The Cable Tow

Vol. II, No. 10 **March 2, 1925**



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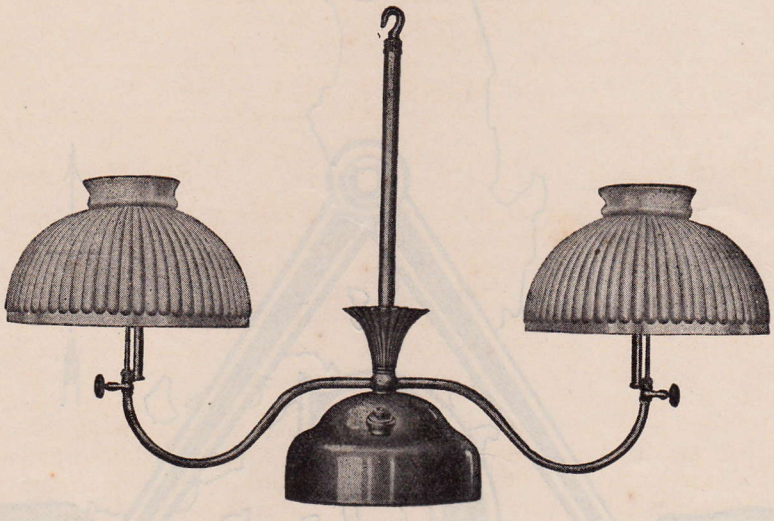
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THE CABLETOW

Published monthly by the Grand Lodge of Free and Accepted Masons of the Philippine Islands in the interest of its Constituent Lodges.

Entered as second-class matter at the Post Office, Manila, P. I.

In English and Spanish.

Subscription price, ₱3.00 ($1.50) per year to members of Lodges of other jurisdictions.

All members of Lodges under the Jurisdiction of the Grand Lodge of the Philippine Islands are paid subscribers to the CABLETOW, such subscriptions being paid for by their respective Lodges.

Edited by a Board of Control composed of the Elective Officers of the Grand Lodge.

All communications should be addressed to the Business Manager.

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P. O. Box 990, Phone 760

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No Word from Spain

We understand that our Grand Lodge has not had any communication from the Spanish Grand Orient since the adoption of the famous agreement between that body and the Spanish Grand Lodge in September, 1924. Now that the Spanish Grand Orient has been admitted to membership in the International Masonic Association at the price of the signatures of its delegates to that agreement, we shall, perhaps, not have to complain of any undue haste on the part of the Grand Orient in living up to the terms of that agreement. We may be wrong; but a similar silence prevailed after the signing of the agreement at Lausanne in May, 1922, to which, as our Brethren remember, the delegates of Spain subscribed in order that the Spanish Grand Orient might be seated as a member of the Conference of Supreme Councils and which was never kept so far as the Lodges of the Grand Orient in the Philippines were concerned. In the meantime, the spurious Gran Logia del Archipiélago Filipino continues in its unlawful occupation of the territory of the Grand Lodge of the Philippine Islands, with its officials playing the part of tulchan bishops. It seems that we shall have to wait for clandestine Masonry to die a natural death, which it will do sooner or later.

Sin Noticias de España

Parece que nuestra Gran Logia no ha recibido ninguna comunicación del Gran Oriente Español desde la adopción del célebre pacto entre dicho cuerpo y la Gran Logia Española en Septiembre de 1924. Ya ha conseguido el Gran Oriente Español, a trueque de la firma de sus delegados en dicho pacto, su admisión en la Asociación Masónica Internacional y es muy posible que no tendremos que quejarnos de prisa excesiva de parte del Gran Oriente en el cumplimiento de las condiciones del convenio suscrito por sus delegados. Quizás andamos equivocados, pero nos acordamos que el mismo silencio siguió al convenio firmado por los delegados españoles en Lausana en el mes de Mayo de 1922, a fin de que pudiesen participar en las deliberaciones de la Conferencia de Supremos Consejos, convenio que no se cumplió por dicha potencia firmante con respecto a las Logias que aun tiene el Gran Oriente Español en las Islas Filipinas. En el entretanto, la clandestina Gran Logia del Archipiélago continúa en su ocupación ilegal de las Islas Filipinas y sus dignatarios sirven como antes de recaudadores de rentas para el Gran Oriente Español. Parece que tendremos que esperar la defunción natural de la Masonería clandestina en estas Islas, la cual seguramente sobrevendrá más tarde o temprano.

A Recognition

Few of our Brethren in America realize what Philippine Masonry had had to contend with since it was first established in these Islands and what intricate problems our young Grand Lodge has solved with wisdom and determination since it raised its columns in 1912. And even less realize what difficulties still beset our path. We are, therefore, especially happy to note that from time to time Brother Masons across the wide Pacific who understand and visualize our difficult situation at this outpost of Masonry send us kind words of praise and encouragement.

Grand Secretary John A. Davilla, as chairman of the Committee on Foreign Correspondence of the Grand Lodge of Louisiana, has this to say of the Masons of the Philippine Islands:

> "We have been so deeply impressed and amazed with what has been accomplished in those Islands since their transfer to American hands, hardly a quarter of a century ago, that we are inclined to exclaim in unison with the first message over the electric wire, 'What God has wrought.' All hail to the Masons of the Philippine Islands and may God continue to prosper them in their good work."

Words like these are certainly gratifying and encouraging and we thank their generous writer for uttering them.

Elogios para La Masonería Filipina

Pocos de nuestros Hermanos en América se dan cuenta de las luchas que la Masonería filipina ha tenido que sostener desde su establecimiento en estas Islas y de los problemas complicados que nuestra joven Gran Logia ha resuelto con sumo acierto y determinación desde que levantó columnas en 1912. Y menos aun saben cuántas dificultades y obstáculos aun quedan por vencer. Es tanto más grato observar que de vez en cuando algún Hermano Masón allende el Pacífico, quien sabe apreciar nuestra situación difícil, nos envía palabras bondadosas de encomio y estímulo.

El Gran Secretario John A. Davilla, como presidente de la comisión de correspondencia extranjera de la Gran Logia de Luisiana, dice lo que sigue de los Masones de las Islas Filipinas:

> "La magna labor realizada en dichas Islas desde su transferencia a América hace poco más de veinticinco años nos ha impresionado tanto que llenos de admiración tenemos ganas de repetir lo que dijo el primer mensaje enviado por el hilo telegráfico: '¡Qué maravillosa es la obra de Dios!' Vivan los Masones de Filipinas y que Dios continúe a favorecerles en la buena labor que están llevando a cabo!"

Palabras como éstas son gratas y alentadoras y agradecemos al ilustre Hermano que los escribió, su bondad y generosidad.

The Investigating Committees

It is incumbent upon every Mason to cooperate with the investigating committees, make a personal investigation of the qualifications of each petitioner for the degrees of Masonry, and communicate to the Master of the Lodge any important piece of information he may obtain. In fact, the investigating committee consists of the entire Lodge and not of the three Brethren designated by the Master, because if an unworthy man is admitted, it is the whole Lodge that suffers. Unfortunately it happens that not even the committee members perform the duty of investigation as conscientiously as it should and must be performed. The large number of suspensions and expulsions shows not only a praiseworthy desire to purge Masonry of all undesirable elements: it is convincing evidence of lack of care on the part of the investigating committees and of the membership in general. The numerous suspensions for non-payment of dues show negligence in the examination of the financial condition of the candidates. A petitioner for the degrees must have amply sufficient means to bear the expenses incidental to membership in our Institution. We are Masons not to receive charity, but to dispense it with generous hand. It is better to have a few good, useful, and active Masons than a whole army of them in which the majority consists of material of little value.

Our Libraries

We cannot conceive of a more pleasing and promising piece of news than the report that the work of the library committees of the various Masonic Bodies of Manila is to be coordinated and that the library, museum, and reading-room planned and discussed so often, for so many years, and by so many committees, without ever materializing, promise fair to become a fact. We hope to be able to say more on this subject in our next issue.

The present state of affairs as regards libraries is very discouraging indeed. A number of Masonic Bodies have books moulding away in safely locked cases or accumulating dust and cobwebs on shelves out of everybody's reach. They do no good and are so much capital buried instead of being made productive. The lack of a central Masonic library and study-room is largely responsible for the lack of Masonic students in this part of the world. Ask any Mason who has ever tried to write an article on a Masonic subject what his experience has been!

The necessity of facilities of this kind has been recognized by several of our local Bodies; but the funds appropriated by them have remained unexpended and the books previously purchased are lying idle or have been lost. Properly joined and coordinated, the books and funds available will make a good nucleus for a central library and reading-room and we hope the present attempt to get the various Bodies to work together will be successful.

Preventable Losses

When, at the close of each Masonic year, we read the figures showing suspensions for non-payment of dues and expulsions for unmasonic conduct, we cannot but think that perhaps 80% of the material so lost could have been preserved to Masonry.

If the Master and Secretary got together occasionally and looked over the accounts of the members; if they then and there constituted themselves a committee, or if the Master appointed one, to see the Brethren gradually drifting towards delinquency and endeavor to induce them to pay their arrears in full or in part, would there be so many suspensions for non-payment of dues, if any at all? We do not think so.

And as regards expulsions, we are convinced that many of these are also preventable. If instead of allowing a

Las Comisiones de Aplomadores

Es deber de todo Masón cooperar con las comisiones de aplomadores, examinando personalmente las condiciones de los solicitantes de admisión y participando al venerable maestro cualquier informe importante que pudiese obtener. En efecto, toda la Logia debe constituirse en comisión de aplomadores porque el desprestigio y perjuicio si se admite a algún indigno lo sufren todos. Desgraciadamente hay casos en que ni siquiera los mismos aplomadores desempeñan su cometido tan concienzudamente como debían de hacerlo. El número crecido de suspensiones y expulsiones demuestra no solamente un deseo loable de limpiar la Masonería de todos elementos indignos, sino que acusa falta de cuidado de parte de las comisiones de aplomadores y de los mismos obreros del taller. Las muchas suspensiones por falta de pago de las cotizaciones revelan negligencia en el examen de las condiciones económicas del candidato. Es indispensable que el profano que solicite su admisión en nuestras filas se encuentre en una situación desahogada porque el Masón no lo es para recibir socorros sino para distribuirlos con mano generosa. Es mejor tener pocos Masones buenos, útiles y activos que muchos cuya mayoría se componga de personas de escaso valor.

Nuestras Bibliotecas

Nada podría haber sido más agradable que la noticia de que pronto se coordinará la labor de los comités de biblioteca de los diferentes cuerpos masónicos de Manila y que hay toda probabilidad de que luego veremos la realización del proyecto de establecer una biblioteca, museo y salón de lectura que tantos comités han debatido y estudiado por tantos años, sin llegar a un resultado positivo. Esperamos poder decir más sobre esta materia en nuestro próximo número.

La situación actual respecto a las bibliotecas es muy desalentadora. Varios de los organismos de la Masonería en Manila tienen sus libros, pero éstos están encerrados en sus armarios y constituyen tanto capital improductivo. Por no tener alguna biblioteca masónica central con su salón de lectura, tenemos aun muy pocos autores masónicos en esta parte del mundo. ¡Preguntad a cualquier Masón quien haya tratado de escribir algún artículo sobre Masonería, qué dificultades ha tenido que vencer para procurarse los libros necesarios!

Varios de los cuerpos masónicos de Manila, convencidos de la necesidad de que haya facilidades de este género, han consignado fondos o comprado libros, pero una gran parte de dichos fondos está aun sin gastar y los libros adquiridos duermen en sus estantes o se han perdido. Con la debida coordinación y cooperación, dichos libros y fondos formarán un buen núcleo para una biblioteca central con su salón de lectura, y esperamos por lo tanto que esta tentativa de procurar la cooperación entre los organismos interesados sea coronada de éxito.

Pérdidas Innecesarias

Al fin de cada año, al leer los datos relativos a las suspensiones y expulsiones que ha habido en las diferentes Logias por falta de pago de las cotizaciones y conducta indigna de un Masón, no podemos menos de reflexionar que tal vez el 80 por ciento de todo este material perdido habría podido conservarse.

Si el venerable maestro y el secretario de cada Logia hubieren de vez en cuando examinado las cuentas de los miembros y se hubieren constituído en un comité para verse con los Hermanos que se hallaban en camino de la morosidad, y para tratar de hacer que pagaran su deuda o verificaran por lo menos un pago a cuenta, no habría tantas suspensiones por falta de pago.

Y en cuanto a las suspensiones y expulsiones por con-

Brother Mason to continue on the downward road until he reached the bottom we made an honest attempt to stop him by showing him the error of his ways and the inevitable consequences of his mad course, we might be successful in saving a Brother to Masonry and a soul from perdition and we should—remember this—be doing our Masonic duty. Charges are preferred in many cases without the erring Brother being given due and timely warning. We know of cases here and elsewhere where the accused thought he was no longer wanted in the Fraternity and where, discouraged by this thought, he refrained from making a defence or spoiled his own case by taking an attitude damaging to himself.

We remember a youthful Brother who was daily committing a social offense. The matter was reported to the Lodge and the Junior Warden was directed to prefer charges, when an old, experienced Mason got up and asked that action be deferred and that he be allowed to see the erring Brother. This was granted. The offender was horrified when he was apprised of the situation. He thought nobody knew of his misconduct which, in a man of his youth and lack of experience, was to a certain degree excusable. He saw the danger and promised to mend his ways immediately, and he kept his promise fully and promptly. And now this same man is a respected citizen who never ceases to bless his Masonic Brethren for stopping him in his downward course. To be brought suddenly before a trial commission composed, perhaps, of unsympathetic Brethren, might have resulted in his conviction and expulsion, or the shame of having charges preferred against him might have caused the youthful offender to stay away from the trial and allow himself to be expelled without making any defence.

