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GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

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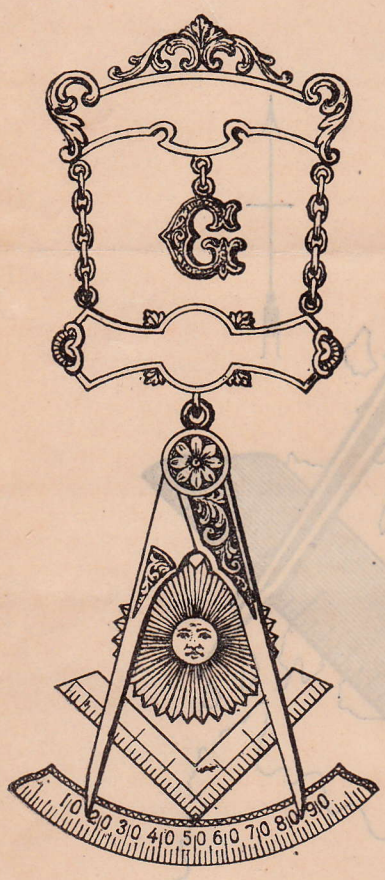

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THE CABLETOW

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Bonifacio Day

Among the dates to be remembered in November is the 30th of the month, the anniversary of the birth of the ardent patriot, intrepid warrior, and enthusiastic Mason, Andrés Bonifacio. Born of humble parents in Tondo, on November 30, 1863, Bonifacio entered upon the struggle for life seriously handicapped; but he was one of those men whom no combination of adverse circumstances ever succeeds in keeping down. Bonifacio hailed Masonry as an instrument for the redemption of his race and took an active part in the patriotic labors of the Liga Filipina. When he found that the reform movement initiated by the Filipino patriots had little chance to succeed, in view of the bitter opposition of the monastic orders, he advocated violence and organized the famous Katipunan Society. His tireless efforts resulted in a rapid spread of the society among the masses of the people, and it was through his initiative that the armed uprising against the Spanish régime was ushered in at Balintawak, in 1896. Throughout the bitter struggle, he showed the greatest determination and patriotism. Death overtook him in the prime of life, under tragic circumstances. His grateful compatriots have set aside the day of his birth as a national holiday and November 30th brings each year fervent demonstrations of patriotism on the part of the race to whose service and emancipation Andrés Bonifacio consecrated the greater part of his life.

Elections of Officers

Some one has said that all bad government rests on the consent of the badly governed. This truism came to our mind last year when, after the annual meeting of a certain Lodge, we heard a few of the habitual absentees complain that the new set of officers was certainly going to ruin the Lodge, and when we realized that in fact many of the members present had cast their ballots for Brethren regarding whom they knew very little, because of their own failure to attend regularly or at least to inquire into the qualifications of the individuals for whom they voted. Every Mason who has the interest of his Lodge at heart must help to elect the proper persons to the principal chairs and stations, and for this reason, if for no other, the annual meeting should be well attended and interest in the officers to be chosen should be keen.

Fitness for the office and Masonic service and merits must be the determining factors in elections of officers, and not social rank and prominence. Nor should the Brethren voted for be candidates of a faction or clique or of a political or race group within the Lodge. Equally dangerous are attempts on the part of members belonging

El Día de Bonifacio

Entre las fechas dignas de conmemoración en el mes de Noviembre se destaca el día 30, en que toda Filipinas celebra el aniversario del nacimiento del acrisolado patriota, intrépido luchador y entusiasta Masón, Andrés Bonifacio. Hijo de padres humildes, Bonifacio nació en Tondo el 30 de Noviembre de 1863. Empezó la lucha por la existencia bajo auspicios poco favorables, pero era de aquellos hombres que saben vencer todos los obstáculos. Aclamó a la Masonería como instrumento propicio para la redención de su raza y desempeñó un papel principal en la labor de la Liga Filipina. Cuando halló que el movimiento iniciado por los patriotas filipinos sedientes de reformas tenía poca probabilidad de éxito, en vista de la poderosa oposición de los frailes, Bonifacio optó por medios más violentos y organizó el Katipunan. Gracias en gran parte a sus esfuerzos constantes, la sociedad se propagó rápidamente entre las masas populares y el levantamiento contra España que empezó en Balintawak en 1896 se debe a su iniciativa y dirección. En toda aquella lucha heróica, Bonifacio dió prueba de la mayor determinación y del más acendrado patriotismo. La muerte le arrebató en la plenitud del vigor, bajo circunstancias trágicas. Sus compatriotas agradecidos han designado el aniversario de su nacimiento como día de fiesta nacional y anualmente presenciamos el 30 de Noviembre demostraciones entusiastas de patriotismo de parte de la raza a cuya emancipación y servicio Andrés Bonifacio consagró la mayor parte de su vida.

Elección de Dignatarios

No se puede negar que es cierto que todo gobierno malo está basado en el consentimiento de los mal gobernados. Nos acordamos de esta verdad el año próximo pasado cuando, después de la tenida anual de cierta Logia, algunos de los miembros que ni siquiera se habían tomado la pena de asistir a dicha tenida, se quejaban que los nuevos dignatarios iban a arruinar la Logia, y cuando supimos que muchos de los presentes en la tenida anual habían votado sin conocer a los por quienes votaban y sin tomarse bastante interés para enterarse de los méritos de los interesados. Todo Masón amante de su Logia debe ayudar a elegir para las dignidades a los que sean verdaderamente dignos, y por este motivo y muchos otros, es indispensable que en la tenida anual se registre un maximum de asistencia y que todos los presentes demuestren el mayor interés posible en los dignatarios que se hayan de elegir.

Los factores determinantes en la elección de dignidades deben ser los servicios y méritos masónicos y no la categoría social del individuo. Tampoco se debe votar por nadie como candidato de algún corrillo o grupo racial o

at the same time to other fraternal orders or clubs to obtain control of the Lodge by electing their own fellows. Yet all these things have been attempted and will be attempted again, to the detriment of peace and harmony.

We cannot but repeat the injunction that our Brethren should attend the annual meeting of their Lodge and look well to the ballot.

Welcome Back to the Islands!

On October 23rd, M. W. Bro. Manuel L. Quezon, Past Grand Master of Free and Accepted Masons of the Philippine Islands, returned to his native land after an absence of several months in the United States and Europe where he had been with the Independence Mission in the interest of the cause of the Filipino people. M. W. Bro. Quezon was given a rousing reception upon landing, and has since then been busy disposing of the enormous accumulation of important work he found awaiting him. We are sure, however, that notwithstanding his being so busy a man, Bro. Quezon, whose association with American and foreign Masons must have given him new ideas and new enthusiasm, will put these to profit without delay, for the benefit of Masonry in these Islands and the Filipino people in general. We hope that the loyal Mason to whose energy and zeal we largely owe the rapid growth of our Grand Lodge, will by his efforts and example and his admirable activity aid us to settle as soon as possible several important problems that are facing our Grand Lodge and in the solution of which he can, perhaps, be more instrumental than any other Mason in these Islands.

We therefore bid our illustrious Brother a hearty welcome and express the hope that he will promptly take up the working tools of Masonry and assist us in making such improvements as may be necessary for strength or ornament.

The October Riots

The past month was marred by a series of riots in Manila and several provincial towns directed against the Chinese. It speaks well for the character of the people of the Islands, however, that notwithstanding the extensive scale of these demonstrations and the bitterness of feeling displayed, only one person was killed and that by accident. We hope the good feeling between Filipinos and Chinese will be restored rapidly, as cannot but be the case where so many prominent members of both races part upon the level and meet upon the square.

In a number of cases, Chinese Masons received timely aid from their Filipino Brethren. The homes of a number of Filipino Masons were thrown open to the families of Chinese Brethren who considered themselves in danger from violence by the mob. Filipino Brethren went to the homes of Chinese members of their Lodge to see them safely to the Temple and back on the meeting night. And one candidate for the third degree, who had expressed the fear that he might meet a mob on his way to Lodge and receive at their hands a third degree of a different kind, was escorted to the Temple by two stalwart secret service men provided by the Lodge.

Masonry is a wonderful institution, indeed!

Freemasonry cannot by any argument, or even by stretch of imagination, be made an American institution. It is a world-wide institution. It is not meant by this that all subscribe to the notion of the "universality of Freemasonry" except as it applies to the universality of its teachings, its tenets, principles, philosophy, morals and influences for good. These are universal in all civilized countries and are what is meant by the universality of Freemasonry.—*Masonic Home Journal.*

político dentro de la Logia, y son igualmente peligrosas las tentativas de parte de miembros que al mismo tiempo forman parte de otras sociedades o clubs, de apoderarse del poder mediante la elección de candidatos suyos. Sin embargo, nos consta a todos que semejantes tentativas no son desconocidas en las Logias Masónicas, bien que constituyen un peligro grave para la paz y armonía, aquellos sostenes principales de nuestra Institución.

No podemos menos de reiterar que es deber de todo buen Masón asistir a la tenida anual y votar inteligente y concienzudamente.

¡Bien Venido!

El 23 de Octubre, el Muy Ilustre Hmno. Manuel L. Quezon, ex-Gran Maestre de Masones Libres y Aceptados de las Islas Filipinas, volvió a la patria después de medio año de ausencia en los Estados Unidos y Europa donde había ido con la Misión de Independencia en defensa de los intereses de la causa del pueblo filipino. Al desembarcar, se le tributó a nuestro ilustre Hermano una recepción entusiasta y desde entonces ha estado ocupadísimo con los muchísimos asuntos importantes que se han acumulado durante su ausencia. No obstante el cúmulo de trabajos que pesan sobre él, estamos convencidos de que el Hmno. Quezon, cuyo contacto con tantos Masones americanos y extranjeros debe haberle dado nuevo entusiasmo y nuevas ideas, pondrá sin demora mano a la obra para aplicar éstas en beneficio de la Masonería filipina y del pueblo de estas Islas. Esperamos que el leal Masón a cuya energía y celo debemos en gran parte el desarrollo rápido de nuestra Gran Logia, nos ayudará mediante sus esfuerzos y ejemplo y su admirable actividad a resolver lo más antes posible varios problemas importantes que confrontan a nuestra Gran Logia y a cuya solución él puede contribuir quizás más que ningún otro Masón en estas Islas.

Por lo tanto damos a nuestro ilustre Hermano la más cordial bienvenida y expresamos la esperanza de que no tardará en echar mano a las herramientas de la Masonería para ayudarnos en hacer las mejoras que fuesen necesarias para la robustez y ornato de nuestra obra.

Los Alborotos del Mes Pasado

Durante el mes de Octubre tuvimos que lamentar en esta capital y en algunos pueblos de provincias una serie de tumultos dirigidos contra los chinos. Consideramos como prueba del buen carácter de los habitantes de Filipinas el que, no obstante la gran extensión de dichas demostraciones y el rencor imperante en las mismas, no haya habido más que una muerte, la cual era resultado de un accidente. Esperamos sinceramente que las buenas relaciones entre filipinos y chinos se restablecerán y robustecerán pronto, lo que no puede menos que suceder en un país donde tantos miembros de ambas razas se reunen en los mismos templos para practicar los misterios de la Masonería.

Nos han referido muchos casos de Masones chinos que han recibido ayuda oportuna de parte de sus Hermanos filipinos, y varios casos en que los hogares de Masones filipinos han servido de refugio a las familias de Hermanos chinos que se creían en peligro por la actitud violenta de la turba. Cuando ciertos Hermanos chinos temían asistir a la tenida de su Logia, algunos de los miembros filipinos les acompañaron desde sus casas al templo. Y hubo un caso en que un chino debía ser exaltado, pero vaciló en acudir porque dijo que temía encontrarse con una turba de mal intencionados y recibir de sus manos un tercer grado muy diferente del que se confiere en la Logia. Entonces los Hermanos hicieron que él viniese al templo acompañado de dos robustos agentes de la policía secreta llamados por la Logia, y se le exaltó en debida forma.

¡De veras, la Masonería es una institución admirable!

Compulsory Religious Education

The House of Representatives of the Philippine Islands is at present discussing a bill providing for compulsory religious education in the schools of the Philippine Islands. It would be blindness on our part, indeed, if we did not see in this proposed legislation an attempt to bring the Filipino people back where they were prior to 1898. We hope, however, that this attempt will prove abortive. We have too much confidence in the good sense of the people, who have generously sacrificed so much precious blood on the field of battle to shake off the yoke which they are now asked to take upon themselves again. In both Houses of the Legislature there are many patriotic Filipinos who have upheld the cause of religious freedom during the valiant struggle of their people against the forces of Spain, and a much larger number of members have seen the light of Masonry and will not prove recreant to the confidence which we repose in them.

We therefore confidently believe that this bill will not prosper.

Well Done, Thou Good and Faithful Servant

These words sum up the attitude taken by the majority of our Lodges and Grand Lodges with regard to the services of one of their officers: the one who keeps a faithful record of their proceedings, conducts their correspondence, receives their funds, and is, in most cases, the right-hand man of the Master or Grand Master, as the case may be. The American Lodges and Grand Lodges are great believers in rotation in office, and every annual communication usually results in a general vacation of the principal chairs. Yet why is it that the office of the Secretary is generally respected and that we see the same face bent over minutes and books year after year in Lodge and Grand Lodge? Why is it so often a Past Master or Past Grand Master to whom the jewel with the crossed pens is handed and in whose keeping it remains year after year? Why do we in many of the said old Lodges and Grand Lodges find this important office occupied by Masons of experience and weight, who in not a few cases are life-long incumbents of the position?

It is because the experienced Mason realizes that the office of Secretary is not a mere clerical position and that it requires great ability, integrity, and tact. Mere popularity or letter-perfection in the work, on the strength of which many a Master has been elected, are not considered sufficient in the case of the Secretary. The officer who handles the funds and is the means of communication between the Lodge and the rest of Masonry must have special qualities, gifts, and knowledge. The Master elect often heaves a sigh of relief when he sees the faithful old stand-by of his predecessors in office smile at him from the desk to the left of the East. And the members, who have, in most cases, dropped into the habit of handing or sending their dues to the Brother, the man they know personally and esteem, rather than the impersonal "secretary", seem almost to resent a new incumbent of the office.

Man is naturally conservative, and when the balloting for officers for the ensuing Masonic year is in order, the average Mason will gladly reward merit by promotion and exaltation to office and keep the procession through the chairs a'moving; but he will insist upon introducing the element of conservatism by leaving the Secretary in charge of those important functions of which he knows all the ins and outs.

Freemasonry has in all ages insisted that men shall come to its door entirely of their own free will; not as the result of solicitations; not from feelings of curiosity, but from a favorable opinion of the institution and a desire to be ranked as one of its members.—*Masonic Home Journal.*

La Instrucción Religiosa Obligatoria

En la Cámara de Representantes se está actualmente discutiendo un proyecto de ley que dispone la instrucción religiosa obligatoria en las escuelas de las Islas Filipinas. Sería ceguedad de nuestra parte si no veríamos en esta proposición una tentativa de imponer otra vez al pueblo filipino el pesado yugo de la teocracia. Esperamos, sin embargo, que esa tentativa resultará en fracaso. Tenemos mucha confianza en el buen sentido de un pueblo que generosamente ha sacrificado tanta sangre en el campo de batalla para sacudir el mismo yugo que de nuevo se le ofrece. En ambas cámaras de la Legislatura hay patriotas que han sostenido la causa de la libertad religiosa en la lucha valiente de su pueblo contra las huestes de España y hay aún más que han visto la luz masónica y que seguramente no han de traicionar la causa de nuestra Institución.

Confiamos, pues, en que el proyecto no ha de convertirse en ley.

Recompensa de Servicios Leales

En casi todas las Logias y Grandes Logias masónicas se ha arraigado la costumbre de premiar los servicios prestados por uno de sus dignatarios, a saber, el que lleva el registro de sus actos, se encarga de su correspondencia, recibe las cotizaciones y otros ingresos y es, en la mayoría de los casos, el valiosísimo y fiel auxiliar del Venerable o Gran Maestre, según sea el caso. Las Logias y Grandes Logias americanas están muy en favor del cambio continuo y progresivo de sus dignatarios y oficiales, y cada elección tiene por resultado un cambio general en las dignidades. ¿Por qué, pues, respeten casi siempre al ocupante del cargo de secretario, de modo que año tras año se ve el mismo semblante inclinado sobre las actas y los libros de la Logia o Gran Logia? ¿Por qué se confía la joya con las plumas cruzadas con tanta frecuencia a algún ex-venerable o ex-Gran Maestre en cuyo poder permanece por largos años? ¿Por qué hay tantas Logias en que la secretaría se ha encomendado a un Masón de mucha experiencia y probada integridad, el cual en muchos casos ocupa el cargo por toda la vida?

