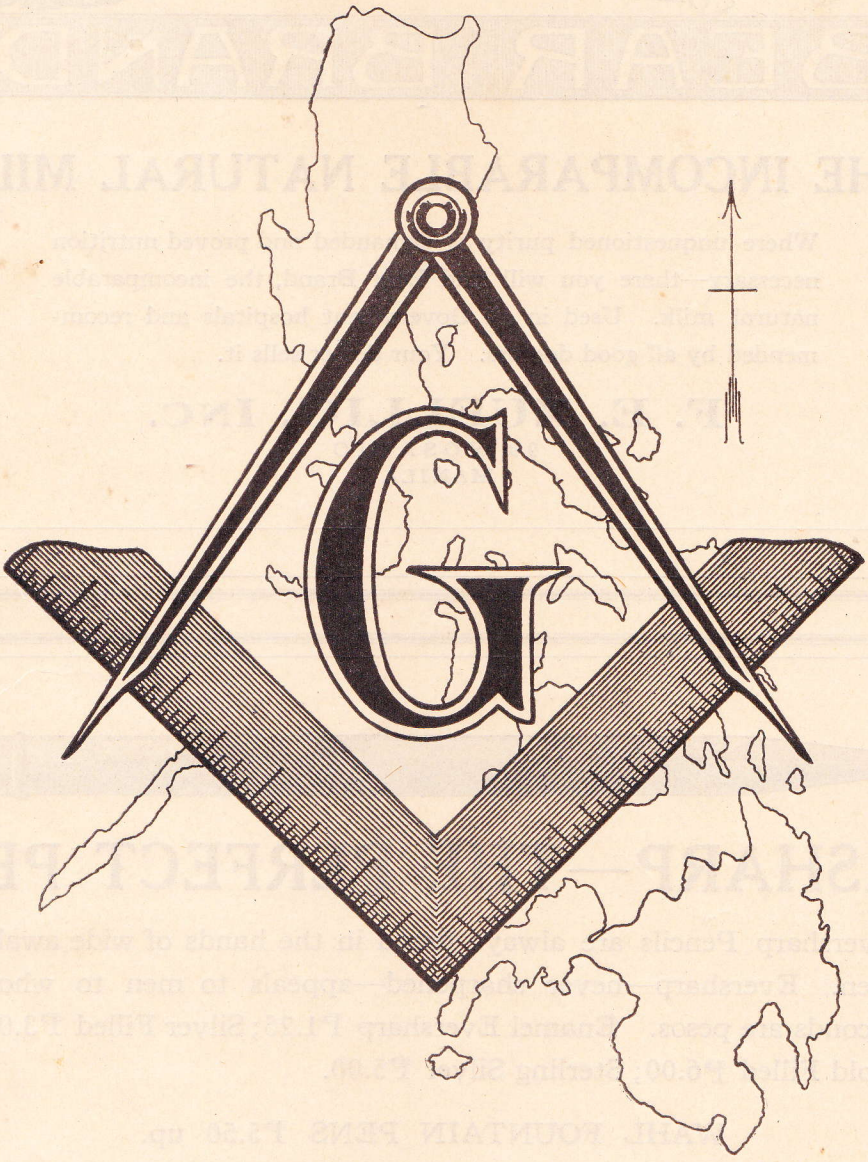
The Cable Tow

Vol. I, No. 8 **January 2, 1924**



PUBLISHED UNDER THE AUSPICES

OF THE

GRAND LODGE OF FREE AND ACCEPTED MASONS

OF THE PHILIPPINE ISLANDS

FOR AND IN THE INTEREST OF THE MEMBERS
OF THE SUBORDINATE LODGES OF
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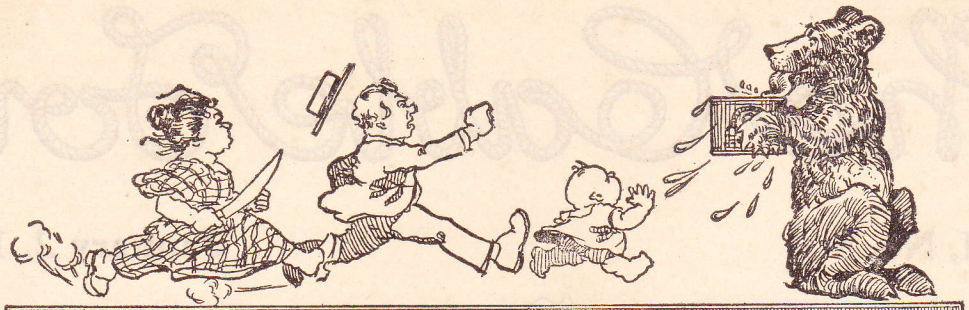

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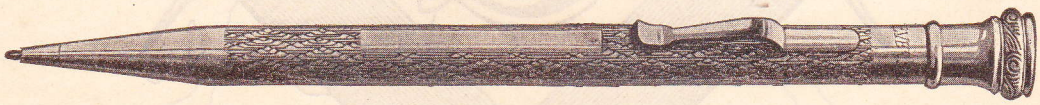

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THE CABLETOW

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Vol. I **January 2, 1924** **No. 8**

Welcome

The CABLETOW extends a hearty welcome to the Representatives of the Lodges of this Grand Jurisdiction attending the Twelfth Annual Communication of the M. W. Grand Lodge of Free and Accepted Masons of the Philippine Islands, and expresses the hope that their labors may be attended by the fullest measure of success. The Grand Lodge members are cordially invited to inspect the CABLETOW office and meet the editorial staff of the official organ of the Grand Lodge, with the assurance that all inquiries and suggestions will receive the most courteous attention.

Masonry and Party Politics

The Ancient Charges say that we Masons "are resolved against all politics, as what never yet conducted to the welfare of the Lodge, nor ever will." This does not prohibit Masons from engaging in party politics outside of the Lodge; but merely means that all party politics must be kept out of the Lodges and Masonry, and that Masonry must keep, *and be kept*, out of all party politics. To bring up in the Lodge a matter that is an issue in party politics and regarding which the Brethren, being members of various parties, may differ in opinion, would be highly unmasonic and could under circumstances cost the offending Lodge its charter. A candidate for political office soliciting votes on the strength of his being a Mason would be guilty of unmasonic conduct. Any Lodge or individual Mason electioneering for or against any candidate for political office on account of his being or not being a Mason commits a serious Masonic offence. The name of Masonry must be kept out of all electoral and party strife, because, as Albert Pike says:

> No good is wrought by mingling in the fray
> Of party-war.

Many a fraternal organization has been shipwrecked on the rocks of party politics, and the wise men who shaped the destinies of Masonry in the days of old must have realized that they were building for aye when they rejected politics.

The possession of a commission as a Grand Lecturer confers a distinction which imposes upon its possessor an obligation to maintain not only a high standard of proficiency but also a moral standard which shall be an example to his Brethren.

Some men cannot be real Masons. They are so constituted intellectually and otherwise that the things for which Masonry stands will have no influence or effect upon them whatsoever.

¡Bienvenidos!

El CABLETOW saluda afectuosamente a los Representantes de las Logias de esta obediencia que han venido para asistir a la Duodécima Reunión anual de la Venerabilísima Gran Logia de Masones Libres y Aceptados de las Islas Filipinas, expresando la esperanza de que sus labores sean coronadas por el mayor éxito. Invitamos cordialmente a todos los miembros de la Gran Logia para hacer una inspección de la oficina de esta revista y cambiar impresiones con su personal, asegurándoles que se prestará la atención más cortés a todas las preguntas y sugestiones que puedan formular.

La Masonería y la Política de Partido

Se dice en los Antiguos Preceptos que los Masones "estamos en contra de toda política, por no haber jamás conducido al progreso de la Logia, así como no la conducirá jamás." Esto no significa que al Masón le es vedado dedicarse a la política fuera de la Logia, pero solamente quiere decir que toda política de partido debe mantenerse fuera de las Logias y la Masonería, y que a la Masonería se la debe mantener fuera de toda política de partido. Sería muy antimasónico si algún Hermano propusiera en una Logia algún asunto relacionado con la política de partido y respecto al cual los Hermanos, por pertenecer a diferentes partidos políticos, podrían sostener opiniones encontradas. Un debate de esta clase podría muy bien acarrear la revocación de la carta constitutiva de la Logia interesada. Un candidato político que solicitase votos alegando su calidad de Masón, sería culpable de conducta antimasónica. Cualquiera Logia o Masón que muñiere en pro o en contra de algún candidato político bajo el fundamento de ser o no ser éste miembro de nuestra Orden, cometería un delito masónico. No se debe aludir a la Masonería en ninguna lucha electoral o de partido, porque como dice Alberto Pike:

> Nada bueno puede resultar de la participación
> En las luchas de partido.

Muchos organismos fraternales han naufragado en los bajos de la política de partido, y los sabios hombres que en la antigüedad encauzaron los destinos de la Masonería, deben haberse dado de cuenta de que echaron cimientos duraderos cuando rechazaron la política.

La posesión del cargo de Gran Instructor confiere una dignidad que impone al que lo ocupa la obligación de mantener no sólo una norma elevada de proficiencia, sino una norma de conducta moral que pueda servir de ejemplo a sus Hermanos.

A Memento

In the huge corner-stone of the George Washington National Masonic Memorial, laid with imposing ceremonies at Alexandria, Virginia, a few months ago, an interesting collection of Masonic articles was deposited by the representatives of the Grand Lodges of the United States present on that occasion, to slumber there throughout the ages. Among them is a silver medal with the seal of the Grand Lodge of the Philippine Islands engraved upon it. When will it see the light of day again? What mortal eyes will behold it five hundred or a thousand years hence? Will the Republic of the United States still exist and the Stars and Stripes still proudly wave over the descendants of the Masons who surrounded that corner-stone when it was laid? Or will the solid receptacle yield its contents sooner than we think, rent asunder, perhaps, by a huge shell fired from an enemy craft at sea or in the air? We are too prone to think that we build permanently, and use the word forever too recklessly.

Years ago, the writer saw, in a cemetery in Germany, a family mausoleum of solid granite which bore the inscription "This tomb shall remain unopened for all time." A decade or two after this tomb was built, the wind carried a seed into one of the crevices of the structure. In due course of time, a small, innocent-looking sapling was noticed issuing from between two of the huge stones. No member or friend of the family was left to watch over the tomb and the plant remained untouched. As season followed season, the tree grew to mighty proportions and its roots spread, and when the writer saw the tomb, the mighty ashlars had been torn and wrenched apart and the vault beneath laid open to the discerning eye by the roots of that tree. As if the Great Architect had taken up the impudent challenge of the puny mortal who had dared to use a word no human can understand!

Mighty as the structure on the hill near Washington may be, it will, we are sure, not survive Masonry. And how long shall Masonry endure? Let us hope that it will not die until its object on earth has been accomplished.

In the meantime, the little memento lies securely in its resting-place, awaiting the time when it will bear witness to generations yet unborn that in the year of Our Lord nineteen hundred and twenty-three, the Royal Art was practised in the Philippine Islands under the auspices of a regular Grand Lodge of Free and Accepted Masons.

Trouble Galore

The Supreme Council for the Southern Jurisdiction of the United States, Mother Supreme Council of the World, has desisted from its plan to resume relations with the Supreme Council of Spain and has expressed its disapproval of the activities of Spanish Masonry in these Islands.

The International Masonic Association, in its special convention at Geneva, has admitted the Grand Lodge of the Philippine Islands as a member, but has refused to recognize the delegates from Spain until a thorough investigation of Masonic conditions in that country had been made.

The members of the clandestine Bodies in these Islands can certainly say with Shakespeare:

> When sorrows come, they come not single spies
> But in battalions.

Significance of Degrees

The word degree, in its primitive meaning, signifies a step. The degrees of Masonry are, then, the steps by which a candidate ascends from a lower to a higher condition of knowledge.

Have you your Master Mason's Diploma?

Un Memento

En la enorme piedra angular del Templo conmemorativo de Jorge Washington que hace pocos meses se colocó, con ceremonias solemnes, en el pueblo de Alexandria, Virginia, se depositó por los representantes de las Grandes Logias de los Estados Unidos reunidos en dicha ocasión una colección interesante de artículos masónicos que permanecerán encerrados en dicho bloque de piedra por, Dios sabe cuantos, siglos. Entre los mismos se encuentra una medalla de plata que lleva grabada en su anverso el escudo de armas de la Gran Logia de las Islas Filipinas. ¿Cuánto verá de nuevo la luz del día? ¿Qué ojos mortales la contemplarán entonces, en quinientos o mil o más años? ¿Existirá aun la República de los Estados Unidos y ondeará la bandera estrellada sobre los descendientes de los Masones que presenciaron la colocación de dicha piedra angular? ¿O se expondrá antes de lo que creemos el contenido de aquel receptáculo extraño, destrozado quizas por un proyectil formidable lanzado desde alguna embarcación enemiga en el mar o el aire? Somos muy atrevidos al creer que construimos para la eternidad y al emplear con tanta ligereza la palabra "para siempre."

Hace años, el autor de estos renglones vió en un cementerio en Alemania un mausoleo de granito que llevaba la inscripción "Este sepulcro permanecerá sin abrir para todo tiempo." Una decada o dos después de construído aquel monumento, el viento trajó una diminuta semilla que cayó en una de las rendijas de la estructura. Poco tiempo después se observó que un arbolito brotaba entre dos de las piedras enormes que componían la tumba. No quedaba ningún miembro ni deudo de la familia que vigilara el mausoleo, y a medida que pasaban los años, el árbol creció y se desarrolló y su raigambre se extendió, con el resultado de que, cuando el que escribe vió el sepulcro, las raíces de dicho árbol habían desencajado los enormes bloques de piedra y abierto la tumba. ¡Era como si el Gran Arquitecto del Universo hubiese contestado al reto impudente del mortal que se había atrevido a hacer uso de una palabra que ningún ser humano puede comprender!

Por fuerte que sea, aquel templo en la colina cerca de Washington no subsistirá por más tiempo que la Masonería. Y ¿cuánto dejará de existir la Masonería? ¡Esperamos que no desaparecerá del mundo hasta que haya cumplido su misión!

En el entretanto, aquel pequeño memento descansará tranquilamente en su lecho de piedra, en espera del momento en que hará saber a las generaciones futuras que en el año del Señor mil novecientos veintitrés se practicaba en las Islas Filipinas el Arte Real bajo los auspicios de una Gran Logia de Masones Libres y Aceptados.

¡Disgustos Sobre Disgustos!

El Supremo Consejo de la Jurisdicción Sur de los Estados Unidos ha desistido de su intención de reanudar sus relaciones con el Supremo Consejo de España y ha hecho constar su desaprobación de las actividades de la Masonería española en estas Islas.

La Asociación Masónica Internacional, en su convención extraordinaria celebrada en Ginebra, ha admitido como miembro a la Gran Logia de las Islas Filipinas, pero se ha negado a reconocer a los delegados de España hasta que se hubiese practicado una investigación completa de las condiciones masónicas en dicho país.

No cabe duda de que los miembros de los Cuerpos Clandestinos en estas Islas se acordarán del refran español que dice "Bien vengas, mal, si vienes solo."

En muchas jurisdicciones masónicas, el recibo de cotizaciones no basta y el visitador tiene que probar su derecho mediante la exhibición del diploma de Maestro Masón con la firma *ne varietur* en el margen. ¿Tenéis vuestro diploma?

American Masonic Opinion on the Purloining of our Emblems by Local Labor Organizations

The illegal and unwarranted use of the emblems of Masonry by certain labor organizations in these Islands is a question on which a true Mason can have only one opinion: thorough and unsparing condemnation.

That in our struggle we have the sympathy and support of the Masons all the world over, is to be seen from late comments in the Masonic press. The following article on the subject is taken from the November number of the *National Trestle Board*, which is one of the best Masonic journals extant, and the editor of which, Bro. Joseph E. Morcombe, is an eminent Masonic scholar and author.

MISUSE OF MASONIC EMBLEMS

It is not often that a society of any sort is so barren of invention that it proposes to take over the distinguishing marks of another. Nor are associations generally so devoid of principles as to seek by use of established insignia to confuse the people and to gain a credit not their due. Yet just such a situation confronts the regular Masonic fraternity of the Philippines. There, as we are informed by the *Far Eastern Freemason* (Manila), a labor organization has adopted the emblems of the fraternity, together with certain of its ritualistic and other forms. * * The editor is of opinion "that an attempt is being made to put us off, in order to continue as at present until Masonry shall, by its inaction, seem to have put the stamp of approval upon this unlawful use of its time-honored emblems and ritualistic forms. This cannot and must not be. There must be no delay, no subterfuges, no sparring for time. We must insist upon prompt, immediate and thorough action on the part of the organization concerned in this outrage, or give the Masons in the same the choice between Masonry and these other organizations." Our editorial brother sets forth, and with truth, that Masonry has always respected honest labor and has upheld its dignity. He credits the organizations complained of with laudable aims and purposes, but he returns to his immediate theme with emphatic declaration that "no Mason worthy of the name can tolerate the use of our emblems, forms and manner of organization by bodies of non-Masons." Our brothers of the islands have many difficulties of which we of the mainland have no experience. They are surrounded by hostile influences, and must fight for their rights against an embittered and intolerant opposition. The sympathy and moral support of all American Masons will be back of these beleaguered brothers in that far-off outpost of the craft.

We thank Bro. Morcombe for his encouraging words.

The Newly Installed Officers

We have received from various sources lists of newly installed officers, with the request that we publish the same in the columns of this review. However, there are nearly 100 Lodges in the Philippine Islands, and the publication of these lists, scattered through several issues of our paper, would consume much space and fall far from being satisfactory. We shall therefore refrain from publishing any such list; but, as soon as possible, a complete roster of the officers for the ensuing Masonic year will be compiled, which we will take pleasure in inserting in the next issue of our paper.

In Advance

The CABLETOW is in receipt of a check from one of the Lodges of this jurisdiction to cover the CABLETOW quota of said Lodge for the year 1924-1925. This Lodge was also among the very first to pay its quota for the present year.

In this connection, it would be greatly appreciated if the few Lodges that have not yet paid the quota for 1923-1924 would forward the necessary amount to the CABLETOW office.

Freemasonry insists that no church, of whatever denomination, can be superior to the state, and that it cannot intrude its dogmas into civil and governmental affairs without interfering with the constitutional rights of the citizen.

Have you your Master Mason's Diploma?

La Opinión Masónica Americana Sobre el Uso Ilegal de Nuestros Emblemas

El verdadero Masón no puede sostener otra opinión sobre el uso ilegal y abusivo de los emblemas de la Masonería por ciertos organismos obreristas de estas Islas, que no sea la desaprobación completa y absoluta.

Los comentarios recientes en la prensa masónica nos demuestran que en nuestra lucha contra este abuso flagrante contamos con la simpatía y el apoyo moral de los Masones de todo el mundo. Copiamos el siguiente artículo del número de Noviembre del *National Trestle Board*, una de las revistas masónicas más afamadas del mundo, cuyo redactor, el Hmno. Joseph E. Morcombe, es un sabio y autor masónico muy eminente.