How many of the Masons we have suspended and expelled in the last decade could have been saved to the Fraternity if their cases had been taken in time as they should have been?

Here is food for thought for our Masters and for the Brethren in general!

A Timely Warning

In his address of welcome to the Delegates to the Thirteenth Annual Communication of the Grand Lodge of the Philippine Islands, M. W. Past Grand Master Rafael Palma said these words:

> The Philippines have always acknowledged that they owe Masonry an immense debt of gratitude and this explains the marvelous expansion of our tenets and procedure throughout the Islands. Here we have not only Lodges operating under our jurisdiction and others organized without its pale; but institutions of a more or less benevolent character have sprung into life which have adopted our methods and procedure and copied and imitated our emblems.
>
> While we cannot deny that some of these organizations pursue excellent purposes and aid Masonry to the extent that they inculcate Masonic principles and ideals in persons who, through lack of means or for other reasons, are unable to join our Institution, yet we cannot but keep on the alert against those that have been organized to promote selfish interests and class hatred, because there is no room for such sentiments in the heart of the genuine Mason.
>
> We must be especially careful to see that the public does not mistake these organizations for Masonry and lay at our door the blame for their faults and errors. We harbor no ill will nor malice towards any one, not even towards those who look upon Masonry with dislike and contempt. But it is our bounden duty to defend the honor and prestige of our Institution and see that we are judged by our own merits or failings and not by those of others.

M. W. Bro. Palma's words are an excellent statement of the situation and of the attitude of Masonry in these Islands towards the numerous organizations of laborers that have sprung up in the last few years and a number of which are masquerading as Masons. The fact that their ignorant members say openly that they are "Filipino Masons," and the action of a lodge of the most powerful of these organizations in petitioning our Grand Lodge to

ducta indigna de un Masón, estamos convencidos de que muchas de las mismas se pueden precaver. Si nosotros, en vez de permitir que un Hermano Masón continúe en el camino resbaladizo del error hacia la ruina completa, hiciéramos lo que estuviese dentro de nuestro poder para detenerle en su carrera fatal, haciéndole ver el peligro que corre, podríamos en la mayoría de los casos impedir que la Masonería pierda un obrero, y tal vez salvar a un alma de la perdición. Al hacer esto, ¿haríamos acaso más que nuestro deber de Masón? Desgraciadamente hay muchos casos en que se formulan cargos sin dar al Hermano errado tiempo para ver su error y cambiar de conducta. Al verse de repente acusado y emplazado, el pobre cree que sus Hermanos desean deshacerse de él y que cualquiera defensa o excusa de su parte sería inútil, de suerte que permite que se le condene sin defensa o se daña a sí mismo mediante una actitud poco razonable ante la comisión de justicia.

Nos acordamos de un Hermano que estuvo manteniendo una joven agraciada de malos antecedentes. Al enterarse de ello la Logia, se ordenó al Segundo Vigilante a que formulara los correspondientes cargos, pero en este momento se levantó un Masón experimentado, pidiendo que se posponga la acusación hasta que él hubiese podido verse con el interesado. Se concedió la prórroga. El joven Masón recibió con muestras de horror y arrepentimiento la noticia de lo que había propuesto hacer la Logia. Creía de buena fe que nadie conocía su mala conducta la cual, en un joven de poca experiencia, era hasta cierto punto excusable. Sin embargo, vió el peligro y prometió cambiar de conducta inmediatamente, y esta promesa la cumplió al pie de la letra. Hoy este mismo hombre es un ciudadano respetado por todos que no olvidará jamás que él debe a sus Hermanos Masones el haberse apartado de la mala vía. Si hubiese sido acusado como la Logia se proponía hacerlo, y juzgado por una comisión de justicia compuesta quizas de Hermanos faltos de tacto y simpatía, es probable que habría sido convicto y expulsado. Es posible también que, avergonzado y resentido, dicho joven se habría abstenido de comparecer ante la comisión de justicia y habría permitido que se le expulsara sin defenderse.

¿Cuántos de los Masones que han sido suspendidos y expulsados en la última década formarían aun parte de nuestra Institución si sus Hermanos hubiesen cumplido con su deber masónico?

¡Reflexionad un poco, Venerables Maestros y Hermanos todos!

Un Toque de Alarma Oportuno

De las palabras de bienvenida dirigidas a los delegados a la Décimatercia Reunión Anual de la Gran Logia de las Islas Filipinas por el Muy Ilustre ex-Gran Maestre Hmno. Rafael Palma copiamos los siguientes párrafos importantes:

> Filipinas ha reconocido siempre a la Masonería una inmensa deuda de gratitud y de aquí la expansión maravillosa que tanto sus doctrinas como sus procedimientos han tenido en todas partes de las Islas. No sólo florecen las Logias dependientes de nuestra Gran Jurisdicción y aquellas que se han desligado de nuestra obediencia sino que en poco tiempo han nacido a la vida otras instituciones de carácter más o menos benéfico, que han adoptado nuestros procedimientos y métodos de acción procurando imitarlos o copiarlos.
>
> Mientras podemos no recelar de que algunas de estas instituciones llevan buen fin y ayudan hasta cierto punto a la Masonería en cuanto dan a conocer a sus adeptos, que por falta de medios u otras condiciones no pueden pertenecer a nuestra Institución, los principios e ideales masónicos, sin embargo no podemos menos de ponernos en guardia contra aquellas que se han organizado para fomentar intereses egoistas y el odio de clases, porque en el alma del Masón no debe anidar ningún sentimiento que lleve por objetivo el odio y la disensión entre los hombres.
>
> Tenemos especialmente que guardarnos contra el peligro de que en la mente pública quedemos identificados y confundidos con cualquiera de esas instituciones a fin de evitar que pueda recaer sobre nosotros el descrédito que pudiera provenir de ajenas culpas o desaciertos. No abrigamos odio ni malicia para nadie, aún para los enemigos que tienen del Masón un concepto bajo y despreciativo. Pero debemos defender

take it over as a body show plainly that the belief that they are Masons is widely extended among the members of the secret societies to which we have reference.

In the last few months, the evil influence of these organizations, or at least of some of them, has been brought out by disturbances in the provinces, principally trouble between landlords and tenants in the rural districts. In some places, the existence of these powerful bodies of oath-bound laborers has impaired the proper administration of justice and the maintenance of peace and order. The rituals of some of these societies preach class hatred. The opinion is gaining ground that bolshevist influence is at the bottom of the whole movement or has been injected into it in the last few years. And the papers publish stories of graft in some of these labor organizations and occasionally we learn that rival societies resort to crimes, including assassination, in their warfare between each other.

M. W. Bro. Palma's warning is timely: Masonry must be on the alert and not allow its fair escutcheon to be bespattered with the mire and blood of class hatred and strife carried on under emblems similar to those to which our Institution alone is entitled.

Let us ever bear in mind that Masonry lays on us the duty to lead clean, pure, useful, temperate and charitable lives; that in every condition and circumstance of life we should remember our high calling; that we should know and do charity not only in the relief of financial distress but in all the ministrations that love dictates to the just and generous heart; that we should never forget our duties as citizens and in all the responsibilities of citizenship be true in private and public life; that in the home relations our lives shall be such that content, comfort and happiness shall reign, and that as we journey we shall hold aloft the light of truth, making clear the way to those who follow.

con celo el honor y los prestigios de nuestra Institución de modo que merezcamos oprobio y estimación según nuestras propias obras, malas o buenas.

Las precedentes palabras del Muy Ilustre Hmno. Palma son un excelente resumen de la situación actual y de la actitud de la Masonería de estas Islas hacia las numerosas agrupaciones de obreros que han nacido en estos últimos años y algunas de las cuales aparentan ser Masones. El hecho de que los miembros ignorantes de éstas se dicen abiertamente ser "masones filipinos" y que una logia del más poderoso de dichos organismos acaba de pedir a nuestra Gran Logia su admisión como Logia regular de nuestra Gran Jurisdicción, demuestran con toda evidencia que está muy generalizada entre dichos obreros la creencia de que ellos son realmente Masones.

En estos últimos meses hemos tenido pruebas fehacientes de la mala influencia de dichos organismos o por lo menos de algunos de los mismos, consistentes principalmente en desórdenes en las provincias, sobre todo entre los aparceros o terratenientes y los hacenderos. En algunos lugares, la existencia de semejantes sociedades secretas de obreros ligados por juramentos, ha impedido la administración adecuada de la justicia y la manutención de la paz y el orden. Los rituales de algunas de las agrupaciones referidas fomentan abiertamente el odio de clases, y se expresa más y más la opinión de que las influencias bolshevistas son causantes de todo ese movimiento o que han ganado terreno en el mismo en estos últimos años. Es más, los periódicos vienen publicando informes de que hay corrupción y chanchullos en algunos de dichos organismos y nos participan de vez en cuando que las sociedades rivales se valen del crimen y hasta del puñal asesino en sus luchas entre sí.

Es oportunísimo lo que dice el Muy Ilustre Hmno. Palma: la Masonería debe estar alerta y no debe permitir que su brillante escudo sea salpicado por el lodo y la sangre del odio y la lucha de clases que se pretende llevar a cabo bajo emblemas similares a los a que nuestra Institución es la sola que tiene derecho.

Creemos que la economía es un deber patriótico; que el ahorro es una virtud cívica, y que el despilfarro en cualesquiera de sus formas es antimasónico, antipatriótico y vicioso.

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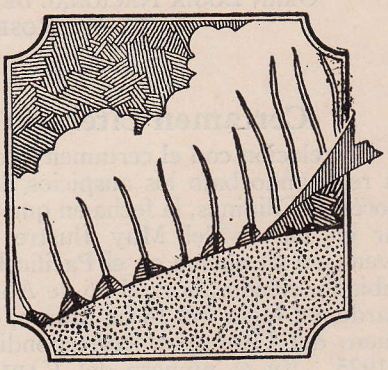
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Diagram No. 1

Note ineffectiveness of a coarse lather.



Diagrammatic magnified cross-section showing the ineffectiveness of a coarse lather, which **FAILS** to soften the hair at the base.

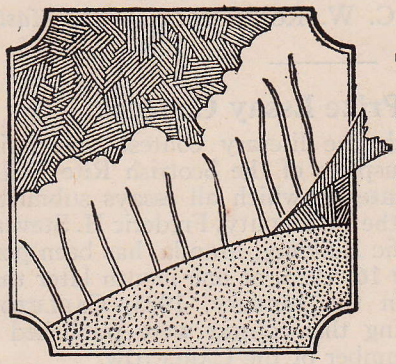


Diagram No. 2

Note COLGATE lather at base of hair.

Diagrammatic magnified cross-section showing how the close, moist lather made by COLGATE's Rapid Shave Cream goes to the base of *each* hair, softening it where it meets the edge of the razor.

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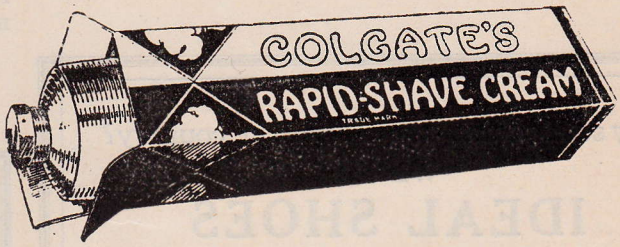
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GRAN LOGIA NACIONAL DE FILIPINAS
C. W. ROSENSTOCK, *Grand Master.*

Masonic Prize Essay Contest

In connection with the literary contest now being conducted under the auspices of the Scottish Rite Bodies of these Islands, the date on which all essays submitted must be in the hands of the Ill. Deputy, Frederic H. Stevens, at his office in the Pacific Building, Manila, has been postponed to 5 p. m., April 16, 1925, or one month later than originally announced in the January, 1925, CABLETOW. The conditions governing this contest were published in the above-mentioned number of the CABLETOW.

False Claims

In connection with recent expulsions from the regular Lodges of this jurisdiction of members who had affiliated with spurious and clandestine bodies of these Islands, claims are being made by various of these expelled members to the effect that they are still in good standing in their respective regular Lodges—that they have never been expelled.

In the case of Sinukuan No. 16, a regular Lodge of this jurisdiction, all members who were known to have affiliated with said spurious and clandestine bodies have been tried and expelled, and their names appear in the customary circulars of the Grand Lodge of Free and Accepted Masons of the Philippine Islands which have been sent to the Secretaries of all Lodges of this jurisdiction. These circulars may be consulted by any regular Mason in good standing who desires to ascertain the names of such expelled members. Names of members expelled from other regular Lodges may also be ascertained in this manner.

Not only the Tylers, but all members of the Lodges of this Jurisdiction should make it their business to see that no expelled Mason is ever admitted as a visitor or otherwise.