El motivo es que todo Masón se da cuenta de que el cargo de secretario no es un mero empleo de escribiente y que para el mismo se necesitan mucha habilidad, integridad y tacto. La popularidad y la perfección en el ritual que tantas veces se han considerado razones suficientes para la elección del venerable, no se consideran suficientes en el caso del secretario. Se comprende que el dignatario que maneja los fondos y sirve de intermediario entre la Logia y el resto de la Masonería debe reunir calidades y conocimientos especiales. El nuevo venerable queda muy satisfecho cuando ve en la mesa a su izquierda el rostro risueño del fiel auxiliar de su antecesor, y los miembros quienes, en la mayoría de los casos, han adoptado la costumbre de enviar o entregar sus cotizaciones al Hermano conocido y respetado más bien que al ocupante de la secretaría, parecen estar casi resentidos cuando tienen que entenderse con un nuevo secretario.

El hombre es conservador por naturaleza y cuando se vota a los dignatarios para el año masónico entrante, el Masón está muy dispuesto a premiar mediante el ascenso los méritos contraídos y mantener en movimiento la procesión progresiva de dignatarios y oficiales hacia la silla oriental, pero insiste en conservar en su puesto al secretario, a fin de que éste continúe desempeñando los deberes delicados e importantes que tan bien sabe desempeñar.

Debemos dejar de preocuparnos del enemigo externo, porque hoy como siempre es absolutamente impotente para hacernos daño. La Francmasonería sólo puede destruirse por su propia obra.

What Can I Do?

Fortunately, a large number of our Brethren, after having done their immediate Masonic duties and complied with their obligations towards Lodge and Grand Lodge, still ask "What further can I do?" A simple mention of a Brother or his family requiring relief, advice or consolation is all such Masons need to start on their errand of mercy. A suggestion of something needful or useful to their Lodge or Grand Lodge is sufficient to make them put their shoulder to the wheel or their hand in their pocket. Thanks to such Brethren, our Masonic Home and Masonic Hospital for Crippled Children will materialize ere we know it, and thanks to them, we can point with pride to our Masonic Temple on the Escolta, to our clinics for poor children, and to other successful enterprises of the Craft in these Islands.

But there is a limit to the average Mason's contributing power and his capacity for work. He arrives at a point where further substantial sacrifices of time and money would mean serious injury to himself or family. Hence any new burden imposed upon him must be light. For such willing Brethren we have a suggestion how to help their Grand Lodge without any material sacrifice of time, effort or money. Here it is:

Our Grand Lodge finds it hard to make both ends meet, and the annual contribution which it has to make for the support of its official organ, the CABLETOW, is therefore a grievous burden to it. Yet there are many Brethren who, with a slight effort, could help to lighten this burden. Our review, as all know, depends to a large extent upon advertisements for its support. Every additional advertisement means a lightening of the financial burden resting upon our Grand Lodge. Now, while but few of the Brethren have it within their power to place advertisements, yet many have friends and acquaintances whom they could induce to do so. As Masons, they know the value of our paper as an advertising medium. They are able to affirm truthfully that it is read by a select class of people whose integrity and purchasing power are of the best. Hence they can conscientiously recommend the CABLETOW to all and any of their friends who have advertisements to place.

And the Mason who looks over the advertisements in our columns and mentions the CABLETOW when he patronizes our advertisers, renders a substantial service to Masonry in these Islands though he may not realize it. An additional advertisement placed as a result of this mention means less Grand Lodge money required for the support of our review and therefore so much more Grand Lodge money available for the cause of Masonry in these Islands.

Do your bit, Brethren!

Asleep at the Switch? No!

The attempt to impose compulsory religious instruction upon the Filipino people does not find Masonry asleep. A number of Masonic Bodies have taken the matter up, and the *Far Eastern Freemason* for the month of November has published an extensive discussion of the subject by our learned Brother John Frank Brown, P.M. of Southern Cross Lodge No. 6, a man of keen legal mind and ready pen. The arguments and authorities cited by Bro. Brown should be excellent ammunition for the opposers of the proposed legislation.

We recommend Bro. Brown's article to the attention of our readers.

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¿Qué Puedo Yo Hacer?

Podemos felicitarnos de que hay muchos Masones los cuales, habiendo cumplido con sus deberes masónicos más importantes y sus obligaciones hacia su Taller y la Gran Logia, todavía preguntan "¿Qué más puedo yo hacer?" Si a éstos se les dice que cierto Hermano o su familia necesitan socorro, auxilio o consuelo, ponen enseguida mano a la obra. Si se les sugiere algo que fuese necesario o útil para su Taller o la Gran Logia, no vacilan un solo instante, sino contribuyen inmediatamente con sus esfuerzos o fondos para lograr el éxito de la empresa. Gracias a los Masones de esta clase, nuestro Asilo Masónico y el proyectado Hospital Masónico para Niños Lisiados se convertirán pronto en hermosa realidad y gracias a ellos podemos señalar con justo orgullo el hermoso Templo de la Escolta y otras pruebas fehacientes de la actividad de la Masonería en estas Islas.

Pero todo tiene su límite y lo tiene también la facultad de contribuir del Masón. Llega el momento en que ya no puede sacrificar más tiempo o dinero sin perjuicio grave para él mismo o su familia. Es necesario, pues, que no se le impongan más cargas pesadas. Sin embargo, a dichos los Hermanos celosos les podemos sugerir cómo pueden ayudar a su Gran Logia sin sacrificio importante de tiempo, esfuerzo y dinero. Es como sigue:

La Gran Logia anda escasa de fondos para sus gastos corrientes, y por esta razón, la contribución anual que tiene que hacer para sostener el CABLETOW resulta una carga bastante gravosa para sus fondos. Pero hay muchos de nuestros Hermanos que con poco trabajo podrían ayudar a aligerar dicha carga. Como todos saben, nuestra revista depende en gran parte de los anuncios para su sostenimiento. Todo anuncio adicional quita algo de la carga que pesa sobre la Gran Logia. Bien que sean pocos los Hermanos que tengan anuncios que insertar, sin embargo hay muchos que tienen amigos y conocidos a quienes podrían persuadir a anunciar en nuestra revista. Como Masones, ellos conocen el alto valor del CABLETOW como medio de reclamo y pueden afirmar sin vacilar que nuestros lectores son una clase selecta de personas y que su integridad y capacidad de comprar son de las mejores. Por esto mismo pueden ellos recomendar el CABLETOW a todos sus amigos que tienen anuncios que dar.

Y el Masón que lee los anuncios insertos en nuestras columnas y que luego menciona el CABLETOW al comprar a nuestros anunciadores, presta un servicio importante a la Masonería de estas Islas aunque no se de cuenta de ello, porque cada anuncio adicional que se reciba como resultado de semejante mención trae consigo la disminución correspondiente de la cantidad que la Gran Logia tiene que contribuir para el sostenimiento del CABLETOW, y el aumento proporcional de los fondos disponibles para la obra masónica en Filipinas.

Pues, manos a la labor, Hermanos!

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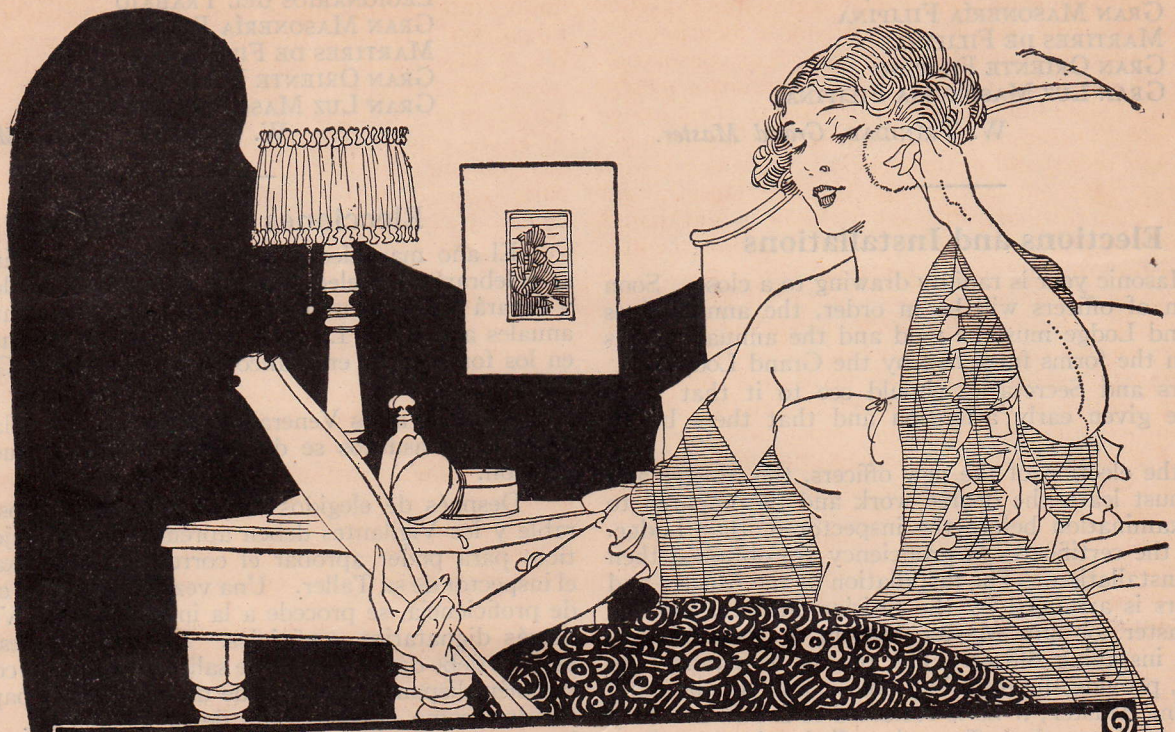

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Owing to the fact that the MELBA GUESSING CONTEST did not close until October 31, it was impossible to publish a list of the Prize Winners in this issue of the CABLETOW.

As soon as a complete list of the winners is available, however, it will be printed in this publication in connection with Melba advertising.

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

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

W. TRINIDAD, *Grand Master.*

Elections and Installations

The Masonic year is rapidly drawing to a close. Soon the election of officers will be in order, the annual dues of the Grand Lodge must be paid and the annual reports rendered on the forms furnished by the Grand Lodge.

Masters and Secretaries should see to it that these matters are given early attention and that there be no delay.

After the election of the new officers, the Master and Wardens must learn the degree work and be prepared to pass the examination before the inspector of that Lodge. As soon as the certificates of proficiency are obtained then comes the installation. The installation of the Master and other officers is arranged by the retiring Master, and the retiring Master, or any Master Mason, or Past Master, can be the installing officer. The person to arrange the installation, provide the installing officer, and set the date, is the retiring Master; if he is reelected it is still his duty to arrange to have the officers installed. As an officer serves until his successor is qualified and installed, an officer reelected does not need to be reinstalled; but in a public ceremony all of the officers are usually installed to make the ceremony complete and impressive.

The first Masonic Home ever erected was by the Masons of Kentucky. The old structures have outlived their usefulness and new ones are being erected. An endowment Fund of one million dollars is also being raised.

—*Square and Compass.*

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

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

W. TRINIDAD, *Gran Maestre.*

Elecciones e Instalaciones

El año masónico se está acercando a su fin. Pronto se celebrarán las elecciones de dignatarios en los Talleres y llegará la época en que se deben pagar las contribuciones anuales a la Gran Logia y redactarse los informes anuales en los formularios en blanco facilitados por la Gran Secretaría.

Incumbe a los Venerables y Secretarios velar por que todos estos asuntos se despachen pronto y que no haya dilación.

Después de elegidos los nuevos dignatarios, el Venerable y los Vigilantes deben aprender los trabajos ritualísticos para poder aprobar el correspondiente examen ante el inspector de su Taller. Una vez obtenidos los certificados de proficiencia, se procede a la instalación del Venerable y demás dignatarios y oficiales. Los pasos necesarios para ésta los debe dar el Venerable saliente, al cual le corresponde también disponer quien ha de desempeñar el papel de instalador, como fijar la fecha de la instalación. El mismo Venerable saliente o cualquier ex-Venerable u otro Maestro Masón puede ser instalador. Si el Venerable es elegido por otro ejercicio, le corresponde sin embargo dar los pasos necesarios para la instalación de los dignatarios y oficiales. Puesto que todo dignatario desempeña el cargo hasta que su sucesor haya sido instalado, no es necesario que se instale otra vez al dignatario que haya sido elegido de nuevo para el mismo cargo, pero en una instalación se acostumbra instalar a todos los dignatarios a fin de que la ceremonia sea completa e impresionante.

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[Grand Lodge Circular No. 47]

(*Must be read at the next Stated Meeting of each Lodge*)

October 10, 1924.

To the Masters, Wardens and Members of the Constituent Lodges of this Jurisdiction.

GREETINGS:—By virtue of the power and authority in me vested, I hereby declare the *Gran Logia del Archipiélago Filipino*, and the *Gran Logia del Archipiélago Filipino Incorporada*, and the *Consejo Supremo del Grado 33 de Filipinas*, and the lodges or bodies formed under their authority now or hereafter, to be irregular, illegal, clandestine and spurious lodges and bodies; and I further declare the members of said so-called lodges and bodies to come within the Masonic terms clandestine, irregular and spurious.

This declaration is made because of the recent formation of a second *Gran Logia del Archipiélago Filipino*, since incorporated, and of a spurious and irregular Supreme Council of the 33rd degree of the Scottish Rite, which is being advertised in the newspapers as being regular and legal, whereas it was formed of men belonging to lodges which were by competent Masonic authority declared to be clandestine and spurious. As such they can never be considered regular Masonic associations.

The Deputy of the Supreme Council of the Southern Jurisdiction of the Scottish Rite of the United States, the Mother Supreme Council of the World, writes as follows concerning this spurious Supreme Council:

DEAR SIR AND WOR. BRO.:—This is an answer to your letter of August 14th asking me to advise you whether the new Supreme Council of the Thirty-third Degree of the Scottish Rite of the Philippines (*Consejo Supremo del Grado 33 de Filipinas*) is considered a regular body by the Supreme Council of which I have the honor of being Deputy.

[Circular de la Gran Logia No. 47]

(*Debe leerse en la próxima tenida ordinaria de todas las Logias*)

10 de Octubre de 1924.

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

SALUD:—Por virtud de las facultades y autoridad de que me hallo investido, por la presente declaro ser irregulares, ilegales, clandestinos y espurios a la *Gran Logia del Archipiélago Filipino*, la *Gran Logia del Archipiélago Filipino Incorporada*, el *Consejo Supremo del Grado 33 de Filipinas* y las logias u organismos formados o que en lo sucesivo se formen bajo la autoridad de los mismos; y declaro ser clandestinos, irregulares y espurios a los miembros de las logias y organismos a que se ha hecho referencia.

Esta declaración se hace con motivo de la reciente formación de una segunda *Gran Logia del Archipiélago Filipino* que se ha constituído en corporación desde su formación, y de un Supremo Consejo del Grado 33 del Rito Escocés espurio e irregular, el cual se anuncia en la prensa como potencia masónica regular y legal, aunque consta que ha sido formado por hombres declarados clandestinos y espurios por la competente autoridad masónica. Por este motivo, dichas entidades no pueden jamás ser consideradas como organismos regulares de la Masonería.

El Delegado del Supremo Consejo de la Jurisdicción Sur del Rito Escocés en los Estados Unidos me dice lo que sigue acerca de dicho Supremo Consejo espurio:

QUERIDO SEÑOR Y HERMANO:—Os dirijo la presente en contestación a vuestra carta de 14 de Agosto en qué me pedís os diga si el nuevo Supremo Consejo del Grado 33 de Filipinas es considerado como cuerpo regular por el Supremo Consejo del cual tengo el honor de ser Delegado.

