Manila llena una necesidad que se ha sentido desde hace mucho tiempo y el baile merece el apoyo de todos los miembros de la Institución los cuales pueden venir con la seguridad de que pasarán unos ratos muy agradables, además de sentir la satisfacción de haber contribuído al éxito de una empresa digna de encomio.

Artículos para el "Cabletow" Escritos por Hermanos Eminentes

Empezando con el número correspondiente al mes de Noviembre de 1924, el primero de una serie de artículos sobre temas masónicos, escritos por Masones eminentes de esta jurisdicción, se publicará en el CABLETOW.

El autor del artículo que formará parte del número correspondiente a Noviembre es el M. Il. Hmno. Newton C. Comfort, G. M. P. y Gran Secretario actual. Su tema es, "La Influencia de Palestina en la Francmasonería."

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Questions and Answers

Consultas

131.—Is the "Shrine" a very important organization in the United States? Is it as old as Masonry?

Answer.—The Shrine was established in the United States by Dr. Walter M. Fleming in 1871. Its pretended origin in Arabia centuries ago is partly a myth. Its membership on January 1, 1924, was 564,375 in the United States alone. The total receipts of its "Imperial Council" during the last year amounted to $1,311,759.54; of this, the sum of $1,073,474.08 was set aside for hospitals for crippled children. To be eligible, one must be a 32° Mason or Knight Templar.

132.—I am particularly interested in the connection of Egypt and its pyramids, obelisks, etc., with Freemasonry. Could you tell me where to obtain information on this subject?

Answer.—The Masonic Service Association of the United States has gotten out a pamphlet entitled "Masonic Libraries and Literature," with a classified list of Masonic and semi-Masonic books. On page 49 of this pamphlet I find, under "The Egyptian Theory," a list of books too long to copy here, as it contains 13 titles. It includes several works of Albert Churchward which will be especially interesting to you.

133.—What are Grand Lodge "regulations?" Do they differ from edicts and resolutions, and how?

Answer.—The term is defined in our Grand Lodge Constitution (par. 329) as follows:

Regulation.—By a regulation of the Grand Lodge is meant any resolution, edict, law, or ordinance of any kind whatever, other than the Constitution, which it may adopt.

134.—I consider the Kadosh funeral ritual one of the most impressive there is and wonder if my Lodge could not use it, with the necessary modifications, of course, instead of the ritual we now use. What is your idea on this proposition?

Answer.—The Kadosh funeral rites are impressive; but our own ritual is equally impressive and is the proper ritual for Ancient Craft Masonry. Moreover, paragraph 261 of our Grand Lodge Constitution prescribes that "to constitute Burial with Masonic honors the Lodge must be opened in due form in the Lodge room and the funeral service authorized by the Grand Lodge must be used."

135.—I see that in some Grand Jurisdictions in the United States, the degrees are occasionally conferred on classes of candidates instead of being conferred singly, as is our practice here. Could we confer degrees on classes under exceptional circumstances?

Answer.—No; our Constitution forbids it. Paragraph 170 provides that degrees cannot be conferred upon more than one candidate at a time.

136.—Please inform me through the CABLETOW whether or not Phoenix Lodge No. 7, of Tennessee, U.S.A., is a regular Lodge. Also please inform me where and how a list of Lodges recognized by our Grand Lodge can be obtained.

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131.—¿Es el llamado "Shrine" un organismo muy importante en los Estados Unidos? ¿Es tan antiguo como la Masonería?

Contestación.—El Shrine fué establecido en los Estados Unidos por el Dr. Walter M. Fleming en 1871. Su supuesto origen en Arabia en la antigüedad es en parte un mito. La importancia de esta Orden la revelan los siguientes datos: el 1 de Enero de 1924, el número de sus miembros en los Estados Unidos era 564,375, y los ingresos de su "Consejo Imperial" durante el año ascendieron a $1,311,759.54, de los cuales la cantidad respetable de $1,073,474.08 se separó para los hospitales para niños lisiados que el "Shrine" mantiene en los Estados Unidos. Para ser elegible al "Shrine," es preciso ser Templario o Masón del Grado 32.