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

LEGIONARIOS DEL TRABAJO
GRAN MASONERÍA FILIPINA
MARTIRES DE FILIPINAS
GRAN ORIENTE FILIPINO
GRAN LUZ MASONERÍA FILIPINA
GRAN LOGIA NACIONAL DE FILIPINAS
C. W. ROSENSTOCK, *Gran Maestre.*

Certamen Literario Masónico

En relación con el certamen literario masónico que se está realizando bajo los auspicios de los Cuerpos del Rito Escocés de Filipinas, la fecha en que todos los ensayos deben estar en manos del Muy Ilustre Delegado Frederic H. Stevens, en su oficina en el Pacific Building, Manila, se ha cambiado, siendo ahora el 16 de Abril, 1925, a las cinco de la tarde, en lugar del 16 de Marzo, como anunciamos en el número del CABLETOW correspondiente al mes de Enero de 1925. En el número del CABLETOW mencionado, se publicaron las reglas que deben observarse en este certamen.

Alegaciones Falsas

En relación con las recientes expulsiones decretadas por Logias regulares de esta jurisdicción contra miembros que se han afiliado con cuerpos espurios y clandestinos en estas Islas, nos dicen que algunos de dichos expulsados han alegado que aun están en pleno goce de sus derechos como miembros de las Logias regulares que les han expulsado o que no han sido expulsados.

En cuanto a la Logia Sinukuan No. 16, un Taller regular de nuestra obediencia, todos los miembros denunciados como adheridos a los cuerpos espurios han sido procesados y expulsados y sus nombres han sido publicados en las circulares expedidas por nuestra Gran Logia y enviadas a los secretarios de todas las Logias de esta jurisdicción. Cualquier Masón que deseara conocer los nombres de los expulsados puede consultar los referidos circulares.

Conviene que no solamente los Hermanos Guardatemplos, sino todos los miembros de las Logias velen por que ninguno de dichos expulsados sea admitido en sus Talleres como visitador a fin de que no se burle la justicia masónica.

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Constitution of Benjamin Franklin Lodge No. 94

One of the outstanding Masonic events in the Philippines for some time past was the Constitution of Benjamin Franklin Lodge No. 94, F. and A. M., February 26, at the Masonic Temple on the Escolta. The ceremony was held under the direction of Grand Master C. W. Rosenstock, assisted by the other officers of the Grand Lodge.

The Constitution was immediately followed by the installation of officers to serve the Lodge for the year. Past Grand Master Milton E. Springer acted as installing officer and Past Master Fred Damman took part as master of ceremonies. Those installed were:

Worshipful Master, Robert C. Harper; Senior Warden, Frederick L. Smith; Junior Warden, Charles D. Boone; Treasurer, W. H. Birt; Secretary, Charles Birsh; Chaplain, H. Lawrence Noble; Marshal, Milner Hubbard Eskew; Senior Deacon, Oscar Franden; Junior Deacon, George Obear; Senior Steward, A. W. Robertson; Junior Steward, Harry Rosenberg and J. T. Lyons, Tiler.

The Grand Master also installed M. W. Bro. Milton E. Springer as Grand Orator of the Grand Lodge.

Music for the occasion was furnished by a quartette composed of Mrs. L. S. Eaton, Mrs. Hartwell N. Williams, W. C. Fickes and L. S. Eaton, accompanied by John C. Howe at the pipe organ. Several very interesting addresses were made, after which the meeting adjourned to the banquet hall for refreshments.

Constitution of Service Lodge No. 95

The first Lodge to be constituted by Most Wor. Bro. C. W. Rosenstock in his capacity as Grand Master of Free and Accepted Masons of the Philippine Islands was Service Lodge No. 95. The ceremony took place at the Plaridel Temple on Saturday, February 14th, and was well attended. The officers of the new Lodge were installed by the M. W. Grand Master himself, the duties of master of ceremonies being performed by Wor. Bro. Leo Fischer, who also acted as Deputy Grand Master during the constitution of the Lodge. Addresses were delivered by the M. W. Grand Master, by M. W. Bro. Newton C. Comfort, by Wor. Bros. Charles S. Banks and Leo Fischer, and by other Brethren, including Bro. Victor Smith, the historian of the new Lodge. After the ceremonies, which were private, an excellent lunch was served in the rooms of the Masonic Club below.

Service Lodge is formed of men in the armed service of the United States in the present or past; the Master of the Lodge, Bro. Edward M. Masterson, is a retired officer of the U. S. Army, well known as an active worker in Masonry.

We hope this small handful of Masons, who are working with both the sword and the trowel, as our ancient Brethren of biblical days engaged in rebuilding the Temple at Jerusalem, will make Service Lodge grow and prosper.

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Freemasonry in the Philippines in Times Past

La Francmasonería de Filipinas en el Pasado

By Wor. Bro. Manuel Camus, P. M. of Cosmos No. 8

Masonry began to be known by name in the Philippines shortly after 1732 when Pope Clement XII's bull afforded sermon material to the friar preachers. So well did they impress its condemnation that francmason, corrupted locally into "pracmason," came to be the strongest epithet in the Islands, conveying the idea of a soul irredeemably lost.

In 1756, two Irish Masons, one a merchant and the other a doctor, were summoned to appear before the Inquisition, in Manila, on the charge of belonging to the craft, but they were dismissed with a warning.

The suppression by the Pope of the Jesuit Order was here attributed to the Masons.

When the Masons, who had previously been placed under a ban by the King of Spain, were deported to the colonies, the Archipelago had almost its first acquaintance with cultured Spaniards and these deportees created a most favorable impression.

However, Masonic Lodges were not allowed to exist in the Philippine Islands and it may be said that the advent of Freemasonry herein took place in 1762-4, during the British occupation of Manila. Some of the British officers were Masons and established a Lodge in Manila wherein they conducted Masonic meetings during the occupation of the city. When the English forces withdrew the charter of the Lodge was returned to England.

In the year 1856, Don José Malcampo y Monge and Don Casto Mendez Nuñez, two valiant and distinguished officers of the Spanish Navy, brought with them a Masonic charter from Spain, and when not pursuing the Moros with their frail and poorly armed gunboats (*faluas*) to prevent them from molesting the newly-born merchant marine and the coast towns of the Archipelago, they engaged in Masonic work. In Cavite, under the auspices of the "Gran Oriente Lusitano," they founded a Lodge, which they named "Primera Luz Filipina." A few Spaniards, mostly seafaring men, were initiated in said Lodge.

About this time a Masonic Bishop for Cebú, Ruiz Alcala, was sent to the Philippines. He was treated with disrespect by the friars, who forbade their pupils to salute him. His sudden death is attributed to broken glass having found its way into rice which he ate. His sarcophagus is one of the two in the little chapel of Paco Cemetery.

Prior to 1865, a British shipmaster had instructed some Spanish mestizos in Masonry. He later sent an American captain to continue the instruction, and himself returned as British consul and founded a Lodge the members of

El nombre de la Masonería se conoció por primera vez en Filipinas poco tiempo después del año 1732, cuando la bula del Papa Clemente XII dió a los predicadores frailes material para sus sermones. Tan bien supieron los frailes vilipendiar a nuestra Institución que la palabra francmasón, en su forma corrompida de "pracmasón," llegó a ser el epiteto más fuerte en estas Islas, porque expresaba la idea de un alma perdida sin esperanza.

En 1756, la Inquisición en Manila emplazó a dos Masones irlandeses, un comerciante y un médico, quienes habían sido acusados de pertenecer a la Masonería, pero fueron al fin absueltos con una amonestación.

La abolición de la Sociedad de Jesus por el Papa se atribuyó aquí a los Masones.

Cuando los Masones desterrados a las colonias llegaron en este archipiélago, los habitantes del mismo conocieron casi por primera vez a españoles de cultura y los desterrados produjeron una impresión muy favorable.

Sin embargo, no se permitió la existencia de Logias masónicas en las Islas Filipinas y se puede decir que la Masonería arribó en estas playas en 1762-4, durante la ocupación de Manila por los ingleses. Algunos de los oficiales ingleses eran Masones y éstos fundaron en Manila una Logia la cual celebraba tenidas mientras ocupaban la ciudad. Al evacuarse ésta, la carta constitutiva de la Logia fué devuelta a Inglaterra.

En 1856, Don José Malcampo y Monge y Don Casto Mendez Nuñez, dos oficiales valientes de la Armada española, llegaron procedentes de España con una carta constitutiva, y cuando no estaban ocupados en perseguir con sus *faluas* débiles y mal armadas a los moros, a fin de impedir que éstos molestasen a la nueva marina mercante y a los pueblos playeros del archipiélago, dichos oficiales se dedicaron a la labor masónica. Fundaron en Cavite, bajo los auspicios del "Gran Oriente Lusitano," una Logia que llamaron "Primera Luz Filipina," en la cual iniciaron a algunos españoles, casí todos marinos.

En aquella época llegó también en Cebú un obispo masón, Ruiz Alcalá, el cual fué tratado con desprecio por los frailes quienes prohibían que le saludaran sus alumnos. La muerte repentina de dicho obispo se atribuye a haberse mezclado vidrio pulverizado con el arroz que comía. Su sarcófago es uno de los dos que se hallan en la pequeña capilla del cementerio de Paco.

Con anterioridad al año 1865, un capitán de barco inglés había instruído a algunos mestizos españoles en la Masonería, y más tarde, éste envió a un capitán americano

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which included the native priest of San Pedro Tunasan, and Rizal's half-uncle, José Alberto Alonso.

In 1868 a Masonic Lodge was consecrated in Manila, "La Perla del Oriente," and therein Don José Jacobo Zobel y Zangroni—probably the first Filipino to see the Masonic light in his own land—was initiated. In 1870, another Lodge was installed in Pandacan, followed shortly afterwards by four others in Cebú, Iloilo, Zamboanga, and Balabac. All these Lodges were in the rolls of the "Gran Oriente Español" of which Don José Carvajal, Ruiz Zorilla, Romero Ortiz, Sagasta and Becerra were active members.

In the meanwhile the friars had welcomed and lavishly entertained the Carlists deported to the Philippines. Accordingly when certain Masonic deportees arrived, Luis Paraiso, a Filipino employed in the custom-house, raised a subscription and relieved their necessities. For his activity on behalf of the Spanish Masons he was falsely accused of being concerned in the Cavite navy yard disturbance of 1872, and was deported to Guam along with various others. Later they were all rescued by Masons working in cooperation with the captain of an American ship. Still later Paraiso went to France where he was naturalized. He died in Marseilles.

As early as 1876 Filipinos residing in Spain joined Acacia Lodge, of which Rizal later became a member. In 1882, José Ramos, subsequently naturalized as a Japanese subject (who died a few years ago leaving a widow and three children), became a Mason in London, on the advice of Dr. Regidor, a deportee of 1872 who was living there.

In the year 1886, at a meeting of an association known as "La Union Ibero-Americana" held in Madrid, a Filipino, Don Pedro de Govantes y Azcarraga, Count of Albay, advocated the formation of Masonic Lodges in the Philippines to cement the ties of good fellowship between Spaniards and Filipinos. His idea found echo with the other members of the association and the first step taken was the formation in Madrid under the "Gran Oriente de España" of Lodge "La Solidaridad" by such well-known Filipinos as Govantes, Lopez Jaena, Lete, Julio Llorente, Enrique Ayllon, Evaristo Aguirre and others. Several Spaniards, who were in sympathy with the movement, also joined Lodge "La Solidaridad," and Professor Morayta of the

para continuar la obra empezada por él. Al fin, el mismo inglés volvió a Manila como consul británico y fundó una Logia entre cuyos miembros se hallaban el cura párroco filipino de San Pedro Tunasan y el tío político de Rizal, José Alberto Alonso.

En 1868 se consagró en Manila una Logia llamada "La Perla del Oriente," en la cual se inició Don José Jacobo Zobel y Zangroni, quien es probablemente el primer filipino que haya visto la luz masónica por primera vez en su propio país. En 1870 se instaló otra Logia en Pandacan, y poco tiempo después se fundaron otras cuatro en Cebú, Iloilo, Zamboanga y Balabac. Todas estas Logias se hallaban bajo la obediencia del "Gran Oriente Español," al cual pertenecían como miembros activos Don José Carvajal, Ruiz Zorilla, Romero Ortiz, Sagasta y Becerra.

En el entretanto, los frailes habían acogido y agasajado espléndidamente a los carlistas deportados a Filipinas. Igualmente, al llegar ciertos Masones desterrados, Luis Paraiso, un filipino empleado en la aduana de Manila, reunió fondos mediante subscripción voluntaria y les socorrió. Con motivo de su actividad en favor de los Masones españoles se le acusó falsamente de complicidad en los sucesos del apostadero de Cavite de 1872 y fué desterrado a Guam, en compañía de varios otros. Todos fueron liberados más tarde por Hermanos Masones, con la ayuda del capitán de un barco americano. Paraiso se trasladó con posterioridad a Francia donde se hizo ciudadano francés. Falleció en Marsella.

En 1876, algunos filipinos que residían en España se hicieron miembros de la Logia Acacia en la cual ingresó también Rizal en época posterior. En 1882, José Ramos, el cual más tarde se hizo súbdito japonés y falleció hace pocos años, dejando a una viuda con tres hijos, se inició en Londres, habiéndosele aconsejado el Dr. Regidor, uno de los desterrados de 1872 que vivía en dicha ciudad.