Puedo decirle que el Supremo Consejo de la Jurisdicción Sur del Rito Escocés de los Estados Unidos reconoce como potencia soberana de la Masonería en las Islas Filipinas a la Gran Logia de Masones Libres

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I might say that the Supreme Council (Mother Council of the World of the Inspectors General, Knights Commander of the House of the Temple of Solomon) recognizes that the sovereign Masonic Power here in the Philippine Islands is the Grand Lodge of Free and Accepted Masons of the Philippine Islands of which you are the present Grand Master, and any Body or Bodies which you consider irregular, clandestine and spurious are, *ipso facto*, considered so by our Supreme Council.

The Supreme Council for the Southern Jurisdiction of the United States is the Mother Council of the World and all regular Supreme Councils trace their origin back to that Body. It has been recognized throughout the Masonic world that our Supreme Council has had jurisdiction over the Philippine Islands, having regularly established Bodies in Manila, Cebu and Iloilo.

The new "*Consejo Supremo del Grado 33 de Filipinas*" is not recognized by our Bodies because it is a purely illegal, clandestine and spurious body of men who have no regular Masonic standing. Our laws recognize a course of procedure for the formation of a new Supreme Council and the first requisite is that the founders must be regular Masons who have received the 33°. This new Supreme Council is composed of men who are not recognized as Masons and, furthermore, who have been expelled from spurious Masonic organizations.

I trust that this fully answers your query and you may be sure that the Scottish Rite Bodies here established under the jurisdiction of the Supreme Council of the Southern Jurisdiction of the United States will assist you in every way to stamp out these illegal Bodies.

Yours fraternally,

(Sgd.) FREDERIC H. STEVENS, 33°,
Deputy of the Supreme Council in the P. I.

It may be stated in addition, and in language too clear to be misunderstood, that with the exception of Lodge Perla del Oriente No. 1034, Scotland, "That any Lodge of Master Masons holden in the Philippine Archipelago which does not have a dispensation or a charter from the Grand Lodge, F. & A. M., of the Philippine Islands is *ipso facto* irregular, clandestine and spurious," and the members of such societies calling themselves Masons are known in Masonic law as clandestine and spurious. Further any body or Lodge of any rite, be it Memphis, Scottish, York or French, which is composed of irregular and clandestine pseudo-masons is also a spurious body.

KNOW YE, THEREFORE, That as members of the Grand Lodge, F. & A. M., of the Philippine Islands, the sole and sovereign Masonic power and authority for the entire Philippine Archipelago, that to visit, give encouragement to, or hold fellowship with said illegal and spurious lodges, bodies or their members, is a Masonic offense, which will subject the offenders to the extreme penalties provided by Masonic law.

Given under my hand and the seal of this Grand Lodge this tenth day of October, A. L. 5924, A. D. 1924.

WENCESLAO TRINIDAD, *Grand Master.*

Attest:—NEWTON C. COMFORT, *Grand Secretary.*

y Aceptados de las Islas Filipinas de la cual sois Gran Maestre, y que cualesquier organismos que vos consideréis como irregulares, clandestinos y espurios serán *ipso facto* considerados como tales por nuestro Supremo Consejo.

El Supremo Consejo de la Jurisdicción Sur de los Estados Unidos es el Supremo Consejo del cual descienden todos los Supremos Consejos regulares del mundo. Todo el mundo masónico ha reconocido la jurisdicción que ejerce nuestro Supremo Consejo sobre las Islas Filipinas, donde tiene cuerpos regularmente establecidos en Manila, Cebu e Iloilo.

Nuestros cuerpos no reconocen al llamado *Consejo Supremo del Grado 33 de Filipinas* por ser éste un grupo ilegal, clandestino y espurio de individuos que no son Masones regulares. Nuestras leyes prescriben el procedimiento que se debe seguir en la formación de un nuevo Supremo Consejo y el primer requisito es que los fundadores deben ser Masones regulares en posesión del grado 33. El pretendido Supremo Consejo de que se trata está integrado por hombres que no son reconocidos como Masones y que han sido expulsados por agrupaciones masónicas espurias.

Creo haber contestado todas vuestras preguntas y os aseguro que los Cuerpos del Rito Escocés establecidos en estas Islas bajo la jurisdicción del Supremo Consejo de la Jurisdicción Sur de los Estados Unidos os ayudarán de todos modos a suprimir dichos cuerpos ilegales.

Fraternalmente,

(Fdo.) FREDERIC H. STEVENS, GR. 33,
Delegado del Supremo Consejo en las Islas Filipinas.

Se puede decir, además, en términos inequívocos, que con excepción de la Logia Perla del Oriente No. 1034, de Escocia, "Cualquiera Logia de Maestros Masones abierta en el Archipiélago Filipino que no tenga dispensa o carta constitutiva expedida por la Gran Logia de M. L. y A. de las Islas Filipinas, es *ipso facto* irregular, clandestina y espuria," y que los miembros de dichas agrupaciones que pretenden ser Masones se conocen en derecho masónico como clandestinos y espurios. Es más, toda entidad o logia integrada por Masones irregulares y clandestinos es un organismo espurio.

POR LO TANTO se os hace saber, como miembros de la Gran Logia de M. L. y A. de las Islas Filipinas, única potencia y autoridad soberana en Masonería para todo el Archipiélago Filipino, que el visitar, alentar o tratar con dichas logias o agrupaciones ilegales y espurias o sus miembros es un delito masónico el cual expondrá al que lo cometa a las penas extremas que disponen las leyes de la Masonería.

En testimonio de lo cual, la firmo de mi puño y letra y hago estampar el sello de la Gran Logia, en la ciudad de Manila, hoy día 10 de Octubre, 5924 (A.·. L.·.) o 1924 (e.·. v.·.).

WENCESLAO TRINIDAD, *Gran Maestre.*

Doy fe:—NEWTON C. COMFORT, *Gran Secretario.*

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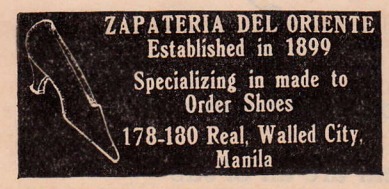

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Honorary.—The Most Worshipful Grand Master of the Most Worshipful Grand Lodge, F. & A. M., of the Philippine Islands.

The Illustrious Deputy of the Supreme Council, A. & A. S. R., of the Southern Jurisdiction of the United States. 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 Caraza Palacios (11); Batong-Buhay Lodge No. 27; Mayon Chapter No. 1, Order of Eastern Star; Antonio Gonzales (85); Joseph P. Heilbronn (1); Luz Oceánica Lodge No. 85; William J. Odom (8).

Regular (Entrance fee ₱10, dues ₱2 per annum).

Manila Lodge No. 1:—(Already published, 8).
Corregidor Lodge No. 3:—(8).
Bagumbayan Lodge No. 4:—(10).
Island Lodge No. 5:—(1).
Southern Cross Lodge No. 6:—(Already published, 12). New: E. S. Lyons, Le Roy McCarty.
Biak-na-Bato Lodge No. 7:—(2).
Cosmos Lodge No. 8:—(Already published, 60). New: Mrs. William J. Williams, Miss Isabel Vellguth Kluge, Wilbur M. Wise.
St. John's Lodge No. 9:—(3). New: Ray H. W. Whitfield.
Iloilo Lodge No. 11:—(8). New: Severo Eugenio Lo, Engracio Padilla, Song Heng, Emilio Ong Latco, Yu Chiat, Felix A. Golez, Tan Yan Keng, Henry H. Sherrard.
Nilad Lodge No. 12:—(2).
Dalisay Lodge No. 14:—Gregorio A. Labrador.
Sinukuan Lodge No. 16:—(1). New: Maximiano Aguilar.
Bagong-Buhay Lodge No. 17:—Donato E. Poblete.
Araw Lodge No. 18:—(3).
Rizal Lodge No. 20:—(1).
Rizal Lodge No. 22:—(3).
Batong-Buhay Lodge No. 27:—(21).
Mactan Lodge No. 30:—(2).
Mabini Lodge No. 39:—(3).
Minerva Lodge No. 41:—(3).
Noli-Me Tangere Lodge No. 42:—(1).
Mount Apo Lodge No. 45:—(1). New: Henry C. Teck.
Isla de Luzon Lodge No. 57:—(1).
Tupas Lodge No. 62:—(1). New: J. C. Alley, Mrs. Lillian E. Alley, M. H. E. Hagensen, F. M. Noakes.
Kanlaon Lodge No. 64:—Rodolfo A. Medel, O. de la Rama.
Kasilawan Lodge No. 77:—(5).
Acacia Lodge No. 78:—(1).
Mount Lebanon Lodge No. 80:—(5).
Luz Océanica Lodge No. 85:—(1).
Hiram Lodge No. 88:—(4).
Mencius Lodge No. 93:—(13). New: Chan Lin Cuon.
Service Lodge, U.D.:—(1).
Benjamin Franklin, U.D.:—(3).

Foreign Jurisdictions:—(9). New: A. C. Siebert, Perla del Oriente No. 1034, S. C.; A. E. Tatton, Perla del Oriente 1034; W. G. Carpenter, Corinthian No. 27; Mrs. H. C. Heald, Haddonfield.

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A. A. Werner	15.00
E. T. Westly	20.00
J. A. Wyllie (B. F.)	25.00
Dr. H. H. Steinmetz (B. F.)	12.00
Harry C. Steinmetz (B. F.)	12.00
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Election of Lodge Officers

The time of the election of officers in our Lodges brings up some points which in the past have at times not been very clear to some of the Brethren. The election must be held during the stated meeting next before St. John's Day, December 27, 1924. A Lodge whose stated meeting is the fourth Saturday of the month should hold its election this year on November 29, because the fourth Saturday of December is not before St. John's Day.

At the election a majority of all the votes cast are necessary for the election of an officer. Nominations are not permitted. A separate ballot must be had for each officer. If there are 34 members present at the annual election it will require 18 votes to elect an officer. If the ballot should stand: Bro. A 17 votes, Bro. B 7, Bro. C 6, and Bros. D, E, F, and G each 1, a total of 34, there would be no one elected; and the Master would instruct the Brethren to again cast their ballots for the same office. Ballots must be held one after the other until one Brother has 18 votes, or one more than half of all the votes cast. Every member present must vote. The Master, Wardens, Treasurer, and Secretary are elected in every Lodge. Some Lodges also elect an orator, and one trustee each year for a period of three years. Three trustees are necessary to hold real estate, bonds, and similar property.

From Pinagsabitan Lodge No. 26

After thorough training under the direction of Grand Lodge Instructor Wor. Bro. Pedro Rodriguez, the special English team of the Lodge conferred the first degree of Masonry on three candidates, Zósimo Fernandez, Pastor Maceda, and Juan V. Evangelista, on the evening of October 11. This is a new record in this Lodge for continuous work, and the team acquitted itself to the entire satisfaction of Instructor Rodriguez.

There was a large attendance, including many visitors, whose presence added to the solemnity of the work.

After the degree work the three recently initiated Brethren gave a fraternal banquet to which all present were invited.

The Lodge wishes to express its appreciation of the enthusiasm shown by Wor. Bro. Rodriguez in Masonic work, who, in spite of his sixty-six years, is a very active Mason.

Nuevo Presidente de la Comisión de Empleos

El Muy Ilustre Gran Maestre acaba de nombrar al Ven. Hmno. José C. Velo (P. O. Box 1243, Manila) como presidente de la Comisión de empleos, en lugar del Ven. Hmno. Luis R. Yangco, el cual ha dimitido.

Los Hermanos desempleados deben dirigir sus solicitudes al Ven. Hmno. Velo, dando todos los detalles respecto a sus condiciones, instrucción y experiencia, su nacionalidad, edad, estado civil, etc.

Si el interesado ya ha presentado una solicitud a la Comisión de Empleos, deberá hacer referencia a su solicitud primitiva en toda correspondencia ulterior con la Comisión de Empleos sobre dicha materia.

¿Tenéis Buzón?

Algunos de nuestros lectores residentes en Manila han dejado de recibir sus números del CABLETOW porque no han cumplido con la orden del Director de Correos de que debe haber buzones en todas las casas, so pena de no entregarse la correspondencia a los habitantes de las mismas.

En estos casos, la Administración de Correos devuelve los números a la oficina del CABLETOW con la nota "No hay buzón," y aunque la dirección postal sea exacta, es inútil entregar el número de nuevo a correos porque nos lo devolverían por segunda vez.

Los Hermanos interesados deben recoger sus números en la administración del CABLETOW.

La Cuota del "Cabletow:" para los Hermanos Secretarios

Al enviar nuevos nombres para la lista de correos del CABLETOW, se debe verificar el pago por los nuevos abonados sobre la base del número de meses que quedan hasta el mes de Mayo de 1925, inclusive, al tipo de cinco centavos mensuales. En el caso de un miembro a quien se tiene que enviar el CABLETOW empezando con el número de Noviembre, se paga sólo por siete meses, o sea, ₱0.35, a menos que se desee una colección completa de los números del Tómo II, en cuyo caso se debe pagar la cuota completa de sesenta centavos.

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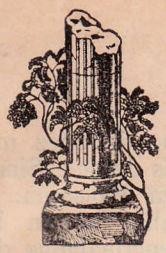

Friends who have sailed before,
O'er the Unknown Sea
To the Unknown Shore.

Bro. Thomas Brady.
Member of St. John's No. 9.
Died June 15, 1924, at the Presidio of Monterey, California.

Bro. José G. Gonzales.
Member of Malolos No. 46.
Died Oct. 6, 1924, at San Rafael, Bulacan.
Funeral services Oct. 12, by Malolos No. 46, at San Rafael.

Bro. Melquiades M. Sarmiento.
Member of Maktan Lodge No. 30.
Died in Cebu, Cebu, Oct. 20, 1924.
Funeral services Oct. 26 at Cebu.

The CABLETOW has just been informed of the death, on August 17 last, of Rt. Wor. Bro. John Hamilton, P. D. G. M., after faithful service of thirty years as Grand Secretary of the Grand Lodge of Tasmania.

Time is a little space
Between Eternities,
Wherein we walk
Not knowing day by day
When we too shall be called
From life's brief task
To join an endless throng
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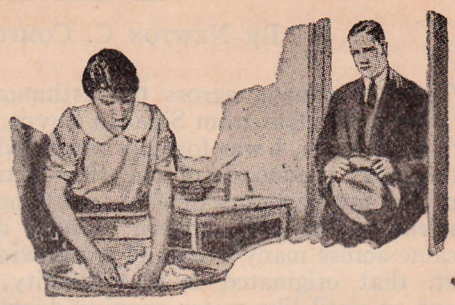

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☐ Gas Engine Operating	☐ Chemistry ☐ Pharmacy
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Palestine's Influence in Masonry

La Influencia de Palestina en la Masonería

By Newton C. Comfort, P. G. M. and present Grand Secretary

When recently passing across the Isthmus of Suez, and with a view in thought from Sinai to Egypt, and from Asia Minor to Palestine, I was forcibly reminded that this was once the great crossroads of the then active world. I meditated and my thoughts quietly took long journeys through ancient history and modern thought determinations, and came across many events of world-wide acceptance of fact, that originated in that locality, and my thoughts kept on until like water running down a funnel, and forming a narrow constriction in the rapid flow, they also narrowed down to the one predominating theme that here was one of the triumphant destiny corners of Freemasonry. And what made it so? Why is Palestine and its contiguous territory so interwoven in the fraternity's greatest legends, and what right have we for the basis of the story? Let us see by a little travel through a sea of facts, viewed from a sea of waters and covered by all corners of the star-decked canopy as we stand upon the joining of three continents, Europe, Asia and Africa.

This is the East. Ex Oriente Lux. Do I realize that our Light comes from this East? In the brightness of the Egyptian sun, the dullness of the Arabian sands, the verdure of the Mediterranean shores, and the triumph of human genius in the canal which united the hitherto divided East and West, may our thoughts gather together the memories of the past, recall the achievements of man as he developed, and traveled, and built the temple of individuality and of society, and of world civilization, the principal factors of all which we see, after centuries of study, to have been religion and social brotherhood, or Freemasonry.

About the year 2000 B. C. the Hittites, a race with European characteristics, came from Asia Minor and vanquished and occupied part of Palestine, which theretofore was peopled by a race of barbarians. These Hittites were skilled in metal working and had already devised iron tools. They were not skilled at all in the working of stone but later their iron tools in the hands of others became of widespread use in stone dressing.