ABUSO DE LOS EMBLEMAS DE LA MASONERÍA

Se presenta raras veces el caso de una sociedad que es tan ayuna del espíritu de invención que adopte los emblemas y distintivos de otra. Tampoco es frecuente el caso de una sociedad que carece de principios hasta el punto de tratar, mediante el uso de emblemas establecidos, de engañar al público y ganar fama que no la corresponde de derecho. Sin embargo, los Masones regulares de las Islas Filipinas se ven confrontados por este problema. Según nos dice el *Far Eastern Freemason*, de Manila, existe en dichas Islas una sociedad obrerista que ha adoptado los emblemas de nuestra Orden y también algunas de nuestras formas ritualísticas y de otra clase. * * * El editor opina que "se están haciendo esfuerzos para entretenernos, a fin de continuar lo que están haciendo actualmente hasta que la Masonería, por su falta de obrar, parezca aprobar este uso ilegal de sus antiguos emblemas y formas ritualísticas. No podemos ni debemos consentirlo. No debe haber más demoras ni pretextos. Es preciso insistir en que la agrupación culpable de este abuso obre inmediatamente y nos dé completa satisfacción, y en caso contrario los Masones que pertenecen a dicha sociedad deben optar o por la Masonería o por los otros." Nuestro colega dice muy bien que la Masonería siempre ha respetado al trabajo honrado y ha defendido su dignidad. Admite que los organismos de que se queja tienen fines y propósitos plausibles, pero luego dice, con énfasis, que "ningún Masón digno de serlo puede tolerar el uso de nuestros emblemas, formas y organización por agrupaciones de hombres que no sean Masones." Nuestros Hermanos en las Islas tienen que confrontar muchos problemas dificultosos que no conocemos en el continente. Se ven circundados por elementos hostiles y obligados a defender sus derechos contra enemigos enconados e intolerantes. Nuestros Hermanos asediados en aquel puesto avanzado de la Orden cuentan con la simpatía y el apoyo moral de todos los Masones de América.

Damos las gracias al Hmno. Morcombe por sus palabras alentadoras.

Los Dignatarios Nuevamente Instalados

Varias Logias nos han enviado listas de sus dignatarios nuevamente instalados, para su publicación en las columnas de esta revista. Sin embargo, puesto que en estas Islas existen casi cien Logias y que la inserción de las referidas listas en dos o tres números del CABLETOW sería muy poco satisfactoria, no publicaremos por ahora ninguna de las listas enviadas, pero tan pronto como se haya terminada la lista completa que estamos recopilando, insertaremos en esta revista un *roster* completo de los nuevos dignatarios.

Pago Adelantado

El CABLETOW acaba de recibir de una de las Logias de esta Jurisdicción un cheque por la cotización de dicha Logia por el CABLETOW correspondiente al año 1924-1925. La misma Logia ha sido una de las primeras que pagaron su cotización correspondiente al año en curso.

Agradeceríamos mucho a las pocas Logias que aun no han satisfecho su cotización para 1923-1924 lo hiciesen pronto, remitiendo dicha cantidad a la oficina del CABLETOW.

La Francmasonería sostiene que ninguna iglesia, de cualquiera denominación que sea, puede ser superior al estado, y que no puede ingerir sus dogmas en los asuntos civiles y gubernamentales sin entremeterse en los derechos constitucionales del ciudadano.

¿Tenéis diploma de Maestro Masón?

[Edict No. 4]

To the Masters, Wardens and Brethren of all Lodges under the Jurisdiction of the Grand Lodge of the Philippine Islands.

GREETINGS:—After a careful consideration of the practical working of the provisions of Edict No. 2, dated October 19, 1923, and by virtue of the authority in me vested as Grand Master, I hereby declare said edict No. 2, series of 1923, and all of the provisions thereof, revoked.

Given under my hand and the seal of this Grand Lodge at the City of Manila, this 12th day of December, A. D. 5923, A. D. 1923.

FREDERIC H. STEVENS, *Grand Master.*

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

Far East Lodge No. 10

The following letter is self-explanatory:

December 10, 1923.

Dear Brother Masterson:—The Most Worshipful Grand Master desires me to inform you that he has decided to restore the entire membership of Far East Lodge No. 10, F. & A. M., who were in good standing at the time when the charter of said Lodge was arrested, to all their individual Masonic rights and privileges, effective to-day.

The charter of the Lodge, however, will continue to stand arrested until final action by the Grand Lodge at its coming Annual Communication.

Please see that the members of your Lodge are informed of this without delay.

Yours fraternally,

(Sgd.) LEO FISCHER,
Custodian, Far East Lodge No. 10, F. & A. M.

Wor. Bro. Edward M. Masterson.
Far East Lodge No. 10, Manila, P. I.

A Corner-stone Laid

Bro. Nicolas E. de Guzman, Master elect of Plaridel Lodge No. 74, F. & A. M., informs us that on the day of St. John the Evangelist, December 27, 1923, the corner-stone of the Lodge Hall to be erected at Calauag, Tayabas, was laid with imposing ceremonies under the direction of Wor. Bro. Maximino Zepeda, the outgoing Master of Plaridel Lodge, with other prominent Masons assisting. Bros. A. J. Martin (Cosmos No. 8), Thomas B. Morató (Rizal No. 22), and Honorio Musni (Silañganan No. 19) acted as "padrinos." Wor. Bro. Zepeda thus presided at the crowning of the conscientious efforts made by him, with the assistance of all the members, especially Wor. Bro. Pica and Bro. Veracruz, in the work of making the arrangements for the construction of a Lodge Hall.

The ceremony was well attended by Masons and profane alike and was followed by a picnic and lunch, under the management of Bro. Mamerto Espino.

Masonic Books

The first advertisement the CABLETOW has ever received from the United States reached us on one of the last mails, from the Macoy Publishing and Masonic Supply Co., 45 John St., New York City, one of the leading Masonic supply houses in the United States.

We also received a catalogue of the Masonic books which this firm has in stock, and would strongly advise our studious Brethren to write them for a catalogue or consult the one on file in our office. We know of few things more fascinating than the study of Masonry, and a good Masonic book makes a most acceptable present to any real Mason.

Have you your Master Mason's Diploma?

[Edicto No. 4]

A los Venerables Maestros, Vigilantes y demás Hermanos de todas las Logias de la Obediencia de la Gran Logia de las Islas Filipinas.

SALUD:—Habiendo estudiado detenidamente los resultados prácticos de la aplicación de las disposiciones del Edicto No. 2, fechado en 19 de Octubre de 1923, y por virtud de la facultad de que me hallo revestido como Gran Maestre, por la presente revoco dicho Edicto No. 2, de la serie de 1923, y todas las disposiciones del mismo.

En testimonio de lo cual, lo firmo de mi puño y letra y hago estampar el sello de la Gran Logia, en la ciudad de Manila, hoy día doce de Diciembre de 5923 (A.·. L.·.) o sea, 1923 (E.·. V.·.).

FREDERIC H. STEVENS *Gran Maestre.*

Doy fe:— N. C. COMFORT *Gran Secretario.*

Visitas de Inspección del Gran Inspector de Distrito Muy Ilustre Hmno. Palma

Uno de los Grandes Inspectores del Primer Distrito Masónico, el Muy Ilustre Hermano Rafael Palma, ha visitado las siguientes Logias que están dentro de su Jurisdicción:

A la Logia Solidaridad No. 23, M. L. y A., que trabaja en su Templo situado en la calle Governor Forbes, visitó oficialmente en la noche del día 15 de Diciembre de 1923. Esta inspección se verificó en Logia abierta y en tenida ordinaria. En el acto se exhibieron los libros tanto de secretaría como de la tesorería, habiendo salido satisfecho por hallarse dichos libros al corriente y de acuerdo con las prácticas y costumbres establecidas dentro de esta Gran Logia. Los trabajos ritualísticos también están de acuerdo con las reglas establecidas.

A la Logia Labong No. 59, M. L. y A., establecida en los Valles de Malabón, Rizal, visitó en la noche del día 20 de Diciembre de 1923. La Logia se hallaba trabajando en tenida extraordinaria y en Logia abierta se verificó esta inspección, habiendo exhibido los libros de Tesorería y Secretaría los cuales se hallan debidamente llevados. Los trabajos ritualísticos también se practican de acuerdo con los usos y costumbres de esta Jurisdicción. El resultado de esta visita de inspección fué satisfactorio, habiendo recibido el Gran Inspector, varias sugestiones relativas a la idea de construcción de un Templo propio.

Un Ejemplo Digno de Ser Imitado

La Logia Cosmos No. 8, por conducto de su Venerable Maestro, Hmno. Joseph H. Schmidt, presentó al Muy Il. Gran Maestre F. H. Stevens, en tenida celebrada el 19 de Diciembre, una carta en la cual dicha Logia ofreció amueblar completamente, conforme a los requisitos prescritos por el correspondiente comité y a expensas de la referida Logia Cosmos, una de las habitaciones del proyectado dormitorio masónico, la cual se debe designar como "Cosmos No. 8." El Muy Il. Gran Maestre aceptó gustoso esta noble proposición y la trasladó a la comisión nombrada por él para ocuparse del Fondo del Asilo, Colegio y Dormitorio Masónicos.

El Ven. Hmno. Schmidt, al hacer la presentación, dijo que deseaba que este fuese su último acto oficial como Venerable de la Logia Cosmos, y no podemos menos de felicitarle a él y a los Obreros del referido Taller por tan noble idea, expresando la esperazna de que ésta ha de encontrar imitadores hasta que no quede ninguna habitación sin su correspondiente mobiliario y nombre.

¿Tenéis diploma de Maestro Masón?

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One (1) Third Prize	10,000
One (1) Fourth Prize	5,000
One (1) Fifth Prize	2,000
Two (2) Sixth Prize, at ₱1,000	₱2,000
Three (3) 7th Prize, at ₱500	1,500
Five (5) Eighth Prize, at ₱200	1,000
Fifteen (15) 9th Prize, at ₱100	1,500
Twenty (20) 10th Prize, at ₱50	1,000
Fifty (50) 11th Prize, at ₱20	1,000

PLAY THE CARNIVAL PRIZE PONIES

Seven wonderful races will be held on March 3rd and 4th to determine the 100 winners of the ₱100,000 Carnival prize-money. All you need is a coupon attached to every 25 Carnival admission tickets which can be exchanged for a ticket on the Carnival pony of your choice.

Carnival Admission Tickets with coupons good for the Carnival Races are sold in sets of 25 at ₱5 per set. They may be obtained at the Carnival Headquarters on the Carnival Grounds, at all hotels, clubs and many stores in Manila, at Provincial and Municipal treasurer's offices throughout the provinces, and by authorized agents everywhere.

DON'T MISS THE CHANCE TO WIN ONE OF THE PRIZES

If you can't be at the San Lazaro race tracks yourself, ask a friend or the Director General of the Carnival to exchange your coupon for a ticket for the races. Your horse may win the big prize or at least one of the others. The main thing is—get a coupon and try your luck.

A bigger, better, and finer ENTERTAINMENT

THAN EVER BEFORE. THAT IS THE SLOGAN
OF THE MANAGEMENT OF THE

1924 CARNIVAL

Southern Cross Lodge Installs

One of the outstanding social events of the year in Philippine Masonry was the installation of officers of Southern Cross Lodge No. 6, on Thursday, December 20th, 1923. Wor. Bro. W. W. Larkin acted as installing officer and Wor. Bro. Wm. A. Weidmann as master of ceremonies. It goes without saying that the duties of both officers were performed in the most impressive and efficient manner possible.

The newly installed Master, Wor. Bro. Eugene A. Perkins, well known as an able orator, gave a most interesting address on Masonry. The address of the newly installed Senior Warden, Bro. Clive Percy Masters, was brief, but in a most happy vein. Bro. Theodore L. Hall, the new Junior Warden, also said a few words.

Ill. Bro. Frederic H. Stevens, Grand Master of Masons of the Philippine Islands and Past Master of Southern Cross Lodge, came next. His remarks, addressed principally to the ladies, were very witty and created much merriment. He explained why Masonry does not admit women to the Lodge, by saying that woman is far superior to man and the chief purpose of Masonry is to perfect man and elevate him to the level of perfection of woman, and that until Masons have reached that high plane, they will not admit women, as they are too conscious of their own inferiority. However, he said, Masons are working hard to attain that high degree of perfection and will admit the fair set to their Lodges when they shall have reached it. He added that he was sure that these endeavors were vain, as man could never hope to reach to the exalted plane occupied by woman. No wonder our Grand Master is such a favorite with the ladies!

A jewel was presented to the outgoing Master, Wor. Bro. Harry R. Andreas, who pronounced a few words of thanks.

The ceremonies, which were well attended, were followed by a splendid dance and buffet lunch in the Scottish Rite Hall.

Transportation of Cotton for Masonic Aprons by Aeroplane

In June of last year the Augusta, Georgia, Board of Commerce donated 500 pounds of cotton to be made into Masonic aprons and presented to the Masons who were to assemble in Washington, D.C., that month for the Shrine Ceremonial.

June 4 two giant Martin bombing planes, one of them carrying the super-compressed 500-pound bale of cotton, flew directly from Augusta, Ga., to New Bedford, Massachusetts, a distance of 1,000 miles, in ten hours. The cotton was turned over to the Wamsutta Mills at New Bedford, the raw material fabricated, and cut up into Masonic aprons. The next day, June 5, the aprons were sent to Washington by aeroplane in three and one-half hours.

The arrangements for this remarkable demonstration were made by the Army Air Service, the Aeronautical Chamber of Commerce of the United States, the Augusta Board of Commerce, and the Wamsutta Mills.

One of these aprons is now in the CABLETOW office.

Have you your Master Mason's Diploma?

DURING GRAND LODGE COMMUNICATION

VISIT OUR STORE

BRUNSWICK PHONOGRAPHS AND RECORDS

PHILIPPINE PHONOGRAPH CO.

11 Calle David (near Masonic Temple), Manila

El Día de Masones en Cabanatuan

A iniciativa del Her.·. S. Ocampo, Ven. Maes. de la Logia Cabanatuan No. 53, se designó el día 16 de Diciembre de 1923, como DIA DE MASONES en Cabanatuan, Nueva Ecija.

Su objeto primordial es, no solamente el de estrechar los lazos fraternales entre los miembros de la Logia, sino también para brindar una oportunidad a las esposas de los mismos para conocerse; pues, hasta antes de aquella ocasión, no se conocían casí de nombre.

La idea que en sí es oportuna, resultó un verdadero éxito. El acto fué amenizado por una banda de orquesta que con su escogido repertorio contribuyó a la animación que reinó hasta el desfile.

A las doce del día, se sirvió a unos ochenta comensales un almuerzo familiar sobre una mesa con mantel de hojas de plátanos, que simbolizan la cordialidad que debe imperar entre los de la misma familia.

No hubo, por cierto, decoraciones aristocráticas, ni presentaciones de rúbrica; sin embargo, el aspecto sencillo de la sala, la presencia de súbditos de la vecina república de China, llamaba a la imaginación el simbolismo del pavimento de mosáico.

El siguiente agape se señaló para el mes de Marzo del año próximo, siendo *manager* designado el Tesorero Sr. Susara.

Un Masón Filipino en la Asamblea de Ginebra

Será muy interesante para los Hermanos en Filipinas saber que en la asamblea de la Asociación Masónica Internacional que se celebró en Ginebra, Suiza, en el mes de Septiembre de 1923, y en la cual nuestra Gran Logia fué elegida como miembro de dicha asociación, estuvo presente un Masón filipino, a saber, el Hmno. Adolfo Belen, de la Logia Malinaw No. 26. Este hermano es ingeniero civil y pasaba por Europa en aquella fecha, en su viaje de regreso desde los Estados Unidos a la patria. El Hmno. Belen habla en términos muy altos de la cortesía y atención que le demostraron los Masones de numerosos países que conoció en Ginebra.

Envío de Algodón para Mandiles Masónicos por la Via Aerea

En el mes de Junio del año próximo pasado, la Junta de Comercio de Augusta, Georgia, regaló 500 libras de algodón en rama a fin de que se hiciesen del mismo mandiles masónicos, para ser presentados a los Masones que debían reunirse en dicho mes en Washington, D. C., para celebrar el *Shrine Ceremonial.*

El 4 de Junio, dos enormes aeroplanos de bombardeo Martin, uno de los cuales llevó el fardo de algodón mencionado, hicieron el viaje directo desde Augusta, Georgia, a New Bedford, Massachusetts, recorriendo la distancia de 1,000 millas en diez horas. En New Bedford entregaron dicho algodón a la fabrica Wamsutta, donde se tejó del mismo la tela necesaria y se hicieron los mandiles masónicos. Al día diguiente, 5 de Junio, los mandiles se enviaron a Washington, también en aeroplano, haciéndose el recorrido en 3 horas y media.

Esta demostración notable se verificó por el Servicio aereo del Ejército, la Cámara de Comercio Aeronautica de los Estados Unidos, la Junta de Comercio de Augusta y la Fabrica Wamsutta.

Tenemos uno de los referidos mandiles en la oficina del CABLETOW.

En muchas jurisdicciones masónicas, el recibo de cotizaciones no basta y el visitador tiene que probar su derecho mediante la exhibición del diploma de Maestro Masón con la firma *ne varietur* en el margen. ¿Tenéis vuestro diploma?

Masonic Movies

Wor. Bro. E. A. Perkins, Southern Cross Lodge No. 6, promises a rare treat for the members of his Lodge and visiting Brethren on the evening of January 14.

We have read of The Masonic Service Association of the United States and of the splendid efforts they are making for the instruction of the Craft. Under the leadership of some of our most able and best informed Brethren, lectures on the most prominent principles which are taught in the three symbolic degrees have been prepared for Masonic Lodges throughout the world as the basis for Masonry's interpretation of "The Brotherhood of Man." As a further step in the same direction, a series of motion picture films has been projected to illustrate in a practical and educational way some of those great principles which we as Masons profess.

Bro. Perkins had the rare good fortune, while on a recent trip to the United States, to attend the Fifth Annual Meeting of the Masonic Service Association, and on that occasion secured a copy of the first moving picture film that has ever been produced exclusively by Masons, for Masons, and with Masonry as its theme. It is a three-reel picture entitled "Who Best Can Work," and unfolds a story that is at once entertaining and instructive.

January 14, at the close of the stated meeting of Southern Cross Lodge, this picture will be thrown on the screen. While the sub-titles of this film are at present in English only, the Spanish translation is in course of preparation, and as soon as ready, the Craft as a whole will be given an opportunity of seeing this film.

Another Grand Representative

Wor. Bro. Leo Fischer, Past Master of Bagumbayan Lodge No. 4, has been appointed Grand Representative of the Grand Lodge of Vienna near the Grand Lodge of the Philippine Islands.

From King Solomon's Quarries

A stone weighing half a ton from King Solomon's quarries, near Jerusalem, arrived at Atlantic City, New Jersey, recently to be used as the cornerstone of the $500,000 Masonic temple, erection of which by Atlantic City Masons was to be begun this last November.

Arrangements for the delivery of the stone were made by a member of the Fraternity while on a trip to the Holy Land. There have been but few instances in which a stone from the quarries of King Solomon, reputed to have been the first Grand Master, has been taken to a foreign country.

Formerly not only the W. M., but all Brethren wore hats, as they still do in most continental lodges. In Ireland the W. M. wore a top-hat and a red cloak in many places.