En 1886, en una reunión de la sociedad conocida por "Unión Ibero-Americana" que se celebró en Madrid, un filipino, Don Pedro de Govantes y Azcárraga, conde de Albay, propuso la formación de Logias masónicas en las Islas Filipinas, con el fin de robustecer los lazos de amistad entre españoles y filipinos. Dicha idea fué acogida con entusiasmo por los demás miembros de la sociedad y el

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University of Madrid gave it his valuable moral support. This Lodge, on account of differences and difficulties within the Grand Body from which it had received its charter, was forced to close a year and six months after its inauguration. In 1888 it reorganized under the "Gran Oriente Español," under the leadership of that tireless worker for the well being of his country, Graciano Lopez Jaena. He succeeded in enlisting for his Lodge the support and cooperation of other Filipinos like Rizal, Marcelo Hilario del Pilar, Juan y Antonio Luna, Moisés Salvador, Mariano Ponce, Galicano Apacible, Tomás Aréjola and José Alejandrino; in fact he attracted to his work almost every Filipino of any consequence then residing in Madrid. The weekly paper, *La Solidaridad*, named after the Lodge, which was so eagerly read by every student in the City of Manila and provincial capitals—for the very reason, perhaps, that its possession was so strictly prohibited by the authorities—was published by members of Jaena's Lodge, who, for the purpose of obtaining certain reforms in the Philippines and bettering the condition of the Filipinos, organized "the Association Hispano Filipina."

On January 6, 1891, the Lodge Nilad ("Manila" means "where the Nilad tree grows") was organized with José Ramos as master, 9th degree A.·. and S.·. R.·. This is notable, for the finding of an apron of this degree is the basis of the charge that the Katipunan planned to murder all white people. The delegate from Spain with the commission for establishing Lodges was Pedro Serrano, a Binondo school teacher, also 9th degree, who has since abjured Masonry and become President of the Centro Católico and is now a poor struggling teacher. Some 86 triangles, or Masonic clubs, grew out of this parent Lodge, of which six developed into Lodges. These Lodges did their work under very serious difficulties and very ingenious means were often devised to avoid being detected in their work and surprised by the authorities. The same house was seldom used more than once as a meeting place; and while a Masonic meeting was being held therein it was customary to invite a number of young girls and boys, usually daughters and sons of Masons, who were to make merry by dancing and singing in the outer hall as an excuse for the gathering, to lull suspicion and thus enable the Brethren to proceed unmolested with their work in the most secluded part of the building. These and other measures had to be taken because the Civil Guard (*Guardia Civil*) in the provinces and the police (*Veterana*) in Manila were kept busy by the Spanish friars searching for Masonic gatherings.

The Lodge paraphernalia was so made that at a moment's notice it could be made either to disappear into closets and hiding places or so arranged as to appear but harmless furniture of an ordinary dwelling. The Master's, Warden's, Secretary's, Treasurer's and Orator's desks were made triangular in shape in such a way that in a minute they could be put together and made to resemble a dinner table. The coffin used in the third degree was so constructed that it could be taken apart in a few seconds, making it almost an impossibility to find out what its different parts were for.

The officers charged with the persecution of Masonry in the Philippines were often, however, very half-hearted in the performance of their duties, either because they were Masons themselves, or because they were sympathizers with the Order, or because they appreciated the injustice that was being done. Thus often before raiding a house

primer paso que se diera fué la formación en Madrid, bajo la obediencia del "Gran Oriente de España," de la Logia "La Solidaridad," la cual fué fundada por filipinos bien conocidos, tales como Govantes, Lopez Jaena, Lete, Julio Llorente, Enrique Ayllon, Evaristo Aguirre y otros. Algunos españoles que simpatizaban con el movimiento ingresaron también en la Logia "La Solidaridad," y el profesor Morayta, de la universidad de Madrid, prestó valioso apoyo moral a la misma. Un año y seis meses después de inaugurada, la Logia "Solidaridad" se vió en la necesidad de abatir columnas con motivo de ciertas diferencias y dificultades con el Gran Oriente que le había concedido carta constitutiva. Sin embargo, levantó columnas de nuevo en 1888, bajo la obediencia del Gran Oriente Español y la dirección de Graciano Lope Jaena, trabajador incansable en favor del bienestar de su patria, quien consiguió para su Logia el apoyo y la cooperación de otros filipinos, entre ellos Rizal, Marcelo H. del Pilar, Juan y Antonio Luna, Moisés Salvador, Mariano Ponce, Galicano Apacible, Tomás Aréjola y José Alejandrino. En efecto, Lope Jaena atrajó a su labor casí todos los filipinos de viso que residían entonces en Madrid. El semanario *La Solidaridad*, el cual derivó su nombre de la Logia aludida y fué leído avidamente por todos los estudiantes de la ciudad de Manila y las cabeceras de provincias, tal vez por el mismo motivo de que su posesión estaba estrictamente prohibida por las autoridades, se publicaba por miembros de la Logia de Jaena, los cuales, con el fin de obtener ciertas reformas en Filipinas y mejorar la condición de los filipinos, organizaron la "Asociación Hispano-Filipina."

En 6 de Enero de 1891, se fundó la Logia Nilad ("Manila" significa el sitio donde crece el árbol *nilad*), cuyo venerable maestro fué José Ramos. Este ostentaba el grado 9 del Rito escocés antiguo y aceptado, lo que es notable porque el hallazgo de un mandil de dicho grado sirvió de base para la acusación de que el Katipunan proyectaba asesinar a todos los blancos. El delegado de España encargado de formar Logias fué Pedro Serrano, un maestro de escuela de Binondo, también en posesión del grado 9. Este individuo abjuró posteriormente la Masonería y se hizo presidente del Centro Católico. Actualmente es un pobre maestro de escuela. La Logia Nilad fué madre de 86 triángulos o clubs masónicos, de los cuales seis se convirtieron en Logias. Estas tuvieron que trabajar bajo condiciones muy difíciles y se valían a menudo de medios ingeniosísimos para burlar la vigilancia de las autoridades. Se reunían pocas veces en la misma casa, y mientras celebraban sus tenidas, acostumbraban invitar a jóvenes, casí siempre hijos e hijas de Masones, los cuales bailaban y cantaban en la sala de la casa, a fin de que la reunión pareciere ser una fiesta y poco sospechosa y los Hermanos pudiesen trabajar masónicamente en la parte más oculta del edificio. Era necesario adoptar estas y otras medidas porque los frailes españoles mantenían a la Guardia Civil en provincias y a la Veterana de Manila ocupadísimas en buscar reuniones de Masones.

Los muebles y efectos de la Logia estaban hechos de suerte que en un instante se les pudiese hacer desaparecer en algún armario u otro escondite o arreglar de tal modo que se asemejaran a los muebles ordinarios de la casa. Las mesas del venerable maestro, vigilantes, secretario, tesorero y orador se hicieron en forma triangular, de modo que se pudiesen montar en pocos momentos, formando una mesa de comedor. El ataud que se empleaba en el tercer grado

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pointed out as meeting place of Masons they would send word to the Brothers concerned of the intended raid so that the latter might be on their guard and avoid capture and subsequent banishments, the punishment ordinarily meted out to Masons caught in *fragrante delicto*, such as the mere fact of holding a Lodge meeting was considered.

I was privileged to witness one of these raids which took place in my father's own house in Malabon, Rizal Province, where Labong Lodge, holding a charter under the Grand Orient of Spain and of which he was Master at the time, held its meetings. A large gathering of youngsters of both sexes was in attendance to serve as a blind; there was plenty of music and singing while the Masons were closeted holding a meeting in the dining room of the house. Suddenly a sergeant of the Civil Guard and three privates fully armed knocked at the main door. In a moment the music stopped and all was disorder and confusion among the dancers and singers. Word was sent in to the Brethren of the presence of the uninvited guests and instructions requested as to whether or not they should be let in. Little noise was heard in the Lodge room and presently came the order to let them in. This was immediately done to prevent the breaking down of the door which the visitors were trying to force open. The impatient sergeant rushed in followed by his men and proceeded straight to the meeting room, where upon entering he found to his astonishment instead of the wicked Masons a number of men intensely interested in the game of chance known as "monte" with a burly Englishman as the banker. The guardian of the law was greatly disappointed and had to content himself with taking down the names of all the men present, which included those of some prominent Spaniards and foreigners. As soon as the officers had departed there was great rejoicing and the clever Briton was warmly congratulated for his foresight in carrying with him a pack of cards for such emergencies.

Another incident, which shows the influence of Masonry even on those who either on account of fear or for other reasons had ceased to be active members of the Order, was disclosed to me when, though too young to be a Mason, I used to busy myself among members of the Order to win my spurs or the right of being initiated into the Order on my becoming of age. Bro. Faustino Villaruel, the druggist, who was subsequently shot on the Luneta by the Spanish

se construyó en forma que se le pudiese desmontar en pocos segundos y que las piezas no indicasen la forma y el objeto del conjunto.

Afortunadamente, los oficiales encargados de la persecución de los Masones procedían en muchos casos con poco entusiasmo y energía en el desempeño de sus deberes por ser ellos mismos Masones o simpatizadores de la Institución o por darse cuenta de la injusticia que se estaba cometiendo. Así, pues, antes de sorprender una casa denunciada como lugar de reunión de los Masones, los agentes de la autoridad solían participar a los Hermanos interesados que se proyectaba requisar la casa, a fin de que pudiesen estar prevenidos y evitar su detención y destierro, siendo este el castigo que se solía imponer a los Masones sorprendidos en flagrante delito de celebrar una tenida.

Fué mi privilegio presenciar una de dichas sorpresas que ocurrió en la casa de mi padre en Malabón, en la provincia de Rizal, donde se celebraban las tenidas de la Logia Labong, de la obediencia del Gran Oriente de España, siendo mi padre venerable maestro de la Logia. Estaba presente un buen número de jóvenes de ambos sexos para servir de pretexto y se hacía música y bailaba mientras los Masones estaban celebrando su tenida en el comedor de la casa. De repente se presentaron un sargento y tres soldados de la Guardia Civil, todos armados, llamando a la puerta principal de la casa. Inmediatamente paró la música y la confusión y el terror cundían entre los que habían estado tan alegres, cantando y bailando. Se anunció inmediatamente a los Hermanos la presencia de los huéspedes inoportunos, pidiendo instrucciones acerca de si se les debía admitir. Se oyó un leve ruido en el salón de la Logia y no tardaron en contestar que se admitiere a los visitadores. Esto se hizo inmediatamente a fin de que la Guardia Civil no rompiere la puerta la cual ya estaban tratando de abrir mediante la fuerza. Impaciente, el sargento entró y se precipitó hacia el salón de la reunión, pero al penetrar en el mismo se quedó pasmado, porque en vez de impíos Masones halló un grupo de hombres que se dedicaban con mucho interés al juego de monte, actuando de banquero un robusto inglés. El representante de la majestad de la ley se llevó un gran chasco, porque tuvo que contentarse con apuntar los nombres de todos los hombres presentes, entre los cuales se encontraban algunos españoles y extranjeros distinguidos. Apenas hubieron salido los agentes de la autoridad, cuando

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authorities in 1896, for his activities in Masonry, was Master of Nilad Lodge, the best equipped of those holding a charter in the City of Manila. From Bro. Villaruel's house and from the office of Holliday, Wise & Co. where Bro. Joaquin Molina had his quarters, being Custom house clerk of the firm, I was often invited to carry swords and Lodge paraphernalia to places designated for the next meeting of the Lodge.

One day at Villaruel's house, Molina, who was the Orator of the Lodge, mentioned the fact that he had discovered in a Masonic Manual that they lacked three important things in the Lodge, that is to say, the square, the triangle and the circle, which, representing the Master and the Wardens, ought to be on these officers' stations in the Lodge room. Molina stated that he had in his quarters a broken marble top of a small table from which said geometrical figures could be cut by a marble worker, but expressed the opinion that Mr. Rodoreda, the only marble cutter in the city then known, was a "friar man" and therefore could not be trusted to do the work. With the courage born of ignorance I volunteered to have it done. This was agreed to by the two gentlemen only after some hesitation. The most minute instructions were given me as to what to say in answer to any possible questions that might be put to me by the "friar man" and finally I was told to call for the table top at Molina's office the next day at 1:00 p. m.

At the appointed time I received an old piece of marble, which the same afternoon I took to Rodoreda's establishment. As soon as he heard my request he scratched his forehead and in a very solemn tone said: "This smells of Masonry" (*Esto huele a Masonería*). The little courage that remained in me when I entered the place and saw the imposing Spaniard soon left me; I began to stammer the lies that I had been instructed to say, and felt a very strong impulse to run away, but my limbs refused to act. Seeing my confusion the old man came to my rescue saying that it would be allright but that the marble which I had brought could not be used as it was too thin. He said that he would provide the necessary material, and dismissed me after telling me to come back in a week's time. I hurried away from the place and went to Molina's office to relate my experience with Mr. Rodoreda. Mr. Molina became alarmed and took me to Mr. Villaruel's drug store, where the two Masons decided that I should leave for Hongkong at the first opportunity. Molina promised to recommend me to a Captain of an English boat consigned to Holliday, Wise & Co. which was to leave in a few days. On my father being communicated with, however, he refused to let me go, and only advised me not to go near Rodoreda's place but to forget the affair.

I strictly followed the advice received for about a month, but with the lapse of time began to think that I had been unnecessarily frightened, and that if Mr. Rodoreda had wished to do me harm he would have asked me my name and address, which he did not. Again, I figured that an old man of Mr. Rodoreda's quiet countenance could not be so wicked as to get a boy into trouble—I must have

los Hermanos todos felicitaron al listo inglés por haber tomado la precaución de armarse de un juego de naipes.