About 1750 B. C. the Egyptians or Mitzri came up from the Nile region in Africa and for a time a struggle for supremacy occurred which ultimately resulted in the Mitzri occupying nearly all of Palestine, the Hittites being compelled to go North again with their center located in Phoenicia. The Egyptians had a large fleet of vessels and made the seaport towns great centers of merchandising and transportation to and from Palestine and Egypt as well as to India and Phoenicia. These Mitzri had at that time perfected a number of the fine arts and were most clever in working stone in the rough for before this contact with the Hittites they had no iron tools, but from this time on,

Cuando hace poco atravesaba el istmo de Suez me imaginé que la vista abarcaba todo el país desde el Sinai hasta Egipto y desde el Asia menor hasta Palestina, y pensé que el sitio donde me encontraba fué en la antigüedad una de las más importantes encrucijadas de la vida activa del mundo. Al reflexionar sobre la historia de aquellos tiempos y su relación con el pensamiento moderno, me fijé en muchos acontecimientos que tuvieron su origen en aquellos lugares, y como el agua que entra en un embudo forma un chorro al salir por la parte estrecha, así se concentraron mis pensamientos sobre el tema predominante de que yo me hallaba en uno de los sitios más importantes en la historia de la evolución de la Masonería. ¿Y por qué lo es? ¿Por qué están tan ligados la Tierra Santa y los países vecinos con las principales leyendas de nuestra Institución y en qué se basa nuestra historia? Hallándonos, pues, en aquel mar donde se encuentran los tres continentes de Europa, Asia y Africa, bajo la bóveda celeste, examinemos algo el mar de hechos que tenemos delante.

Estamos en el Oriente. *Ex Oriente lux.* ¿Os dáis cuenta de que nuestra Luz vino del Oriente? A la luz brillante del sol egipcio, ante las arenas de Arabia y las verdes orillas del Mediterráneo, y en presencia de aquel canal que, triunfo del genio humano, une hoy el Oriente con el Occidente, traslademos nuestros pensamientos al pasado, rememoremos las hazañas realizadas por el hombre en su evolución y peregrinación por el mundo y en la construcción del templo de la individualidad y la sociedad y de la civilización mundial, cuyos factores principales, según nos lo demuestran siglos de estudios, han sido la fraternidad religiosa y social o la Francmasonería.

Allá por el año 2000 antes de Cristo vinieron del Asia menor los hittitas, una raza con rasgos característicos europeos que conquistó y ocupó una parte de Palestina la cual fué por consiguiente poblada por una raza bárbara. Dichos hittitas sabían labrar los metales y tenían herramientas de hierro. No sabían labrar las piedras, pero más tarde hubo otros que hicieron uso general de sus herramientas de hierro para labrar piedras.

Allá por el año 1750 antes de Cristo, los egipcios o *mizraim* vinieron de la región del Nilo en Africa y se trabó una lucha por la supremacia que duró cierto tiempo y resultó en la ocupación de casi toda Palestina por los egipcios, viéndose empujados los hittitas hacia el norte, con su centro en Fenicia. Los egipcios tenían una gran flota y convirtieron los puertos de mar en grandes centros de comercio y transportes entre Palestina y Egipto y también India y Fenicia. En aquella época, los egipcios ya habían perfeccionado varias de las bellas artes y eran expertos en la construcción de piedras en bruto, porque ellos no tenían herramientas de hierro antes de dicha lucha con los hittitas;

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with the aid of the Hittite inventions, they dressed stone into many ornamental shapes and designs of beauty.

About 1450 B. C. there came from the region of the Euphrates what is known in history as the Aramaean Immigration headed by Abraham. Josephus gives us a detailed history of this time. It was the date of the bringing of the science of numbers to the historic world, which later included arithmetic, geometry and astronomy whose invention if not perfection is attributable to the Abrahamic period on this great crossroads, and where we first see the Masonic uses of the exact science of numbers in the measurement of time and space and this has ever since been deemed an important Masonic era for several reasons. The science of numbers, and the Brotherhood-of-man idea, soon spread from this crossroads of life and traveled to Egypt, to the Greek possessions, to Rome and thence around the world.

The coming of Abraham's idealistic life and deistic beliefs into the theater of life in the Palestine region added a new race, that of the Aramaean, to the Hittite and Mitzri then on the ground. Soon another series of wars of extermination followed. The several divergent races were through the long years becoming greatly intermixed particularly through the slave women of the savage tribes who originally occupied the country and who were not driven out, merely subjugated.

About 1430 Abraham, with his superman impulses, proclaimed a general armistice, and promulgated a law suppressing murder and bloodshed and formulated one of the first known democratic constitutions, and his neighbors, the Hittites and the Mitzri, joined in the confederation, or brotherhood, a Masonic pact, which ultimately was so unusually fruitful. It could only be so, when men are imbued with the Great Masonic principles which make possible a society of friends and brothers. Abraham to seal his side of the pact married a Hittite princess, Sarah, and also an Egyptian Princess, Hagar. The leaders of the other two great powers also agreed to marry each other's sisters and all the children of these inter-racial marriages would be free born. All others were slaves. Thus we see the freeborn qualification for fraternizing in the great movements for world civilization. This idea of the bond and the free remained until the coming of the great teacher, Jesus, who by his pronouncements showed a way of completely

pero con posterioridad a la misma, los egipcios, valiéndose de los inventos hittitas, empezaron a labrar las piedras dándoles formas de belleza exquisita.

Hacia el año 1430 antes de Cristo vino de la región del Eufrates lo que se llama la inmigración aramea, encabezada por Abrahám. Josefo ha escrito una historia detallada de aquella época, la cual coincide con la introducción en el mundo histórico de la ciencia de los números. En dicha ciencia se incluyeron más tarde la aritmética, la geometría y la astronomía, cuya invención si no perfección se atribuye a la época abramáica en dicha grande encrucijada, y entonces vemos por primera vez los usos masónicos de la ciencia exacta de los números en la medición del tiempo y el espacio, y por varias razones dicho tiempo siempre ha sido considerado desde entonces como una época masónica de mucha importancia. La ciencia de los números y la idea de la fraternidad de la especie humana pronto se propagaron desde esta encrucijada de la vida y movimiento al Egipto, a las posesiones griegas, a Roma y luego a todo el mundo.

El advenimiento de la vida idealística y creencias deísticas de Abrahám al escenario de la vida en Palestina, aumentó a las razas hittita y egipcia que ocupaban aquel territorio otra nueva: la aramea. Pronto sobrevino otra serie de guerras de exterminio. Por muchos años hubo una gran mezcla de razas, sobre todo por medio de las esclavas procedentes de las tribus salvajes que primitivamente poblaban el país y que no fueron expulsadas sino solamente subyugadas.

Hacia 1430, Abraham, movido por sus impulsos casí sobrehumanos, proclamó un armisticio general, promulgó una ley suprimiendo el homicidio y formuló una de las primeras constituciones democráticas conocidas, y sus vecinos, los hittitas y egipcios, se unieron a la confederación o fraternidad, pacto masónico éste que finalmente produjo frutos tan extraordinariamente lozanos. No puede suceder otra cosa cuando los hombres obran impulsados por los grandes principios masónicos que hacen posible la existencia de una sociedad de amigos y hermanos. Abraham se casó con la princesa hittita Sará y también con la princesa egipcia Hagar para sellar el pacto por su parte. Los jefes de las otras dos potencias también convinieron en tomar por esposas a las hermanas de los otros, y en que los hijos

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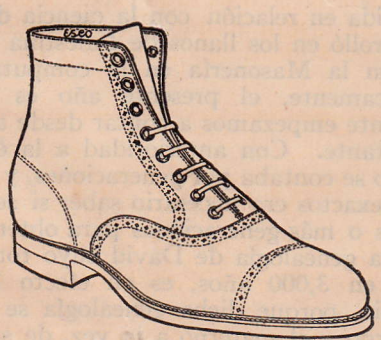

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coalescing all mankind into the same brotherhood of man under the theretofore unknown idea of the fatherhood of God.

To understand better why this Palestine region is, far more than can be claimed for any other part of the ancient world, the veritable cradle of Civilization or true Freemasonry, it can be stated that it was the center par excellence of distribution, the crossroads of ideals, peoples and commerce. It led to all the oceans, and continents, in fact to the four corners of the world; and carried all that was most germinal and formative in the principles of religion, philosophy, science and statecraft, such as are the foundations of all that is noble and abiding in the civilizations of the world then and now. This confederation of men, of Masons at heart, is still influencing the world,—for in every nation and in every country these old ideas, which had a public exhibition of their excellency on this junction of three continents, are inculcated in the minds of mankind.

That this is so is evidenced by research and investigation. For instance the history of the Melanesean Society as shown by several writers demonstrates that secret societies are found in both the most savage and the most advanced native tribes; that said societies are most active in the most savage centers where diverse races have intermingled; that secrecy is most sacred in the most savage tribes; and that in the most cultivated and intellectual islands the secret societies have either disappeared or are very evident in the ceremonies known to the entire population. We see in one group of real savages that their ritual is conducted in the most profound secrecy, while on an adjacent island where education and brotherhood exist that secrecy has disappeared, and the secrets are public property.

These findings lead us to look for the earliest centers of Freemasonry in (1) the places of greatest social and cultural diversities, (2) where the most savage and the most exalted standards coexist and (3) where the ritual and philosophy are found actually incorporated to a large extent in the public ritualistic ceremonies of the land.

All of these features existed within the Palestine region. There is very clear (1) contact and intermingling of the most diverse races and cultures, (2) there is the existence of the highest and the lowest types of culture and savagery and (3) there the liturgies of the faiths be it Mohammedan, Jewish, Christian, Greek or Roman, all have our ritualistic phrases incorporated into the commonest ceremonials of worship and other services in daily use.

Another feature of life in connection with the science of numbers which was evolved on Palestine's plains is the relationship it has to Masonry in the calculation of time. Masonically we write A. L. 5924. We count time now from great events. Before Abraham's age, time was counted by generations, and to obtain accurate totals it was necessary to know whether one, two or three, or more generations were used in making a total. For instance, the genealogy of David generally totalled as 3000 years actually should be 1500 years from the beginning point because that

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de dichos matrimonios mixtos se considerasen nacidos libres. Todos los demás eran esclavos. Vemos, pues, el haber nacido libre como condición para la fraternidad en los grandes movimientos por la civilización del mundo. Esta idea de los siervos y libres subsistió hasta el advenimiento del Gran Maestro, Jesucrito, el cual enseñó a la humanidad el medio de constituir una gran familia de hermanos bajo la idea, hasta entonces desconocida, de la paternidad de Dios.

A fin de que se entienda mejor por qué Palestina es la verdadera cuna de la civilización o la genuina Francmasonería más que ninguna otra parte del mundo antiguo, se puede afirmar que dicha región era el centro de distribución por excelencia, la encrucijada de los ideales, los pueblos y el comercio. Conducía a todos los oceanos y continentes y, en efecto, a todas las partes del globo y comprendía todo lo más germinativo y formativo en los principios de la religión, la filosofía, las ciencias y el arte de gobernar que son las bases de todo lo que es noble y duradero en las civilizaciones del mundo, tanto las pasadas como las presentes. Aquella confederación de hombres de sentir masónico aún ejerce mucha influencia en el mundo, porque las ideas cuya excelencia se demostró entonces en este punto de reunión de tres continentes se están aún inculcando en la humanidad.

Este hecho lo prueban los estudios e investigaciones. Por ejemplo, la historia social de la Melanesia demuestra que tanto en las tribus más salvajes como en las más adelantadas de aquella región existen sociedades secretas; que dichas sociedades son más activas en los centros más salvajes donde ha habido mezcla de varias razas diferentes; que el secreto se guarda más sagrado en las tribus más salvajes: y que en las islas de mayor cultura y vida intelectual, las sociedades secretas han desaparecido o sus trazas aún subsisten en las ceremonias conocidas a toda la población. Vemos que en un grupo de verdaderos salvajes se observa el mayor sigilo en las ceremonias ritualísticas mientras que en una isla adyacente donde hay instrucción y fraternidad, ya no se observa dicho sigilo y los secretos se han convertido en propiedad pública.

En vista de estas conclusiones debemos buscar los primitivos centros de la Francmasonería en (1) los centros de las mayores diversidades sociales y culturales, (2) donde existen las normas más salvajes al lado de las más exaltadas y (3) donde el ritual y la filosofía se hallan efectivamente incorporados en grado importante en las ceremonias ritualísticas públicas del país.

Todo esto existía dentro de la región de Palestina. Se distinguen con toda claridad (1) el contacto y la mezcla de las razas y culturas más diversas, (2) la existencia de los tipos más elevados y más bajos en cultura y salvajismo, y (3) las liturgias de las religiones mahometana, judía, cristiana, griega y romana ostentan incorporadas en sus más ordinarias ceremonias religiosas y de otra clase las frases ritualísticas de la Francmasonería.

Otra fase de la vida en relación con la ciencia de los números que se desarrolló en los llanos de Palestina es la relación que tiene con la Masonería en la computación del tiempo. Masónicamente, el presente año es 5924 (V.·. L.·.). Actualmente empezamos a contar desde algún acontecimiento importante. Con anterioridad a la época de Abrahám, el tiempo se contaba por generaciones, y para poder obtener totales exactos era necesario saber si se empleaban una, dos, tres o más generaciones para obtener el total. Por ejemplo, la genealogía de David cuyo total se calcula generalmente en 3,000 años, es en efecto 1,500 años desde el principio, porque dicha genealogía se contaba por el lado paterno y el materno a la vez, de suerte que es genealogía doble y es preciso dividir por dos para obtener totales correctos. La cifra 4,000 que se ve en muchas biblias como número de los años anteriores a la era cristiana significa en realidad la doble genealogía de Jesucristo y abarca 2,000 años según nuestro método actual de

genealogy was counted down both father and mother sides, or dual genealogy, divisible by 2 to obtain proper year totals. The figure 4000 seen in many bibles as the years till the Christian Era actually denotes dual genealogy of the ancestry of Jesus and is 2000 years of time as we count time to day. Bearing this in mind profane and biblical history will harmonize.

The temple of Solomon was also on this Palestinian crossroads of ancient time. It was a monument to advancing civilization, and an expression in stone and structure of what was ethically best in individual and national civilization, even world civilization, of which Freemasonry in those days was the vital factor, even as spoken of by one, who said: "The creation of modern world brotherhood ideas in 1500 B. C. was solely Masonic". No other entity ever breathed such an antagonistic idea to the bond and free type of life of that period. The Temple then was one of the concrete monuments which indicated the respect and memory of an ideal, or as a symbol, of the accomplishments of the past, and the hopes for the future.

There are many other phases of Masonry which compel us to note them on this crossroads of old,—but we can not mention all. To quote again from Brother Brockwell, when "in search of the origins of the highest gifts of civilization, we have to search through the annals of Masonry back to the great international confederation in which it took its inception" or received its greatest encouragement. From Palestine and its brotherhood of three great race stocks we see the origin of the sciences of arithmetic, geometry, astronomy, stone cutting and alphabet writing. To this place we are also indebted for the emphasis on the one-wife family, which fundamentally has ever since been one of the greatest factors and symbols of all that is greatest and noblest in the hearts of men, and resulted in what is modernly known as the "home," the hope of all the most worthy men of the earth.

Out of such an ideal brotherhood came a greater civilization. Masonry has ruled the world in that it has given an acceptable civilization basis. Masonry in the mind of the people will ultimately produce an intellectual civilization which will be dominated by justice, consideration and true freedom.

You will thus see that Palestine justly demands our recognition not only for the legends interwoven into the fabric of our rituals but also for the far more ancient evidences, which I have hinted at, of the Masonic activities which have ever since influenced the whole world. From this center emanated rays of LIGHT until the ideals of world citizenship, or universal brotherhood, have reached the utmost parts of the Earth, bringing to all nations the bright rays of social and spiritual illumination, producing progress and optimism. Glory will ever enshrine Palestine as a center of Masonry, and its history will always be an inspiration to the Craft.

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contar el tiempo. Las historias bíblica y profana armonizan solamente si se tiene en cuenta esta circunstancia.