La Asamblea de la Asociación Masónica Internacional, Celebrada en Ginebra en los Dias 27, 28, 29 y 30 de Septiembre de 1923

Bajo este epígrafe, el *Correspondentieblad*, órgano oficial de la Francmasonería de los Países Bajos, dice, entre otras cosas, lo que sigue:

Con el objeto de dar una idea del alcance del movimiento en la época presente, diremos solamente que en dicho congreso se hallaban presentes los delegados de las siguientes Potencias Masonicas, representadas, con una sola excepción, por Masones de los respectivos países: Bélgica, Francia (Gran Oriente y Gran Logia), Italia (Gran Oriente), Viena, Luxemburgo, España (Gran Logia), Bulgaria, Portugal, Suiza, Turquía Chile, Colombia, Yugoeslavia, Nueva York, Alemania ("Sol Naciente," cuyos representantes se retiraron luego), Islas Filipinas y Países Bajos (representados por los Hmnos. W. Sonneveld, J. H. Carpentier Alting, y H. P. van Nieuwenburg,) éstos últimos en los principios como visitadores y luego como miembros. También estaban presentes, en calidad de visitadores, miembros de la fenecida Gran Logia de Hungría, la Gran Logia de Panamá, la de Puerto Rico, y del Gran Oriente de España.

La primera cosa de que se trató ha sido una proposición de que se admita a las Grandes Potencias Masónicas de las Islas Filipinas, Ecuador, Venezuela, Puerto Rico y San Salvador, proposición que se resolvió en sentido favorable. Se puso bajo mallete una moción acerca de la admisión de la Gran Logia de Rumania, por no haber pruebas suficientes acerca de su legitimidad.

A una delegación de Hermanos españoles que solicitaron la admisión del Gran Oriente de España, se les dijo que antes de tratar de dicha admisión, la Asociación debía practicar una investigación de las condiciones masónicas de España.

Nuevo Garante de Amistad

El Hermano Leo Fischer, Ex-Venerable de la Logia Bagumbayan No. 4, acaba de recibir su nombramiento como Garante de Amistad de la Gran Logia de Viena en la Gran Logia de las Islas Filipinas.

Una Logia Progresiva

La Logia Baguio No. 67 acaba de dar una prueba de que no es una mera fábrica de Masones o compuesta de hermanos del tipo de cuchillo y tenedor. El presidente de la Comisión de Biblioteca de la Gran Logia acaba de recibir de dicho Taller un giro postal por cincuenta dolares, con un pedido de los libros masónicos mencionados bajo "Part I" en la Circular No. 1 de dicha Comisión (CABLETOW, Agosto, 1923).

Esperamos sinceramente que tendrán imitadores.

En los tiempos antiguos, no sólo el Venerable Maestro, sino todos los Hermanos permanecieron cubiertos en la Logia, y esta costumbre se observa aun en la mayor parte de las Logias del continente de Europa. En muchas Logias de Irlanda, el Venerable Maestro gastaba chistera y manto rojo.

Are *You* Getting Ahead in Life?

(A message to every serious-minded and ambitious man earning ₱250.00 or more.)

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If you will write us frankly stating what amount you feel you can afford and ought to be piling up monthly to provide for a future of success and comfort, we will send you complete details of how small monthly installments placed with us is absolutely safe and guaranteed to

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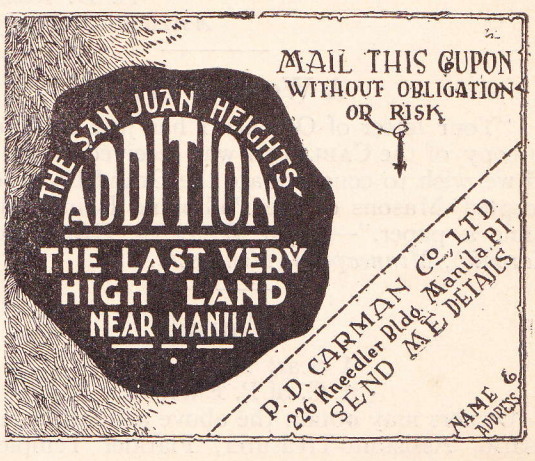

To All Lodges Under the Jurisdiction of the Sovereign Grand Lodge of Porto Rico and to All Masonic Bodies of the World

KNOW YE ALL:—In our local newspapers of October 14th, there appears a news item stating that there has been organized in this Island a body styled THE HISPANO-AMERICAN GRAND LODGE under Spanish jurisdiction, claiming jurisdiction over five or six lodges which were formerly under the control of the now defunct Grand Orient of Spain.

RATIFYING OUR DECREE of January 20th, 1923, I hereby declare:

That the Sovereign Grand Lodge of Porto Rico is the only Masonic body and authority regularly constituted in all the territory of Porto Rico, and has been since the year 1885.

That the Grand Lodge Hispano-Americana is irregular, an invader and clandestine, and so are the five or six lodges under its jurisdiction.

I therefore remind all Masters of our Lodges and all Masons under the jurisdiction of the Sovereign Lodge of Porto Rico, that it is your duty not to recognize nor aid directly or indirectly, nor allow your lodge to aid any group or irregular lodge or invader of our territory.

You are therefore warned not to hold any relations or communications with the said Hispano-American Grand Lodge, nor with any of its lodges, and this warning is given having in mind our Masonic laws.

AND BEFORE ALL MASONIC BODIES OF THE WORLD holding communication with us, I denounce as irregular, clandestine and an invader, the recently constituted "HISPANO-AMERICAN GRAND LODGE" and ask you to take note of this statement and protest.

San Juan, P. R., October 17, 1923.

THE SOVEREIGN GRAND LODGE OF PORTO RICO,

LUIS MUÑOZ MORALES, *Grand Master.*

Attest:—JOSÉ G. TORRES, *Grand Secretary.*

Notice

Pursuant to the provisions of Article I, Section 1, of the By-Laws of the Plaridel Temple Association, the annual meeting of the stockholders will be held at the principal office of the Association, 520 San Marcelino, Manila, at 5 o'clock in the afternoon, on January 19th, 1924.

All stockholders of the Association are, therefore, hereby notified and requested to attend said annual meeting.

Due to inaccuracy of the present records of addresses, it may be that the regular notices do not reach the parties concerned, hence the above notice, for their information and guidance.

A. D. ROSARIO,
Assistant Secretary-Treasurer.

A Word of Praise

"Your letter of October 1 has just been received and the copy of the CABLETOW was received in the same mail, and we wish to congratulate the Grand Lodge of Free and Accepted Masons of the Philippine Islands in publishing so fine a paper."—*George W. Leigh, Editor, Cataract New (Masonic), Minneapolis, Minnesota.*

Found

1 Scarf Pin
1 C. of P. Emblem.

Owners may obtain the above articles from Mr. A. D. Rosario, Assistant-Treasurer, Plaridel Temple, 520 San Marcelino, Manila, P. I.

A Todas las Logias Bajo la Obediencia de la Gran Logia Soberana de Puerto Rico y a Todas las Potencias Masonicas del Mundo

SABED:—Que según información de la prensa periódica, el día 14 del corriente mes de Octubre se ha constituído una denominada GRAN LOGIA HISPANO-AMERICANA de la obediencia española en esta Isla, y la cual solo tiene bajo su jurisdicción las cinco o seis logias que trabajaban bajo la jurisdicción del extinguido Gran Oriente Español.

Ratificando ahora el contenido de nuestro decreto de 20 de Enero del corriente año 1923, declaramos: que LA GRAN LOGIA SOBERANA DE PUERTO RICO es la única potencia y autoridad masónica simbólica regularmente constituída en todo el territorio de Puerto Rico desde el año 1885, teniendo hoy bajo su obediencia 54 Logias en actividad.

Que la ahora constituída bajo el nombre de GRAN LOGIA HISPANO-AMERICANA es una Gran Logia IRREGULAR INVASORA Y CLANDESTINA como lo son las cinco o seis logias que la componen; POR TANTO a vosotros Ven. Maestros de las Logias y a todos los Masones bajo la obediencia de la GRAN LOGIA SOBERANA DE PUERTO RICO, os recuerdo que estáis obligados a NO RECONOCER NI APOYAR DIRECTA NI INDIRECTAMENTE, NI PERMITIR QUE VUESTRA LOGIA LO HAGA, A NINGUNA AGRUPACIÓN O LOGIA IRREGULAR DE NUESTRO TERRITORIO, y por consiguiente no podéis ni debéis tener relación alguna con la citada GRAN LOGIA HISPANO-AMERICANA, ni con ninguna de las logias que la integran, y esta advertencia os hacemos bajo los apercibimientos de las Leyes Masónicas.

Y ANTE TODAS LAS POTENCIAS Y GRANDES LOGIAS DEL MUNDO con nosotros relacionadas, denunciamos como irregular, clandestina e invasora de nuestro territorio a esta de reciente constitución llamada GRAN LOGIA HISPANO AMERICANA, y os rogamos os sirváis tomar la debida nota de esta denuncia y protesta.

Dado en San Juan, P. R., a 17 de Octubre de 1923.

POR LA GRAN LOGIA SOBERANA DE PUERTO RICO,

LUIS MUÑOZ MORALES, *Gran Maestro.*

Ante mí:—JOSÉ G. TORRES, *Gran Secretario.*

De Un Hermano en China

Lo que sigue es extracto de una carta que el Ven. Hmno. M. Goldenberg acaba de recibir del Hmno. Solomon Libby, un miembro de la Logia Corregidor No. 3:

Shanghai, China,
1 de Octubre de 1923

.....

Haga el favor de ver que me envíen el CABLETOW cada mes y de darles mi dirección oficial. Se debe felicitar a la Gran Logia por la obra e ideas magníficas que han llevado a cabo. Les envío saludos.

El Hermano Libby, habiendo leído algo sobre el Fondo del Asilo, Escuelas y Dormitorios en el CABLETOW, y sin saber que las contribuciones individuales eran obligatorias, remitió con su carta la cantidad de veinte pesos (₱20.00) para dicho fondo—una contribución personal y voluntaria.

Unemployed Brethren Seeking Employment

Wor. Bro. Luis R. Yangco, chairman of the committee on employment, has given us for publication the qualifications of the following Brethren who are out of work and are seeking positions. Any Brother who can place any of the applicants should communicate with Wor. Bro. Yangco, P. O. Box 1343, Manila.

Applicants Nos. 1, 6 and 9 are already employed.

Applicant No. 2.—Has had technical experience such as computations, and estimating materials for buildings and road construction. Has rendered service with the Bureau of Public Works for eleven years. Resigned for political reasons. Desires to do clerical work or office administration. Nationality—Filipino; Age—34 years.

Applicant No. 3.—Municipal teacher from 1906 to 1915. Employed as storekeeper and draftsman at Camp Stotsenberg. Was assistant superintendent of construction and repair. Was foreman. Overseer of Tagudin irrigation tunnel from 1920 to 1923, Bureau of Public Works. Filipino—40 years old.

Applicant No. 4.—High school graduate. Third year in the College of Law. Has had experience as law clerk. Desires to be an office clerk. Filipino—25 years old.

Applicant No. 5.—Was a municipal teacher from 1909 to 1912; junior teacher from 1912 to 1918; missionary teacher in Sumatra, Dutch East Indies, from 1919 to 1922. Was a principal teacher in Ballesteros, Cagayan. Typist, and has passed the first-grade civil-service examination. Filipino—38 years old.

Applicant No. 7.—Was clerk and Deputy Provincial Treasurer in Rizal. Paying teller in the Philippine National Bank, and resigned. Filipino—42 years old.

Applicant No. 8.—Was employed in the mechanical shop of the Ordnance Department, Cavite Navy Yard. Honorably discharged for lack of work. Filipino—60 years old.

Applicant No. 10.—Was a clerk in the accounting department of a business firm. Was also salesman of and agent for native products and electrical supplies. Filipino—29 years old.

Applicant No. 11.—Was employed as supervising store-keeper in the Bureau of Internal Revenue. Possesses some knowledge of typewriting and can speak English and a little Spanish. Filipino—28 years old.

Applicant No. 12.—Bookkeeper and cashier. Filipino—29 years old.

Applicant No. 13.—Finished the high school course in a Spanish school Can speak fair English. Was formerly employed as clerk in the license division, Bureau of Internal Revenue. Filipino—35 years old.

Applicant No. 14.—Finished the intermediate course in the public schools. Was formerly a clerk and salesman. Filipino—25 years old.

Applicant No. 15.—Has never been employed according to application. Fourth year high school and has done one year's work in the Commercial School. Filipino—26 years old.

Applicant No. 16.—An employee or agent at the Fabrica de Tabacos y Cigarillos. Has had experience as salesman. Wants to secure position as cashier or bookkeeper. Filipino—40 years old.

Applicant No. 17.—Has had fourteen years experience as employee in a drug store. Filipino—36 years old.

Applicant No. 18.—High school graduate and studying in the College of Education, National University. Was formerly principal teacher of a primary school in Ilocos Norte. Filipino—36 years old.

Applicant No. 19.—A widow's son, 18 years old, and is said to be a natural born musician. Is now in the seventh grade. Studying music and plays piano well. Wants to be employed in any of the Manila cine houses in order to support his mother and four other children. Filipino—18 years old.

Applicant No. 20.—Wants to be employed as Meralco inspector, or by the Manila Railroad Co., preferably as typist. Was formerly employed as clerk at the Olongapo Navy Yard. Filipino—35 years old.

Applicant No. 21.—A law graduate and formerly a supervising agent of the Bureau of Internal Revenue. Desires to secure any position. Filipino—28 years old.

Applicant No. 22.—Wants to be employed in any office or firm. Was an employee of Teodoro R. Yangco for fifteen years and left of his own accord. Filipino—40 years old.

Hindi Ako Patay

"Hindi Ako Patay," I am not dead yet, is the latest word that has come from the Gran Oriente Español which had been officially pronounced dead and the news of the demise of which had made the rounds of the Masonic press. A resuscitation seems to be in the course of preparation, if we are to believe what we read in the official organ of the International Masonic Association. In reporting the session of that Association at Geneva, on September 28, 1923, at which session, by the way, our Grand Lodge was admitted to membership and the Gran Oriente Español turned down, the "Bulletin" says the following:

"Bro. Barcia replies in the name of his delegation. He expresses his regret over a decision presupposing the disappearance of the Gran Oriente Español. It has, as a fact, not disappeared. And the eloquent Brother waxed warm as he explained the momentous suspension preceding an internal reform in the Grand Orient. Now things are in shape. The Grand Orient, the Power of the High Degrees, has granted the first three degrees their independence, which explains the autonomous organization of the Logias regionales."

At all events, the protest of our Grand Lodge against the presence of the irregular Spanish bodies in these Islands will prevent the recognition of at least one of those so-called Regional Grand Lodges.

Hindi Ako Patay

"No estoy muerto," es la última noticia que nos llega de Europa con respecto al Gran Oriente Español, el cual había sido declarado difunto oficialmente y la noticia de cuya muerte se había publicado en toda la prensa masónica. Parece que se está preparando a resuscitar, si hemos de creer lo que leemos en el órgano oficial de la Asociación Masónica Internacional. Al dar parte de lo actuado en la reunión de dicha Asociación en Ginebra, el 28 de Septiembre de 1923, en la cual nuestra Gran Logia fué admitida como miembro, y rechazado el Gran Oriente Español, el "Bulletin" referido dice lo que sigue:

"El Hmno. Barcia contesta en nombre de su delegación. Expresa su sentimiento de que se haya adoptado esta decisión que supone que el G. O. Español ha desaparecido, porque esto no es así. Y el referido Hermano explica con calor la suspensión momentánea, precedente a una reforma en el interior del Gran Oriente. Hoy las cosas están a punto. El Gran Oriente, Poder de los Altos Grados, ha concedido su independencia a los primeros tres grados, lo que explica la organización autónoma de las Logias regionales.

En todo caso, la protesta formulada por nuestra Gran Logia contra la presencia de los Cuerpos irregulares en estas Islas impedirá el reconocimiento de por lo menos una de las llamadas Grandes Logias regionales.

Palabras de Encomio

"Acabamos de recibir su carta de fecha 1 de Octubre y con el mismo correo recibimos también el ejemplar del CABLETOW. Deseamos felicitar a la Gran Logia de Masones Libres y Aceptados de las Islas Filipinas por la excelente revista que publica."—*Geo. W. Leigh, Redactor, Cataract News (Periódico masónico), Minneapolis, Minnesota.*

¿Tenéis diploma de Maestro Masón?

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Rostro
Atractivo

No puede Vd. tenerlo si su piel no está bien conservada. Y para conservarla bien, para tenerla siempre limpia, clara y rosada, es indispensable el uso del renombrado JABÓN

Por su espuma abundante, y sus efectos balsámicos sobre la piel, este jabón se usa hoy día en casi todos los pueblos de los dos hemisférios.

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AGENTES EXCLUSIVOS

Manila, Iloilo, Cebu, Zamboanga

Masonic Club of Manila (Plaridel Temple)

Club Masónico de Manila (Templo Plaridel)

The Club is now in full swing, taking into account the increased patronage of the bowling alleys as well as the games of billiards, pin-pool, etc. The number of members has also increased and, for the information of all concerned, following is a complete "Roll of Honor" of club members who have paid their dues in advance:

Sustaining Members.—Manuel Camus; Fred Damman; Manuel Earnshaw; Michael Goldenberg; Franklin Edison Hedrick; Clive Percy Masters; George Naif Orfaley; Eugene Arthur Perkins; Christian William Rosenstock; Nageeb Mitry Saleeby; Joseph Henry Schmidt; Milton Earle Springer; Frederic Harper Stevens; Wenceslao Trinidad (14).

Regular Members.—Salim Ackad; William Charles Clark; José Fabella; Leo Fischer; L. Gatchalian; Quincy Stevenson Lockart; Santiago Damian Martinez; José E. Montenegro; Julius W. Quillen; Melecio Manuel Santos; Ricardo Claridad Santos; Joaquin Pardo de Tavera; Miguel Unson; Eduardo de Vargas; José Vico (15).

Non-Resident Members.—Manuel Abello; Maximiano Aguilar; S. L. Bautista; Mariano Caraza; Dionisio Dimagiba; Irineo Ferraris; T. Ferraris; José Gomez; S. Gonzales; Severo Eugenio Lo; A. Montilla; R. Nolan; Ricardo P. Rubin; Salvador Vico; Espiridión Villegas (15).

Members who have not paid their dues up to December, 1923, do not appear in the above list, and if any one should be a member "in good standing" and his name is not included in the above list, he should communicate with the Secretary-Treasurer of the Club for the information of the latter and for the purposes of records.

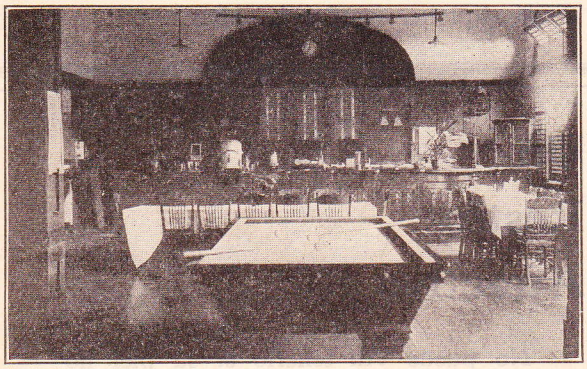
El Club está actualmente en pleno funcionamiento, teniendo en consideración la popularidad creciente de los juegos de bolos, billar, etc. También ha aumentado el número de los miembros, y para información de todos, publicamos el siguiente "Cuadro de Honor" completo de los miembros que han pagado sus cotizaciones por adelantado:

Miembros Protectores.—Manuel Camus; Fred Damman; Manuel Earnshaw; Michael Goldenberg; Franklin Edison Hedrick; Clive Percy Masters; George Naif Orfaley; Eugene Arthur Perkins; Christian William Rosenstock; Nageeb Mitry Saleeby; Joseph Henry Schmidt; Milton Earle Springer; Frederic Harper Stevens; Wenceslao Trinidad (14).