132—Me tomo mucho interés en la relación entre el Egipto, con sus pirámides, obeliscos y templos, y la Francmasonería. ¿Pueden Vds. indicarme dónde podría hallar datos sobre esta interesante materia?

Contestación.—La Masonic Service Association of the United States, Cedar Rapids, Iowa, ha publicado un folleto titulado "Masonic Libraries and Literature," con una lista clasificada de libros masónicos y casi masónicos. En la página 49 de dicho folleto, bajo el epígrafe "The Egyptian Theory," hallo una lista de libros que, por contener 13 títulos, es demasiada larga para ser insertada aquí. Hay en ella varias obras de Albert Churchward las cuales deben contener lo que Vd. busca.

133.—¿Qué se entiende por "reglamentos" (regulations) de la Gran Logia, y qué diferencia hay entre "reglamentos" y "edictos," "resoluciones," etc.?

Contestación.—Este término está claramente definido en el párrafo 329 de la Constitución, como sigue:

Reglamentos.—Por reglamentos de la Gran Logia se entiende cualquiera resolución, edicto, ley u ordenanza de cualquiera clase que sea, distinta de la Constitución, que adopte dicha Gran Logia.

134.—Opino que el ritual funerario del Consejo de Kadosch es uno de los más hermosos que existen y estoy para recomendar su uso por mi Logia, desde luego con las modificaciones necesarias. ¿Qué le parece?

Contestación.—Es cierto que el ritual funerario del Consejo de Kadosch es hermoso, pero lo es también el que empleamos en la Logia simbólica, además de ser éste más adecuado para la Masonería azul. No se debe olvidar, tampoco, que el párrafo 261 de la Constitución de la Gran Logia de las Islas Filipinas dispone que "para efectuar un entierro con honores masónicos, la Logia debe abrirse en debida forma en su local, y debe seguirse el ritual autorizado por la Gran Logia."

135.—Me dicen que en algunas Grandes Jurisdicciones de América los grados se confieren a veces a grupos de candidatos en vez de conferirse a un candidato a la vez, como solemos hacerlo aquí. ¿Podríamos nosotros conferir los grados a grupos de candidatos bajo circunstancias excepcionales?

Contestación.—No, porque el párrafo 170 de nuestra Constitución dispone que ninguna Logia bajo la jurisdicción de esta Gran Logia conferirá cualquiera de los grados a más de un candidato a la vez.

136.—Haga el favor de hacerme saber por conducto del CABLETOW sí o no la Logia Fénix No. 7, de Tennessee, Estados Unidos de América, es una Logia regular, y también

Answer.—We find that in Tennessee there is a Phoenix Lodge No. 131, at Nashville, and that Lodge No. 7 of that Grand Jurisdiction is Hiram Lodge, of Franklin, Tenn. There is no regular Lodge called Phoenix No. 7 in Tennessee. A list of regular Lodges in the United States and other countries may be secured by sending $1.00 to the Pantagraph Printing and Stationery Co., Bloomington, Ill., U.S.A. Every Lodge of our Grand Jurisdiction should have one. Until last year, our Grand Lodge furnished one to each of its constituent Lodges; but this year it has not done so. The lists are published yearly.

137.—In this column, the assertion has been made that the *Gran Logia del Archipiélago Filipino* will not be recognized by any regular Masonic Power, and yet I have seen authentic documents showing that said Grand Lodge has been recognized by several Masonic Powers, including the Grand Orient of France, the Grand Lodge of Vienna, the Grand Orient of Haiti, the Supreme Council of Italy, and several German and South American Bodies. How is this?