El templo de Salomón se encuentra también en esta antigua encrucijada de Palestina. Era un monumento a la civilización en marcha y una expresión en piedra y formas arquitéctonicas de lo que éticamente era mejor en la civilización individual y nacional y hasta en la mundial, de la cual la Francmasonería era el factor más importante en aquella época, según lo expresa un autor en estas palabras: "La creación de las ideas modernas sobre la fraternidad universal en 1500 antes de Jesucristo fué exclusivamente masónica." No hay otra entidad que jamás haya lanzado una idea tan contraria al tipo de vida de aquella época en que el pueblo se dividía en libres y esclavos. El Templo era uno de los monumentos concretos que indicaban el respeto y la veneración de un ideal y era un símbolo de las conquistas éticas del pasado y las esperanzas para el futuro.

Hay muchas otras fases de la Masonería que se nos presentan en esta encrucijada de la antigüedad, pero no podemos mencionarlas todas. Citando de nuevo al Hmno. Brockwell, "al buscar las procedencias de los más elevados dones de la civilización, tenemos que estudiar los anales de la Masonería hasta llegar a la gran confederación internacional que la dió existencia" o que la sirvió de mayor aliento. En Palestina y su fraternidad de tres grandes razas vemos el origen de las ciencias de aritmética, geometría astronomía y las artes de labrar las piedras y escribir con alfabeto. A la misma región debemos también la insistencia en la familia monogama la cual ha sido desde aquel entonces, en lo fundamental, uno de los mayores factores y símbolos de todo lo que es más elevado y noble en el corazón humano y ha creado el hogar moderno.

De fraternidad tan ideal surgió una civilización mejor. La Masonería ha gobernado al mundo dándole una base de civilización aceptable. Al fin, la Masonería producirá en la inteligencia humana una civilización regida por la justicia, la consideración y la verdadera libertad.

Veréis así que Palestina reclama con justicia nuestra atención, no sólo por las leyendas esparcidas por nuestras liturgias sino también por las pruebas mucho más antiguas que acabo de señalar de las actividades masónicas que no han dejado de influir en la vida del mundo entero desde entonces. De este centro han continuado emenando los rayos de LUZ hasta que los ideales de la ciudadanía universal o la hermandad de la especie humana han penetrado en los rincones más lejanos del mundo, haciendo a todas las naciones partícipes en esa claridad social y espiritual que engendra el progreso y el optimismo. Como centro de la Masonería, Palestina y su historia siempre servirán de inspiración a nuestra Institución.

Los Dos Caminos de la Virtud

Dos sendas tiene el hombre que a la virtud conducen:
Si la una se le cierra, bien la otra abierta está:
La acción al venturoso, el sufrimiento al mísero.
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—*Schiller.*

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Grand Lodge Visitation and Past Masters Night at Corregidor No. 3

October 23, M. W. Bro. W. Trinidad and officers of the Grand Lodge paid an official visit to Corregidor Lodge No. 3, on the occasion of the conferring of the third degree of Masonry on Bro. Harold Charles Raymond, a Fellowcraft of Corregidor Lodge, by a special team of Past Masters of this Lodge.

The special team was composed of the following:

Wor. Master, M. W. Bro. E. E. Elser, P.M. and P.G.M.; S. W., M. W. Bro. N. C. Comfort, P.M., P.G.M. and present Grand Secretary; J. W., M. W. Bro. Geo. R. Harvey, P.M. and P.G.M.; S. D., Wor. Bro. Hugh M. Johnston, P.M.; J. D., Wor. Bro. J. W. Archer, P.M.; S. S., Wor. Bro. W. J. Grodske, P.M.; J. S., Wor. Bro. A. J. Grant, P.M.

Fellowcrafts, Wor. Bros. Johnston, Grodske and Grant.

Men of Tyre, Bros. J. N. Weaver, J. A. Thomas and C. A. Massell.

Seafaring and Wayfaring Man, Bro. O. F. Pinske.

The working tools were presented by M. W. Bro. W. Trinidad, the lecture was delivered by Wor. Bro. J. F. Bromfield, P.M. and Past Grand Lecturer, the charge was given by M. W. Bro. Geo. R. Harvey, and the congratulations by Wor. Bro. H. A. Bordner.

All the Past Masters of Corregidor Lodge who are now in the Philippines were present and took part in the conferring of the degree.

After the degree work, an excellent speech was made by the "youngest Master Mason," who was followed by M. W. Bro. Comfort, Dean of the Past Masters of Corregidor Lodge, M. W. Bro. Harvey, M. W. Bro. Elser, Rt. Wor. Bro. F. A. Delgado, S. G. W., and M. W. Bro. Frederic H. Stevens, P.G.M.

M. W. Bro. Trinidad spoke on spurious and clandestine Masonry in the Philippines.

Sympathetic Illinois

Grand Master Beach of Illinois, after explaining the Masonic situation in the Philippine Islands, has the following to say regarding the irregular "Gran Logia del Archipiélago Filipino":

"The moral influence of the Grand Lodge of Illinois and all other regular Grand Lodges should be exerted against the outrageous and impudent assumptions of this spurious spawn of the illegitimate Spanish Grand Orient. All Masons owing allegiance to the Grand Lodge of Illinois are warned of the irregularity and illegitimacy of Masons claiming allegiance either to the Spanish Grand Orient or to any other fragmentary alleged Grand Lodge resulting from its dissolution." (Illinois, Proceedings 1923.)

These energetic remarks, for which we feel grateful to M. W. Bro. Beach, are being quoted in the fraternal reviews of other Grand Lodges and will put our Brethren in the United States and elsewhere on the alert against spurious Masons hailing from these Islands.

"Unto the Least of These"

(Traducción)

Yo soy un pobre niño lisiado,
que la miseria física agota.
Flácida teta me ha amamantado,
soy el engendro de un padre idiota.

Nací torcido de esta manera.
Si vivo es porque es mi deber.
En noche loca de borrachera
de torpe abrazo brotó mi sér.

Dentro, no obstante, de mi monstruoso
cuerpo deforme, como una estrella
en cielo obscuro, Dios bondadoso
puso el contraste de un alma bella.

Desde este sitio, de penas lleno,
donde me ata mi mal atroz,
mi fantasía—corcel sin freno—
por campos plácidos corre veloz.

Los que nacísteis en rica cuna
¿habéis, acaso, considerado
el cruel infierno que mi fortuna
por todo tiempo me ha reservado?

¿Oís mi ardiente, triste lamento?
oís a aquel que me hace hablar?
Mi mente exclama cada momento:
—¡Oh, si pudiera, Dios mío, andar!

Dios no os depare tan mala suerte,
Si tal idea se os viene un día,
vuestro remedio será la muerte,
porque hasta en sueños os seguiría.

Una esperanza hay de que salga
del triste estado en que ahora estoy;
pero, Dios mío, no hay quien me valga
ni me proteja. ¡Qué pobre soy!

Si el bisturí de un cirujano
tuviese sólo con qué pagar,
me salvaría su experta mano,
y así podría andar y obrar.

Y, aunque, sin pago, del anatema
de mi cojera pueda librarme,
mi vida tiene otro problema:
no tengo casa donde quedarme.

Grito y me afano; la salvadora
arma del médico veo brillar.
Tiéndeme, hermano, tu bienhechora
mano, y con tu óbolo tendré un hogar.

—*C. Apóstol.*

Octubre 13, 1924.

(*Véase la página 75, Tómo II, No. 3, del* CABLETOW.)

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Pilar Lodge Entertains Grand Master

The officers and members of Pilar Lodge No. 15 held an informal reception in honor of the M. W. Grand Master, Bro. Wenceslao Trinidad, on Sunday morning, October 12, 1924. There could not be any ritualistic work, of course, as it was Sunday, but speeches were made by the Master of the Lodge, Wor. Bro. Faustino Mañago, the Grand Lecturer, Very Wor. Bro. Felipe Tempongco, and the M. W. Grand Master on current Masonic events, with particular reference to clandestine Masonry in the Islands. The speeches, which were both interesting and instructive, were very much enjoyed by all those present. The Grand Master received from the Brethren assurances of their wholehearted support in his administration and of their unflinching loyalty to the Grand Lodge of the Philippine Islands. After the speeches, a succulent lunch was served in which the typical "lechón" and "pesa de gallina" were not lacking. There were also visitors from Bagumbayan Lodge No. 4, Primera Luz Filipina No. 69, and Mount Mainam No. 49.

President of France a Calvinist

How in France, "the eldest daughter of the Church," the principles of tolerance are spreading, is shown by the fact that Gaston Doumergue, elected president of France last June, is a calvinist, and that among the members of parliament who voted for him there were four catholic priests.

This unprecedented event caused as great a stir in the catholic world as the election of a Jew as mayor of Rome several years ago.

Anniversary of Dapitan No. 21

September 21, 1924, Dapitan Lodge No. 21 celebrated its anniversary by keeping "open house" in King Solomon's Temple, Bilbao, Tondo, from 9 in the morning until 4 in the afternoon.

Dapitan Lodge originally held a charter under the Grand Orient of Spain, but afterwards fused with the Grand Lodge of the Philippine Islands.

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The Philippine Question as American editors see it.

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Unemployed Brethren Seeking Employment

Applicant No. 49 wishes to add to his qualifications already published that he speaks and writes English, Spanish, Tagalo, Pampango, and Ilocano. At present not employed.

Applicant No. 50.—High School graduate. Has surveyor's certificate of authorization. Employed for 15 years by the Bureau of Lands as public lands surveyor. Special details by above bureau: Coal mine survey, East Batan; topographical survey and railroad construction, Calamba Sugar Estate. Last salary received, ₱200 per month. Filipino, 35 years of age.

Applicant No. 51.—Graduate of the College of Agriculture, U. P., and Ateneo Rizal. Two years in charge of plant and seed distribution, three years as farm advisor, and one year as locust inspector, Bureau of Agriculture. Is especially qualified in practical and scientific field work, farm management and sugar chemistry. Filipino, 35 years of age, married but no children. Is in sound bodily health. Desires a position where he may be with his family.

Applicant No. 52.—Filipino, 31 years of age. Speaks English and Spanish. Typist. Has had four years' experience in carpentry. Employed for two years in the Bureau of Public Works in the division of Light-House, Building and Port Works as head carpenter.

Applicant No. 53.—High School graduate, 1917, and Manila Law School, 1922. Five years' experience as teacher, Bureau of Education, provincial and city schools. Is at present a Notary Public. Wishes to continue his studies in Manila, and desires employment in this city.

Applicant No. 54.—Fourth year in San Juan de Letran College. Has had several years' experience in general office work and as storekeeper. Is a good salesman. Filipino, married, with two children. Is in good health. At present unemployed.

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

In the December issue of the CABLETOW, the second of the series of the above-mentioned articles will be by Very Wor. Bro. Eugene A. Perkins on the general subject of the preservation of the Ancient Landmarks.

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La Logia Luz Océanica No. 85 y Su Tenida Ejemplar

Con motivo de la exaltación del Hmno. Juan Sandiko, celebrada en la noche del 20 de Octubre de 1924, la mesa del guarda-templo vióse tal que una alboratada colmena por la ejemplificación, bajo la dirección personal del Muy Ven. Hmno. Felipe Tempongko, Gran Instructor de la Gran Logia de las Islas Filipinas, del novísimo tercer grado de la Masonería, para beneficio general y particularmente de cuantos trabajaban en lengua hispana.

Se abrió la Logia figurando en las varias estaciones y lugares los ex-Venerables y Venerables siguientes: V. M., Antonio Gonzalez, Luz Océanica No. 85; P. V., Joaquin Ventura, Biak-na-Bato No. 7; S. V., Julian Samson, Minerva No. 41; Tesorero, Emiterio C. Yalong, Isla de Luzon No. 57; Secretario, Juan Atayde, Minerva No. 41; Capellán, Benito G. Zóboli, Minerva No. 41; Maestro de Ceremonias, José Carvajal, Luz Océanica No. 85; P. D., Estanislao M. José, Luz Océanica No. 85; S. D., Mariano Gonzalez, Nilad No. 12; P. E., Adriano P. Rivera, High-Twelve No. 82; S. E., Ladislao José, Isla de Luzon No. 57.

En la segunda parte de dicho grado, se sumaron los Hmnos. siguientes: Como naturales de Tiro—Luis Lim Billan, Mencius No. 93, Adriano P. Rivera, y Arsenio Luis Gomez, Mt. Lebanon No. 80; como compañeros—Estanislao M. José, Mariano Gonzalez, y Benito G. Zóboli.

En la misma ocasión la Venerabílisima Gran Logia hizo su visita oficial a la Logia, la que fué recibida con grandes honores.

Terminados los trabajos del grado, se procedió a la lectura, ilustrada con proyecciones, de la hermosa y atildada conferencia, vertida al catellano, del Ilustre Hermano Joseph H. Schmidt, Segundo Gran Vigilante, titulada: "Presidentes de los Estados Unidos que fueron Masones," con-

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New Chairman of Employment Committee

Wor. Bro. José C. Velo, P. O. Box 1243, Manila, has been appointed by the M. W. Grand Master as Chairman of the Employment Committee, vice Wor. Bro. Luis R. Yangco, resigned.

Applications from Brethren out of work should now be sent to Bro. Velo, giving full details as to qualifications, training and experience, nationality, age, married or single, etc.

If an application has already been made to the Employment Committee, further correspondence with the committee on this subject should refer to the original application.

From Pilar No. 15

Worshipful Brother Faustino Mañago, Master of Pilar Lodge No. 15, F. & A. M., is leaving on the *President Madison* on November 7 for Hanoi, French Indo-China, via Hongkong, to take charge of the Philippine Government participation in the Hanoi Fair which will take place from November 30 to December 14, 1924. Circumstances permitting, Brother Mañago will return to Manila after the Fair via the Straits Settlements passing through Saigon and Singapore. During his absence Bro. Luis Gaerlan, Senior Warden, will wield the gavel.

Bankers Masonic Club of Los Angeles

WM. F. GALLIN, *Secretary*

Among the many Masonic Clubs that have been organized in Los Angeles recently, the newest is the Bankers Masonic Club, of which Wor. Bro. Wm. F. Gallin, P. M. of St. John's Lodge No. 9 of this jurisdiction, is Secretary.

The initial meeting was held on June 18, 1924, and was marked by great interest and enthusiasm. Nearly five hundred officers and employees, representing every important charted banking institution of Los Angeles city and county, from the oldest and largest to the smallest and youngest, had already been enrolled on the above date. Statistics showed that forty per cent of this membership were members of jurisdictions other than California, and these were suggested as a nucleus for a Masonic Lodge of bankers. Plans were announced for two degree teams, one to be composed only of Past Masters.

Secretary Gallin is at the Second and Spring street branch of the Pacific Southwest Trust and Savings Bank, Los Angeles, California.

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ferencia que mereció los más justísimos elogíos de todos.

Acto seguido el Gran Maestre, en representación del Hospital Masónico para Niños Lisiados, hizo entrega a la Logia Luz Océanica y a su Venerable Maestro de los diplomas de Miembros Sostenedores de dicha institución.

El Hmno. Juan de S. Hernandez se acreditó una vez más como consumado organista.

Cerrada la Logia, abrióse el "buffet" en donde los Hermanos disfrutaron de un suculento "lunch," merecidísimo por cierto, después de una jornada tan trabajosa como instructiva.

Nuestra cordial enhorabuena a la Logia Luz Océanica y a cuantos dedicaron una parte de su tiempo en la brillantez de los trabajos.

El Ven. Hmno. Antonio Gonzalez, Ven. Maestro de la Logia Luz Océanica, reitera, por nuestro conducto, sus más rendidas gracias a cuantos, honrándola, colaboraron además, en dicha ejemplificación.

De la Logia Pilar No. 15

El Ven. Hmno. Faustino Mañago, Venerable Maestro de la Logia Pilar No. 15, M. L. y A., saldrá el 7 de Noviembre a bordo del *President Madison* para Hanoi, Indochina francesa, donde se encargará de la dirección de la exposición del Gobierno de Filipinas en la Feria de Hanoi, la cual se celebrará desde el 30 de Noviembre al 14 de Diciembre de 1924. Si se lo permiten las circunstancias, el Hmno. Mañago volverá a Manila después de la Feria por vía de Saigon y Singapore. Durante su ausencia, el Hmno. Luis Gaerlan, Primer Vigilante de la Logia, ocupará la veneratura.