Voy a referir otro incidente que demuestra la influencia que la Masonería ejercía en los que, por miedo o por otros motivos, habían dejado de ser miembros activos de la Orden. Cuando yo no tenía aun la edad necesaria para ser Masón, solía frecuentar mucho el trato de los Masones a fin de ganar el derecho de ser iniciado al llegar a la edad prescrita. El Hmno. Faustino Villaruel, quien en 1896 fué fusilado en la Luneta por las autoridades españolas con motivo de sus actividades masónicas, desempeñaba entonces la veneratura de la Logia Nilad, la cual tenía mejor equipo que ninguno de los Talleres existentes en la ciudad de Manila, y muchas veces tuve que llevar espadas y otros efectos pertenecientes a la Logia desde la casa del Hmno. Villaruel y la oficina de Holliday, Wise & Co., donde el Hmno. Joaquin Molina, empleado aduanero de dicha casa, tenía su habitación, a los sitios designados para la próxima tenida de la Logia.

Cierto día, en casa de Villaruel, Molina, quien era orador de la Logia, dijo que acababa de descubrir que le faltaban tres cosas que según un manual masónico debía poseer la Logia, o sea, la escuadra, el triángulo y el círculo, los cuales, por representar al venerable maestro y los vigilantes, debían colocarse en los puestos de dichos dignatarios en la Logia. Molina declaró que tenía en su habitación la losa rota de marmol de una mesita de la cual algún marmolista podria tallar las figuras geométricas referidas, pero expresó la opinión de que el Sr. Rodoreda quien era entonces el único marmolista conocido en Manila era adicto a los frailes y no se le podía confiar el trabajo. Con el valor de la ignorancia me ofrecí a encargarme de conseguir lo que se necesitaba y los dos señores aceptaron mi oferta después de bastante vacilación, explicándome minuciosamente lo que debía contestar a las preguntas que me pudiese dirigir el "frailero," y diciéndome que buscara la placa de mármol en la oficina de Molina a la una de la tarde del día siguiente.

En la hora indicada me entregaron un pedazo de mármol y en la misma tarde me presenté con el mismo en el establecimiento de Rodoreda. Al hacerle yo el encargo, Rodoreda se rasgó la frente y dijo, en tono solemne: "Esto huele a Masonería." Me abandonó entonces el poco valor que me había quedado al penetrar en el establecimiento y ver aquel español imponente, y tuve ganas de coger las de Villadiego, pero mis piernas se negaban a obedecerme. Empecé a tardamudear las mentiras que me habían enseñado, pero el anciano, al verme tan confuso, me dijo que estaba bien, pero que el mármol que yo había traído no podía servir por no ser bastante grueso. Prometió proporcionar el mármol necesario y me dijo que volviera dentro de una semana. Salí precipitadamente del taller y me apersoné en la oficina del Hmno. Molina para contarle lo que me había sucedido. Molina se mostró perturbado e hizo que le acompañara a la farmacia del Hmno. Villaruel, donde los dos Masones acordaron que yo debía salir para Hongkong en la primera oportunidad. Molina prometió

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been then fourteen years of age. Acting on the impulse of the moment, to the marble cutter's establishment I went and was encouraged on seeing him with a smiling face. He not only gave me the square, triangle and circle nicely cut of beautiful white marble, twice as thick as the marble which I had brought him, but refused to charge anything for them. It was afterwards discovered that Mr. Rodoreda, like many other Spaniards then in the Philippines, before coming over, had been initiated into Masonry in Barcelona, but had withdrawn from the order on his arrival in Manila, finding it a handicap. In Mr. Rodoreda's particular case, his trade depended so much on the good will of the Clergy that he could not afford to run counter to them.

The Filipino Masons were very active in preventing the expenditure of great sums of money (sometimes almost the whole of the little fortune of the party concerned) in funerals, church fiestas and other religious solemnities. This of course was strongly resented by the Monastic Orders. A spirit of solidarity was also noticeable among the Brethren, Spaniards and Filipinos alike; and this, above all other things, made me a firm believer in the good influence of Masonry.

Though in July, 1893, almost every Masonic Lodge in the Philippines became dormant on account of the difficulty of holding meetings due to activities directed against the Order, when the first spark of revolution was kindled in 1896, the friars grasped the opportunity to do away altogether with Masonry in the Archipelago. Accordingly, Masonry was blamed for the revolution and in consequence Filipino Masons and even some Spaniards like Bro. Martin and others in all parts of the Islands were incarcerated, deported, and even shot for no other reason than the fact that they were Masons. Bro. Villaruel was one of those who were shot for his activities in Masonry. The efforts

darme una recomendación para el capitán de un barco inglés que iba consignado a Holliday, Wise & Co., y debía zarpar en pocos días. Cuando mi padre se enteró del asunto, él se negó de permitir que yo me marchara y sólo me aconsejó no acercarme más al taller de Rodoreda y olvidar el incidente.

Durante todo un mes observé estrictamente el consejo de mi padre, pero luego empecé a pensar que mi temor no era justificado y que si el Sr. Rodoreda hubiese querido perjudicarme, me habría preguntado mi nombre y señas. También pensé que un anciano de aspecto tan sereno como el Sr. Rodoreda no podía ser bastante malvado para tratar de molestar a un chiquillo, porque yo no tenía entonces más que catorce años de edad. Me presenté, pues, en la marmolería y cobré valor al ver que Rodoreda me recibió con semblante risueño. No solamente me dió la escuadra, el triángulo y el círculo tallados primorosamente en mármol blanco de doble el espesor de la losa que yo le había entregado, sino que se negó a cobrar el precio del material y trabajo. Supe más tarde que el Sr. Rodoreda, como muchos de los españoles que entonces residían en Filipinas, había sido iniciado en la Masonería en Barcelona, pero se había dado de baja al llegar en Manila, por el perjuicio que le irrogaba el ser Masón activo. En el caso del Sr. Rodoreda, éste dependía demasiado de la buena voluntad del clero para poder incomodarse con los curas.

Los Masones filipinos desplegaban mucha actividad para impedir que se gastasen grandes cantidades (a veces casi toda la pequeña fortuna de los interesados) en funerales, fiestas eclesiásticas y otras ceremonias religiosas. Desde luego, los frailes estaban muy resentidos por este motivo. Más que ninguna otra cosa, el espíritu de solidaridad que se observaba entre los Hermanos, tanto españoles como filipinos, me convenció de la buena influencia de la Masonería.

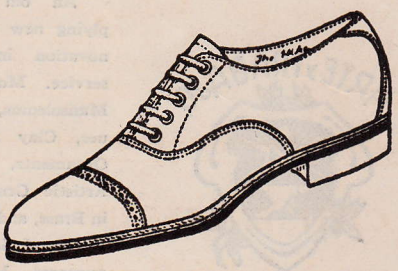
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of the Monastic orders were temporarily crowned with success and all Masons in the Philippines were forced to give up Masonic work, thus ending for the time being Masonic activities in the Islands.

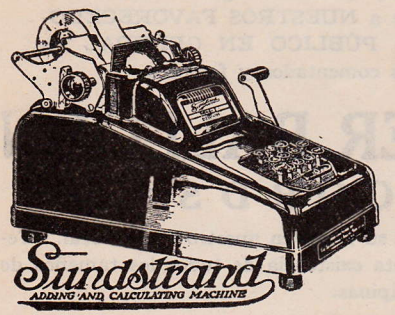
It has been claimed by some that the Katipunan grew out of Masonry in the Philippines. As to this the best authority is the year-book of the Lodge Nilad which says: "The enemies of Freemasonry have wished to persecute it under the pretence that 'Mason' and 'member of the Katipunan' were synonymous terms. Out of respect for historic truth we are obliged to declare here that it is false, absolutely false that in the body of the Lodges there has ever been any arrangement in alliance with the Katipunan against Spain's sovereignty. Those who so asserted, and still insist upon it, can show no conclusive proof; nothing definite points to such efforts having been made by the Lodges. Does logic warrant the conclusion that because the chief of the Katipunan and some other members of the same society were Masons, that their Lodges and all Filipino Masons were conspiring against the then constituted authorities on the plan of the Katipunan? We only mention this to set right the distortion which the truth has suffered at the hands of the enemies of Masonry."

During Spain's later days in the Philippines Masonic meetings of foreigners are said to have been held in a vault near the English club, then in Pandacan. The then Binondo school house had occasionally been the meeting place of Filipino Masons in 1892-3.

With the advent of American sovereignty and the arrival of the North Dakota Regiment of Volunteer Infantry the seed of American Freemasonry was planted in this soil and as is well known Masonry has ever since increased in power and popularity in a wonderful manner. The question now is: are we using the great power that has come into our hands as true Masons should? I leave the answer to your respective good conscience and understanding.

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En el mes de Julio de 1893, casí todas las Logias de Filipinas estaban durmientes como resultado de la dificultad de celebrar tenidas, pero esto no obstante, al estallar la revolución de 1896, los frailes aprovecharon dicha oportunidad para tratar de extirpar la Masonería en estas Islas, alegando que los Masones eran responsables de la revolución, con el resultado de que en todas las partes de las Islas, los Masones filipinos y también algunos españoles, como el Hmno. Martí y otros, fueron detenidos, desterrados y hasta fusilados por el único motivo de ser Masones activos. Por algún tiempo, los esfuerzos de los frailes se vieron coronados de éxito y los Masones de Filipinas se tuvieron que abandonar la labor masónica, de suerte que temporalmente la Masonería estaba paralizada en las Islas.

Algunos han dicho que el Katipunan fué hija de la Masonería en Filipinas. En cuanto a esto, citamos como mejor autoridad el anuario de la Logia Nilad, que dice lo que sigue:

"Los enemigos de la Francmasonería han querido perseguirla bajo el pretexto de que los términos 'masón' y 'katipunero' eran sinónimos. En obsequio de la verdad histórica debemos declarar aquí que es falso, absolutamente falso, que en el seno de las Logias se haya jamás celebrado un pacto de unión con el Katipunan contra la soberanía española. Los que lo han afirmado y aun lo están afirmando, no pueden probarlo de modo concluyente. No hay nada de definido que indique que las Logias hubiesen realizado semejante labor. ¿Es acaso lógica la conclusión de que por ser Masones el jefe del Katipunan y algunos miembros más de dicha sociedad, las Logias de los mismos y todos los Masones filipinos estaban conspirando contra las autoridades constituídas sobre el plan del Katipunan? Mencionamos esto con el único fin de contestar a las tergiversaciones de que ha sido víctima la verdad en manos de los enemigos de la Masonería."

Se dice que durante los últimos días del régimen español, los Masones extranjeros celebraban tenidas en una bodega cerca del Club inglés que en aquella época se hallaba en Pandacan. La escuela de Binondo de entonces había servido de vez en cuando de local para las tenidas de los Masones filipinos en 1892-3.

Al llegar la soberanía americana y el regimiento de voluntarios de North Dakota, se plantó en estas Islas la semilla de la Francmasonería americana y todos sabemos que desde aquella época, el poder y la popularidad de la Masonería han ido creciendo maravillosamente. Hoy se nos ocurre la pregunta de que si estamos aprovechando el gran poder que hemos adquirido como deben de hacerlo los Masones de verdad? Dejo la respuesta a vuestras conciencias y entendimientos respectivos.

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Masonic Hospitals for Crippled Children

Hospitales Masónicos para Niños Lisiados

In an address recently delivered by him and published in the *Far Eastern Freemason* for March, 1925, the Junior Grand Lecturer of our Grand Lodge, Major Fred Damman, pays a glowing tribute to the work of the Masonic Hospitals for Crippled Children in the United States, which must be read to be appreciated. His account of a visit he made to the hospital maintained by the Scottish Rite Masons of the State of Georgia at Atlanta is enough to make one shed tears of emotion and pride. From 10 beds in 1917, this hospital has grown to 164 in 1924 and plans are in progress for more. And the beauty of it is that only five of the children belonged to Masonic families, the hundred and sixty odd others being children of non-Masonic parents. Bro. Damman adds that during the past eight years over five thousand of Georgia's crippled children of indigent parents have been restored to health and set on their feet, raised from despair to normal boyhood and girlhood, resurrected from years of helplessness and possible pauperism to the certainty of health and self-sustaining citizenship!



"THE TEMPLE OF BABIES' SMILES"

Bro. John C. Howe, also recently returned from the United States, speaks in similar terms of a Masonic Hospital for Crippled Children he visited in California.

What are we doing in the Philippines? What are you doing personally? Have you done anything? Have you done enough?

Here are a few figures furnished us by the Secretary

En una conferencia pronunciada por el Segundo Gran Instructor de nuestra Gran Logia, el comandante Fred Damman, y publicada en el *Far Eastern Freemason* correspondiente al mes en curso, dicho Hermano rinde a la labor de los hospitales para niños lisiados en los Estados Unidos, un tributo elocuente que es preciso leer a fin de poder apreciarlo. Su descripción de la visita que hizo al hospital mantenido en la ciudad de Atlanta por los Masones del Rito Escocés del Estado de Georgia, casi nos hace llorar de grata emoción y orgullo. Dicho hospital, que empezó con 10 camas en 1917, tenía 164 en 1924 y está proyectando otro ensanche importante. Lo más notable es que sólo cinco de los niños que ocupaban dichas camas cuando el Hmno. Damman visitó el hospital, pertenecían a familias de Masones, siendo hijos de profanos los ciento sesenta y pico otros pacientes. Durante los ocho años anteriores, más de cinco mil niños lisiados, hijos de familias pobres del Estado de Georgia, han sido curados y habilitados para una vida útil y feliz, libres de la pesada carga de invalidez y sufrimientos y de la pobreza que les esperaba.

El Hmno. John C. Howe, que también acaba de volver de los Estados Unidos, habla en términos igualmente entusiastas de un hospital masónico para niños lisiados que visitó en California.