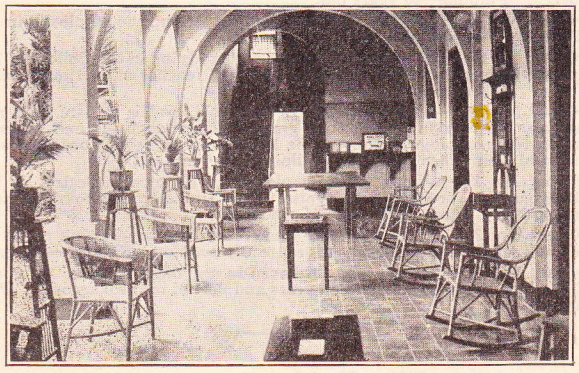
Miembros Ordinarios.—Salim Ackad; William Charles Clark; José Fabella; Leo Fischer; L. Gatchalian; Quincy Stevenson Lockart; Santiago Damian Martinez; José E. Montenegro; Julius W. Quillen; Melecio Manuel Santos; Ricardo Claridad Santos; Joaquin Pardo de Tavera; Miguel Unson; Eduardo de Vargas; José Vico (15).

Miembros no Residentes.—Manuel Abello; Maximiano Aguilar; S. L. Bautista; Mariano Caraza; Dionisio Dimagiba; Irineo Ferraris; T. Ferraris; José Gomez; S. Gonzales; Severo Eugenio Lo; A. Montilla; R. Nolan; Ricardo P. Rubin; Salvador Vico; Espiridión Villegas (15).

La precedente lista no da los nombres de los miembros que no han pagado sus cotizaciones hasta el mes de Diciembre de 1923, y si cualquier Masón que fuese miembro "in good standing" no encontrare su nombre en dicha lista, se ruega comunique con el secretario-tesorero del Club, para su información y los efectos de registro.



BILLIARD ROOM—*Salon de Billar*



ONE OF THE CORRIDORS—*Uno de los Pasillos*

The Lodges at present working in the Plaridel Temple are: Nilad No. 12; Rizal No. 22; Minerva No. 41; Hiram, U.D.; and Hagdang-Bató, U.D.

Las Logias que celebran sus tenidas en el Templo Plaridel son actualmente Nilad No. 12; Rizal No. 22; Minerva No. 41; Hiram, U.D.; y Hagdang-Bató, U.D.

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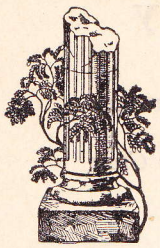

We call it death;
To them 'tis life beyond.

Bro. Albert Jones.
Member of Minerva No. 41.
Died Oct. 5, 1923, at Tucson, Arizona.
Buried Oct. 6 by Tucson Lodge No. 4.

Bro. Gregorio Formoso Quefueco.
Member of Angalo No. 63.
Died Dec. 6, 1923.
Buried Dec. 16, in the Chinese Cemetery, Manila, by Isla de Luzon Lodge No. 57.

Bro. Domingo Correa.
Member of Bagumbayan No. 4.
Died Dec. 2, 1923.
Buried Dec. 9 in Cementerio del Norte, Manila.

The Convocation at Geneva of the International Masonic Association, on September 27, 28, 29 and 30, 1923

Under this caption, the *Correspondentieblad*, the official organ of Freemasonry in the Netherlands, in its number of November 1, 1923, says, among other things, the following:

In order to give an idea of the scope of the movement at the present time, we would mention that the Masonic Grand Bodies of the following countries were represented in this congress, by delegates from their own country (with only one exception): Belgium, France (Grand Orient and Grand Lodge), Italy (Grand Orient), Vienna, Luxemburg, Spain (Grand Lodge), Bulgaria, Portugal, Switzerland, Turkey, Chile, Columbia, Jugoslavia, New York, Germany ("Aufgehende Sonne," which, however, retired later), the Philippine Islands, and Netherlands (represented by Bros. W. Sonneveld, J. H. Carpentier Alting, and H. P. van Nieuwenburg) at the beginning as visitor and later as a member. There were also present, as visitors, members of the late Grand Lodge of Hungary, of the Grand Lodge of Panama, of that of Porto Rico, and of the Grand Orient of Spain.

The first thing reported after the record is a proposition to admit the Masonic Grand Bodies of the Philippine Islands, Ecuador, Venezuela, Porto Rico, San Salvador, and Panama. It was so resolved. A resolution for the admission of the Grand Lodge of Roumania was laid on the table, for the reason that there was no satisfactory evidence concerning its legitimacy.

A delegation of Spanish Brethren who asked for the admission of the Grand Orient of Spain was informed that before passing upon their petition, the Association was going to make an investigation into Masonic conditions in their country.

A Filipino Mason at the Geneva Convention

It will be interesting for the Craft in these Islands to know that a Filipino Mason was present at the Convention of the International Masonic Association, held at Geneva, Switzerland, last September, at which the Grand Lodge of the Philippine Islands was admitted as member. This Mason was Bro. Adolfo Belen, of Malinaw Lodge No. 26, a civil engineer who happened to be in Europe at the time, on his way back to his native land from the United States. Bro. Belen speaks very highly of the courtesy shown him by the Masons from many lands whom he met at Geneva.

No Master Mason should be without his diploma, which is a Masonic certificate as to his Masonic status.

Reflexiones

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cuanto hacen los demás,
es porque no ha llegado a darse cuenta
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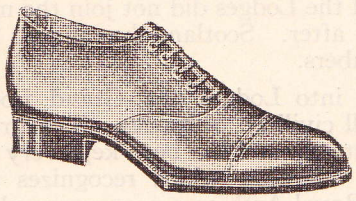

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Doscientos y Cinco Años de Historia Masónica

Address made in 1922 by M. W. Bro. Newton C. Comfort, P. G. M. and present Grand Secretary of the Grand Lodge of the Philippine Islands

Discurso pronunciado en 1922 por el Muy Ilustre Hmno. Newton C. Comfort, G. M. pdo. y Gran Secretario presente de la Gran Logia de las Islas Filipinas.

Masonry in General.

When considering Freemasonry as we know it today from the historical point of view, we without hesitation divide it into two sections, the period before and the period after 1717. From 1717 to date is 205 years. In the few minutes allowed me I will try and give an historical résumé of Masonry from 1717 to date, with special reference to Masonry in the Philippine Islands. I will admit that prior to 1717 there was Masonry and Lodges everywhere, which in some epochs had assumed such a development that even profane historians mention societies of what are now believed to have been Freemasons, here I will speak only of established facts of Masonry since 1717. On St. John's day of 1717, four Lodges in London, the Lodges which met at the Goose and Gridiron, The Crown Alehouse, The Apple Tree Tavern, and The Rummer and Grapes Inn, formed a Grand Lodge which exists to-day, the Grand Lodge of England. At the time of its formation there was no other Grand Lodge known to be in existence. We do not know if there was prior to that date a Grand Lodge. It is generally conceded by students of Masonic history that this was the first Grand Lodge, and it is now always spoken of as the first or Mother Grand Lodge of the world. Prior to that time, Masonry was organized only in Lodges, but there was a Grand Master long ages before the year 1717. He was said to be the oldest Past Master, but Royalty was often given the office by virtue of social rank, even if not the oldest in years or service. This point is not equally agreed upon by historians.

England now has over 3,000 Lodges, 500 Lodges in London, and over 200,000 members.[1]

In Ireland, the Masons followed the lead of the Grand Lodge of England and also formed a Grand Lodge, on April 6, 1731. That Grand Lodge now has 400 Lodges and about 20,000 members.[2]

In Scotland there exists perhaps the oldest Masonic Lodge in the world with an unbroken history, Kilwinning Lodge No. 0, now on the rolls of the Grand Lodge of Scotland. Certain Lodges in Scotland founded a Grand Lodge October 15, 1736, but all the Lodges did not join the movement until many years after. Scotland has about 1,100 Lodges and 52,000 members.

Masonry organized into Lodges and Grand Lodges, then spread to nearly all civilized countries. The growth in the British Isles was steady and has been kept very close to the original plan of Masonry which recognizes three degrees, with the Holy Royal Arch as a part or completion

[1] The *Annual of Universal Masonry* for 1923 gives 3,350 Lodges, with 245,000 members.—*Ed.*

[2] *Ann. Univ. Masonry*, 1923: 540 Lodges, 43,000 members.—*Ed.*

La Masonería en General.

Considerando la Francmasonería desde el punto de vista histórico, la dividimos sin vacilación en dos partes, o sea, la época antes del año 1717 y la época posterior a dicho año. De 1717 a 1922 son 205 años. Trataré de daros, en los pocos minutos que tengo a mi disposición, un resumen histórico de la Masonería desde el año 1717 hasta la fecha, con referencia especial a la Institución en las Islas Filipinas. Empiezo por admitir que antes del año 1717 hubo en todas partes Masonería y Logias, las cuales, en ciertas épocas, habían adquirido tanto desarrollo que aun los historiadores profanos hablan de sociedades que actualmente se creen haber sido de Francmasones. Sin embargo, me ocuparé ahora exclusivamente de los hechos relativos a la Masonería desde el año 1717. En el dia de San Juan Bautista de 1717, cuatro Logias de Londres que celebraban sus tenidas en las fondas o tabernas conocidas por *Goose and Gridiron*, *Crown Alehouse*, *Apple Tree Tavern*, y *Rummer and Grapes Inn*, formaron una Grand Logia que aun existe hoy día, o sea, la Gran Logia de Inglaterra. En la fecha de su formación no se conocía otra Gran Logia existente y no sabemos si hubo Gran Logia con anterioridad a la fundación de la Gran Logia de Inglaterra. Se admite, pues, por los conocedores de la historia masónica en general, que dicha Gran Logia es la primera que hubiese existido, y actualmente se habla de la misma como la primera o Gran Logia Madre del mundo. Con anterioridad a la fecha citada, la Masonería estaba organizada solamente en Logias, pero hubo un Gran Maestre siglos antes del año 1717. Se dice que fué el Venerable pasado más antiguo, pero muchas veces se confirió la Gran Maestría a algún miembro de la casa real, por la categoría que ocupaba, aunque no tuviese más edad profana o masónica que los otros. No hay conformidad de criterio entre los historiadores respecto a este punto.

Inglaterra tiene actualmente más de 3,000 Logias, con 500 en Londres, y más de 200,000 Masones.[1]

Los Masones de Irlanda siguieron el ejemplo de la Gran Logia de Inglaterra y formaron también su Gran Logia, el 6 de Abril de 1731. Dicha Gran Logia tiene actualmente 400 Logias y unos 20,000 miembros.[2]

En Escocia existe lo que es probablemente la Logia Masónica más antigua del mundo con historia no interrumpida, la Logia Kilwinning No. 0, hoy bajo la obediencia de la Gran Logia de Escocia. Ciertas Logias de Escocia fundaron una Gran Logia el 15 de Octubre de 1736, pero no todas las Logias se unieron a la misma hasta muchos años

[1] El *Anuario de la Masonería Universal* para 1923 dice 3,350 Logias, con 245,000 miembros.—*Red.*

[2] *Anuario Universal de la Masonería*, 1923: 540 Logias, 43,000 miembros.—*Red.*

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of the third degree. In the British Isles they believe in small Lodges, dividing the Lodge if its membership gets to be over 100.

Masonry was carried to France from both England and Scotland. The first Lodge was founded in 1736, and two years later a Grand Lodge was formed by Lord Derwentwater (1738), which was renamed the Grand Orient of France December 27, 1773. This Grand Orient has had a most checkered career. France was the "Land of Masonic Creations," and not less that fifty Rites, all more or less Masonic, were invented and practised, into which only Master Masons could be admitted.

There are also in France two other Grand Lodges, the Grand Lodge of France, with 136 Lodges and 9,000 members, founded in 1895, and the National Independent and Regular Grand Lodge of France and the Colonies, with only 3 Lodges and some 100 members. This latter Grand Lodge was founded to correct certain irregularities of the other two Grand Bodies and more nearly follows England than the others.

In 1736, Masonry was founded in Germany, and during the period from that year until 1760 in nearly all the European countries.

As part of our Masonry in the Philippines is of Spanish origin, it is notable that Masonry was started in Spain in 1728 and came from England, commissioners having been sent from England to Spain for the purpose of assembling the Masons there into an organization similar to that in England. During the French occupation of Spain, Masonry thrived and a large number of Lodges were founded.

Masonry came to the United States in the hearts of many of the colonists and it was not long until Lodges were started. Contention is rife between several Grand Lodges as to which was actually the first in the New World. The Grand Lodges of Massachusetts and North Carolina were founded in 1777 and 1787, respectively. Before 1800, más tarde. Escocia tiene unas 1,100 Logias y 52,000 miembros.

La Masonería organizada en Grandes Logias se propagó entonces por casi todos los países civilizados. El desarrollo en las Islas británicas era constante y allí se ha adherido muy fielmente al plan original de la Masonería, el cual reconoce tres grados, con el Arco Real como parte o terminación del tercer grado. En las Islas británicas prefieren tener Logias pequeñas, de suerte que desde que un Taller tenga más de cien miembros, lo dividen en dos.

La Masonería se introdujo en Francia desde Inglaterra y Escocia a la vez. La primera Logia levantó columnas en 1736, y dos años más tarde se formó por Lord Derwentwater una Gran Logia (en 1738), a la cual se dió el nombre de Gran Oriente de Francia en 27 de Diciembre de 1773. Dicho Gran Oriente ha tenido una historia muy diversificada. Francia era el "país de las creaciones masónicas," y se inventaron y practicaron no menos de cincuenta ritos, todos más o menos masónicos, en los cuales no se admitía a más que Maestros Masones.

Existen en Francia dos otras Grandes Logias más, la Gran Logia de Francia, con 136 Logias y 9,000 miembros, fundada en 1895, y la Gran Logia Nacional Independiente y Regular de Francia y Colonias, con sólo 3 Logias y unos 100 miembros. Esta última Gran Logia ha sido fundada para corregir ciertas irregularidades de los otros dos Grandes Cuerpos y se adhiere más fielmente a las prácticas inglesas que las demás.

En 1736, la Masonería se estableció en Alemania, y durante el período desde dicho año hasta 1760, en casi todos los demás países europeos.

Puesto que parte de la Masonería de Filipinas procede de España, es interesante saber que la Masonería se introdujo en España en 1728, desde Inglaterra, habiéndose enviado comisionados desde dicho país a España con el fin de reunir los Masones españoles en un organismo similar

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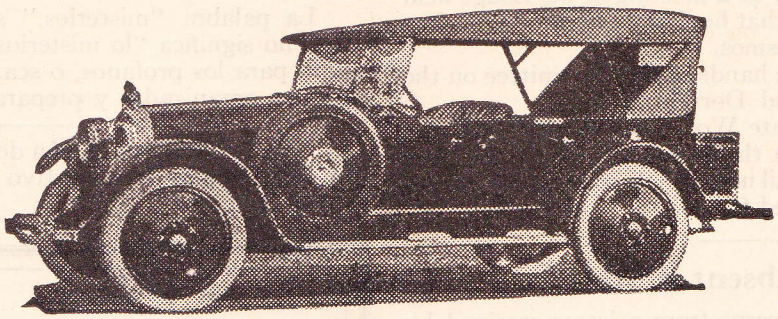

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the Grand Lodges of Massachusetts, Pennsylvania, North Carolina, Virginia, New York, Georgia, New Jersey, Maryland, South Carolina, Connecticut, New Hampshire, Rhode Island, and Vermont were formed. The other Grand Lodges followed as the country became settled, North Dakota and Oklahoma being the last, in 1889 and 1892. There are now 49 Grand Lodges in the United States, one in each State and one in the District of Columbia, which latter Grand Lodge has the smallest territory of any Grand Lodge.

There are about 2,500,000 Masons in the United States. In Canada, the founding of Grand Lodges came much later, but, from 1858 to 1906, nine Grand Lodges were formed; Canada in Ontario was first in 1858 and Saskatchewan was last in 1906.

Central America and South America also established Grand Lodges, but in these countries all with very few exceptions were of a combined English and Spanish-Portuguese origin, and unhappily carried or adopted certain irregularities, or departures from the original standards adopted by the Lodges of the British Isles and North America, in that they have taken the Latin or Grand Orient type of administration governed by the Supreme Council of the Scottish Rite instead of by the Lodge and Grand Lodge.

In all the Australian divisions, Lodges were formed early in the 1800s. In 1820 there were a number of Lodges, but no Grand Lodge was formed until 1884, since which time all of the Grand divisions of the commonwealth have a Grand Lodge. They are 7 in all.

(*To be continued*)

An Example Well Worthy of Emulation

Cosmos Lodge No. 8 has tendered, and M. W. Grand Master Stevens has accepted, an offer by said Lodge to furnish a room in the proposed Masonic Home, School, and Dormitory, with the best obtainable furniture, at the expense of Cosmos Lodge, and in conformity with the requirements established by the proper committee, the room to be named "Cosmos No. 8."

Wor. Bro. Joseph H. Schmidt presented this offer to the M. W. Grand Master at a meeting of his Lodge held on December 19th, stating that he desired this to be his last official act as Master of Cosmos.

The letter is now in the hands of the Committee on the Masonic Home, School, and Dormitory Fund.

We heartily congratulate Wor. Bro. Schmidt and the Brethren of his Lodge upon this noble idea and hope their example will be followed until not a single room in the dormitory shall remain unprovided for.

From An Absent Brother

The following is an excerpt from a letter received by Wor. Bro. M. Goldenberg from Bro. Solomon Libby, a member of Corregidor Lodge No. 3:

Shanghai, China,
October 1, 1923.

.....

Please see that I get the CABLETOW monthly, and give them my address, either office or business. The Grand Lodge of the Philippine Islands is to be congratulated on the wonderful work and ideas they have exercised. My greetings to them.

Bro. Libby, having first heard of the Home, School and Dormitory Fund through the CABLETOW, and without knowing that the individual contributions thereto were obligatory, forwarded with his letter the sum of twenty pesos (₱20.00) as his personal, voluntary contribution to this fund.

Have you your Master Mason's Diploma?

a la Gran Logia de Inglaterra. Durante la ocupación de España por los franceses, la Masonería prosperó y se fundaron muchas Logias.

La Masonería llegó en América en los corazones de muchos de los colonos y no pasó mucho tiempo sin que se organizaran Logias. Hay varias Grandes Logias que se disputan el honor de ser las primeras del Nuevo Mundo. Las de Massachusetts y North Carolina se crearon en 1777 y 1787, respectivamente. Con anterioridad a 1800, se formaron las Grandes Logias de Massachusetts, Pennsylvania, North Carolina, Virginia, Nueva York, Georgia, New Jersey, Maryland, South Carolina, Connecticut, New Hampshire, Rhode Island y Vermont. A medida que se poblaba el país, se establecieron las demás Grandes Logias, siendo las últimas las de North Dakota y Oklahoma, en 1889 y 1892.