Answer.—Through ignorance of Masonic laws and through a misunderstanding (due to the similarity of the name chosen by the spurious "Gran Logia del Archipiélago Filipino" with that of ours) several Masonic Powers have, in fact, extended recognition to said spurious *Gran Logia.* As quickly as our Grand Lodge office can get authentic information on this point, these Grand Bodies will be communicated with. Several of the Bodies named belong to the International Masonic Association, of which our Grand Lodge is a member, and will most probably withdraw the recognition granted to the spurious "Gran Logia" when, at the Conference at Brussels this year, our protest will have been read. As regards Supreme Councils, these are not Ancient Craft Masonry and we have no communication with them; but in their case an attempt will probably be made to reach them through indirect channels. At all events, the *Gran Logia del Archipiélago Filipino* is on the decline and its recognition by a few unimportant or irregular Masonic powers will not help it in the least, as it merely shows ignorance, carelessness or misunderstanding of the situation on the part of those Powers.

Articles for the "Cabletow" from Prominent Members of the Craft

Beginning with the November, 1924, issue, the first of a series of articles on Masonic subjects, written by prominent Masons of this jurisdiction, will appear in the CABLETOW.

That for the November number will be by M. W. Bro. Newton C. Comfort, P.G.M. and present Grand Secretary, under the title of "Palestine's Influence in Masonry."

cómo y dónde puedo obtener una lista de las Logias reconocidas por nuestra Gran Logia.

Contestación.—Hallamos que en el estado de Tennessee existe una Logia Phoenix No. 131 en Nashville, y que la Logia No. 7 de dicha Gran Jurisdicción es la Logia Hiram, de Franklin, Tenn. No hay Logia regular que se llame Fénix No. 7 en Tennessee.

Vd. puede obtener una lista de las Logias regulares de los Estados Unidos y de otros países enviando $1.00 a la Pantagraph Printing and Stationery Co. de Bloomington, Ill., U.S.A. Toda Logia de nuestra Gran Jurisdicción debería tener un ejemplar de dicho libro. Hasta 1923, nuestra Gran Logia facilitaba un ejemplar a cada una de sus Logias constituyentes, pero no lo ha hecho este año. La lista se publica anualmente.

137.—Se ha afirmado en esta columna que la Gran Logia del Archipiélago Filipino no será reconocida por ninguna Potencia masónica regular, y esto no obstante, he visto documentos auténticos que demuestran que la referida Gran Logia ha sido reconocida por algunas Potencias masónicas, entre las cuales se encuentran el Gran Oriente de Francia, la Gran Logia de Viena, el Gran Oriente de Haiti, el Supremo Consejo de Italia y varias Potencias masónicas de Alemania y América del Sur. ¿Qué dice Vd. sobre esto?

Contestación.—Nos consta que por ignorancia de los principios de jurisdicción masónica y por mala inteligencia (debida a la semejanza del nombre de la irregular "Gran Logia del Archipiélago Filipino" con nuestra Gran Logia), algunas Potencias masónicas han reconocido dicha Gran Logia irregular. Tan pronto como se hayan obtenido informes auténticos acerca de esto, se formularán las correspondientes protestas ante las Potencias de que se trata. Como algunas de éstas forman parte de la Asociación Masónica Internacional a la cual pertenece nuestra Gran Logia, es muy probable que retirarán el reconocimiento concedido a la "Gran Logia del Archipiélago Filipino" al enterarse de la protesta que nuestra Gran Logia ha formulado contra la misma ante la Conferencia de la referida Asociación que acaba de celebrarse en Bruselas. En cuanto a los Supremos Consejos, éstos no forman parte de la Masonería simbólica y por tanto nuestra Gran Logia no se ha dirigido a los mismos, pero es probable que esto se hará indirectamente. En todo caso, la "Gran Logia del Archipiélago Filipino" está llamada a desaparecer y su reconocimiento por algunas potencias masónicas irregulares o de escasa importancia no le ayudará en nada, porque demuestra nada más que ignorancia, negligencia o mala inteligencia de parte de las Potencias otorgantes.

La Masonería edifica sus templos en los corazones de los hombres y entre las naciones.

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SOJOURNING BRETHREN

Bro. and Mrs. C. M. Cotterman arrived Sept. 30 from a vacation trip to the United States.

Bro. R. Renton Hind returned from the homeland Sept. 17.

Bro. Paul G. Ericksen met Mrs. Ericksen and children in Hongkong and returned with them to Manila Sept. 30.