No se puede recalcar demasiado el hecho de que la Francmasonería no es una sociedad de socorros mutuos.—*Masonic Home Journal.*

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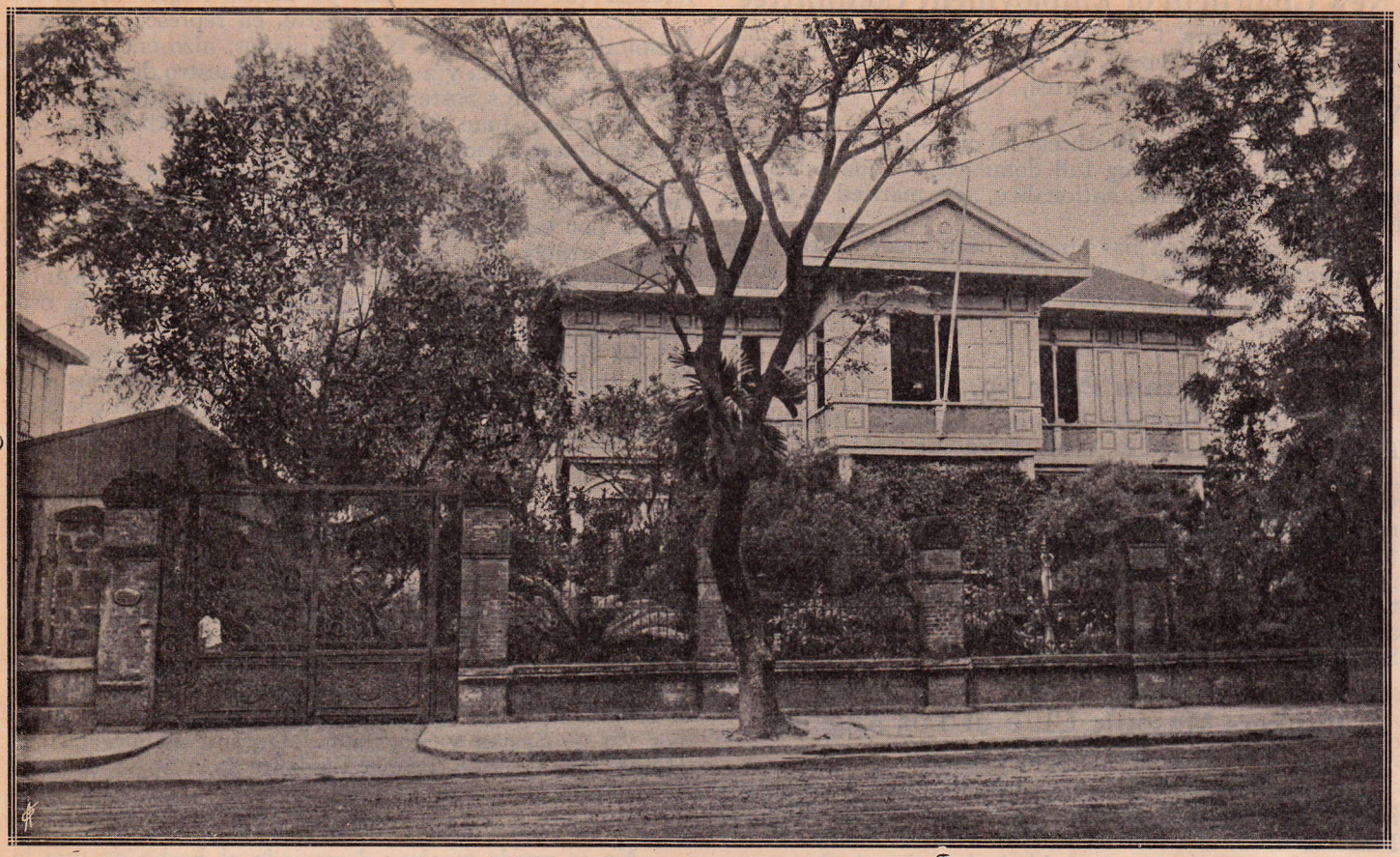

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Copies are being returned to the CABLETOW office marked "No box," and, even though the address is correct, it is useless for us to mail them a second time, as they would simply be returned to us again.

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Masonic Representation Among Our Advertisers

It may be of interest to the Brethren to know the Masonic representation which we have in the CABLETOW advertising.

The advertising appearing in the October, 1924, issue, and under contract at the time the above-mentioned number was published, credit being given for both direct and indirect placing, was distributed as follows:

Manila No. 1, five advertisements; Corregidor No. 3, five; Bagumbayan No. 4, two; Southern Cross No. 6, three; Cosmos No. 8, four; St. John's No. 9, two; Nilad No. 12, one; Dalisay No. 14, two; Dapitan No. 21, one; Mabini No. 39, one; Minerva No. 41, two; Taga-Ilog No. 79, one; Hagdang-Bato No. 87, one; Mencius No. 93, two; Perla del Oriente, S. C., one; Sojourners, three.

Members of Manila Lodges other than those mentioned above have, from time to time, placed, or have been instrumental in placing, advertising in the CABLETOW. The October issue was selected simply as a concrete example of the present distribution of our advertising, most of which is of a permanent nature.

We wish we might have every Lodge in the city of Manila represented in our list of permanent advertisers.

Advance in Knowledge of the Craft

Every Mason should advance in knowledge of the Craft. To this end he should make a thorough study of the Ancient Landmarks, Charges and Regulations, Anderson's Constitution, and such other documents and books as set forth the known facts of the beginnings of Freemasonry which have, by authority, been approved as authentic history. To this knowledge he should add the vast amount of information to be gathered from the numerous books written by distinguished and reliable members of the Order, who have traveled in all lands, investigated the "Mysteries of the Ancients," the symbolism found in every country, studied the history and traditions of peoples and tribes, examined ancient shrines, temples and monuments, and deciphered the curious inscriptions, symbols and signs found in every part of the known world. To such as these, equally with those who have given us the undisputed history of Masonry, Masons are deeply indebted.

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La Logia Pilar Recibe al Gran Maestre

Los dignatarios y demás miembros de la Logia Pilar No. 15 celebraron una recepción íntima en honor del Muy Ilustre Gran Maestre Wenceslao Trinidad en la mañana del 12 de Octubre de 1924. Por ser Domingo, no se verificaron trabajos ritualísticos, pero el Venerable Maestro de la Logia, Hmno. Faustino Mañago, el Muy Ven. Gran Instructor, Hmno. Felipe Tempongco, y el Muy Ilustre Gran Maestre pronunciaron discursos, refiriéndose especialmente a la Masonería clandestina en estas Islas. Dichos discursos que eran interesantes a la par que instructivos, fueron muy aplaudidos por los presentes, todos los cuales aseguraron al Gran Maestre de su cordial apoyo de su administración y su lealtad inquebrantable hacia la Gran Logia de las Islas Filipinas. Después de los discursos, se sirvió una merienda suculenta en la cual no faltaban el típico lechón y la sabrosa pesa de gallina. Estaban presentes visitadores de las Logias Bagumbayan No. 4, Primera Luz Filipina No. 69, y Mount Mainam No. 49.

Filosofía Antigua de China

En China, se hacía uso de los instrumentos de la arquitectura en un sistema de filosofía moral hace muchos siglos, Mencio escribió hacia el año 300 ante Jesucristo, lo que sigue: "Un maestro masón, al instruir sus aprendices, hace uso del compás y la escuadra. Vosotros que os dedicáis al estudio de las ciencias, debéis también hacer uso del compás y la escuadra." En el llamado Libro de la Gran Sabiduría, del año 500 ante Jesucristo, hallamos lo que sigue: "Un hombre debe abstenerse de hacer a los demás lo que él desea que ellos le hagan a él; y este se llama el principio de obrar sobre la escuadra."

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Extract from a Speech Delivered in One of the Manila Lodges by M. W. Bro. W. Trinidad, Grand Master

Extracto de un Discurso Pronunciado en una de las Logias de Manila por el Muy Ilustre Gran Maestre Wenceslao Trinidad

In a gathering like this where Masons of different nationalities and jurisdictions are assembled, I cannot resist the temptation to speak about certain problems confronting Masonry in the Philippine Islands.

The history of Masonry in the Philippines tells us that the first Lodge here was established by Spaniards. No native was allowed to be a member of the Craft. At a later date other Lodges were formed by Filipinos who had been made Masons in Spain. The problem of that period which confronted these Masons, Spaniards and Filipinos, was to deliver the country from despotism, oppression and fanaticism. What they accomplished, considering the adverse conditions under which they labored, constitutes one of the most glorious episodes of Masonry in the Philippines. Times have changed, and in like manner, new problems are to be solved by the Masons of today. We Masons in the Philippines, perhaps without appreciating the significance and magnitude of our undertaking, have before us not only the preservation of what we have inherited from our predecessors, the promotion of happiness, prosperity and progress of the community, but also, and this I consider *our* problem, the strict observance of the principle that all Masons, irrespective of nationality, social standing and conflicting private interests, should at all times be strongly united by the ties of common aspiration, belief and brotherly love. It is our sworn duty to be true and loyal to the teachings of Masonry. To be so, we should never allow the feeling of harmony, friendship and brotherhood to be left behind when we depart from a Masonic Lodge. Masonry can only be a real force in the reform, progress, prosperity and happiness of the community when the energy and aims of its members are regulated and not wasted—when its members have faith in its principles, in virtue, and in God. Destroy their confidence in themselves, in their brothers and in the Masonic teachings, and we would soon witness the sinking of the community into disorder and ruin.

Let us not forget, my Brethren, that there are two opposing forces that are constantly at work trying to guide our lives—one encourages us to construct, to build, to be just and charitable and to lead exemplary and honorable lives, and the other tempts us to destroy, to be dishonest, unjust and tyrannical. The strength of our convictions, of our faith in the principles of Masonry, and the extent to which we put them into practice, are measured by the degree of influence exerted by either of these forces upon our actions and our relations with our fellow men and brother Masons.

We all joined Masonry, I am sure, convinced that its principles, its teachings, would make us better men, better citizens, and more useful members of a progressive society. But we can never become all this so long as our conduct and our deeds outside the Lodge are allowed to be at variance with the principles of Masonry. And it was for the purpose of uniting our efforts outside the Lodge, of focusing our attention on one objective in connection with which differ-

En esta asamblea en que veo reunidos a Masones de diferentes naciones y jurisdicciones, no puedo resistir a la tentación de hablar de ciertos problemas que confrontan a la Masonería en las Islas Filipinas.

La historia de la Masonería de Filipinas nos dice que la primera Logia en estas Islas fué establecida por Españoles. No se admitió a los hijos del país en la Institución. Más tarde, sin embargo, se formaron otras Logias por filipinos quienes se habían hecho Masones en España. El problema que en aquella época confrontaba a dichos Masones españoles y filipinos era liberar al país del despotismo, la opresión y el fanatismo. Lo que dichos Hermanos han realizado bajo circunstancias tan desfavorables constituye una de las páginas más gloriosas de la Masonería de Filipinas. Han cambiado los tiempos y con ellos los problemas que tienen que resolver los Masones. Aquí en Filipinas, los Masones tenemos que velar, quizás sin darnos cuenta de la significación y magnitud de nuestra empresa, no sólo por la conservación de lo que hemos heredado de nuestros antepasados y el fomento de la felicidad, prosperidad y progreso de la comunidad, sino también por lo que conceptúo ser el problema cuya resolución nos corresponde, a saber, la estricta observancia del principio de que todos los Masones, sin distinción de nacionalidad, categoría social e intereses privados encontrados, deben estar unidos en todo tiempo por los vínculos fuertes de la aspiración y creencia comunes y el amor fraternal. Nos hemos comprometido a ser fieles y leales a las enseñanzas de la Masonería. Con este fin es importante que al salir de la Logia no dejemos en su recinto los sentimientos de armonía, amistad y hermandad. La Masonería sólo puede constituir una fuerza real en la reforma, el progreso, la prosperidad y la felicidad de la comunidad, si se regulan en vez de desperdiciarse, la energía y los propósitos de sus miembros y si sus miembros tienen fe en sus principios, en la virtud y en Dios. Una vez desaparecida la confianza en ellos mismos, en sus Hermanos y en las enseñanzas masónicas, veríamos pronto hundirse a la comunidad en el desorden y la ruina.

No olvidemos, Hermanos míos, que hay dos fuerzas opuestas que están constantemente ocupadas en guiar nuestra vida: una que nos alienta a construir, a ser justos

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ences of opinion, political or religious, are not likely to keep us apart, and of engaging our interest in social work, that some of our active members recently formed an organization officially called "The Masonic Hospital for Crippled Children." It is an enterprise, though limited in scope, that is worth while supporting and it is in my estimation the first step that Masons today are taking toward active social service. I invite you, Brethren, to support us in this undertaking with the assurance that in the end your efforts will be crowned with success. We will be but idealistic Masons as long as we confine our energy and efforts within the walls of a Lodge. We will be practical Masons, social workers, when we practise and preach, by our conduct, the teachings of Masonry outside the Lodge, seeking no reward or honor but the satisfaction that, as Masons, we have complied with our duty to ourselves, to our fellowmen, and to God.

The Path of Masonry

The path of Masonry is not an easy one to travel. It requires a man with a stout heart to choose this rough and rugged road and pursue his journey on it to the end. He must be able to withstand great temptations, to sacrifice much. He must circumscribe his desires and keep his passions in due bounds towards all mankind. And that is not an easy task.

Bhartri-Hari, the wise Indian, said many centuries ago:

> Charity done in secret, eager courtesy to the visitor of his house, silence after doing kindness and public mention after receiving it, modesty in fortune, conversation without spice of insolence,—who taught good men this rule of life, hard as a sword's edge to tread?

Yet the Mason, upon nearing the end of his earthly travel and looking back over the stretch of road behind him, will feel happiness and satisfaction in his soul and will not envy the millions who chose to travel wider, brighter, and smoother paths, rather than the narrow trail traced to the Mason by his obligations. And it is a source of pride to the older Mason to watch the men good and true whose feet he helped guide on that straight and narrow path and whom he beholds toiling towards the goal with the steadfastness and courage that distinguish the true Mason.

Millions of good men have set their foot on the Path of Masonry and many of them have kept to it with unswerving determination to the end of life's journey; millions are treading it now, and millions will tread it until the final object of our Institution shall have been accomplished and the Lost Word found.

y caritativos y a vivir de un modo ejemplar y honrado, y otra que nos tienta a destruir y a obrar con mala fe, injusticia y tiranía. La robustez de nuestras convicciones y de nuestra fe en los principios de la Masonería y la extensión en que los practicamos, dependen del punto hasta el cual una u otra de dichas fuerzas gobiernan nuestros actos y nuestras relaciones con los prójimos y los Hermanos Masones.

Estoy seguro de que todos hemos ingresado en la Masonería en la convicción de que sus principios y enseñanzas han de hacernos mejores hombres y ciudadanos y miembros más útiles de una sociedad progresiva. Pero no podemos jamás llegar a serlo mientras nuestra conducta fuera de la Logia no esté regulada por los principios de la Masonería. Y hace poco, algunos de nuestros miembros activos, ansiosos de unir nuestros esfuerzos fuera de la Logia, de concentrar nuestra atención en un solo objetivo con respecto al cual nuestras diferencias de opinión sobre política o religión no pueden separarnos, y de dedicarnos a la mejora social, han formado una corporación cuyo título oficial es Hospital Masónico para Niños Lisiados. Es ésta una empresa la cual, aunque sea de alcance limitado, merece nuestro apoyo y constituye, en mi criterio, el primer paso que los Masones estamos dando actualmente en pro del servicio social activo. Os invito, Hermanos, a apoyarnos en esta empresa, en la seguridad de que vuestros esfuerzos serán coronados de éxito. Mientras limitemos nuestros esfuerzos a los confines de nuestras Logias, no seremos más que Masones idealistas, porque no podemos ser Masones prácticos y obreros útiles a menos que practiquemos y demostremos por nuestra conducta, las enseñanzas de la Masonería fuera de la Logia, sin buscar más galardón o gloria que la satisfacción de que como Masones hemos cumplido con nuestro deber hacia nosotros mismos, nuestros prójimos y Dios.

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Questions and Answers

Consultas

138.—Can meetings for the purpose of conferring the degrees be held without previous notification to all members of the Lodge?

Answer.—There is nothing in our Constitution making a previous notice of such meetings obligatory. All members of the Lodge within reach should, of course, be given notice of meetings; but under special circumstances, this may not be possible, and in such emergency cases, the greatest number possible is notified.