Actualmente hay 49 Grandes Logias en los Estados Unidos, o sea, una en cada uno de los Estados y una en el distrito de Columbia, cuya Gran Logia tiene el territorio más pequeño de todas.

Hay en los Estados Unidos unos 2,500,000 Masones. En Canadá, las Grandes Logias fueron organizadas mucho más tarde, formándose nueve desde 1858 hasta 1906. La primera fué la Gran Logia del Canadá, en Ontario, en 1858, y la última la de Saskatchewan, en 1906.

America Central y América del Sur también establecieron Grandes Logias, pero en todos esos países, con contadas excepciones, las que se organizaron eran de origen mixto inglés, español y portugués y desgraciadamente adoptaron ciertas irregularidades o desviaciones de las normas primitivas adoptadas por las Logias de la Gran Bretaña y los Estados Unidos, optando por la forma de administración latina o de Grande Oriente y gobernándose por Supremos Consejos del Rito Escocés en vez de Grandes Logias.

En todas las divisiones de Australia se erigieron Logias en los principios del Siglo XIX. En 1820 hubo cierto número de Logias, pero no se formó ninguna Gran Logia hasta 1884, y desde dicho año todas las grandes divisiones del continente austral tienen Gran Logia, siendo su número total siete.

(*Se continuará*)

La Palabra "Misterios"

La palabra "misterios," según se emplea en Masonería, no significa "lo misterioso," sino más bien lo que es oculto para los profanos, o sea, trabajos desempeñados por personas organizadas y preparadas para este objeto.

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Origin and Meaning of the Names of the Lodges under the Jurisdiction of the Grand Lodge of the Philippine Islands

Compiled by WOR. BRO. LEO FISCHER.

Manila No. 1.—Name of the city, meaning "Place where the *nilad* grows" (*Nilad*, an unidentified plant or tree, said by some to be the indigo).

Cavite No. 2.—Name of the town, from the Tagalog word *kawit*, "hook," so called from the hook-shaped point of land on which the town is situated.

Corregidor No. 3.—Named after Corregidor, the island at the entrance of Manila Bay, in imitation of "Golden Gate Lodge" of San Francisco, the Golden Gate and Corregidor Island having a similar location with regard to the cities mentioned. A *corregidor* was a Spanish magistrate.

Bagumbayan No. 4.—So named after the field of Bagumbayan (Tagalog word for new town), near which the first meeting-place of this Lodge in Manila was located and where, in 1896, a number of Filipino patriots were publicly shot for being Masons.

Island No. 5.—This name was chosen by the Lodge at Ft. Mills, on Corregidor Island, on account of its location on this small island, the name "Corregidor" already having been taken by Lodge No. 3.

Southern Cross No. 6.—Named after the constellation visible in this latitude part of the year.

Biak-na-Bató No. 7.—Tagalog for "cleft rock." This is the name of a place in the mountains of Bulacan Province where, in 1897, a peace treaty was signed between the Filipino insurgents, under Bro. Emilio Aguinaldo, and the Spaniards.

Cosmos No. 8.—*Kosmos* is a Greek word meaning "order." *Cosmos*, as used in the English language, denotes "the world or universe, considered as a system, perfect in order and arrangement * * * hence, any harmonious and complete system."

St. John's No. 9.—A Lodge name found everywhere in the English-speaking Masonic world since the time when Lodges were dedicated to St. John (the Baptist).

Far East No. 10.—The Philippine Islands belong to the "Far East."

Iloilo No. 11.—Name of city and river on the island of Panay. Originally Ylong-ylong.

Nilad No. 12.—*Nilad* is the plant or tree after which Manila was named *May-nilad*, meaning the place where *nilad* is found. The identity of this plant is doubtful; some say it is the indigo plant, the Ilokano word for which is *nilad*.

Walana No. 13.—Tagalog for "that which was lost."

Dalisay No. 14.—Tagalog for "Purity."

Pilar No. 15.—Named after Marcelo H. del Pilar, a famous Filipino Mason, author and patriot. "Del pilar" is Spanish for "of the pillar."

Sinukuan No. 16.—This word, meaning "victor," or "ruler," in Tagalog, is the Tagalog name of Mt. Arayat, a very conspicuous extinct volcano rising from the fertile plains of Pampanga Province, to the north of Manila.

Bagong-Buhay No. 17.—Tagalog for "New Life" (*bago*, new; *buhay*, life).

Araw No. 18.—Tagalog for "sun," or "day."

Silañganan No. 19.—Tagalog for "east," or "sunrise."

Rizal No. 20.—Named after Dr. José Rizal, the famous Filipino Mason, author, and patriot, shot publicly on Bagumbayan Field, Manila, December 30, 1896.

Dapitan No. 21.—A town in northern Mindanao, where the Filipino patriot José Rizal lived in exile from 1892 to 1896.

Rizal No. 22.—Same as No. 20.

Solidaridad No. 23.—Spanish for "solidarity." Was also the name of a review published by the Filipino patriots in Spain, and of a Lodge founded in Madrid in 1890 by Filipinos, including Rizal and Del Pilar.

Banahaw No. 24.—A prominent mountain (extinct volcano, 7,382 feet high) not far from Atimonan, Tayabas Province, where this Lodge is established.

Malinaw No. 25.—Tagalog for "clear," "limpid."

Pinagsabitan No. 26.—Named after a place called Pinagsabitan, which was the scene of a memorable encounter between Filipino patriots and Spanish troops, near Santa Cruz, Laguna Province, where this Lodge is located. "Pinagsabitan" means "Place of the hanging." Tradition says that long, long ago, the dismembered body of a notorious brigand who had been terrorizing the country, was hung to a tree at that spot, as a warning and example to evildoers.

Batong-Buhay No. 27.—From the Tagalog *bató*, stone, and *buhay*, living. This name was adopted by the Lodge after having rid itself of undesirable members, leaving only the live forces, the living stone, ready for the builders' use, after the application of the gavel.

Balintawak No. 28.—Named after a village near Manila where, in 1896, the first general insurrection against the Spaniards began.

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Zapote No. 29.—Named after a river near Bacoor, Cavite, which was the scene of many bloody engagements during the wars from 1896 to 1901. The *zapote* or *chico* is a fruit tree imported from Mexico, the name being derived from the old Mexican word *tzapotl.*

Maktan No. 30.—Name of the island near Cebu where Magellan, the discoverer of the Philippines, was killed, in 1521.

Magdalo No. 31.—This name was given by the Filipino patriots to the town of Kawit, and is the Tagalog word for "helper" or "rescuer."

Mártires del '96 No. 32.—Spanish for "Martyrs of '96." This Lodge is dedicated to the Filipino patriots who died for the cause of liberty in 1896.

Isarog No. 33.—Named after the extinct volcano Isarog, a prominent landmark of the Camarines Province region. The name is said to be derived from the Bikol phrase "Isa-sa-irog," the only beloved.

Lincoln No. 34.—Named after Abraham Lincoln, President of the United States.

Batangas No. 35.—Name of the town and province where this Lodge is located, and the Tagalog term for "outrigger."

Regeneración No. 36.—Spanish for "Regeneration."

Kalilayan No. 37.—The ancient name of the province of Tayabas, in which this Lodge is located.

Bulusan No. 38.—Name of a volcano in Sorsogon Province. Bulusan is the Bikol word for "exit" or "passage."

Mabini No. 39.—Named after Apolinario Mabini, the famous Filipino Mason, patriot, and author.

Maguindanaw No. 40.—The old name of the island of Mindanao, on which this Lodge is situated.

Minerva No. 41.—In Roman mythology, the Goddess of Wisdom. Name of an old Lodge of the Gran Oriente Español, chartered on Nov. 21, 1894.

Noli-Me-Tangere No. 42.—Latin for "touch me not," a pathological term for a malignant ulcer. This was the title of Rizal's famous novel exposing monastic rule in the Philippines in all its ugliness.

Tayabas No. 43.—Name of the province and town in which this Lodge is situated.

Charleston No. 44.—Name of the United States cruiser to which the Spanish garrison of the island of Guam, where this Lodge is established, surrendered during the Spanish-American war, in 1898.

Mount Apo No. 45.—Name of a volcano, 2,929 meters high, the highest mountain in the Philippines, on the island of Mindanao. Apo means "lord" or "master" in many of the Philippine tongues.

Malolos No. 46.—Name of the town where this Lodge is established.

Makabugwas No. 47.—Visayan term for "Morning Star."

Pampanga No. 48.—So named after the province in which this Lodge is situated.

Mt. Mainam No. 49.—"Fairmount," *mainam* being Tagalog for beautiful, fair.

Sarangani No. 50.—This is the name of an island at the entrance of the Gulf of Davao, Mindanao, so called after the *salangane,* a swift which produces the so-called edible bird's nests.

Pintong-Bató No. 51.—Tagalog for "gate of stone." So named after a pass or sunken road by this name near Bacoor, Cavite, which was the scene of important engagements during the Filipino struggle for liberty.

Pinatubo No. 52.—Tagalog for "young shoot," "sapling."

Cabanatuan No. 53.—So named after the town in which this Lodge is established.

Filipinas No. 54.—Spanish for "Philippines."

Makawiwili No. 55.—"Makawili" is the name of a mountain in Capiz Province where the Filipino patriots found a refuge during the insurrection against Spain; it was also the Masonic name of the first Master of this Lodge. To retain these memories and at the same time make the name of the Lodge expressive of peace, it was called "Makawiwili," a Visayan word denoting a peaceful and attractive place.

Pangasinan No. 56.—So named after the province in which this Lodge is established. In the local tongue, the word means a place where salt is made.

Isla de Luzon No. 57.—Named after the island of Luzon, on which Manila, the seat of this Lodge, is situated.

Marble No. 58.—Marble of fine quality is found on the island of Romblon, where this Lodge is located.

Labong No. 59.—Named after an extinct Lodge, Labong No. 153, chartered by the Gran Oriente Español, May 2, 1892. *Labong* is a Tagalog word meaning a bamboo shoot. The name of the town where this Lodge is located, Malabon, is derived from "*malabong,*" meaning a place where there are many shoots of young bamboo.

Isabela No. 60.—Named after the province of Isabela, which was so called in honor of Queen Isabel II of Spain.

Mayon No. 61.—So named after the beautiful volcano, 2,734 meters high, considered the most perfect volcanic cone in the world, near the town of Albay where this Lodge is located.

Tupas No. 62.—Tupas was the name of a native chieftain of Cebu (the seat of this Lodge) who befriended Magellan, the discoverer of the Philippine Islands.

Angalo No. 63.—The name of this Lodge is derived from *angngalo,* an obsolete word (Tagalog and Ilokano) used to designate the Great Creator or Lord of Creation, and from *anghalo,* the Ilokano word for hammer or maul.

Kanlaon No. 64.—An active volcano 2,465 meters high, on Negros Island, not far from Bacolod, the seat of this Lodge.

Tamaraw No. 65.—Named after the *tamaraw* or *timarau* (*Bubalus mindorensis*), a small, very wild and pugnacious buffalo found exclusively in the jungles of Mindoro, the island on which this Lodge is established.

Gonzaga No. 66.—Named after Wor. Bro. Gonzaga, the organizer of Masonry in North Luzon, who was a member of Aguinaldo's cabinet and later provincial governor of Cagayan Province, where this Lodge is located.

Baguio No. 67.—So named after the city in which this Lodge is established. *Baguio* (*bagyo*) is the native word for typhoon or hurricane.

Magat No. 68.—So named after the Magat River.

Primera Luz Filipina No. 69.—Spanish for "First Light of the Philippines." Named after the first Lodge established in the Islands, by Malcampo, at Cavite, under the auspices of the Portuguese Grand Orient, in 1856.

Union No. 70.—Named after the province of La Union, in which this Lodge is located.

Laoag No. 71.—Named after the town of Laoag, Ilocos Norte, where this Lodge is established.

En este popular Establecimiento se reciben toda clase de trabajos concernientes al ramo de Platería, Relojería y Grabados. Fabrica Botonaduras, Medallas, Cadenitas y obras finas de arte moderno, Dora, Platea, Niquela y Galvanoplastía.

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Makiling No. 72.—So named after Mt. Makiling, a dormant volcano near Calamba, Laguna Province, the seat of this Lodge.

Nueva Ecija No. 73.—Name of the province, which was so named after one of the provinces of Spain.

Plaridel No. 74.—Plaridel was the pseudonym of the famous Filipino Mason, writer, and patriot, Marcelo H. del Pilar.

Agno No. 75.—Named after the Agno River which flows through Rosales, Pangasinan Province, the seat of this Lodge.

Hamtik No. 76.—This is the original name of the province of Antique, in which this Lodge is situated.

Kasilawan No. 77.—Tagalog for "that which dazzles the eye," or "brilliance."

Acacia No. 78.—A well-known Masonic symbol.

Taga-Ilog No. 79.—"River folk," a term said to be the designation by which the Tagalog people were originally known.

Mount Lebanon No. 80.—Named after Mt. Lebanon, in Syria, where the cedars for King Solomon's temple were cut.

Liwayway No. 81.—Tagalog for "dawn," "light of the morning."

High-Twelve No. 82.—High-Twelve, in Masonry, is the noon hour, when the sun is the beauty and glory of the day. Low-Twelve is the hour of midnight, when dark deeds are committed.

Modestia No. 83.—Spanish for "Modesty." Named after Modestia Lodge No. 199, chartered May 2, 1892, which continued working during the persecution of Masonry in 1896 until nobody attended, because all members were in prison or had undergone torture.

Dagohoy No. 84.—A famous rebel chieftain who defeated the Spaniards on the island of Bohol, where this Lodge is located.

Palawan No. 85.—Named after the island and province of which Puerto Princesa, the seat of this Lodge, is the capital.

Abra No. 86.—Named after the province of which Bangued, the seat of this Lodge, is the capital. *Abra* is Spanish for "gulf" or "bay."

Luz Oceánica, U. D. (87).—Spanish for "Light of the Ocean." Named after an old Lodge of the Gran Oriente Español, called "Primera Luz Oceánica."

Hagdang-Bató, U. D. (88).—Tagalog for "Stone Stairway." This is the name of a historical place near which Hagdang-Bató Lodge is established.

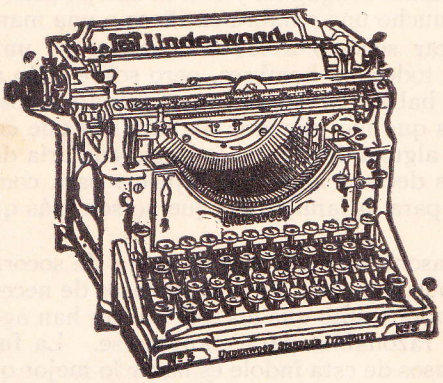
Hiram, U. D. (89).—Named after the two Hirams, one a King and the other a Widow's Son of the tribe of Naphtali. Also, *hiram*, in Tagalog, means loaned or borrowed, and suggests that all things possessed by man in this mortal life are borrowed, are a loan we receive from the Great Architect of the Universe.

Muog, U. D. (90).—Tagalog word signifying bulwark, fortress, "tower of strength." This name has been applied to the town of Parañaque, where this Lodge is situated, because it served the Filipino patriots as a bulwark against the Spanish forces.

Memorial, U. D. (91).—The founders of this Lodge chose this name because they desired to pay a tribute to the memory of *all* the patriots who made the supreme sacrifice during the Filipino struggles for liberty of 1896 and 1898, rather than selecting any one of them.

Mt. Kaladias, U. D. (92).—A mountain in Negros, visible from Dumaguete, where this Lodge is situated.

Ma-Bu-Ti, U. D. (93).—To form this name, the first two letters of the name of each of the principal islands forming the jurisdiction of this Lodge (Masbate, Burias, and Ticao) were used. *Mabuti* is a Tagalog word meaning "good."



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Some Things an Entered Apprentice Ought to Know

Cosas que Debe Saber Todo Aprendíz Masón

The lessons of the degrees are taught largely by symbol and by allegory, and to the inquiring mind there is in Masonry an inexhaustible field for lifetime study in which the student may continually find new pleasure and constant mental and spiritual inspiration.

Who Are Fit to Become Masons

Not all men of good character are fit to become Masons. They should have sufficient mental as well as moral capacity to appreciate that "the grand object of Masonry is to promote the happiness of the human race." An old and good rule reads thus: "No person is capable of becoming a member unless he be free-born, of mature age, of good report, of sufficient natural endowments, with an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood, as becomes the members of this most ancient and honorable fraternity; who ought not only to earn a sufficiency for themselves and families, but likewise *have something to spare for works of charity and mercy.*"

This is in line with the very first declaration made by the petitioner for the degrees, who solemnly states over his own signature that "he is prompted to solicit this privilege by * * * a sincere wish to be serviceable to his fellow creatures"—a declaration which must be repeated in the presence of witnesses before the candidate is permitted to enter the lodgeroom.

Too often this expressed desire is forgotten and matters of service and relief are referred to the Lodge. The individual Mason, however, should ever keep this first declaration in mind. Service to a fellow creature may take many forms. The best service is not always the giving of money to one in distress. The hungry heart, the depressed mind, even the anguished body may be happily relieved by a kindly word or a friendly hand.

"To relieve the distressed is a duty incumbent on all men, but particularly on Masons." Over-zealous and uninformed Masons have been known to tell their families that if adversity overtakes them the Lodge will care for the family. Such statements are unfair to the Lodge and misleading to the family, for they are only partly true.

Masonry is not a beneficiary society. The Lodge may extend relief in cases of manifest necessity, when it is made to appear that applicants for such consideration have exhausted reasonable efforts to maintain themselves. The function of the Lodge in cases of distress is to do that which may be the best thing to be done in the particular circumstance. If, for instance, a member should die and leave little children whose mother should be unable to properly care for them by reason of her employment or other good reasons, a home is provided by the fraternity of California where they would be given every care and comfort. Or if the widow should be unable through adversity or physical weakness to maintain herself, the fraternity would likewise provide for her in the Masonic Home. The member himself, if overtaken by misfortune or old age and who could not be maintained by those who are legally bound to care for him, would be cared for by the whole fraternity.

But the Entered Apprentice should understand that all such functions of the Lodge are but the application of the principles which an aggregation of individuals have separately undertaken, and so far as the cases which come to him are concerned, do not begin until the limit of his own ability has been reached. All the obligations and injunctions of the degrees are "I," "he," "thou"—strictly personal; but when he has exhausted his own powers he may reasonably expect co-operation of those who have taken similar vows.

Las enseñanzas de los diferentes grados se comunican en su mayor parte por medio del simbolismo y las alegorías, y al hombre sediento de conocimiento le ofrece la Masonería materia inagotable para estudios durante toda una vida y placeres e inspiraciones espirituales que se renuevan sin fin.

Quiénes son buen material para la Masonería

No todos los hombres de buen carácter son material adecuado para la Masonería. Es preciso que tengan toda la capacidad mental tanto como moral para apreciar que "el fin principal de la Masonería es promover la felicidad de la raza humana." Hay una antigua regla muy buena que dice lo que sigue: "Ninguna persona es apta para ser Masón que no haya nacido libre, que no tenga edad madura, que no posea buena fama, que no reuna los dotes naturales necesarios y que no tenga bienes o algún oficio, profesión, ocupación u otro medio de ganarse honradamente la vida según conviene a los miembros de esta muy antigua y honorabilísima fraternidad; que no sólo gane bastante para sí mismo y su familia, sino *tenga algo de sobra para obras de beneficencia y caridad.*"

Esto está conforme con la primera declaración que hace el solicitante de los grados al manifestar solemnemente, bajo su firma, que "al solicitar este privilegio * * * está impulsado por un deseo sincero de servir a sus prójimos"—declaración ésta que debe reiterar en presencia de testigos antes de dársele entrada en el salón de la Logia.