Bro. and Rev. J. B. Ferguson sailed for the United States Sept. 20, his departure being due to ill health.

Bro. A. P. West arrived in Manila Sept. 18 from a vacation trip around the world, returning via Suez.

Manila No. 1.—Bro. S. F. Gaches returned to Manila Sept. 17 from a combined business and pleasure trip to the United States and Europe.

Bro. and Mrs. R. R. Sage left Sept. 19 for a visit to the homeland via Europe.

Bro. James Scott, who has been in Cuba during the past year, is now at Eureka Springs, Arkansas.

Bro. B. E. Donnell has been transferred to the Atlantic Squadron. His present address is Bridgeport, Conn.

Bro. Earl Logan has been detailed as assistant military instructor in Cornell University, New York.

Bro. S. L. Weld has been transferred to Fort Leavenworth, Kansas.

Cavite No. 2.—Wor. Bro. Mason E. Mitchell is at present on duty in the Virgin Islands.

Bro. G. D. Hatfield, who has been on duty in the Virgin Islands, reports his new address as Parris Island, South Carolina.

Corregidor No. 3.—Bro. and Dr. W. A. McVean left Sept. 8 for a few months' business trip to the States.

The Lodge has lost another good worker in Wor. Bro. E. L. Driggs, who has left for the United States to remain there permanently.

Bro. A. B. Roosa and family returned from the United States, September 30.

Bagumbayan No. 4.—Bro. M. M. Kalaw returned from the United States on Sept. 17.

Bro. Felix Tiongson is now in Manila after several months in the southern islands as a representative of the Bureau of Audits.

Bro. Julio Curva has moved to Manila from Daet, Camarines Norte.

Bro. Salvador Lopez has been transferred to Pasig, Rizal.

Southern Cross No. 6.—Bro. J. S. Reis returned to Manila Sept. 17 after a considerable stay in the United States on business.

Pilar No. 15.—El Ven. Hmno. Zósimo Topacio, examinador de impuestos sobre la renta de la Oficina de Rentas Internas, ha sido destinado a prestar servicio en las provincias de Batangas, Mindoro y Palawan, donde estará por algún tiempo.

El Hmno. Raymundo Reyes, tesorero de la Logia Pilar, ha merecido las felicitaciones de sus Hermanos y amigos por haber aprobado el examen de almacenero en el Servicio Civil y haber sido ascendido. El Hmno. Reyes es jefe de la división del material de la Oficina de Correos.

El Hmno. Graciano Rico, inspector auxiliar de perforación de pozos de la Oficina de Obras Públicas, está actualmente viajando por las Islas del Sur en comisión del servicio.

El Hmno. Dr. Ricardo Jara estuvo en Manila unos pocos días para verse con el Comisionado de Bienestar Público. El Hmno. Jara está destinado en Bacolod, Negros Occidental, donde desempeña deberes relacionados con el bienestar público.

El Hmno. Gonzalo M. Kamantigue, ingeniero inalámbrico de la Oficina de Correos, participa con satisfacción y orgullo el nacimiento reciente de una hija. Tanto la madre como la criatura gozan de buena salud.

El Hmno. Justo P. Yabut acaba de ser destinado en Baguio como capataz de la Oficina de Obras Públicas.

El Hmno. Luis R. Ilano ha vuelto a Imus de un viaje de inspección que ha hecho por Zambales como empleado de la Singer Sewing Machine Co. Desea expresar a los Hermanos de las Logias Pinatubo No. 52, de Iba, y Lincoln No 34, de Olongapo, por conducto del CABLETOW, su agradecimiento por la hospitalidad y las muchas cortesías que le han demostrado durante su estancia en dichos pueblos.

El Hmno. Meliton Darvin y señora están muy orgullosos en anunciar el nacimiento de un nuevo hijo.

Rizal No. 22.—El hogar de nuestro querido Hmno. José M. Unzon, tesorero de la Logia, rebosa de felicidad con el nacimiento de un robusto niño.