139.—In case a Mason accuses the Master of his Lodge to the Grand Master or Grand Lodge, charging misconduct, what action should the accused Master, or the Lodge take?

Answer.—It seems to us that it would be incumbent upon the Grand Master to take action by returning the charges to the accuser and inviting his attention to the fact that such charges cannot be considered unless signed by five Master Masons in good standing, as provided in paragraph 272 of the Constitution. In case the charges are brought to the official attention of the Lodge and are plainly libelous, the accuser should be ordered tried for unmasonic conduct.

140.—Can the Master of a Lodge, upon receiving charges against a member, call a special meeting for the election of trial commissioners without first submitting such charges to the Lodge and obtaining its consent for the prosecution of the accused Brother?

Answer.—Of course he can. A careful reading of our Constitution, beginning with paragraph 286, will show you that such matters are not previously submitted to the Lodge. In fact, if the charges are handled as they should be, the members of the Lodge, with the exception of the Master, secretary, accuser, accused, commissioners, witnesses, and other Brethren directly concerned with the trial, do not learn the name of the accused and the nature of the offence charged until the publication of the sentence of the trial commission at the next stated meeting after sentence is pronounced, in accordance with the provisions of the last paragraph 302.

141.—Can the Master of a Lodge file charges against a member in open Lodge or act as Master in the case if he has signed the charges himself?

Answer.—He cannot. He should direct the Junior Warden to prefer the charges. If he desires to prefer the charges himself, he must relinquish the chair to the Senior Warden so far as action on the charges and trial are concerned.

142.—I recently visited in Manila one of the large Lodges of this jurisdiction, which formerly held a charter under the Grand Orient of Spain. The Lodge was already opened, and on seeking admission the Tyler conferred with one of the officers of the Lodge who came out and informed me that as this was a stated meeting visitors were prohibited under the constitution of the Grand Lodge of the Philippine Islands from attending such meetings. On stating that I had come for the purpose of addressing the Lodge on a matter of some interest and importance to Masonry, the above-mentioned officer conferred with the Wor. Master and then informed me that the Master had suspended the business meeting and would grant me permission to enter and address the Lodge during this suspension. This I did, retiring immediately afterwards.

Is there anything in our constitution prohibiting visiting Brethren, in good standing and properly vouched for, from attending the stated meeting of a Lodge?

Answer.—Question 98, Vol. I, page 333 of the CABLETOW, covering the same subject, was answered by us as follows:

Under our present law, visitors may be present at any meeting, whether stated or special; but under paragraph 80 of our Constitution "the Master

138.—¿Es lícita la celebración de tenidas de iniciación, pase o exaltación sin previo aviso a todos los miembros de la Logia?

Contestación.—No hay ninguna disposición de nuestra Constitución que prohiba la celebración de dichas tenidas sin previo aviso a *todos* los miembros. Desde luego, se deberían enviar avisos a todos los miembros, pero puede haber circunstancias especiales en que no sea posible notificar a todos. En estos casos se debe notificar al mayor número posible.

139.—En el caso de un Masón que denuncia al Venerable de su Logia ante el Gran Maestre o la Gran Logia, ¿qué debe hacer el Venerable acusado o la Logia?

Contestación.—Nos parece que el que debe obrar en este caso es el Gran Maestre, el cual debe devolver la denuncia al acusador, indicándole que según el párrafo 272 de la Constitución, no se puede aceptar una denuncia contra el Venerable de una Logia a menos que vaya firmada por cinco Maestros Masones activos. En el caso de enterarse la Logia oficialmente de dicha denuncia y de resultar ésta ser calumniosa, se puede ordenar el procesamiento del acusador por conducta indigna de un Masón.

140.—¿Es lícito para el Venerable de una Logia, al recibir cargos contra un miembro, convocar a una tenida extraordinaria para la elección de comisionados de justicia sin haberse antes presentado los referidos cargos a la Logia a fin de que ésta diese su consentimiento al procesamiento del acusado?

Contestación.—Claro que sí. Leyendo cuidadosamente los párrafos de la Constitución empezando por el 286, podrá Vd. ver que el asunto *no* se presenta antes a la Logia. En efecto, si el asunto se tramita según las disposiciones legales y los principios de la Masonería, los miembros de la Logia, con excepción del Venerable, el secretario, el acusador, el acusado, los comisionados, los testigos y otros Hermanos, que intervengan directamente en el proceso, no se enteran del nombre del acusado ni de la naturaleza del delito denunciado, hasta la tenida próxima siguiente a la fecha en que recaiga la decisión de la comisión de justicia, en cuya tenida se debe publicar la decisión referida, según se dispone en la última parte del párrafo 302.

141.—¿Puede el Venerable de una Logia presentar cargos contra un miembro en Logia abierta? ¿Puede dicho Venerable actuar de Venerable en el asunto si él mismo ha firmado como acusador?

Contestación.—No puede. Debiera mandar que el Segundo Vigi-

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

In his 22 years' experience as a Mason, the editor of this column has never seen visitors excluded or requested to retire from his own Lodge under the constitutional provision above quoted; but he remembers being required to wait "until the Lodge was through discussing its private affairs" upon visiting a Lodge that had formerly worked under the Gran Oriente Español.

143.—Please answer these questions regarding Masonic honors and precedence: (1) Does high Scottish Rite rank entitle to a seat in the East in Ancient Craft Masonry? (2) May the Master invite distinguished visitors to a seat in the East, though they be not present or past masters of Masonic Lodges? (3) When several visiting parties are to be honored by being introduced and received officially by the Master should not the one ranking highest be introduced first?

Answer.—(1) High Scottish Rite rank does not of itself alone entitle a man to a seat in the East. Ancient Craft Masonry recognizes only the degrees of Entered Apprentice, Fellow Craft, and Master Mason. (2) The Master may invite to a seat in the East any one whom he may think it fit and meet to so honor. (3) If several visiting parties are to be honored by being received officially by the Master, the one ranking the lowest should be introduced first and the one ranking highest last. An inferior in rank cannot be accorded such honors with a superior in rank already seated in the East. In other words, the superior must not be required to rise and pay such a tribute to an inferior, hence the inferior must be introduced first.

144.—Must I obtain authority from the Grand Lodge in order to become a member of a "Soldiers' Mutual Aid Association?"

Answer.—Masons of this Grand Jurisdiction are only prohibited from joining certain specific fraternal organizations, a list of which is published in the CABLETOW every month, and, of course, clandestine Lodges. This prohibition is not intended to dictate to Masons in an arbitrary manner what profane societies they may join and which they must keep away from; but has been adopted to protect the Craft from spurious imitation and plagiarism.

145.—What was the approximate date of the completion of King Solomon's Temple?

Answer.—According to the Ussher chronology, the construction of the Temple occupied the period from 1012 B. C. to 1044 B. C. (However, some modern scholars, relying on the Assyrian records, place these dates as 966 B. C. and 957 B. C.). So much for the year. As regards the day, according to Masonic tradition, the Temple was completed on the eighth day of the seventh month, when the Ark was brought in, which corresponds to September 21, 1004, B.C.

146.—Why do we add 4,000 years to the date of the modern era, to give the Masonic date?

Answer.—According to the Hebrew calendar, the year of the creation, from which the Hebrews reckon their dates, antedated the Christian era 3760 years and 3 months, which is approximately 4,000 years. For this reason, Masons add 4,000 years to dates of the modern era in order to count back to the biblical date of the creation of the world.

147.—Is it a Masonic offence to defraud a Brother Mason's wife? A certain Mason has cheated a Master Mason's wife in a real-estate deal and we propose to prefer charges of unmasonic conduct against him; but have doubts whether we can do so.

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lante formulase los cargos correspondientes. Si el Venerable desea firmar los cargos personalmente, es preciso que el Primer Vigilante actúe de Venerable en todo lo que se refiera a dichos cargos y a la vista del asunto.

142.—Hace poco, visité en Manila una de las Logias de esta obediencia que antes trabajaba bajo el Gran Oriente Español. Ya estaba abierta la Logia cuando llegué, y el Guardatemplo consultó a uno de los dignatarios de la Logia, el cual salió y me dijo que la Logia estaba tratando asuntos de familia y que la Constitución de la Gran Logia prohibía que se admitieran visitadores en las tenidas ordinarias. Le dije que yo había venido con el fin de dirigir la palabra a la Logia sobre un asunto de interés e importancia, y en vista de mis explicaciones, el dignatario referido habló con el Venerable y me participó luego que el Venerable había suspendido la tenida ordinaria y me autorizaba para entrar y dirigir la palabra a la Logia mientras estuviese suspendida la tenida. Lo hice y luego salí inmediatamente.

¿Hay alguna disposición de nuestra Constitución que prohiba que un Hermano visitante, siendo Masón en pleno goce de sus derechos como tal y debidamente acreditado, asista a la tenida ordinaria de una Logia?

Contestación.—Contestamos como sigue a la Consulta 98, Tómo I, pág. 333 del CABLETOW:

Conforme a la ley que nos rige actualmente, los visitadores pueden estar presentes en todas las tenidas de las Logias, ya sean ordinarias o extraordinarias; pero según el párrafo 180 de nuestra Constitución, "el Venerable Maestro puede, en cualquier tiempo y a su discreción, pedir que los visitantes se retiren, y deberá hacerlo así cuando se estén discutiendo asuntos privados de la Logia."

En sus 22 años de vida masónica, el redactor de este departamento no ha visto jamás en su propia Logia que se haya excluído a cualquier visitador o se le haya pedido que cubra el templo, pero se acuerda que él mismo tuvo que esperar que se termine la discusión de los asuntos de familia cuando visitaba una Logia que antes había funcionado bajo la obediencia del Gran Oriente Español.

143.—Haga Vd. el favor de contestar a las siguientes consultas que se refieren a los honores y la precedencia en Masonería: (1) ¿Tiene un alto dignatario del Rito Escocés derecho a un asiento en el Oriente en la Logia simbólica? (2) ¿Puede el Venerable invitar a cualquier visitador distinguido a ocupar un asiento en el Oriente aunque dicho visitador no fuese Venerable presente o pasado? (3) Cuando hay varios altos dignatarios con sus respectivas comitivas y es preciso introducirlos

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Answer.—We have no law or precedent in this Grand Jurisdiction making it a Masonic offense to cheat, wrong or defraud the wife of a Brother Mason. However, one Grand Lodge decided recently that—

Although not stated in express terms, our Masonic obligations implicitly prohibit the cheating, wronging, or defrauding the wife of a Master Mason to the same degree as they prohibit such conduct towards a Master Mason. The effect on a Brother Master Mason may be as great if the wrong is done to his wife, as if done to himself. Particularly is that true, inasmuch as the State law requires the wife to support her husband and minor children if her husband becomes incapacitated from so doing. Then, too, in the event of his death, she may be entirely dependent upon her own resources, or with her minor children, become a Masonic charge to say nothing of the confidence she has a right to place in a Mason's integrity. (*California, 1922.*)

Masons at Heart

From time to time, we see published statistics telling us just how many Masons there are in each country and what is the total number of Masons in the world. Yet, as a matter of fact, the number of Masons in the world is incalculably greater than that shown by statistics. All the world over, Masons are to be found who have never seen a Masonic Lodge and have, perhaps, never heard of Masonry; but they have that principal qualification that a few men who have knelt at our altars have shown not to possess: the Masonic heart.

Were you not first made a Mason in your heart, and was not the ceremony of your initiation merely a formal introduction into a Lodge of Masons, in order that you might have a part in the rites, lights and benefits of our Institution?

We frequently meet men of whom we say, What a pity that man is not a Mason! And occasionally we meet a wearer of the square and compass of whom we can justly say, What a pity that man was ever received into our Order!

A Masonic heart may beat under the chasuble of a Catholic priest who has been taught to abhor Masonry, and make him a Mason, while it may be lacking in a breast adorned by the most brilliant Masonic jewels and decorations!

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.

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separadamente para tributarles los correspondientes honores masónicos, ¿no se debe introducir antes al dignatario de categoría más elevada?

Contestación.—Un alto dignatario del Rito Escocés no tiene derecho a ocupar asiento en el Oriente en la Logia simbólica con motivo del cargo o grado que tiene en el Rito Escocés, porque la Masonería simbólica conoce sólo los grados de Aprendíz, Compañero y Maestro Masón. (2) El Venerable puede invitar a sentarse en el Oriente a cualquiera persona a quien tenga por conveniente honrar de este modo. (3) Cuando el Venerable tenga que recibir oficialmente a varias comitivas, se debe introducir y recibir en primer lugar a la comitiva encabezada por el dignatario de menor categoría, de modo que al dignatario de categoría más elevada se le introduce en último lugar. El motivo es este: a un dignatario de categoría inferior no se le puede tributar este honor hallándose ya sentado en el Oriente un visitador de categoría superior, porque no se debe exigir al superior que se levante y rinde dicho tributo a un inferior.

144.—Es preciso que yo obtenga autorización de la Gran Logia antes de afiliarme con la "Soldiers' Mutual Aid Association, Inc."?

Contestación.—A los Masones de esta Gran Jurisdicción sólo se les prohibe afiliarse con ciertos organismos cuyos nombres se publican mensualmente en el CABLETOW, y, desde luego, con las Logias clandestinas. El objeto de esta prohibición no es el de prescribir arbitrariamente en qué organismos profanos puede o no ingresar el Masón, sino que ha sido adoptado con el fin de proteger a la Orden de sus imitadores y plagiadores.

145.—¿Cuándo se terminó la construcción del Templo de Salomón?

Contestación.—Según la cronología de Ussher, la construcción del Templo abarcó el período desde el año 1012 ante Cristo hasta el 1004. Sin embargo, algunos escritores modernos, basando sus computaciones sobre las crónicas de los asirios, afirman que dicha construcción empezó en 966 y terminó en 957. En cuanto a la fecha, según la tradición masónica, el templo se dió por terminado cuando se introdujo en el mismo el arca, el día octavo del séptimo mes, o sea, el 21 de Septiembre de 1004 ante Cristo.

146.—¿Por qué añadimos 4,000 años a las fechas modernas para obtener la fecha masónica?

Contestación.—Según el calendario hebreo, al año de la creación del mundo, desde el cual cuentan los hebreos, es 3,760 años y 3 meses anterior al principio de nuestra era cristiana. La diferencia es aproximadamente 4,000 años, y por esto, los Masones añaden 4,000 años a las fechas modernas para contar desde la fecha bíblica de la creación del mundo.

147.—¿Es un delito masónico el defraudar a la esposa de un Maestro Masón? Cierto Masón ha engañado a la esposa de otro en una venta de bienes inmuebles y nos proponemos formular cargos de conducta antimasónica contra él, pero no estamos seguros de que si podemos hacerlo.

Contestación.—No tenemos en esta Gran Jurisdicción ley o precedente según los cuales el engañar, agraviar o defraudar a la esposa de un Maestro Masón constituye un delito masónico. Sin embargo, hace poco, nuestra Gran Logia Madre resolvió lo que sigue:

Aunque no lo digan expresamente, nuestros compromisos masónicos prohiben implícitamente el engañar, agraviar o defraudar a la mujer de un Maestro Masón, en la misma extensión en que prohiben semejante conducta hacia un Maestro Masón. El perjuicio que sufre el Maestro Masón puede ser tan grande cuando el delito se comete contra su mujer como cuando se comete contra él mismo. Las leyes de nuestro Estado imponen a la esposa el deber de mantener al marido y a los hijos menores si el marido es incapacitado para hacerlo. Es más, en caso de la muerte del esposo, la mujer puede quedarse con nada más que sus propios recursos o ser una carga para la Masonería con sus hijos menores, amen de la confianza que tiene derecho a depositar en la integridad de un Masón. —(*California, 1922.*)

No hay argumento que valga para sostener que la Francmasonería es una institución americana, porque es una institución universal. No queremos decir con esto que todos aceptan la idea de la "universalidad de la Francmasonería" salvo en lo que se refiere a la universalidad de sus enseñanzas, principios, filosofía, moral e influencia benéfica. Estos son universales en todos los países civilizados y constituyen lo que se llama la universalidad de la Francmasonería.—*Masonic Home Journal.*

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Personals

Personales

Sojourning Brethren.