¿Qué estamos haciendo en Filipinas? ¿Qué estás haciendo tú, querido Hermano? ¿Has hecho algo? ¿Has

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of the Masonic Hospital for Crippled Children Corporation organized in Manila on July 29th, 1924, regarding which we have been publishing more detailed accounts in our past issues: The Corporation has now 15 life members, that is, members who have paid ₱500; 33 sustaining members, that is, members who have paid ₱100 and pledged themselves to pay ₱100 annually for four more years, and 525 regular members, who have paid an entrance fee of ₱10 each and are required to pay annual dues of ₱2 each. The net proceeds of the dancing recital given at the Grand Opera House on January 30 and 31, last, by Mrs. W. J. Williams and her pupils amount to ₱4,400. Much money has already been raised; but still more is needed, the Corporation being determined not to go ahead until there shall be sufficient funds on hand to make a permanent success a certainty.

Remember, Brethren, that this is an enterprise that will put Philippine Masonry on the map, as it were. Bear in mind that no part of the money is frittered away or spent for salaries, overhead expenses, and petty graft. The officers serve without compensation and the only expenses, such as printing, postage, and stationery, are kept down to a minimum. Examine the membership lists published in our last issue and see how your Lodge shows up, if it is represented at all. Are you proud of the showing it made? What can, what will you do to have it make a better showing in the membership list we shall publish in our next issue?

The sooner you bestir yourselves, the better!

Grand Lodge Visitation at Cosmos No. 8

Wednesday, March 18, at eight o'clock in the evening, at the Masonic Temple, Escolta, Cosmos Lodge No. 8 will hold a special meeting which will be the occasion of an official visitation by the M. W. Grand Master, C. W. Rosenstock, and officers of the Grand Lodge.

The third degree of Masonry will be conferred, after which Rt. Wor. Bro. Joseph H. Schmidt, Past Master of Cosmos Lodge, will deliver an illustrated lecture on "Illustrious Filipino Patriots Who Were Masons."

The officers and members of Nilad Lodge No. 12 will be the guests of honor on this occasion, and will officiate in conferring the first section of the third degree. The second section will be conferred by a special Fellowcraft team in costume.

hecho bastante?

He aquí algunos datos estadísticos facilitados por el amable y activo secretario de la corporación del Hospital Masónico para Niños Lisiados que fué organizada en Manila el 29 de Julio de 1924 y con relación a la cual hemos publicado muchos detalles en nuestros números precedentes: La corporación tiene actualmente 15 miembros vitalicios, o sea, miembros que han pagado la cantidad de ₱500; 33 miembros sostenedores, o sea, miembros que han pagado ₱100 y se han comprometido a pagar ₱100 anuales durante cuatro años más, y 525 miembros ordinarios que han pagado derechos de entrada de ₱10 cada uno y están pagando cotizaciones anuales de ₱2 cada uno. El producto neto de las funciones dadas en beneficio del Hospital por Mrs. W. J. Williams y sus alumnos en la Grand Opera House el 30 y 31 de Enero de 1925, asciende a ₱4,400. Se ha reunido un fondo bastante crecido, pero se necesita aún más, porque la corporación no quiere seguir adelante mientras no haya bastante dinero en caja para garantir un éxito seguro y completo.

Tened en cuenta, Hermanos, que ésta es una empresa que constituirá una de las mayores glorias de la Masonería filipina. Acordaos que ninguna parte de estos fondos se gasta por sueldos u otros gastos innecesarios en beneficio de unos pocos favorecidos. Los gestores de la corporación sirven sin retribución y los pocos gastos por impresiones, franqueo y material de oficina se mantienen lo más bajo posible. Examinad las listas de miembros que hemos publicado en nuestro último número para ver que os parece la representación de cada Logia. ¿Podéis enorgulleceros de lo hecho por *vuestra* Logia en beneficio de esta noble empresa masónica? En caso contrario, ¿qué podéis hacer y qué haréis a fin de que vuestra Logia ocupe un puesto más honroso en la lista de miembros que nos proponemos publicar en el número del CABLETOW correspondiente al mes de Abril?

¡Obrad pronto, queridos Hermanos!

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José Amon y Quesada (13)
James M. Bury (94)
Nicolás E. de Guzman (74)

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Manila No. 1, Manila; Cavite No. 2, Cavite; Bagumbayan No. 4, Manila; Southern Cross No. 6, Manila; High-Twelve No. 82, Manila; Island No. 5, Corregidor; Benjamin Franklin No. 94, Manila.

S. W. O'Brien (9), District Inspector.
Corregidor No. 3, Manila; Cosmos No. 8, Manila; St. John's No. 9, Manila; Kasilawan No. 77, Manila; Mt. Lebanon No. 80, Manila; Service No. 95, Manila.

Rafael Palma (16), District Inspector.
Nilad No. 12, Manila; Rizal No. 22, Manila; Noli-Me-Tangere No. 42, Pasay; Isla de Luzon No. 57, Manila; Walana No. 13, Manila; Dapitan No. 21, Manila.

José C. Velo (4), District Inspector.
Hiram No. 88, Manila; Biak-na-Bato No. 7, Manila; Minerva No. 41, Manila; Labong No. 59, Malabon; Dalisay No. 14, Manila.

Emilio Pestaño (23), District Inspector.
Sinukuan No. 16, Manila; Araw No. 18, Manila; Silañganan No. 19, Pasig; Taga-Ilog No. 79, Manila; Luz Océanica No. 85, Manila; Hagdang-Bato No. 87, Manila.

Ignacio G de Tobar (7), District Inspector.
Solidaridad No. 23, Manila; Batong-Buhay No. 27, Manila; Modestia No. 83, Manila; Muog No. 89, Parañaque; Mencius No. 93, Manila.

2nd District, Cavite Province:

Alfonso Raquel (17), District Inspector.
Zapote No. 29, Rosario; Mt. Mainam No. 49, Naic.

Manuel del Carmen (17), District Inspector.
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Pinagsabitan No. 26, Santa Cruz; Mártires del 96 No. 32, Nagcarlang.

Vicente C. Reventar (26), District Inspector.
Malinaw No. 25, San Pablo; Makiling No. 72, Calamba.

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Iloilo No. 11, Iloilo; Kanlaon No. 64, Bacolod; Acacia No. 78, Iloilo.

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James Wilson (45), District Inspector.
Mount Apo No. 45, Zamboanga.

8th District, Bulacan Province:
Escolástico Gatmaitan (46), District Inspector.
Malolos No. 46, Malolos; Liwayway No. 81, Bigaa.

9th District, Nueva Ecija Province:
Marceliano Hidalgo (90), District Inspector.
Cabanatuan No. 53, Cabanatuan; Nueva Ecija No. 73, Quezon; Memorial No. 90, San José.

10th District, Zambales Province:
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Lincoln No. 34, Olongapo; Pinatubo No. 52, San Antonio.

11th District, Cagayan Provinces and Nueva Vizcaya:
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Mabini No. 39, Aparri; Gonzaga No. 66, Tuguegarao.

Ceferino Diño (66), District Inspector.
Isabela No. 60, Ilagan.

Alfonso Castañeda (68), District Inspector.
Magat No. 68, Bayombong.

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Pilar No. 15, Imus; Magdalo No. 31, Kawit; Pintong-Bato No. 51, Bacoor; Primera Luz Filipina No. 69, Binakayan, Kawit.

13th District, Tayabas Province:
José Velez Martinez (43), District Inspector.
Kalilayan No. 37, Lucena; Tayabas No. 43, Tayabas; Filipinas No. 54, Panaon, Unisan.

14th District, Batangas and Mindoro Provinces:
Juan Muñoz (72), District Inspector.
Batangas No. 35, Batangas.

Antonio Luna (65), District Inspector.
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Questions and Answers

Consultas

170.—A Mason holding membership in the United States argues that our Grand Lodge can try a Mason for unmasonic conduct if his own Lodge cannot be trusted to perform its duty. Is this correct?

Answer.—No. The original jurisdiction of our Grand Lodge includes only "the decision of all controversies between any of the Lodges, or between one of them and a member or members of another; and the enforcement of discipline upon its own members and upon the Lodges under its jurisdiction." The Brother who argued otherwise probably hails from one of the jurisdictions in which, like for instance in North Dakota, the Grand Lodge assumes original jurisdiction upon conviction of a member of the Order of a felony.

171.—Why was there no tool of iron used in the building of King Solomon's temple?

Answer.—This is explained as follows: Iron seems to have been considered an impure metal, not fit to be used in connection with sacred things. The timbers and other material for the Temple, once within the Temple grounds, partook of the sacred nature of the place and the use of iron upon them would have been sacrilegious. Compare Exodus XX, 25:

If thou make me an altar, thou shalt not build it of hewn stones; for if thou lift up thy tool upon it, thou hast polluted it.

172.—May a past master preside the Lodge?

Answer.—The Grand Master, the Master, and in the absence of the Master, the Wardens in the order of their rank, may preside over a Lodge. The Master or a Warden being present may invite any qualified Brother, or Brethren, to confer degrees. The foregoing is California law and is also law in our Grand Jurisdiction.

173.—What are the private grand honors, and when and to whom are they given?

Answer.—The private grand honors are properly given only when a Masonic hall is to be consecrated, a new Lodge to be constituted, a Master-elect to be installed, or a Grand Master, or his deputy, to be received on an official visit. They are, however, occasionally given as a courtesy to others not entitled to them.

170.—Un Masón procedente de los Estados Unidos dice que nuestra Gran Logia está facultada para procesar a un Masón culpable de conducta antimasónica si hay duda de que la Logia del interesado cumpliera con dicho deber. ¿Tiene razón?

Contestación.—No. La jurisdicción original de nuestra Gran Logia incluye sólo "la decisión de todas las controversias que ocurran entre algunas de las Logias o entre una de ellas y un miembro o miembros de otras; y el mantenimiento de la disciplina sobre sus propios miembros o sobre las Logias que están bajo su jurisdicción." El Hermano que le informó en sentido contrario procede probablemente de una de las jurisdicciones como North Dakota, donde la Gran Logia tiene jurisdicción original cuando algún miembro de la Orden es condenado por un delito grave.

171.—¿Por qué no se usaba herramienta de hierro en la construcción del Templo de Salomón?

Contestación.—Esto se explica como sigue: El hierro fué considerado como metal impuro que no podía emplearse en relación con las cosas sagradas. Las maderas y otros materiales que se utilizaron en la construcción del Templo participaron de la naturaleza sagrada de dicho edificio desde el momento en que fueron introducidos en su recinto, y el uso de hierro en los mismos habría sido considerado sacrilegio. Véase Exodo XX, 25:

Cuando me haces un altar, no debes construirlo de piedras labradas, porque si alzas tu herramienta en él lo profanas.

172.—¿Puede un ex-venerable asumir la veneratura de la Logia?

Contestación.—El Gran Maestre, el venerable maestro y en caso de ausencia de éste, los vigilantes, pueden presidir la Logia. El venerable o uno de los vigilantes, estando presentes, pueden invitar a cualquier hermano o hermanos que tengan las condiciones necesarias para conferir los grados. Lo que precede es la disposición que rige en California y también en nuestra Gran Jurisdicción.

173.—¿Cuándo y a quién se tributan los Grandes Honores privados?

Contestación.—En rigor, los Grandes Honores privados deben darse solamente cuando se consagra un templo masónico, cuando se consti-

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174.—Do you consider it proper to stuff candidates with stories of riding the goat, etc.? I consider it wrong, but would like to know whether this practice is authorized or permissible.

Answer.—The practice of leading the candidate to expect something different from what is in store for him cannot be condemned severely enough. It is in violation of the truth, represented to the new Mason as a divine attribute and the foundation of every virtue. It causes him to approach Masonry in the wrong frame of mind. A mind primed with stories of horseplay cannot possibly be receptive to the solemn teachings and lessons awaiting him in the hallowed precincts of a Lodge. A person expecting an electric battery to be turned loose on him or a gun discharged behind his back at any moment cannot be expected to concentrate his thoughts upon the vows he takes and the lessons he receives. Any Mason so spoiling one of the most solemn events in a man's life renders his future Brother a poor service and shows himself to be a poor Mason. Masonry, as we know it, never did and never will authorize such unwarranted "preparation" of candidates.

175.—Considering that we have degrees put on by military teams in uniform, why cannot a degree be put on by a team of 32nd degree Masons wearing their caps or by Knights Templar in uniform?

Answer.—We cannot be too careful in keeping the so-called higher degrees and side orders out of Ancient Craft Masonry, much as we may admire some of them. The Grand Lodge of California, from which our own Grand Lodge took its constitution, ruled in 1921 that—

No Lodge shall permit any degree to be conferred by a degree team under the name, or dressed in the regalia, or any part thereof, of any organization, the prerequisite of membership in which is that he be a Master Mason.

176.—Is there any truth in the statement recently made by a Masonic speaker that Masons were at one time believed to have supernatural powers and practise witchcraft?

Answer.—There is. The father of the editor of this column himself, when a small boy, was told by an old German woman, as she pointed out the Masonic temple of the town to him, that if a Mason betrayed any secret of the Order, his Brethren stuck a pin through his heart on the big group picture hanging in the hall and that this killed the traitor as surely as a dagger thrust. Similar ideas of Masonry are still entertained among the backward population of Europe, especially in the Latin countries.