Para celebrar la llegada de los Hmnos. Francisco Zamora, Secretario de la última Misión de Independencia, y del Hmno. Arsenio N. Luz, Director General del Carnaval de Filipinas, que vinieron de los Estados Unidos y Shanghai, respectivamente, todos sus Hermanos en Logia presentes en Manila se reunieron en pansitada fraternal, el Viernes 19 de Septiembre. Los Hmnos. Zamora y Luz cuyo amor y entusiasmo por la Logia son bien conocidos por todos, estuvieron muy atinados en sus cuentos y chistes.

Celebramos la noticia del feliz arribo a los Estados Unidos del Hmno. Rufino Luna, jefe de la división legislativa de la Oficina Ejecutiva, que fué allá como uno de los

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Bro. Johan G. Horstink is now in Manila after a year's trip abroad.

Wor. Bro. Judge A. S. Crossfield was an incoming passenger on the *President Pierce* September 30.

Cosmos No. 8.—Bro. W. F. Daland sailed for the United States on Sept. 23.

Bro. O. O. Hanson left Manila Sept. 17 for a business trip to the southern islands and Borneo. He does not expect to be back before Christmas.

Bro. James G. Minor expects to return to Manila in the near future.

Bro. Charles R. Osburn, now in New Mexico, is making arrangements to return to Manila.

St. John's No. 9.—Wor. Bro. Seldon W. O'Brien and Mrs. O'Brien are the proud parents of a baby boy.

Bro. J. L. Johnson and Mrs. Johnson arrived in Manila September 30.

Walana No. 13.—Bro. Norberto C. Asinas is now stationed at San Pablo, Laguna, in connection with the incometax campaign in the provinces of Laguna, Tayabas and Marinduque.

Pilar No. 15.—Wor. Bro. Zósimo Topacio, P. M., Income-tax Examiner for the Bureau of Internal Revenue, has been ordered to the provinces for duty. His district comprises Batangas, Mindoro and Palawan, where he will be stationed for some time.

Bro. Raymundo Reyes, Treasurer of the Lodge, is the recipient of many congratulations from his Brethren and friends for having passed the Storekeeper Civil Service examination and having secured a promotion as a result thereof. Bro. Reyes is chief of the property division of the Bureau of Posts.

Bro. Graciano Rico, assistant supervising well driller of the Bureau of Public Works, is now traveling in the southern islands on official business.

Bro. and Dr. Ricardo Jara was in Manila recently for a conference with the Public Welfare Commissioner. Bro. Jara is stationed at Bacolod, Occidental Negros, in connection with Public Welfare work.

Bro. Gonzalo M. Kamantigue, wireless engineer of the Bureau of Posts, is the proud father of a baby girl. Both Mrs. Kamantigue and the new baby are doing well.

Bro. Justo P. Yabut has recently received a new assignment from the Bureau of Public Works as overseer in Baguio.

Bro. Luis R. Ilano is back again at Imus from his inspection trip to Zambales for the Singer Sewing Machine Co., by which he is employed. He wishes, through the CABLETOW, to thank the Brethren of Pinatubo Lodge No. 52, at Iba, and of Lincoln Lodge No. 34, at Olongapo, for their hospitality and the many courtesies extended to him during his stay in these towns.

Bro. Meliton Darvin and wife are the proud parents of a baby boy.

Bagong-Buhay No. 17.—Bro. José Montalban was recently married to Miss María Vintinilla of Gerona, Tarlac, the ceremony taking place at Camp Stotsenburg, Pampanga.

Araw No. 18.—Bro. Anastacio Uy Mochay is the proud father of a baby boy, born Aug. 24, 1924.

Dapitan No. 21.—Sixteen members of this Lodge have been tried on the charge of violating the provisions of Grand Lodge Circular No. 46, six being sentenced to expulsion, and the other ten acquitted. The trial began June 8, and ended July 28, 1924.

Pinagsabitan No. 26.—Wor. Bro. Vicente Rivera Sayo has left for the United States. A number of Masonic *despedidas* were given him before his departure.