Bro. Henry Chandler ("Dad") celebrated another birthday during the month of October, as well as completing his forty-seventh year as a Master Mason. Bro. Chandler was raised in Portland Lodge No. 1, Portland, Maine, in October, 1877.

Bro. Herbert C. Haynor of Clark & Co. returned to Manila, Oct. 28, after a vacation of six months in the United States.

Manila No. 1.—Brother C. B. Whiting of Nogales, Arizona, writes of the Hiram Club recently organized there. He describes the club as a place for social gatherings where Brethren meet and learn to know each other better. A luncheon is served once a week when a few musical selections are rendered and a few five-minute talks on local or national topics are made.

Bro. H. R. Hare of Worcester, Mass., has been heard from. He writes of the welcome visitor from the Philippine Islands, THE CABLETOW, and of the pleasure and information he gets from reading it. He sends his contribution to the Home, School and Dormitory Fund and expresses hopes that he is not the last to contribute to this cause.

Bro. J. W. T. Allen, who is with the U. S. Navy in China, writes that he is soon to be with us again.

Bro. Chester H. Ober, 31st James Ave., Boston, Mass., informs us that his address in our year book is not correct. Should other errors in addresses be noticed it will be taken as a favor if they are reported to the Secretary.

Other Brethren heard from:

Bert Palmer, Lake Ballinger.
John Buggeln, 2613 Avenue, J. Brooklyn, N. Y.
M. C. Regan, Fort Wright, N. Y.

Corregidor No. 3.—Wor. Bro. Arthur J. Grant arrived from vacation in the United States on Oct. 13.

Bro. Charles M. Larson was married on October 1 at Foochow, China, to Miss Alice Seyer.

The Secretary requests the addresses of the following members as mail forwarded to them is being returned:

Bro. I. H. Wood, formerly at Sternberg General Hospital, Manila.
Bro. F. W. Gustities, formerly of the U. S. Army.
Bro. John M. Ray, late of Sayre, Oklahoma.
Bro. Norman S. Pleasanton, late of Buenavista, Florida.
Bro. Harry T. Adams, late of U. S. Army.
Bro. Walter H. Hunsche, late of Mexico.
Bro. Fred Clute Wallace, late of Camp Knox, Kentucky.
Bro. Wendell Taylor, late of Los Angeles, California.
Bro. Williard P. Miller, late of Lexington, Kentucky.
Bro. L. T. Schirmer, late of Kansas City, Kansas.
Bro. Frank Miller, late of Los Baños, P. I.

Should any Brother know the whereabouts of any of the above named, it is requested that he kindly forward his information to the Secretary.

Bagumbayan No. 4.—Bro. David Silverman sends his fraternal greetings from Florida to the Brethren. He says he has been traveling to different cities. He is also very proud to send his quota to the Charity fund.

Wor. Bro. Yangco writes from Victorias, Negros Occidental, where he is managing two haciendas. He sends his application to the Masonic Hospital for Crippled Children together with his best wishes to the Brethren.

It is with deep regret that we have learned of the death of Bro. Infantado's uncle. We extend to Bro. Infantado our sympathy.

Bro. Salvador A. Reyes is now in the city just returned from the northern provinces. He is a traveling inspector for the Bureau of Public Works.

Bro. José A. de Kastro arrived from the United States on September 30 aboard one of the *Presidents*.

Other recent arrivals from the United States are Bro. Maximo M. Kalaw and Bro. Numeriano Rojas. Bro. Kalaw was exchange professor in the University of Michigan and Bro. Rojas was a pensionado of the Bureau of Audits.

Biak-na-Bato No. 7.—El 27 de Septiembre, en una tenida extraordinaria, fué pasado al grado de Compañero el Hmno. Tomás Navarro, y el 4 de Octubre dicho Hermano fué exaltado al grado sublime de Maestro Masón.

Pilar No. 15.—El Ven. Hmno. Zósimo Topacio desea expresar por conducto del CABLETOW su aprecio por las muchas cortesías y favores que le han demostrado los Hermanos de la Logia Batangas No. 35. El Hmno. Topacio está viajando por la provincia de Batangas como examinador del impuesto sobre la renta de la Oficina de Rentas Internas.

El Hmno. Dr. Ricardo Jara encabeza la lista de los candidatos que han aprobado el examen de oficial médico (servicio social) celebrado en Manila por la Oficina del Servicio Civil en 5 y 6 de Septiembre. Obtuvo un promedio de 83.64 por ciento.

El Hmno. Tee Chuncho está postrado en cama por una enfermedad que adolece desde hace largo tiempo.

El Hmno. Simeón Toribio ha sufrido una operación por apendicitis y se encuentra bien.

Pinagsabitan No. 26.—Se ha dado de baja un miembro de la familia del Hmno. Pedro Resurrección, por la muerte de su hija recien nacida.

Makawiwili No. 55.—Bajo la veneratura del Hmno. Segundo Vig., Ramón Arnaldo, pasó al grado de Compañero el Hmno. L. M. Sirilan.

El dia 13 de Octubre han comenzado los trabajos preliminares del Cementerio Masónico bajo la dirección del Hmno. Arquisola. La obra costará ₱1,500.00. La Veneratura nombró tres miembros para formar el Comité de Control.

El Hmno. B. Manikan salió para Manila el 2 de Octubre para conferenciar con el Secretario Ejecutivo.

El Vice-Pres. del Masonic Tem. Ass. de Capiz, Hmno. Rafael Acuña, se marchó a Manila el 25 de Septiembre para gestionar la concesión del prestamo de la Asociación.

El Hmno. Lucio B. Suares ha sido operado por el Dr. Ramos de Apendicitis.

El dia 4 de Octubre los Aprendices Braulio Patricio y Pedro Bernas pasaron al segundo grado, bajo la veneratura del Hmno. Primer Vigilante Gervasio Ramirez.

La esposa de nuestro Hmno. Matias Alba estuvo enferma de bastante cuidado.

Ha sido un dia memorable la exaltación del Hmno. Pablo Bereber el dia 11 de Octubre. Los trabajos se llevaron con sublimidad por los dignos oficiales de la Logia; acto seguido se sirvió un banquete excelente y abundante con un remate del acto memorable, el discurso magistral pronunciado por el Candidato, que es una verdadera pieza arquitectonica.

Marble No. 58.—El Hmno. Piansay, S. V., acaba de volver de su viaje de inspección en la Isla de Tablas, y nos ha traído la noticia de que el 14 de Septiembre el Hmno. Vicente Mula contrajó segundas nupcias con la hermana menor de la Sra. de nuestro Hmno. S. Festin.

La Sra. de nuestro Ven. Maestro I. Gonzales ha dado a luz una hermosa niña el 10 de Septiembre.

Bro. José Fabella has been operated upon for appendicitis in the Philippine General Hospital.

The Grim Reaper has snatched from our side Bro. Miguel A. Aure who laid down his working tools on Sept. 17, 1924. He is survived by a widow and children.

Bro. Julian S. Rojas, an assistant engineer in the Bureau of Public Works, has gone to Batangas on official business.

St. John's No. 9.—Bro. Charles P. Jarman was an incoming passenger on the *President Wilson*, October 28.

Nilad No. 12.—Bro. Ambrosio Pablo, Special Agent of the Executive Bureau, was unanimously elected Member of the Executive Committee of the Philippine Islands Chapter, American Red Cross. Bro. Pablo is now busily engaged in securing the participation of

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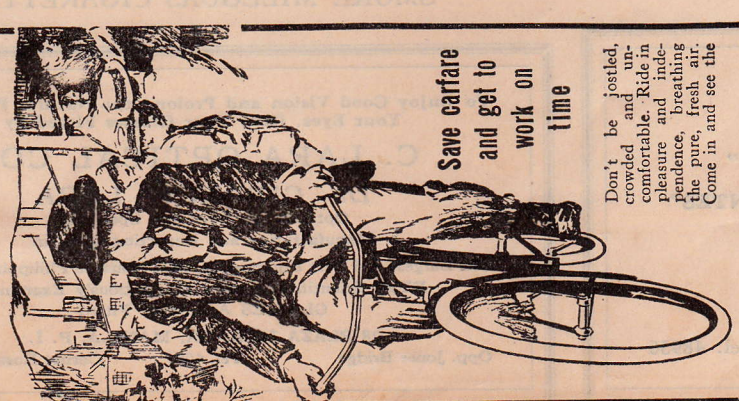

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provinces at the INDUSTRIAL AND COMMERCIAL FAIR to be held in Manila FEBRUARY 7-15, 1925, coincident with the 1925 MANILA CARNIVAL. It was mainly through his efforts that the 1924 Industrial and Commercial Fair at the last Carnival became a great success.

Bro. E. J. Brown and Mrs. Brown entertained some Officers of his Lodge on October 15, 1924, on account of Mrs. Brown's birthday. Dancing was indulged in until late in the evening.

Nilad Lodge No. 12 obtained the BIBLE prize in the raising of funds for the PLARIDEL BOWLING ASSOCIATION.

Wor. Bro. Ramón Victorio is again in Manila after attending the prisons convention in the United States.

Bro. Juan Ruiz, Philippine delegate at the last postal convention held in Stockholm, has returned to the Islands via the United States.

Pilar Lodge No. 15.—Wor. Bro. Zósimo Topacio, P.M., desires to express through the CABLETOW his heart-felt appreciation of the many courtesies and kindness shown to him by the Brethren of Batangas Lodge No. 35. Bro. Topacio is traveling throughout Batangas Province as an Income Tax Examiner of the Bureau of Internal Revenue.

Bro. Dr. Ricardo Jara tops the list of candidates who passed the medical officer (social service) examination given in Manila by the Bureau of Civil Service on September 5 and 6. He obtained a rating of 83.64 per cent.

Bro. Tee Chuncho is confined in bed due to a protracted sickness from which he has been suffering for a long time.

Bro. Simeon Toribio has been successfully operated on for appendicitis.

Pinagsabitan No. 26.—Wor. Bro. Vicente Rivera Sayo has arrived safely in the United States. His mail may be addressed care of the Bureau of Insular Affairs, Washington, D. C.

The Lodge wishes to thank Wor. Bro. Isidro Paredes, Judge of the Court of First Instance, Laguna Province, for a free subscription in favor of the Lodge to the "Master Mason."

Bro. Pedro Resurrección is mourning the loss by death of his youngest daughter.

Wor. Bro. Pedro Rodriguez, Grand Lodge Instructor, recently spent several days here instructing the officers of this Lodge.

Magdalo No. 31.—Bro. L. Fernandez and Mrs. Fernandez are the proud parents of a baby boy.

Bulusan No. 38.—October 6, 1924, the first degree of Masonry was conferred on Celso N. Mayor, postoffice inspector stationed at Sorsogon.

Bro. David Zaide and wife are celebrating the arrival of their first child, born last September.

Bro. José B. Paraz of Laoag No. 71 has been assigned as Deputy District Auditor for Sorsogon.

Bro. Julian Bertumen, who has been in one of the hospitals of Manila for some time, has returned to Sorsogon completely restored to health.

Kanlaon No. 64.—Bro. Rodolfo A. Medel is now acting secretary during the absence of Bro. E. Locsin.

Bro. Nicolas J. Salas has moved to Cadiz, Occ. Negros, from Fabrica. He was formerly General Mill Foreman of the Insular Lumber Co. in Fabrica, and now is connected with the Negros Philippine-Lumber Co. in the same job.

Tamaraw No. 65.—On September 20th a dance was given in the elementary school building in Pinamalayan, Mindoro, by the teachers and pupils of said town in honor of the visiting Brethren, Messrs. Cenon Monasterial, and Cipriano V. Alberto, division superintendent and academic supervisor respectively. Bro. Ramiro Mercado, postoffice inspector, who happened to be in Pinamalayan, also attended the dance.

Bro. José Morente, practicing attorney and a business man of this town, became the father of a fine baby girl on September 26th.

Magat No. 68.—Bro. Nicolas S. Vergara who has been for four months assigned in the province of Nueva Vizcaya as Acting Provincial Treasurer is in mourning for the loss of his beloved wife who died October 10th, 1924, as a consequence of an abortion. Members of Magat Lodge have rendered all necessary assistance to said distressed worthy Brother.

Bro. Roy D. Bennett is to be congratulated, having welcomed at his home on the 4th instant a new visitor—a robust baby-boy.

Bros. Domingo Maddela and Alfonso Castañeda, Provincial Governor and Provincial Assessor respectively, after having suffered an automobile accident, while on an inspection trip to the southern municipalities of the province, are now again on duty after two weeks of confinement in bed.

Bro. Claro Samonte who was seriously ill for several weeks has now recovered and returned to duty.

Illinois Simpatiza con Nosotros

El Gran Maestre Beach de Illinois, después de exponer la situación de la Masonería filipina con respecto a la Masonería espuria, dice lo que sigue acerca de la llamada "Gran Logia del Archipiélago Filipino":

"La Gran Logia de Illinois y todas las demás Grandes Logias regulares deben ejercer toda su influencia moral en contra de las pretensiones desaforadas e insolentes de dicho producto espurio del ilegítimo Gran Oriente Español. Se previene a todos los Masones de la obediencia de la Gran Logia de Illinois respecto al carácter irregular e ilegítimo de los Masones que dependen del Gran Oriente Español o de cualquiera de las llamadas Grandes Logias resultantes de la disolución de éste." (Actuaciones, Illinois, 1923.)

Apreciamos mucho estas observaciones enérgicas del Muy Ilustre Hmno. Beach, las cuales se están citando en muchas de las revistas fraternales de las demás Grandes Logias de los Estados Unidos y otros países, porque servirán para mantener a los Hermanos de esas jurisdicciones sobre aviso con respecto a los Masones ilegítimos procedentes de Filipinas.

La Masonería en el Japón

Como ya sabrán muchos de nuestros Hermanos, a los súbditos del Mikado les está vedado formar parte de cualquiera sociedad secreta en el Japón, y por consiguiente las Logias establecidas en dicho país no pueden recibir a japoneses y están integrados exclusivamente por forasteros. Nos dicen, sin embargo, que existe el proyecto de hacer que el gobierno japonés abandone su actitud hacia las sociedades secretas en lo que respecta a la Masonería. Parece que el príncipe heredero japonés ha concebido una opinión favorable de nuestra Institución, y en el caso de derogarse la ley vigente, se proyecta organizar una Gran Logia del Japón sobre más o menos las mismas bases que la Gran Logia de Inglaterra, nombrándose como Gran Maestre a algún príncipe de la familia imperial y designándose por éste el *Pro Grand Master* o jefe verdadero de la Masonería japonesa. Se cree que en el caso de derogarse la prohibición y organizarse una Gran Logia como queda dicho, el príncipe heredero del imperio será Gran Maestre del Japón.

Algunos temen que los sacerdotes búdicos y sintoístas se opondrán a la Masonería; pero como varios de éstos se han hecho Masones en Shanghai y otros puntos fuera del Japón y saben por tanto lo que es la Masonería, no cabe duda de que dicha oposición, si la hubiese, desaparecerá pronto.

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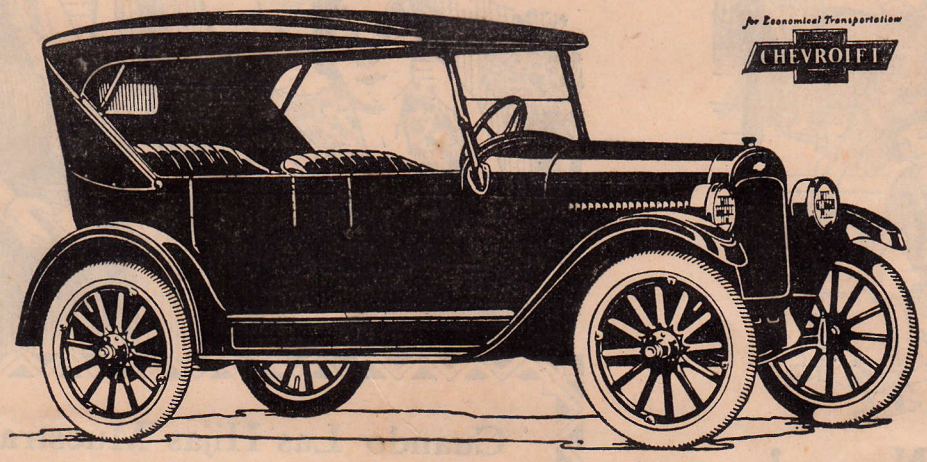

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