The farthest north Masonic temple is located at Dawson City, Alaska, just 225 miles south of the Arctic circle. Dawson City has only one day a year, but it is six months long; the rest of the year it is night time. We wonder how many times a night the Brethren meet in Dawson City?—*Masonic Herald.*

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tuye una nueva Logia, cuando se instala a un venerable electo y cuando se recibe al Gran Maestre o a su delegado en visita oficial. Sin embargo, se tributan a veces por cortesía a otros que no tengan derecho a ellos.

174.—¿Cree Vd. que es permitido hacer miedo al candidato con bromas e historias, haciéndole creer, por ejemplo, que se le obligará a cabalgar en una cabra, etc.? A mí me parece poco conveniente y deseo saber si semejante práctica está autorizada o permisible?

Contestación.—La práctica de hacer creer al candidato algo diferente de lo que le está esperando es digna de la censura más severa. Es violación de la verdad la cual representamos al neófito como atributo divino y base de toda virtud. Hace que el candidato se acerque al altar de la Masonería en una condición de ánimo nada adecuada, porque un hombre que piensa en nada más que las bromas pesadas que cree le están esperando, no se halla en condición a propósito para recibir las enseñanzas sublimes de nuestra Institución. No se puede esperar que un candidato que teme sentir de repente una descarga eléctrica u oir un pistoletazo descargado detrás de él, concentrase sus pensamientos en los votos que pronuncia y en las enseñanzas que se le comunican. Un Masón que echa a perder uno de los acontecimientos más solemnes de la vida de su Hermano futuro, con historias ridículas, le presta mal servicio y demuestra que entiende mal la Masonería. La Masonería, según la conocemos, jamás ha permitido ni permitirá "preparación" tan poco conveniente del neófito.

175.—¿Por qué no se pueden conferir los grados por *teams* de Masones del grado 32 gastando sus gorras o por Templarios vistiendo sus uniformes? Hemos presenciado trabajos ritualísticos ejecutados por *teams* de militares uniformados y no ha habido objeción alguna.

Contestación.—Debemos hacer todo lo posible para mantener separados de la Masonería simbólica los llamados altos grados. La Gran Logia de California, cuya constitución ha servido de base a la nuestra, resolvió con acierto, en 1921, que—

Ninguna Logia permitirá que se confiera cualquier grado por un team que ostente el nombre o viste la indumentaria, o cualquiera parte de la misma, de cualquier organismo que exija la calidad de Maestro Masón como condición previa a la admisión.

176.—¿Es verdad lo que dijo hace poco un orador masónico, que hubo tiempo en que se creía por el vulgo que los Masones tenían facultades sobrenaturales y practicaban la necromancia?

Contestación.—Lo es. El padre del redactor de este departamento del CABLETOW contó que cuando era niño, una alemana vieja, al enseñarle el templo masónico de su pueblo, le dijo que si un Masón revelaba los secretos de la Masonería, sus Hermanos perforaban su retrato en el gran cuadro que había en el templo, con un alfiler y que este acto producía la muerte del interesado como si se le hubiese pegado una puñalada. El pueblo poco ilustrado de ciertos países europeos, sobre todo en la parte latina, aun tiene ideas semejantes respecto a los Masones.

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Pangasinan No. 56, Dagupan; Baguio No. 67, Baguio; Agno No. 75, Rosales.

Casiano Rivera (67), District Inspector.
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¿Por qué la Francmasonería Supera a las demás Sociedades?

Oliver Day Street dice que la Francmasonería supera a todas las demás sociedades por sus símbolos y alegorías. Los organismos profanos que actualmente se valen de dichos medios de enseñanza son imitadores de la Francmasonería. Desde el momento en que en nuestros estudios masónicos, nosotros olvidamos que toda la Francmasonería, en su conjunto como en sus detalles, es simbólica o alegórica, desde dicho instante empezamos a agitarnos en la obscuridad y las ceremonias, signos, toques, palabras e instrucciones de la Masonería se hacen en seguida vacíos de sentido y triviales. No hay otra fase de la Francmasonería cuyo estudio sea más importante.

La libertad no consiste en hacer lo que se quiere, sino en hacer lo que se debe.

—*R. de Campomoar.*

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Bro. Pedro R. Melencio.
Member of Cabanatuan Lodge No. 53.
Died February 17, 1925, in Cabanatuan, Nueva Ecija.
Buried February 21 at Cabanatuan, under the auspices of Cabanatuan Lodge.

Bro. Felipe Hernandez.
Member of Batangas Lodge No. 35.
Died February 8, 1925, in Balayan, Batangas.
Buried at Balayan February 9.

Bro. Mauricio Almazan.
Member of Nilad Lodge No. 12.
Died February 5, 1925.

Bro. Sotero Dionisio.
E. A. of Maguindanaw Lodge No. 40.
Died in Manila during the month of February, 1925.

Bro. Harry H. Comstock.
Member of Cosmos Lodge No. 8.
Died January 8, 1925, in the National Military Hospital, Marion, Indiana.
Buried January 10 in Mountain Home Cemetery, Kalamazoo, Michigan, under the auspices of Kalamazoo Lodge No. 22.

Life is a leaf of paper white,
Whereon each one of us may write
His word or two, and then comes night.
Though thou have time but for a line,
Make that sublime.
Not failure, but low aim, is crime.

A Famous Mason Passes

January 19, 1925, there died in Switzerland a Mason who was perhaps the best known in all countries for his activities in connection with the Craft, Brother Ed. Quartier-la-Tente, Past Grand Master of the Grand Lodge of Free and Accepted Masons of Switzerland, and Chancellor of the International Masonic Association.

A Mason of long standing, he devoted years to the interests of our Institution, and will be mourned universally throughout the Masonic world.

Freemasonry's pride and beauty is its universal character, its tendency to fraternize mankind, and its being free from the elements which have ever been the efficient causes of hatred, persecution, fraud and rude barbarism.—*Masonic Home Journal.*

SMOKE MILEGUAS CIGARETTES

Fijad Vuestra Atención en el Oriente

"Toda promoción entre los Masones está basada solamente en el valor real y el mérito personal; de modo que los Jefes son bien atendidos, los hermanos no son avergonzados ni es desestimado el Real Arte; así es que ningún Maestro o Vigilante es elegido por su rango sino por su mérito."

Insertamos el precedente extracto de los Antiguos Cargos en beneficio del "miembro anual," en la esperanza de que averiguará las condiciones de los dignatarios a quienes corresponde ascender en su Logia, para saber si realmente merecen ser ascendidos.

En estos últimos años parece que se ha seguido casi ciegamente la práctica de continuar ascendiendo a los dignatarios y oficiales, sin interrupción alguna. Si el interesado no es mal muchacho, nadie parece preocuparse de que si o no posee el conocimiento conveniente del ritual o es o no dotado de aquella fuerza de carácter que es indispensable para el mando.

La posesión y ejercicio de la autoridad es un objeto de ambición honorable para todo Hermano que desee trabajar por que la Masonería produzca para él sus frutos legítimos, o sea, la mejora de sus facultades mentales, y ejercer los talentos que Dios le ha otorgado en beneficio de sus prójimos.

Es de lamentar, sin embargo, que con demasiada frecuencia esta ambición que tan loable es cuando se la ejerce dentro de los justos límites, la abrigan Hermanos que, no obstante ser dignos en otros respectos, carecen del talento o el celo necesarios para ocupar la veneratura de un modo que redunde en honor para ellos mismos y para su Logia. En otras palabras, ambicionan el cargo más bien que el bienestar de la Logia.

El Venerable de una Logia debe poseer no solamente la ciencia masónica necesaria para llevar a cabo el trabajo de la Logia con el orden y la armonía convenientes, sino que debe ser un hombre cuya instrucción general y experiencia sean tales que pueda despachar adecuadamente los asuntos corrientes de la Logia.

Debe mirar por nada más que el bienestar de la Logia, y si un dignatario entiende que le faltan el tiempo y la capacidad para trabajar por el bienestar de la Logia como debería hacerlo, entonces sería mucho más honorable en él tratar de cumplir con su deber como simple miembro de la Logia.—*Masonic Home Journal.*

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6

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"Estoy agradecida porque el Compuesto me hizo mucho bien. Mi esposo y yo les damos las gracias, porque estamos seguros de que el Compuesto nos dió un hijo."

Natalia de Cabral,
Santiago de los Caballeros, Rep. Dominicana.

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Plaridel Temple Association, Inc.
Manila, P. I.

Records

As it is the desire to straighten up the records of this Association, all stockholders are kindly requested to give to the Secretary such information as they may deem proper for purposes of records.

Certificates

Those who have not yet received their Certificates of Stock may apply for same, preferably in person; or, if this cannot be done, to authorize someone else to do so for them.

Postal Address

A great number of notices to stockholders have been returned to us due to the party not being at the address given. Kindly make it a point to advise the Secretary of the Association whenever you change address. Those who have not received notices from the Association for a long time are kindly requested to communicate with the Secretary regarding the matter.

Miscellaneous

Our telephone number is 920.
Present Secretary's P. O. Box is 1807, Manila.
Plaridel Temple is at 520 San Marcelino.

Correspondence and other important documents, pertaining to the Brethren named below, are in the possession of the Secretary, undelivered, due to inability to locate their proper addresses. Those concerned will kindly call personally or write a letter to the Secretary, Plaridel Temple Association, 520 San Marcelino, in order that the same may be sent by mail:

Abella, Aurelio
Abello, Manuel
Akana, Chas. C.
Alcántara, José
Aragón Celestino
Ablaza, Francisco
Castillo, Deogracias del
Dumagas, Proceso
Desiderio, José
Ejército, José
Go Hu
Gonzales, Eriberto
Javier, Elpidio
Jimenez, Antonio
Juliano, Francisco
Loft, Thomas B.
Lim Kee
Lizaso, Juan G.
Lontoc, Vicente
Manzueto, Aquilino
Mendoza, Dámaso R.
Pastor, Felipe
Pañganiban, Marciano
Powell, Thos. N.
Pablo, Guillermo P.
Lucio Sanchez
Tan Oje, Buenaventura E.
Velez, Antonio
Varona, Buenaventura
Vera, Marcelino
Yu Chioghu, Miguel.

Please communicate with the Secretary of the Plaridel Temple Association regarding any information affecting the shares, transfers of stock, certificates undelivered, etc., etc., so that the records may be straightened up and put in proper shape.

Blue Lodge secretaries are also requested to send one copy, if possible, of their present Lodge Roster for use as reference in the Plaridel Temple Association.

Unemployed Brethren Seeking Employment

Applicant No. 71.—High School graduate and graduate of the Constabulary Academy. Municipal teacher, seven months. Commissioned officer, Philippine Constabulary, five years. Filipino, married, with two children. Temporarily employed at present at a salary insufficient for the needs of his family.

Applicant No. 72.—Second grade Civil Service eligible. At present employed in the provinces as property clerk. An all-around office clerk, correspondence, filing, etc. Filipino, unmarried, 26 years of age. Desires position in Manila, even at low salary, in order to continue his studies.

NOTICE

MELBA GUESSING CONTEST

As an answer to the many inquiries received by the Philippine Representative of the Melba Manufacturing Company, regarding the apparent delay in selecting the winners of the recent *MELBA GUESSING CONTEST*, the following statement is made:

The Committee named to select the winners in this Contest have decided that the correcting of 5,827 papers be detailed to assistants employed by the Melba Company, not regular office employees of that concern.

The Philippine Representative of the Melba Company engaged extra help, and the work of preparing this mass of documents has been going on now for almost four months, and all the lists of names have not been gone over up to this time.

Once these lists are properly revised, the Committee will make their selections and the results will be announced. To rush this work would be unfair to many of the contestants and this statement is made to assure all those who have entered this contest that the work will be pushed through with all possible haste, at the same time giving each individual proper and careful consideration.

This statement is published by the authority of the following Committee:

(Mrs.) Francisco A. Delgado
(Mrs.) J. C. de Veyra
(Miss) Ana Gabrillos
(Mr.) R. McCulloch Dick
(Hon.) Manuel Camus

MELBA MANUFACTURING CO.

C. W. ROSENSTOCK,
Representative in the Philippine Islaeds.

Personals

Personales

Cavite No. 2.—News has reached us from Bro. Horace Larn, of San Diego, California, announcing his marriage in that city on January 1, 1925, to Miss Julia L. Duerrhammer. Bro. Larn was the popular Sergeant Major on board the Flagship *Huron* for the past two years.

Corregidor No. 3.—Wor. Bro. Bordner has been appointed and installed Grand Standard Bearer to the Grand Lodge for the present Masonic year.

Bro. Randall A. Rowley has left Manila and is now in Lipa, Batangas.

Bro. Emery C. Kirkendall has left Catbalogan and is now in Calbayog.

Bro. Albert W. Schwesig writes that he is now with Richmond Petroleum Company in Columbia, South America.

Bro. Francis B. Mahoney informs us that he is now settled down at 3330 Buchanan St., San Francisco, Cal.

Bro. Robert E. Shaw has left Tokio and is now in Kobe, still on the staff of the International Banking Corporation.

Bro. Fred. C. Wallace, who has not been heard from for some considerable time, recently wrote that he is now settled as Major of Artillery at Fort Sill, Oklahoma.

Bagumbayan No. 4.—Bro. and Dr. Antonio Fernando, former senior resident, department of eye, ear, nose and throat of the Philippine General Hospital, has been appointed assistant professor in the College of Medicine and Surgery of the University of the Philippines.

Bro. Eduardo Claudio has recently joined the benedicts. He married one of the well known ladies from Batangas.