Bro. Carlos Sulit, *pensionado* in the Yale University Forest School, has been awarded the Wheeler Prize in Silviculture, amounting to ₱100.

últimos pensionados por el Gobierno, para especializarse en el ramo administrativo.

Acaba de salir para Nueva York en viaje comercial, el Hmno. Ike Weinstein y señora, los cuales se hospedarán en la casa de sus hermanos residentes en la 2160, 83rd St., Brooklyn, N. Y. Los esposos Weinstein volverán hacía el mes de Diciembre próximo.

El Hmno. Isaac Lahana que se encuentra en Nueva York, hará un año, nos escribe relatando sus impresiones de Puerto Rico y Cuba en donde había estado últimamente, a más de su vida en aquella ciudad de los rascacielos. El Hmno. Lahana reside actualmente en la 1363, 5th Avenue, Nueva York.

El mes pasado se efectuó la boda del Hmno. José J. Guingona, abogado y segundo vigilante de esta Logia, con la virtuosa Srta. Paz Valle Cruz.

El Miércoles 24 de Septiembre, tuvo lugar las ceremonias de iniciación de Dionisio de Leon, abogado del Banco Nacional y ex-fiscal auxiliar de la ciudad.

Dentro de breves y posiblemente durante este mes, el Hmno. Antonio de las Alas, representante por Batangas y chairman del Comité de Presupuestos, irá a su distrito en viaje de inspección.

El Ven. Hmno. Miguel Unzon, Secretario de Hacienda, fué objeto de muchísimas felicitaciones por su atinado discurso pronunciado ante los "Rajahs of Trade," una asociación de estudiantes del colegio de comercio y administración de la Universidad Nacional, en el banquete inaugural celebrado el 13 de Septiembre último.

El Hmno. Domiciano J. Sandoval, director del colegio dental y profesor auxiliar en la Universidad de Filipinas, está de enhorabuena con el feliz arribo en su hogar de un angelito más, preciosa niña que viene a completar la felicidad de sus padres.

Batong-Buhay No. 27.—El Hmno. Carlos Kalaw Lim Kee ha estado enfermo por muchos días en el Hospital de San Pablo y en la actualidad se halla completamente mejorado. Ha dejado ya el Hospital hará muchos días. Los miembros de dicha Logia han estado visitándole durante su enfermedad.

El Hmno. José Medina ha estado recluído en el Hospital General algunos días a consecuencia de una fiebre tenaz que le obligó a guardar cama. Ahora se encuentra completamente bueno. Su Logia ha cumplido para con él su deber

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Bro. Mateo Alfonso celebrated his forty-sixth bithday Sept. 21. Among those present were Bro. Walfrido de Leon and Mrs. de Leon.

Zapote No. 29.—Bro. Anastacio Salvador has left for the United States on vacation. He intends to stay in Chicago for a year to take a business course in one of the universities in that city.

Bro. Gabino A. Hicaro reports that he was granted the degree of Bachelor of Laws by a Chicago law school. Bro. Hicaro also states that he has been elected secretary of the Philippine Trowel, a society composed of Filipino Masons residing in Chicago.

Bro. José Giongco Chua Yu Cha was raised to the sublime degree of Master Mason on September 6. After the ceremonies, Bro. Chua offered a succulent repast to the Brethren present.

Batangas No. 35.—M. W. Bro. W. Trinidad returned to Manila Sept. 22 after a visit of some weeks to the Visayan Islands.

Bulusan No. 38.—Bro. Julian Bertumen has been ill in the Mary Chiles Hospital, Manila, for nearly two weeks, but is now well again.

Angalo No. 63.—The following members of this Lodge have severed their connection with the Legionarios del Trabajo: Bros. Buenaventura F. Alcid, Celso Buenavista, Pascual del Castillo, Artemio Filler, Isabelo Ferraren, Ferico T. Rayray, Restituto Viloria, Teodoro Blanco, all of Vigan, Ilocos Sur, Cecilio Saguisag, of Batangas, and Agustin Rodriguez, of Lubuagan, Kalinga, Mountain Province.