Frecuentemente se olvida este deseo y se pasan a la Logia los asuntos de servicio y socorro. Sin embargo, el Masón individual debe siempre recordarse de esta primera declaración que hizo. El servicio al prójimo puede ser de muchas clases. El dar dinero al necesitado no es siempre el mejor servicio que se le pueda prestar. Al corazón hambriento, al alma congojada y aun al cuerpo sufriente pueden aliviarles mucho una palabra cariñosa o una mano amistosa.

"Prestar socorro a los necesitados es un deber que incumbe a todos los hombres, pero sobre todo a los Masones." Ha habido Masones excesivamente celosos pero mal informados que han dicho a sus familias que en el caso de sobrevenir alguna desgracia, la Logia cuidaría de la familia. Semejantes declaraciones son injustas para con la Logia y engañosas para la familia, porque no son más que verdades parciales.

La Masonería no es una sociedad de socorros mutuos. La Logia puede prestar socorro en casos de necesidad manifiesta, cuando resulte que los solicitantes han agotado todos los medios razonables para mantenerse. La función de la Logia en casos de esta índole es hacer lo mejor que se pueda bajo las circunstancias. Por ejemplo, si muriese algún miembro dejando hijos de tierna edad cuya madre no pudiese cuidar de los mismos por su ocupación u otro motivo justificado, podría acudir al asilo masónico si hubiese semejante institución en la Jurisdicción de la Gran Logia. Lo mismo puede hacerlo la viuda si la suerte adversa o la debilidad impiden que se gane la vida. Y si a cualquier Hermano le alcanzara la mala fortuna o la edad avanzada, y los que tienen la obligación legal de mantenerle no pudiesen hacerlo, le cuidaría toda la Fraternidad.

Sin embargo, el Masón Aprendíz debe comprender que todas estas funciones de la Logia no son nada más que la aplicación de los principios cuya práctica se han propuesto separadamente los individuos que integran la Logia y que en cuanto a los casos que se presenten a él, dichas funciones de la Logia no empiezan hasta después de que él haya llegado al límite de su propia capacidad. Todas las obligaciones y enseñanzas de los grados se refieren a "yo," "él," y "tu," y son estrictamente personales; y sólo cuando

Rights in Lodge

The attention of the Entered Apprentice is called to a section of our Masonic law which provides that Entered Apprentices and Fellow Crafts have the right to sit only in the Lodge in which they received the degree or degrees when open in a degree taken by them, and the right to advancement therein after passing satisfactorily a strict examination in open Lodge. They are not required to pay dues and are not entitled to vote or speak in Lodge.

An Entered Apprentice or Fellow Craft may not be examined, and has not the right to visit a Lodge other than the one in which he received his degree or degrees; but he may be accorded this courtesy if accompanied by a Master Mason who witnessed the conferring of the degree.

Entered Apprentices should not discuss Masonic ritual except with or in the presence of those who were present at the initiation, or in the presence of those who may be properly vouched for by one who was present.

What Is Freemasonry?

Freemasonry is an Institution, not an Order. It is an organized society, established by authority of ancient and continuous activity, employing symbolical forms borrowed principally from the mason's trade and from architecture, for the promotion of human happiness.

The usages and customs among Freemasons have ever borne a near affinity to those of the ancient Egyptians. The philosophers of that nation were unwilling to expose their mysteries to vulgar eyes, and couched their systems of learning and polity under signs and hieroglyphical figures. These were communicated to the chief priests or Magi alone, who were bound by solemn oaths to conceal them. The system of Pythagoras was established on a similar principle, and many others of more recent date were likewise founded.

Masonry, however, is not only the most ancient, but may fairly be said to be the most honorable society that ever existed. It is not a religion and has nothing to do with doctrine or theology. It began with the yearning of the human heart for something beyond the ken of man's mortal vision, in a search for the unattainable; and while the organization is now largely a social one, for mutual aid and comfort, in a broader sense it is still a society of men engaged—as men were before the dawn of written history—in a search for Truth.

Dr. Albert G. Mackey, who was a great Masonic student and scholar, defines Masonry in these words:

"The *design* of Freemasonry is neither charity nor almsgiving, nor the cultivation of the social sentiment, for both are merely incidental to its organization; but it is the search after Truth, and that Truth is the unity of God and the immortality of the soul. The various degrees or grades of initiation represent the various stages through which the human mind passes, and the many difficulties which men, individually or collectively, must encounter in their progress from ignorance to the acquisition of this truth."

Who Are Masons?

Not all members of Lodges are Masons at heart; but that does not detract from the teachings of the Institution. There is not a character or emblem depicted in the ritualistic work but serves to inculcate the principles of piety and virtue among its devotees. The young man who is first taking up his lessons in Masonry should clearly understand and appreciate that while all our lessons tend to make men better, to make them masters of their passions and their prejudices, to make them broader in their sympathies and their charities, to make them tolerant of the political and religious beliefs of their neighbors, yet all the lessons and all the precepts will not add anything except by and through the active and honest endeavor of the novitiate to personally practice the lessons taught him, and only such endeavor can make a man to be a Mason.

el Masón haya agotado sus propios medios, podrá esperar razonablemente la cooperación de los que han prestado los mismos juramentos que él.

Derechos en la Logia.

Se llama la atención del Aprendíz a la disposición de nuestra ley masónica de que los Aprendices y Compañeros sólo tienen derecho a estar presentes en las tenidas de la Logia en que se les confirió el grado o los grados, cuando trabaje en un grado que ya han recibido, y que no pueden esperar aumento de salario a menos que hayan aprobado estricto examen en Logia abierta. No se les exige que paguen cotización y no tienen voz ni voto en la Logia.

No se puede examinar a un Aprendíz o Compañero Masón en una Logia que no sea la en que ha recibido el grado o los grados, ni tiene derecho a visitar tal Logia; pero se le puede conceder este favor si le acompaña un Maestro Masón que estuvo presente al conferirsele el grado.

Los Aprendices no deben hablar sobre el ritual masónico excepto con los Hermanos que presenciaron su iniciación o en presencia de éstos o de otros Masones debidamente garantizados por uno que estuvo presente.

¿Qué es la Francmasonería?

La Francmasonería es una Institución y no una Orden. Es una sociedad organizada, establecida por la autoridad de su actividad antigua y contínua y que emplea formas simbólicas prestadas principalmente al oficio de masón y a la arquitectura, para el fomento de la felicidad humana.

Los usos y costumbres de los Francmasones siempre han tenido una afinidad íntima con los del antiguo Egipto. Los filósofos de dicha nación no querían exponer sus misterios a los ojos del vulgo y ocultaban sus sistemas de filosofía y organización por medio de signos y carácteres jeroglíficos. Estos se comunicaban exclusivamente a los hierofantes o magos, los cuales habían prestados juramento solemne de ocultarlos. El sistema de Pitagoras se estableció sobre un principio similar y lo mismo se puede decir de muchos otros de épocas más recientes.

La Masonería, sin embargo, no es solamente la sociedad más antigua, sino se puede afirmar con justicia que es la más honorable que jamás haya existido. No es religión y no tiene nada que hacer con la doctrina o la teología. Empezó con el anhelo del corazón humano de conocer algo más allá del alcance de la visión de los mortales, con la busca de lo inasequible; y aunque la institución existe hoy en gran parte para fines sociales y de ayuda y beneficio mutuos, sin embargo, en un sentido más lato, continúa a ser una sociedad de hombres que se dedican a la busca de la Verdad, como lo han hecho los hombres desde los álbores de la historia escrita.

El Dr. Albert G. Mackey, un Masón docto y eminente, define la Masonería en estas palabras:

"El objeto de la Francmasonería no es la beneficencia ni la caridad, ni el cultivo del sentimiento social, porque éstos no son más que incidentales en su organización; sino lo es la busca de la Verdad, y ésta es la unión de Dios y la inmortalidad del alma. Los diferentes grados de la iniciación representan las varias étapas por que atraviesa la inteligencia humana y las muchas dificultades que los hombres, tanto individual como colectivamente, deben encontrar en su progreso desde la ignorancia hasta la adquisición de esta verdad."

¿Quienes son Masones?

No todos los miembros de Logias son Masones de corazón; pero esto no quita nada a las enseñanzas de la Institución. Los trabajos ritualísticos no contienen carácter ni emblema que no sirviese para inculcar los principios de la piedad y la virtud entre sus adeptos. El jóven que estudia las primeras letras en Masonería debe entender y apreciar claramente que, bien que todas nuestras enseñanzas tienden a hacer mejores a los hombres, a permitirles a dominar sus pasiones y prejuicios, a ampliar sus simpatías y obras de beneficencia, a hacerlos tolerantes de las creencias polí-

Masonry Not in Business

Masonry is not in business for profit. Freemasonry cannot properly be used by anyone as an aid in securing business, or to gain the confidence of others for the furtherance of selfish aims or for pecuniary benefit. Inexperienced members of the craft are sometimes approached by those who profess to supply merchandise or service claimed to be desirable or indispensable for Masons. In all such cases the salesman should be referred to the Master of the Lodge or to some other experienced brother, whose advice may safely be followed. It must be apparent to any thinking man that to use fraternal kinship to advance one's own private interests is unethical and un-Masonic. The offender in such matters is deserving of severest criticism.

* * *

The foregoing is reprinted from Bulletin No. 5 of the Grand Lodge of California, the Mother Grand Lodge of the Grand Lodge of the Philippine Islands. This bulletin was prepared by the Grand Secretary (M. W. Bro. John Whicher) of California, and a copy of it is handed to each E. A. before the coaching work is commenced.

We publish it as a fine exposition of a few things that are not taught directly by the ritual, and because it gives to the initiate some comprehension of the origin and teachings of Freemasonry.

Enemies of Masonry

Much has been said of the enemies of Masonry. That we have many such, organized and individual, who should have our constant attention, is too evident to question, though these have thus far demonstrated but little ability for real harm.

The real enemy of Masonry, and the one we should most fear, is the enemy in our own ranks, the man who by his conduct brings criticism and obloquy on our fraternity; and we must remember that all such—and it is useless to deny that they exist—have been proposed for membership by two Masons, investigated by a committee of three other Masons, and finally admitted to membership by the unanimous consent of an entire Lodge of Masons.

It has been said that every organization carries within itself the seeds of its own decay. This is undoubtedly true of institutions and organizations. The germ that can do us the greatest and most permanent injury is not an outside germ, however violent it may be, but one of our own making. We shall live or die as we shall deserve to live or die and the world will in the long run rate us pretty accurately, as we deserve to be rated.

No more deadly danger can menace us, now or at any other time, than to be indifferent to the admission of unworthy material or a failure to rid ourselves of all who prove themselves unfaithful to their trust and unfit for membership.—*Trestle Board.*

A subject of the Emperor of Japan is prohibited by law from joining any secret society, consequently there are no Japanese Masons. While there are Masonic lodges and organizations in the Japanese Empire their membership is confined to English, American and other foreigners.

The universality of Masonry and the broad spirit of tolerance that actuates the fraternity was exemplified recently in Rangoon, Burma, when Hon. Mr. Justice Mae Oung, a Buddhist, was raised a Master Mason. The candidate was obligated upon the Kyansa, containing a portion of the Dhammathats, which are the sacred precepts of Buddha. The Lodge is thoroughly cosmopolitan and includes in its membership Greek Catholics, Mohammedans, Parsees, Jews and Chinese.

ticas y religiosas de sus prójimos, sin embargo, todas estas enseñanzas y preceptos no sirven para nada a menos que el novicio practique personalmente las enseñanzas que ha recibido, y esto sólo puede convertir al hombre en Masón.

La Masonería no es Negocio.

La Masonería no existe con fines de lucro. Nadie debe de servirse de la Masonería para ayudarle en el comercio o para ganar la confianza de los demás con miras egoistas o fines de lucro. A veces se acercan a los miembros de poca experiencia los que pretenden tener artículos o servicios deseables o indispensables para los Masones. En todos estos casos se debe decir al vendedor que vaya a ver al Venerable de la Logia o a algún hermano experimentado cuyo consejo se puede seguir sin temor de andar errado. Todo hombre que piense, debe darse cuenta de que el utilizar el lazo fraternal para fomentar sus propios intereses particulares no es ético ni masónico. Los que pecan en este sentido merecen las críticas más severas.

* * *

Lo que precede es una traducción del Boletín No. 5 de la Gran Logia de California, Gran Logia Madre de la Gran Logia de las Islas Filipinas. Dicho boletín fué redactado por el Gran Secretario (Muy Il. Hermano John Whicher) de California y un ejemplar del mismo se entrega en dicha jurisdicción a todo Aprendíz Masón antes de empezar a enseñarle el Catecismo de su grado.

Lo publicamos por ser una exposición magistral de algunas cosas que no se enseñan directamente por el ritual, y por dar al nuevo Aprendíz una noción del origen y las enseñanzas de la Masonería.

La Telefonía Inalámbrica en el Servicio de la Francmasonería

Copiamos lo que sigue de una comunicación del Secretario Ejecutivo de la Masonic Service Association de los Estados Unidos recibida hace poco en la Gran Secretaría:

El Miércoles, 21 de Febrero de 1923, a las ocho de la noche, se distribuirá por la Estación de distribución inalámbrica WOC, de Davenport, Iowa, la introducción a una serie de conferencias sobre "La Fraternidad de los Hombres". Estas conferencias se celebrarán bajo los auspicios de la Masonic Service Association de los Estados Unidos y la introducción se pronunciará por el Hermano Realff Ottesen, del Masonic Service Committee de la Gran Logia de Iowa. El discurso del Hermano Ottesen durará unos veinte minutos y será precedido por algunas piezas de música. Se pronunciarán otros discursos de la misma naturaleza cada dos semanas; el segundo de la serie se distribuirá el Miércoles, 7 de Marzo, a las ocho de la noche, por la misma estación inalámbrica.

Se están haciendo arreglos para programas de la misma índole con varias otras estaciones de distribución inalámbrica en diferentes partes de los Estados Unidos, y tan pronto como estén completados los planes, esta oficina publicará de vez en cuando boletines con informes completos respecto a las conferencias, el sitio donde se encuentran las estaciones de distribución, etc.

Más adelante en la misma circular se dice que la estación de distribución inalámbrica de Davenport "ha proyectado mensajes hasta más allá de Paris, en Francia, y se la puede oír con mucha claridad en la Costa del Pacífico. En efecto, todo el territorio de los Estados Unidos puede escucharla con resultados excelentes".

¡Qué posibilidades entrevemos de utilizar esta invención en beneficio de la Masonería! Tal vez dentro de una decada, los Masones desde Aparri hasta Jolo (donde ya habrá entonces una Logia) oirán conferencias masónicas distribuídas desde Manila, y el contenido de nuestra humilde revista, la cual confiamos en que ha de existir y prosperar aun en dicha fecha, se comunicará a los Masones en pueblos distantes por la telefonía inalámbrica aun antes de traerles el correo aéreo el ejemplar impreso del CABLETOW.

Ningún Maestro Masón debía de carecer de su diploma como certificado demostrativo de su condición de Maestro Masón regular.

Unique Memorial Service for President Harding

One of the most interesting memorial services held for the late President Harding was held in King Solomon's quarry, Jerusalem, 150 feet below the surface of the earth, by a group of American Masons who were traveling in Palestine.

In the darkness of the quarry the Masons marched in solemn procession carrying lighted tapers. An address on the life and work of the late President was given. The group sang "Blest Be The Tie That Binds," and taps was sounded by a British soldier. Resolutions of sympathy were adopted and sent to Mrs. Harding. Among the Masons present were the Rev. Dr. Christopher P. Sparling, Rector of the Protestant Episcopal Church of the Prince of Peace, Charles Mervyn Young, and Fred M. Supplee, of Baltimore.

Traveling Lodges

Certain regiments in the British Army support from their membership Masonic lodges. These lodges move with the regiment and are known as "traveling lodges." The Lodge is set up and the ritual exemplified wherever the regiment may be located, in India, in Africa, in China, or the islands of the sea.

Such a lodge has been with the 22nd Battalion of the Royal Scots, which regiment for some years has been stationed at Aldershot. The regiment is now ordered abroad and Unity, Peace and Concord Lodge will follow its membership.

The Grand Lodge of Texas makes it mandatory upon the local lodges to add $10 to the initiation fee of each new member which sum is donated to the support of the Masonic Homes of that state.—*Due Guard.*

Enemigos de la Masonería

Se ha dicho mucho sobre los enemigos de la Masonería. Es demasiado bien conocido el hecho de que la Masonería tiene muchos enemigos, tanto individuos como organismos, que exigen nuestra constante atención, bien que hasta ahora, todos estos enemigos se han mostrado poco capaces para hacernos daño verdadero.

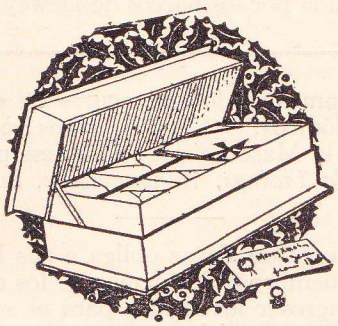
El enemigo real y más temible de la Institución es el que se halla en el seno de nuestras Logias, el hombre cuya conducta atrae críticas y censuras sobre nuestra Fraternidad; y es preciso acordarnos que todos estos enemigos, cuya existencia sería fútil negar, han sido recomendados por dos Masones, aplomados por una comisión compuesta de tres otros Masones y luego admitidos como miembros por el consentimiento unánime de toda una Logia de Masones.

Se ha dicho que todo organismo lleva dentro de sí los gérmenes de su propia decadencia. No cabe duda de que esto se puede decir con acierto de las instituciones y organismos. El germen que puede hacernos daño mayor y más permanente no es ningún germen externo, por violento que sea, sino uno de nuestra propia creación. Sobreviviremos o pereceremos según lo que merezcamos, y en última análisis, el mundo nos juzgará como merezcamos ser juzgados.

No puede haber mayor peligro para la Institución, ni hoy ni en el futuro, que la indiferencia ante la admisión de material poco digno o el dejar de purgar la Masonería de todos los que faltaran a sus compromisos o resultaran ser indignos de ser Masones.—*Trestle Board.*

La Francmasonería es la única sociedad del mundo actual que posea la capacidad de reunir a toda la humanidad, por enseñar la fraternidad universal de los hombres.