Makiling No. 72.—Wor. Bro. Juan Muñoz has been laid up with a wound in the foot, necessitating treatment in the Philippine General Hospital, Manila.

Bro. Zacarias Mejia is mourning the death of his wife, which occurred Aug. 24, 1924.

High-Twelve No. 82.—Bro. Manuel C. Dario is the proud father of a baby boy, born in Manila, July 23, 1924.

Bro. Eugenio de la Cruz, former ranger in the Bureau of Forestry, is now in the United States taking a course in forestry.

Bro. G. W. Lewis de Silva, Treasurer of this Lodge, recently visited various Lodges in the Visayas and Mindanao, including Sarangani No. 59, Davao, Mindanao. In Silay, Occ. Negros, he met Bros. Patricio and Cotue; in Cadiz, Bro. Mansueto Villanueva; and in Paraon, Bros. Casiano J. Ibrado and Nicolas Salas.

Bro. Dominador R. Escosa is the father of a baby girl born Aug. 10.

Bro. José B. Logan has gone to the United States to continue his studies in forestry.

Dagohoy No. 84.—Bro. Deogracias U. Tenazas is now Commanding Officer of the 32nd Co., Philippine Constabulary, at Ormoc, Leyte.

Bro. Segundo Jayme of the Bureau of Labor has been transferred from Cebu to Davao, Mindanao.

In Appreciation

Wor. Bro. Juan Atayde, P. M. of Minerva No. 41, wishes to express his sincere appreciation of the timely help and sympathy which were extended to him by the Brethren of Manila in his recent misfortune.

For the benefit of those not informed, it may be stated that a short time ago Bro. Atayde's house was completely destroyed by fire in the small hours of the night, entailing a total loss of his furniture, personal effects, and all but a few articles of clothing, among which, fortunately, was his Past Master's jewel.

Masonic nobility of character should be measured, not by the number of degrees taken, but by the manner in which these degrees are exemplified to the world at large.

de cooperación, visitándole, además, durante el tiempo de su enfermedad.

Batangas No. 35.—El Muy Il. Gran Maestre Wenceslao Trinidad regresó a Manila el 22 de Septiembre, después de haber estado unas semanas en las Visayas.

Bulusan No. 38.—El Hmno. Julian Bertumen estuvo enfermo en el Hospital Mary Chiles, Manila, una temporada, pero ya está bien.

Noli-Me-Tangere No. 42.—Ha ingresado un nuevo miembro en la familia del Hermano Marcelo Fariñas, habiendo dado a luz un niño su señora recientemente.

Por otra parte se ha dado de baja un miembro de la familia del Hmno. Marcelo D. Loria, habiendo fallecido un hijo suyo.

El Hmno. Marcelo Eugenio ha salido para la ciudad de Iloilo por comisión de servicio como auditor auxiliar delegado del Banco Nacional Filipino.

Marble No. 58.—Nuestro Hmno. Vicente F. Montiel ha sufrido un rudo golpe con la muerte de su querida madre, acaecida el 23 de Agosto pasado.

La Sra. del Hmno. Platón ha dado a luz una hermosa niña el 7 de Septiembre. La madre y la hija se encuentran en estado satisfactorio de salud.

El Ven. Hmno. Salustiano Vibar, Ven. pasado de esta Logia, ha sido trasladado a la provincia de Abra como superintendente de la misma. A sustituirle en el cargo de superintendente de esta de Romblón, ha venido el Hmno. Cecilio Putong de la Logia Abra No. 86.

Mayon No. 61.—Ha dado a luz la esposa del Hmno. L. Tani. Tanto la madre como el recien nacido gozan de buena salud.

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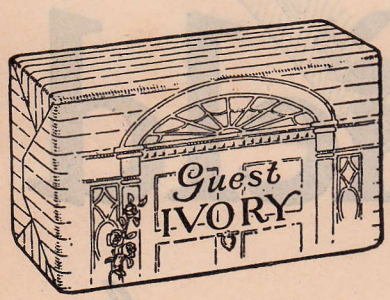

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