—*Murad's Mirror.*



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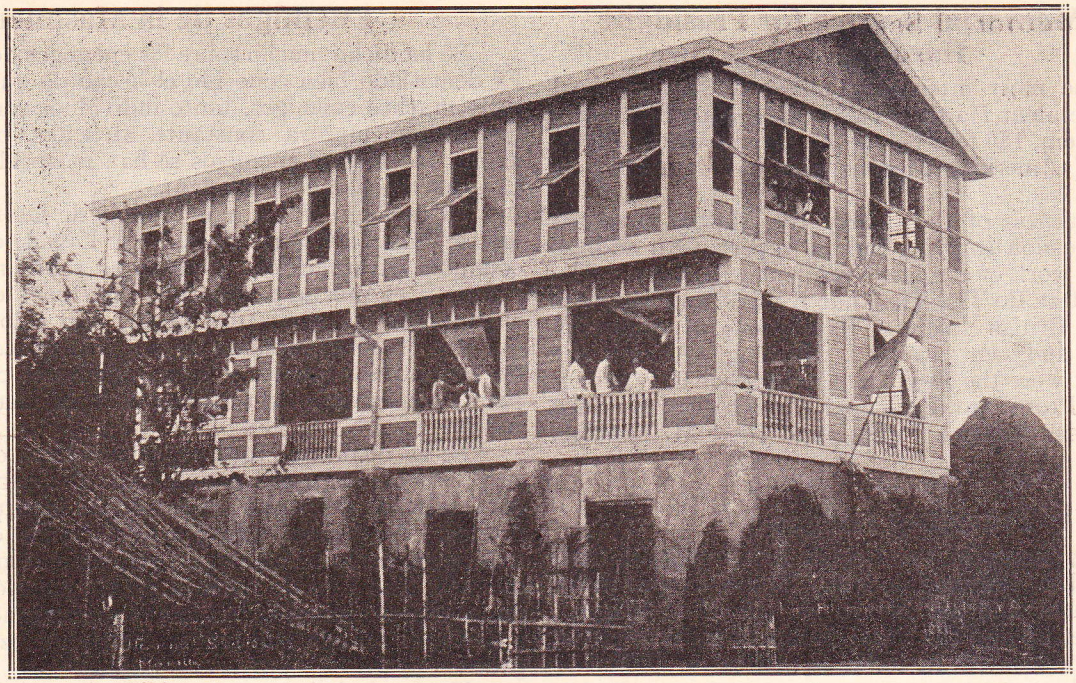

Masonic Temple of Bacoor, Cavite

El Templo Masónico de Bacoor, Cavite

The pueblo of Bacoor, picturesquely situated on the shore of Manila Bay, and the scene of many a bloody combat during the years from 1896 to 1901, is the home of Pintong-Baté Lodge No. 51, F. & A. M., under the jurisdiction of the M. W. Grand Lodge of the Philippine Islands, and we take pleasure in publishing herewith a photograph of the Temple erected by this active and enthusiastic body of Masons to the Great Architect of the Universe. This building is not far from the church which the shells of Dewey's ships laid in ruins in the days of '99.

El pintoresco pueblo de Bacoor, en la Provincia de Cavite, que ha sido teatro de muchos combates sangrientos en los años 1896-1901, es domicilio de la Logia Pintong-Baté No. 51, de M. L. y A., bajo la obediencia de la Ven. Gran Logia de las Islas Filipinas, e insertamos arriba una fotografía del templo erigido por dicho grupo activo y entusiasto de Masones en honor del Gran Arquitecto del Universo. Este edificio no está lejos de la iglesia del pueblo que fué destrozada por los barcos de Dewey en 1899.

The Oldest Mason

The press of the United States have been printing a statement to the effect that Samuel Cox, 102 years of age, is the oldest Mason in the world, having been a member of the fraternity for 75 years. This statement was challenged by the Brethren of Breckinridge, Mo., who claim that they have a Brother, Dr. Joseph S. Halstead, who is 103 years old, and was made a Mason in Lexington, Ky., more than 78 years ago. So far as known, there is no record of anyone who has been a Mason longer than this.—*The Universal Craftsman.*

Books that seek to identify the charlatanry of occultism with the ancient teachings of Freemasonry have exposed the Fraternity to serious and merited criticism. The attempts of occultists thus to penetrate into Freemasonry and cloak themselves behind the prestige of the Masonic Institution are most reprehensible.—*Masonic Service Association Bulletin.*

So I, who sing, shall die,
Worn thin and pale, perhaps, by care and sorrow;
And, fainting, with a soft, unconscious sigh,
Bid unto this poor body that I borrow,
A long good-bye—tomorrow
To enjoy, I hope, eternal Spring on high,
Beyond the sky.

—*Albert Pike.*

¿Qué sabríamos de lo que ocurre en el mundo si no tuviesemos periódicos? ¿Cuánto menos conocería el Hermano ordinario la Masonería si no hubiese periódicos masónicos?—*Masonic Tidings, Winona Lake, Ind.*

La Gran Logia de Texas obliga a sus Logias a cobrar a todo nuevo miembro $10, además de los derechos de iniciación, para engrosar los fondos para el sostenimiento de los asilos masónicos de dicho estado.—*Due Guard.*

En algunas Logias, nos dice un observador, se nota gran diferencia entre el dinero que se malgasta en banquetes y otras fiestas y el que se consagra a obras de caridad.—*Masonic Tidings.*

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Questions and Answers

Consultas

53.—Our Lodge is so far distant from Manila that we cannot afford to send our Master, Wardens or Past Masters to attend the Annual Communications of the Grand Lodge there. We are therefore deprived of representation. Could we not appoint some one in Manila to represent us?

Answer.—If any member of your Lodge resides in or near Manila, you may elect him to represent you in Grand Lodge. See paragraph 325 of the Constitution for the law on the subject. A model for the "credential for a representative elected by a Lodge" which such a representative must exhibit will be found in par. 349 of the Constitution.

54.—In his annual address, the Grand Master of South Dakota says the term "meetings" should be eliminated and the term "communications" adopted instead (Proc. S. D. 1917, p. 29). We further see, on page 25, same Proceedings, a decision by the same Grand Master, to the effect that upon presentation of a petition, the acceptance thereof should be by duly seconded motion passed unanimously by the Lodge. What is your opinion on these points?

Answer.—"Communication" may, perhaps, be a more Masonic term than "meeting," but as each Grand Lodge is a law unto itself and as both in our Constitution and our Uniform Code of By-Laws, like in those of the majority of the American Grand Lodges, the term "meeting" is used for Lodge assemblies and "communication" for assemblies of the Grand Lodge, "meeting" is for us the right and proper term so far as Lodge assemblies are concerned. As regards the decision you cite, the Committee of Jurisprudence very correctly reversed the same (Proc. S. D. 1917, p. 69), deciding that a petition is considered received by the Lodge if, after its being read, the Master says that unless there be any objection, the petition will be received and referred to a committee, and no objection is made, which is also the procedure in our Grand Jurisdiction.

55.—A Fellow Craft of my Lodge has died and left his family in precarious circumstances. Is his family entitled to relief by the Lodge?

Answer.—Par. 259 of our Constitution provides that Entered Apprentices and Fellow Crafts or their widows and orphans are not "entitled to relief from the funds of the Lodge." This does not, of course, prevent the individual members from extending relief or taking up a subscription for the family. The idea of the Constitution seems to be that only members paying dues shall be entitled to relief from funds largely made up by said dues.

56.—How can a man be accused of unmasonic conduct for making a false statement on a petition for the

53.—Nuestra Logia es muy distante de Manila y no podemos sufragar los gastos de enviar el Venerable o uno de los Vigilantes o Venerables pasados para representarnos en las reuniones anuales de la Gran Logia. ¿Podríamos nombrar algún Hermano de Manila?

Contestación.—Si alguno de los miembros de esa Logia reside en Manila o cerca de dicha ciudad, elíjanle Vds. para representar esa Logia en la Reunión Anual de la Gran Logia. Consulten el párrafo 325 de la Constitución acerca del procedimiento. En el párrafo 349 de la Constitución encontrará Vd. un modelo para el certificado que debe presentar el interesado para ser admitido en las sesiones de la Gran Logia como tal representante.

54.—En su mensaje anual, el Gran Maestre de South Dakota dice que la expresión *meeting* (tenida) debe de suprimirse y adoptarse en su lugar el término *communication* (Actas S. D. 1917, pág. 29). Vemos asímismo, en la página 25 de las mismas Actas, una decisión del mismo Gran Maestre, al efecto de que al presentarse una solicitud de los grados masónicos, se la debe declarar aceptada solamente mediante moción debidamente presentada y apoyada, aprobada por unanimidad de votos. ¿Qué opina Vd. acerca de estos extremos?

Contestación.—Es posible que la expresión *communication* sea más masónica que *meeting;* pero cada Gran Logia es soberana e independiente, y puesto que tanto en nuestra Constitución como en el Código uniforme de Reglamentos interiores, y en la mayoría de las Logias de América, se emplea la palabra *meeting* por las tenidas de las Logias y *communication* por las reuniones de la Gran Logia, debemos nosotros hacer uso de dichos términos. En cuanto a la decisión citada por Vd., la misma fué desaprobada por la Comisión de Jurisprudencia, según se puede ver en las Actas referidas (Actas S. D. 1917, pág. 69), sosteniendo dicha comisión que la solicitud se considera como recibida si, después de leída la misma en la tenida ordinaria correspondiente, el Venerable Maestro declara que a menos que hubiese objeción, la solicitud se dará por recibida y se entregará a la comisión de aplomadores nombrada al efecto, y no hubiese objeción. Esta regla se observa también en nuestra Gran Jurisdicción.

55.—Acaba de morir un Compañero Masón de mi Logia, dejando a su familia en una situación bastante precaria. ¿Tiene dicha familia derecho a socorro de parte de la Logia?

Contestación.—El párrafo 259 de nuestra Constitución dispone que los Aprendices y Compañeros o sus viudas y huérfanos no tienen derecho a socorro *de los fondos de la Logia.* Desde luego, esto no impide el socorro por los

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degrees? Not being a Mason at the time, any charge like that would seem preposterous.

Answer.—Softly, Brother! Think of your Entered Apprentice lecture: where were you first made a Mason? Moreover, this question has been decided in a number of Grand Jurisdictions. New Jersey, for instance, decided in 1921 that any Mason may have charges presented against him for improper conduct committed either prior or subsequent to the time that he was proposed for membership. About the same time, the action of a Lodge in expelling a member for falsely answering the question "Have you ever been rejected, etc.," on his petition was affirmed by the Grand Lodge of the District of Columbia. Unmasonic conduct may be construed as conduct unworthy of one who is or aspires to be a Mason, and most Grand Jurisdictions seem to take this view of it.

57.—I have been told that each Grand Master prepares his decisions himself. This does not look reasonable, seeing that he is in most cases a man whose important position in the profane world prevents him from giving all these matters his personal attention. Could you enlighten me on this point?

Answer.—The decisions of Grand Masters all the world over are generally prepared by the Grand Secretary, whose long years of experience in most cases reduce the possibility of error in decision to its minimum expression. As we have already had occasion to mention, the Grand Secretary is, perhaps, the most important officer of the Grand Lodge and not a mere chief clerk of the Grand Lodge office. As legal adviser to the Grand Master, he can be a great help or a great hindrance to that officer.

58.—At a regular meeting of my Lodge at which the Master and Junior Warden were absent, the Senior Warden, who presided, had to withdraw from the meeting, because a matter in which he was personally interested came up for discussion. He turned the gavel over to one of the Master Masons present and withdrew. The Lodge having decided the matter under discussion against the Senior Warden, one of the Brethren present protested against this resolution as illegal, because neither the Master nor either of the Wardens had been present when it was passed. The Lodge rescinded its action. Was this correct?

Answer.—It was. Paragraph 137 of the Constitution says:

"Nor can any work be done or business transacted except by or in the presence of, and under the direction of, the Master or one of the Wardens."

In the case under consideration, the Senior Warden should have postponed the consideration of the business in which he was personally interested, as his withdrawal from the chair left the Lodge unable to transact any business, the other two officers entitled to preside being absent at the time.

59.—What action, if any, should be taken in case a Brother who, in order to get married or have his child baptized according to the rites of a church that condemns our institution, forswears Masonry or declares that he is a devout and loyal member of the church mentioned, though he is not such in reality?

LITOGRAFÍA DE LA CONCEPCIÓN

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miembros de la Logia como individuos ni un derrame voluntario de parte del Taller. El motivo de la prohibición citada parece ser que, como los fondos de la Logia se derivan en su mayoría de las cotizaciones pagadas por los miembros, sólo los que pagan cotizaciones deben beneficiarse de dichos fondos.

56.—¿Cómo se puede acusar a un individuo de conducta antimasónica por haber manifestado una falsedad en su petición de los grados masónicos? No era Masón cuando lo hizo, y parece rídiculo acusarle como dejo dicho.

Contestación.—No es tan ridículo como Vd. cree, Hermano. ¿Se acuerda Vd. del catecismo del Aprendíz Masón: ¿Dónde fuísteis hecho Masón en primer lugar? Es más, esta cuestión ha sido resuelta definitivamente en muchas Grandes Jurisdicciones. En New Jersey, por ejemplo, se ha sentado recientemente la doctrina de que se puede acusar a cualquier Masón por actos cometidos por él antes o después de presentar la solicitud de los grados. En el mismo año (1921), se confirmó por la Gran Logia del Distrito de Columbia la expulsión por una Logia de un miembro por haber contestado falsamente la pregunta si había jamás sido rechazado por una Logia masónica. El término "conducta antimasónica" se puede interpretar como conducta indigna de uno que es Masón o aspira a serlo, y parece que la mayoría de las Grandes Logias han adoptado este criterio.

57.—Me han dicho que cada Gran Maestre prepara personalmente sus decisiones. No me parece razonable, porque en la mayoría de los casos, el Gran Maestre es un hombre cuyo cargo u posición en el mundo profano impide que se ocupe personalmente de tantas cosas. ¿Puede Vd. ilustrarme acerca de esta materia?

Contestación.—En casí todas las Grandes Logias, las decisiones del Gran Maestre se preparan por el Gran Secretario, cuya larga experiencia (en la mayoría de los casos) reduce a su expresión mínima la posibilidad de una decisión errónea. Como ya hemos dicho antes en esta columna, al Gran Secretario se le puede considerar como dignatario más importante de la Gran Logia. Como consejero legal del Gran Maestre, puede influir mucho en que la administración de éste sea o un éxito completo o un fracaso.

58.—En una tenida ordinaria de mi Logia en que estaban ausentes el Venerable y el Segundo Vigilante, se suscitó una cuestión en que estaba interesado el Primer Vigilante, el cual ocupaba la veneratura. Dicho Primer Vigilante entregó el mallete a uno de los Maestros Masones presentes y se retiró. La cuestión se resolvió en contra del Primer Vigilante, pero uno de los Hermanos presentes pidió, y la Logia resolvió la anulación de lo actuado, fundándose en que no estaban presentes ni el Venerable ni ninguno de los Vigilantes. ¿Qué opina Vd. del caso?

Contestación.—El párrafo 137 de la Constitución dispone que una Logia

no puede realizar trabajo alguno o despachar asuntos, excepto por el Venerable o uno de los Vigilantes, o en presencia de cualquiera de ellos o bajo su dirección.

El texto inglés, que rige en la materia, dice "Y bajo su dirección." No puede haber disposición más terminante que la que acabamos de transcribir. En el caso que nos ocupa, el Primer Vigilante debía haber aplazado la discusión del asunto para la próxima tenida, porque la Logia no podía despachar ningún asunto excepto en la presencia y bajo la dirección de dicho dignatario, por encontrarse ausente el Venerable y el Segundo Vigilante.

59.—¿Qué resolución se debe adoptar contra un Hermano el cual, con el objeto de que pueda casarse o mandar bautizar a su hijo conforme a los ritos de una religión que condena nuestra Institución, abjura la Masonería o declara que es fiel y leal a la religión de que se trata, no siéndolo en realidad?

Answer.—He should be tried and expelled. Masonry has no quarrel with any religion; but in the case you cite we can see nothing but a violation of the truth, and, as a Mason, you must know that deceit and fraud, upon whomsoever practised, are abhorrent to Masons. Every lie, prevarication, misrepresentation or concealment is an offense against God and disgraceful to a Mason, who must let no temptation or necessity persuade him to depart from the truth.

60.—What is your opinion on the wearing of our emblems? Don't you think a Mason who does not wear his emblem openly in order not to give offence to his friends who are opposed to Masonry, is unfit to be a Mason? Should not each and every one of us wear the square and compass, so that strange Brethren may know us if necessary?

Answer.—There is nothing in Ancient Craft Masonry commanding or even authorizing the public wearing of our emblems, that is, of rings, watch-charms, buttons, etc., with the Masonic insignia. On the contrary, the spirit of Masonry seems to be against it. Witness the reply to the question: "How may I know you to be a Mason?" It is an unfortunate fact that, especially in these Islands, the wearer of square and compass is very often a member of a labor organization, a clandestine Mason, or an impostor, and that the regular Mason must be very careful not to take Masonic buttons, rings, etc., at their face value. Many of our best Masons consider the ostentatious wearing of our insignia as unmasonic, and in the European countries, one hardly ever finds a Mason wearing them. Masonry does not require any man to expose himself to offending acquaintances not friendly to our Institution by uselessly reminding them at every moment of the fact that his opinions differ from theirs. In fact, every man must use his own judgment in this matter. As regards this country, we consider, in view of the reasons above set forth, that, for the present at least, the wearing of the square and compass in public can do more harm than good.

61.—I consider the lecture of the third degree too long and, in giving it, I have sometimes left out portions I considered unessential. Is this illegal? If so, I intend to propose to the Grand Lodge a revision of our ritual in this respect.

Answer.—Our Constitution is very explicit on this subject in paragraph 173, which reads, in part, as follows:

* * * The ritual now taught by the Grand Lecturer and recognized by the Grand Lodge must be adhered to by all Lodges and Masons in this Jurisdiction. The Grand Lodge alone has power to authorize any changes therein for the purpose of having it remain as it was handed down from time immemorial. No degree shall be conferred except in conformity therewith, and all propositions looking to any change in the ritual will be denied consideration in the Grand Lodge.

According to the above provision, your action in leaving out portions of the lecture was illegal, and any proposition on the part of yourself or anybody else looking to any change in the ritual "except for the purpose of having it

Contestación.—Debe ser juzgado y expulsado. La Masonería no es enemiga de ninguna religión, pero en el caso que Vd. refiere, no vemos más que una violación de la verdad, y Vd., siendo Masón, debe saber que aborrecemos todo fraude y engaño, sea quien fuere el objeto del mismo. Toda mentira, prevaricación, tergiversación u ocultación maliciosa es una ofensa a Dios y deshonra al Masón, y no debemos permitir a ninguna tentación o necesidad de desviarnos del camino recto de la Verdad.

60.—¿Qué opina Vd. acerca de la práctica de usar botones, anillos, etc., con la escuadra y el compás? ¿No cree Vd. que un Masón que no gasta sus insignias abiertamente, para no ofender a sus amigos opuestos a la Masonería, es indigno de ser Masón? ¿No debemos todos ostentar la escuadra y el compás, a fin de que nuestros hermanos viajantes nos conozcan en caso de necesidad?

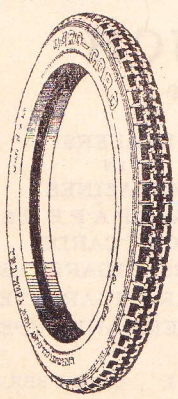
Contestación.—No hay nada en la Masonería simbólica que mande o autorice la práctica de usar en público los emblemas de la Masonería en botones, dijes de reloj, anillos, etc. Al contrario, el espíritu de la Masonería se opone a ello. ¿Se acuerda Vd. de la contestación a la pregunta: "¿Cómo puedo conocer que sois Masón?" Desgraciadamente, en Filipinas, él que ostenta la escuadra y el compás en público es en la mayoría de los casos miembro de una sociedad obrerista, masón clandestino o embaucador, y el Masón regular no debe obrar como si todo el que gasta nuestros insignias fuese Masón. Es más, muchos de los mejores Masones opinan que no es masónica la práctica de usar dijes, anillos, etc., masónicos vistosos, y en los países europeos los Masones no usan nuestros insignias fuera de la Logia. La Masonería no exige a nadie que se exponga a perder sus amigos sin necesidad, haciéndoles recordar a cada rato que sostiene opiniones diferentes de las suyas. En lo que se refiere a Filipinas, opinamos que en vista de los motivos expuestos, la exhibición de la escuadra y el compás en la forma que Vd. sugiere, puede resultar en perjuicio más bien que en provecho.

61.—Opino que la conferencia o instrucción del tercer grado es demasiado larga, y al darla, he a veces omitido ciertas partes que conceptúo poco importantes. ¿Es esto ilegal? Si lo es, propondré a la Gran Logia que se haga una revisión de nuestro ritual en este sentido.

Contestación.—Nuestra Constitución, en su párrafo 173, contiene entre otras disposiciones, las siguientes, que son claras y terminantes:

. . . Todas las Logias y Masones de esta jurisdicción deben adherirse al ritual enseñado ahora por el Gran Instructor y reconocido por la Gran Logia. Sólo la Gran Logia tiene poder para autorizar cambios en él, a fin de conservarlo tal como fué trasmitido desde época inmemorial. No se conferirá grado alguno como no sea de conformidad con dicho ritual, y todas las proposiciones que tiendan a reformarlo no merecerán consideración de la Gran Logia.

Según el texto acotado, Vd. obró ilegalmente al omitir ciertas partes de la instrucción del grado, y cualquiera pro-



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remain as it was handed down from time immemorial" will surely be turned down in the Grand Lodge so long as the provision above cited remains law.

62.—Please decide the following argument: A. says the Tyler's sword should be shaped like a Moro *kris*, the same as the sword used by the Master in the old Spanish Lodges. B. says he has visited Lodges all the world over and has never seen a Tyler use such a sword. He therefore claims that the sword should be straight.

Answer.—Like many questions, the present one can be fully answered by a quotation from Mackey's Encyclopaedia, as follows:

In modern times the implement used by the Tyler is a sword of the ordinary form. Formerly, and indeed up to a comparatively recent period, the Tyler's sword was wavy in shape, and so made in allusion to the "flaming sword which was placed at the east of the garden of Eden, which turned every way to keep the way of the tree of life. It was, of course, without a scabbard, because the Tyler's sword "should ever be drawn and ready for the defense of his post."

Masonic Emblems

You wear the Square, but do you have
That thing the Square denotes?
Is there within your inmost soul
That principle which should control
All deeds, and words, and thoughts?
The Square of virtue—is it there
Oh! you that wear the Mason's Square?

You wear the Compass; do you keep
Within that circle due,
That's circumscribed by law divine,
Excluding hatred, envy, sin,
Including all that's true?
The Compass—does it trace that curve
Inside of which no passions swerve?

You wear the Trowel; do you have
That mortar old and pure,
Made on the recipe of God,
Recorded in His ancient Word,
Indissoluble, sure?
And do you spread with Master's care
The precious mixture here and there?

My brothers, if you will display
These emblems of our Art,
Let the great moral that they teach
Be engraved, each for each,
Upon your honest heart!
So they will tell to God and man
Our ancient holy, perfect plan.

posición hecha por Vd. u otra persona, de reformar el ritual, a menos que el objeto de los cambios fuese "conservarlo tal como fué trasmitido desde época inmemorial," será desaprobada por la Gran Logia mientras las disposiciones citadas continuen en vigor.

62.—Haga Vd. el favor de resolver lo que sigue: A. dice que la espada del Guardatemplo externo debe tener la forma de un *cris* moro, como la espada que emplea el Venerable en las Logias del antiguo Oriente Español. B. dice que ha visitado Logias en todas partes del mundo y que nunca ha visto a un Guardatemplo con espada de esta clase. Por esto sostiene que el arma del Guardatemplo debe ser una espada ordinaria.

Contestación.—Como muchas otras preguntas, podemos contestar la presente con una cita de la Enciclopedia de Mackey. Esta celebre autoridad masónica dice lo que sigue:

En los tiempos modernos, el arma del Guardatemplo externo es una espada de forma ordinaria. En la antigüedad, y hasta una fecha relativamente reciente, la espada del Guardatemplo tenía la hoja de forma serpenteada, aludiendo a la "espada llameante colocada al oriente del jardín de Edén, la cual guardaba todos los caminos que conducían al árbol de la vida." Desde luego, no tenía vaina, porque la espada del Guardatemplo externo "debe guardarse constantemente desnuda y dispuesta a defender su puesto."

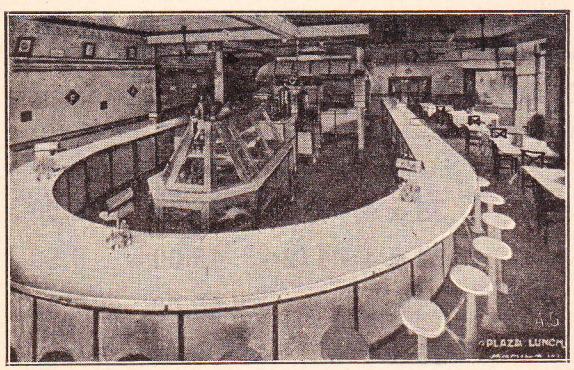
De las Canteras del Rey Salomón

Hace poco, llegó en Atlantic City, New Jersey, una piedra de media tonelada de peso, procedente de las canteras del Rey Salomón, cerca de Jerusalém, que se empleará como piedra angular del templo masónico cuya construcción se empezó el mes de Noviembre pasado y cuyo costo será de $500,000.

En envío de esta piedra se contrató por un miembro de la Orden cuando estaba viajando en la Tierra Santa. Ha habido pocos casos en que se ha transportado a un país extranjero una piedra procedente de las canteras del Rey Salomón, el cual, según dicen, fué nuestro primer Excmo. Gran Maestre.

La universalidad de la Masonería y el amplio criterio de tolerancia de la Orden se hicieron patentes hace poco en Rangún, en Birmania, cuando fué exaltado al grado de Maestro Masón el Honorable Juez Mae Oung. El candidato, siendo budista, prestó el juramento del grado sobre la Kyansa que contiene parte de los Dhammathats que constituyen los preceptos sagrados de Buda. La Logia es completamente cosmopolita y entre sus miembros se hallan católicos griegos, mahometanos, parsíes, judios y chinos.

¿Tenéis diploma de Maestro Masón?



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Personals

Personales

Bro. Samuel Stickney, business manager of the CABLETOW, entered St. Luke's Hospital on December 22nd; he is suffering from the consequences of an automobile accident in which he was injured a year or so ago. Conscientious and active as we know Bro. Stickney to be, it is not surprising to us that he manages to get away with a considerable amount of work though confined to the hospital. The work he cannot do himself is being taken care of by Wor. Bro. Leo Fischer, the associate editor. We sincerely hope that our good Brother will soon leave the hospital, completely restored to health.

Bro. E. M. Fullington, Manager of the Philippine National Bank, is ill at St. Luke's Hospital.

Manila No. 1.—The Lodge has heard from the following Brethren: J. H. Spengler, St. Augustine, Fla.; Leonard A. R. Winkel, Ann Arbor, Mich.; Chester H. Ober, Boston, Mass.; Irving Goldman, Saranac Lake, N. Y.; Geo. W. Winterburn, Sacramento, Calif.; Herbert W. Heath, Cardenas, Cuba; Jesse H. Mael, Carlisle, Pa.; Thos. A. Lynch, San Francisco, Calif.; Leroy R. Sawyer, Santa Marta, Columbia; John G. Kellogg, Tientsin, China; Frank H. Zappala, Tustin, Calif; H. R. Hare, Worcester, Mass.

Wor. Bro. Alec Miller, P. M. of this Lodge, is at present confined to the Sternberg Hospital, but expects to be out again in the near future.

Bro. George E. Brown returned from the United States on the S. S. *President Taft*, after a long absence from the Islands.

Bro. and Mrs. Frank Brezina are the parents of a son born October 25 in Philadelphia, Pa. Bro. Brezina, who is a Major in the United States Army, left some months ago for the homeland.

Wor. Bro. Q. S. Lockart, the new Master of this Lodge, informs the editor that his Lodge has heard from a number of absent Brethren who have doubtless many friends among the readers of the CABLETOW and whose names and present places of abode are as follows:

M. C. Regun, Fort H. G. Wright, Fisher's Island, N. Y.; A. G. Beam, Wichita Falls, Texas; Arthur Julius Gerber, Plymouth, Wisconsin; John Edward Stranix, Silverton, Oregon; William A. Chittick, Habana, Cuba; W. S. Natch, El Monte, Cal.; J. W. Duckworth, San Francisco, Cal.; H. F. T. England, Washington, D.C.; Geo. W. Vilain, Fort Norfolk, Va.; J. R. Buggen, Brooklyn, N.Y.; Harry B. Parker, Washington, D.C.; E. S. Hogen, Cebu, Cebu, P. I.; Charles F. Richardson, San Francisco, Cal.; Roy J. Schlichting, Denver, Col.; George B. Perry, Honolulu, H. I.; Clifton M. Spears, San Francisco, Cal.; H. I.

Biak-na-Bató No. 7.—Gracias a THE CABLETOW que reprodujo el ruego que publicamos en el número anterior de nuestro Boletin, sabemos ahora el paradero del Hmno. Leodegario A. Cambronero.

Nos comunican de Laguna que nuestro Hmno. John T. Farley fué exaltado a Maestro por la Logia Makiling No. 72, el 24 de Noviembre. Se ha solicitado del Secretario de dicha Logia la correspondiente certificación.

Aquejado de cierta enfermedad, se halla guardando cama en el Hospital Mary Chiles, el Hmno. Simeon Amedo.

Dapitan No. 21.—El Hmno. Na Tim ha vuelto de China, donde estuvo una temporada de vacaciones. Ha presentado su dimisión a la *China Banking Corporation*, y ahora está con el *Chinese Mercantile Bank*.

Malinaw No. 25.—En la asamblea de la "International Masonic Association" que se celebró en Ginebra, Suiza, el mes de Septiembre del año próximo pasado, asistió también un Masón filipino, a saber, el Hmno. Adelo Belen, de la Logia Malinaw. Dicho hermano, que es ingeniero civil, acaba de volver a nuestras playas y nos cuenta que también ha visitado algunas Logias en los Estados Unidos en las cuales ha hecho popular a la Logia Malinaw, juntamente con el Dr. Irineo Exconde, otro miembro de dicha Logia. Trae como recuerdos fotografías de los asambleistas de Ginebra, en las cuales forma parte del grupo.

Noli-Me-Tangere No. 42.—El Hmno. Mónico Mateo acaba de aprobar los exámenes de Senior Teacher en Servicio Civil.

El Hmno. Nicolas Ledesma ha sido destinado Agente Supervisor de Rentas Internas en el 12.o distrito que está compuesto por las provincias Samar, Leyte y Surigao.

La Señora del Hmno. Engracio L. Valmonte, ha dado luz un robusto niño, así como también la señora del Hmno. Cuyugan.

Labong No. 59.—El Hmno. Irineo de Vega, Primer Vigilante electo de la Logia para el año 1924, y Cura Párroco de la Iglesia Filipina Independiente del pueblo de Malabón, Rizal, ha ascendido al alto y sagrado honor de ser nombrado Obispo de la misma congregación a que pertenece. Su consagración a dicho cargo se verificará el Domingo, 27 de Enero de 1924, a las 8:00 a. m. en dicho pueblo.

"Un Hermano que llegue al extremo de pedir o solicitar a cualquiera persona que se haga miembro de nuestra Orden, se muestra indigno de la confianza que se ha depositado en él. Ni la amistad ni la posición social ni la riqueza pueden servir de justificación de semejante conducta."

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Corregidor No. 3.—Bro. Harry D. Kneedler was one of the prominent Manilans who returned to our shores on board the S. S. *President Taft.*

M. W. Bro. George R. Harvey, with Mrs. Harvey, returned on the first of the year on the U. S. A. T. Thomas from the United States, where he attended the annual communication of the Masonic Service Association and the laying of the corner-stone of the George Washington National Masonic Memorial as official representative of the Grand Lodge of the Philippine Islands, Bro. Harvey has resumed his duties as judge of the Court of First Instance of Manila.

Bagumbayan No. 4.—Bro. José A. de Kastro, S.W. of this Lodge, now residing at 5635 Drexel Ave., Chicago, Ill., writes that he plans to do much visiting of Lodges in that city with Bro. Justo Juliano, also of this Lodge.

Bro. Eduardo L. Claudio has returned to the Islands after four years of studies in the United States as *pensionado* of the Bureau of the Insular Treasury. He obtained the degree of Master of Science in Commerce from the Columbia University of New York. On his return voyage, Bro. Claudio visited many European countries.

Two of Bro. Luis Duka's children were ill at the Hospital during the month.

The Secretary asks for the addresses of Bros. Melecio Medel and W. D. Hopson.

At the stated meeting held on December 12th, all past masters were present except Wor. Bro. Wilbur, now with the Lodge above, and Wor. Bro. Gallagher, at present in San Francisco, Cal. The number of Brethren voting was fifty-five.

Bro. Antonio S. Fernando, senior resident physician of the Philippine General Hospital, was married to Dr. Feliza Nicolas on December 22. After the marriage, which took place at the Sto. Domingo church, the happy couple left for a honeymoon trip to Sibul Springs.

Southern Cross No. 6.—Bro. Harold E. Price, at present in London, England, with his family, lost by death, on November 30th, one of his twin daughters, Mary, nine years of age.

Bro. Donald A. Cook was married to Miss Anita M. King, of New York City, on December 5, Bishop C. E. Locke officiating.

Bro. E. A. Perkins returned on the S. S. *President Jackson*, after a short trip to the homeland, where he attended the annual reunion of the Masonic Service Association of the United States and the laying of the corner-stone of the George Washington National Masonic Memorial, as one of the representatives of the M. W. Grand Lodge of the Philippine Islands.

Cosmos No. 8.—Worshipful Brother George T. Madison, Central Car House, Oakland, California, sends greetings and good wishes to all the Brethren. He says, in his letter of recent date, that he will probably undergo an operation in the near future.

New Year's Greetings were received from Bro. Albert H. T. Carpenter, from London, England.

The Secretary has received a letter from Brother Robert C. Whiting, 1735 Hobart Blvd., Los Angeles, California, wherein he sends the Brethren the season's greetings.

Brother Whiting is very pleased to receive the Cosmos Bulletin and the CABLETOW promptly and regularly, and compliments those responsible for these publications.

Brother Claude S. Morton from Legaspi, Albay, has returned to Manila and was present at our Meeting of Installation of Officers, on December 19th, last.

The Worshipful Master has received a letter from Bro. Saul Romanoff, 1466 Wilkins Blvd., Bronx, New York, sending fraternal and season's greetings to the Brethren of Cosmos.

We have also received greetings from Bro. Bernard Levy and wife, from Los Angeles, California.

At the meeting on January 2nd, there was a "despedida" to our esteemed Brother Samuel H. Rawls, our Senior Deacon, who is leaving shortly for the United States, but expects to return to Manila next June. We trust that he will have a very enjoyable vacation and a pleasant voyage.

Sinukuan No. 16.—Bro. Joseph Reich was married on December 8 at the Cathedral of St. Mary and St. John to Miss Bertha Harris.

Dapitan No. 21.—Bro. Na Tim is back from China where he spent a short vacation. He has resigned from his position with the China Banking Corporation and is now connected with the China Mercantile Bank.

Acacia No. 78.—Recommendatory demits have been granted to Bros. Eriberto Gonzalez y Nagar, Francisco Javier Campos, and Chas. B. Dodds.

Luz Oceánica, U.D.—Bro. Victor J. Yahni sailed for South America on January 1, leaving Manila on the S. S. *Lopez y Lopez.*

In this the art of living lies:
To want no more than may suffice,
And make that little do.

—*Cotton.*

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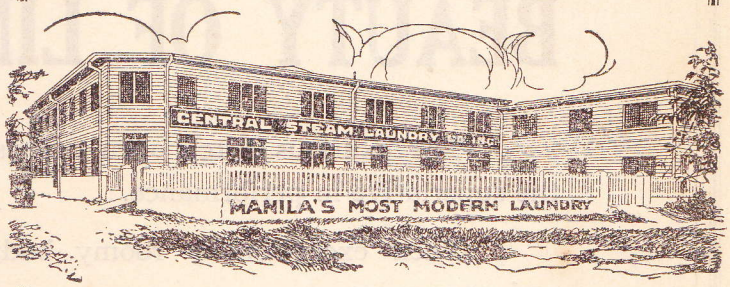

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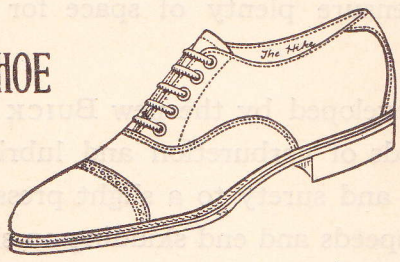

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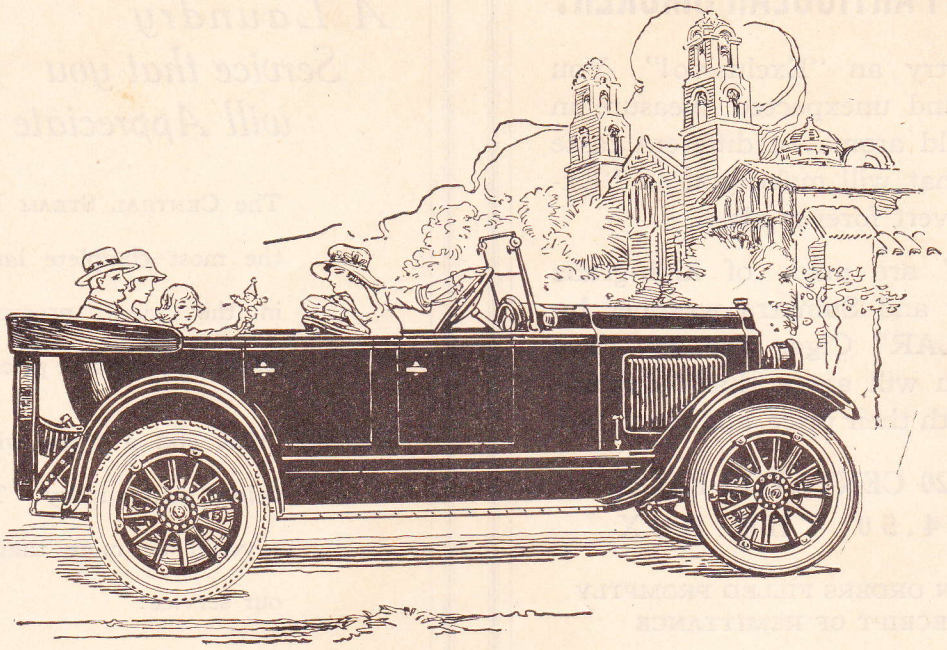

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