Another member is added to the family of Bro. Segundo Infantado in the person of a little baby girl. Mother and child are doing well.

Bro. Ramón S. Flores writes from Dumalag, Capiz, and informs us that Mrs. Flores has recently given birth to a baby boy.

Bro. Felix Tiongson, secretary-treasurer of the High-Twelve Club, was appointed auditor for the sugar centrals. It is understood that this is a promotion for Bro. Tiongson.

Southern Cross No. 6.—Letters have been received from the following Brethren:

P. G. Mygatt, Wm. E. S. Grey, Fred E. Shafer, Wm. H. Geagen, Richard H. Dietrich, Harry J. Hawkins, Kenneth D. Legge, P. Perry, B. Levy, Morrison E. Cleland, Wm. S. Johnston, Ernest Kern, E. Mini, Wm. W. Payne, Clive P. Masters, Dr. C. E. Norris, Chester J. Gerkin, and Wm. H. Massey.

Cosmos No. 8.—Bro. José A. Reyna has written the Secretary, sending his fraternal greetings and best wishes to the Lodge. Bro. Reyna received his Third Degree in Abra Lodge No. 86, and has never had the pleasure of visiting his Mother Lodge. He is, however, a loyal member and a zealous worker in our Masonic activities.

The Secretary has received a letter from Bro. Ludwig C. Wienke in which he speaks of the cordial reception extended him by the Brethren of Acacia Lodge No. 78, Iloilo. Brother Wienke has been unable to attend Cosmos Lodge for nearly two years, and he appreciates the Lodge *Bulletin*, which keeps him in touch with the Brethren and fully informed of the work performed and progress made by the Lodge.

Bro. Ira Friedman writes that he expects to remain in the States for a while, at least.

Wor. Bro. Alexander P. L. Johnson, Past Master of Perla del Oriente Lodge No. 1034, S.C., and honorary member of Cosmos Lodge, has written from his new station at Ft. Benning, Georgia.

The Worshipful Master has received a letter from Bro. Thomas Waltenspiel, now residing in Fabrica, Occ. Negros, in which he expresses his pleasure in reading the CABLETOW and the Lodge *Bulletin*.

Bro. William J. Corp has written from Binalbagan, Occ. Negros.

Our Junior Warden, Bro. George A. Mayhew, left on January 17th for a business trip through the Southern Islands, in the interest of his firm.

Maktan No. 30.—La Logia Maktan celebró una tenida extraordinaria de exaltación para despedirse del Hmno. José M. E. Leon, Jr., de la Logia Isla de Luzon No. 57. Dicho Hermano ocupó la primera vigilancia durante los trabajos de exaltación y pronunció unas palabras sentidas de despedida, a las cuales contestó el Venerable Maestro, Hmno. M. Rodriguez, en nombre de la Logia, elogiando los valiosos servicios prestados por el huesped de honor tanto a la Logia Maktan como a las Logias Mt. Kaladias y Dagohoy. Después de los trabajos se sirvió un excelente *lunch*.

Mabini No. 39.—Bajo los auspicios de la Logia Hagdang-Bato No. 87, tuvo lugar el 14 del actual (Febrero) la iniciación en nuestros augustos misterios de los Sres. Paulino Uy Lao y Eustacio M. Cruz, el primero conocido comerciante de tabaco en plaza. Contribuyeron a la solemnidad de las ceremonias de ritual la presencia en el acto de varios dignatarios y miembros de otras Logias hermanas, entre ellos el Hmno. Hermógenes Florentino, Ex-Venerable Maestro de la Logia Mabini No. 39. Después de los trabajos de rigor, los concurrentes fueron obsequiados por el nuevo Hmno. Paulino Uy Lao con una opípara cena servida por "La Favorita."

Mt. Mainam No. 49.—Nos dicen que el 14 de Febrero, el Hmno. Ambrosio C. Arca, presidente de la 5.a división sanitaria de Pandan, Antique, presentó al Director de Sanidad su solicitud de retiro según las disposiciones de la Ley No. 3173.

Makawiwili No. 55.—Un robusto y hermoso niño ha aumentado el encanto del hogar de nuestro querido Hmno. Ricardo Alba.

El Hmno. Ramón A. Arnaldo, Primer Vigilante de esta Logia, estuvo en Manila como encargado de los productos agrícolas de la provincia que se exhibieron en el Carnaval.

El Hmno. Manuel Roxas, Presidente de la Cámara de Representantes, estuvo en Capiz unos pocos días, pero tuvo que marcharse de nuevo para ocuparse de los importantes deberes de su elevado cargo.

Hay rumores persistentes de la próxima boda del Hmno. Braulio M. Patricio con una simpática joven de Pontevedra.

Marble No. 58.—El día 6 de Febrero salieron para Manila los Hmnos. Matías S. Martinez, Inocencio Gonzalez, R. M. Morelos y Eutiquio Fondevilla.

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Bro. Francis R. Osterkamp, who left Manila during the latter part of 1922, is now located at the Walter Reed General Hospital, Army Medical Center, Washington, D.C.

Bro. Charles R. Osburn has written the Secretary, informing us that he is now living in McQueen, Oklahoma.

The Secretary has received a letter from Bro. Marshall H. Burnham with the information that he arrived safely at his home in Detroit, Michigan.

Dapitan No. 21.—Wor. Bro. Tomás Valdez left for Zamboanga on February 14, on a business trip.

Bro. Cipriano Cruz who has been connected with the Tanduay Fire Station as First Class Engineer has been promoted to a Leiutenancy and is now stationed at the Paco Fire Station.

Brother and Doctor Leon Almeda y Gomez was appointed by the Secretary of the Interior, Hon. Agoncillo, to be a member of the Dental Examiners' Board.

Bro. Cayetano Adriano returned to Calumpit, Bulacan, his home town, where he expects to stay until the end of April.

Bro. Leopoldo Diokno was among our members on the sick list during February.

Bro. José M. Tapia and wife have the sympathy of the Lodge for the loss they have suffered by the death of their second child in February.

Bro. Cayetano Adriano who has been sick since May of last year is fast recovering and expects to attend office very soon.

Another member on the way of recovery is Bro. Juan A. Duque.

Wor. Bro. Tomás Valdez, Master of the Lodge, was presented with twin baby girls by Mrs. Valdez in February.

Bro. José Alindogan Yap is still confined in his home suffering from the sickness he contracted in the middle part of January.

Bro. Leon Almeda y Gomez has been raised to the sublime degree of Master Mason on February 4.

Wor. Brother and Doctor Mariano Santos, Past Master of our Lodge, for some time Health Officer for the District of Paco, has been promoted recently and now occupies a more important position in the Bureau of Health.

Bro. José L. Luna is now in Naujan, Mindoro, where he is running his own business.

Bro. Mauro de G. Rodriguez, the Entomologist, is now connected with the Bureau of Agriculture.

Bro. José Felix Loo Liong Leng is now spending his vacation in China.

Batangas No. 35.—Effective March 1, 1925, Bro. Exequiel Dajoyag, the Municipal Treasurer of Calaca, Batangas, was transferred to Calapan, Mindoro, as Chief Clerk of the office of the Provincial Treasurer.

Pintong-Bato No. 51.—Bro. Henry E. Crawford writes from Fábrica, Occ. Negros, extending his best wishes to all the Brethren. Bro. Raymond J. Dinehart is in Sunny California. He is expected to return sometime in the future. Bro. Hugo O. Tirona has recovered from illness caused by an accident and is now assuming his duty as a machinist on board the U. S. S. *General Alava.* Bro. Julian Cruz Balmaseda has returned to Manila after an inspection trip to Leyte.

Isla de Luzon No. 57.—After 5 months' absence, Bro. J. M. E. Leon, Jr., has returned from Cebu. Bro. Leon is gratified for the splendid cooperation rendered him by Members of Mactan Lodge No. 30 and Tupas Lodge No. 62, both of Cebu city; Dagohoy Lodge No. 84 of Tagbilaran, Bohol; and Mt. Kaladias Lodge No. 91 of Dumaguete, Oriental Negros, during his stay in the above towns, and through the columns of this paper desires to reiterate his gratitude to all of them and specially to Brothers Go Chan, Alfonso Lecaros, Gonzalo Sevilla, Ricardo Ponce, Mariano Rodriguez, Nicolás Leyva, José S. Ocampo, A. Aldaba, Carlos Yap and many others whose names are not remembered at this moment.

Labong No. 59.—Wor. Bro. Jösé M. Raymundo, P.M., arrived on the 6th of February from Butuan, Agusan, where he had stayed for about two years as District Health Officer. He is now on vacation leave of absence and expects to return to duty sometime in June of this year. He is spending his vacation in Malabon, Rizal.

Bro. Rufino Limcolioc has returned from a six-month's recreation and business trip to Indo-China after an absence of about six months. His health has apparently been greatly improved.

Bro. Ramón Jabaluyas is now back at his office in the Malabon Sugar Company, after an illness of several days in St. Luke's Hospital.

Bro. Elpidio Laiz suffered the loss of one of his children who died after several weeks illness.

Wor. Master Irineo de Vega has made an inspection trip to Nueva Ecija, in connection with his duties as Bishop of the Filipino Independent Church.

Tamaraw No. 65.—On the eve of February 15, 1925, in Pinamalayan, Mindoro, the second daughter of Brother and Mrs. José Morente was baptized in the palatial home of his father, Mr. Florencio Morente. Wor. Bro. Arturo Arce Ignacio, present Master of Tamaraw Lodge No. 65, and Miss Amanda Morente were the godfather and godmother, respectively. After the ceremony a dance was indulged in followed by a succulent *tentempie.*

Bro. Vivencio T. Baldoza is the proud father of a robust baby boy born on February 15, 1925. Mother and child are in good health.

Makiling No. 72.—Masons residing in Canlubang gave an excellent supper at the home of Bro. and Mrs. John T. Farley on February 7, 1925, in honor of the newly elected officers of Makiling Lodge No. 72. Among the Brethren present from other lodges were: Bro. K. F. Mueller from Cosmos Lodge No. 8; Bro. J. Louis Perrin from Tupas Lodge No. 62; Bro. Juan O. Chioco from Cabanatuan Lodge No. 53; and Bro. Artemio L. Rocamora from Batangas Lodge No. 35. Ex-W. M. Juan Muñoz of this lodge gave a very interesting talk on Masonry in general.

A spirit of fraternal feeling prevailed throughout the occasion.

News has been recently received from Bro. Francisco Mirabueno who is now residing at Legaspi, Albay.

The 5-year old son of Bro. M. T. Peng, treasurer of this lodge, is now well after a serious accident sustained from a bad fall.

Kasilawan No. 77.—Bro. Domingo H. Mendoza has been appointed special representative of the Pacific Commercial Company with station in Davao. Prior to his appointment as such he was salesman for this company working in the district comprising Zambales, Bataan, Cavite, Mindoro and Palawan.

It is rumored that Bro. Joaquin Lectura will extend a general invitation to the members of the Lodge at a "blow out" to be given at his residence on the occasion of his brother's graduation from the College of Agriculture, U. P. The commencement of the University of the Philippines falls on March 14th; let us hold open any day after that. Page Bro. Lectura, he has the floor.

Bro. Tranquilino Arrieta, formerly Treasurer of the Lodge, is now on a six-months leave of absence from the Bureau of Customs where he is a Section Chief. We understand he is going out in the country in an effort to recuperate his failing health.

It may well be worth the notice of the Brethren that Wor. Bro. Manuel M. Agbulos now has his offices with Welch, Fairchild, Ltd. He has no connection with the latter company but continues being Accountant for the *Manila Times* and the *Times Press.* Look him up at Roxas Building, Room 321.

Mrs. B. M. Epino (née Eugenia Cañedosa Alquinto) gave birth to a robust baby boy on Saturday, February 21st, at 2:15 p. m. Dr. Baldomera Esteban was the attending physician, assisted by a nurse, Miss De Armas. Both mother and baby are doing well.

The home of Bro. and Mrs. Claudio Briones at 1492 Mangahan, Sta. Cruz, was the scene of a lovely party Sunday evening, March 1st, the occasion being the christening of their first baby Claudio, Jr. Wor. Bro. Manuel M. Agbulos acted as godfather and Miss Pastora Muñoz, head nurse at the Philippine General Hospital, floor 18, godmother. A goodly number of our Brethren attended the affair.

From Bro. Angel Diaz, we are in receipt of news that Olympia Lodge No. 864 of Chicago, Illinois, conferred the first degree of Masonry upon Bro. Sanchez.

High-Twelve No. 82.—Bro. Vicente Caguioa, now in the University of Montana, is taking his bachelor's degree in Forestry.

We received news from Bro. José B. Logan that he is doing well in his studies at the University of Montana.

Bro. Nemesio Reyes, formerly with the Department of Finance, has been transferred to the Department of Public Instruction effective January 29, 1925.

Bro. Casiano Karganilla has kindly donated to High-Twelve Lodge valuable Square and Compass for use by this Lodge during its labor.

Bro. Juan Fontanoza, Forest Ranger, has been assigned by his Bureau to classify the Kalinga territory, between Isabela, Cagayan, and the Mt. Province. He expects to do this work until the latter part of June.

Ma-Bu-Ti No. 92.—Bro. Indalicio Madamba, at present Principal of the Marinduque High School, writes that he is the proud father of a baby boy, born January 19. Both mother and child are in excellent health.

Bro. R. C. Chaves, Senior Warden of the Lodge and Provincial Treasurer, has been in Manila to confer with Insular Officials.

La Francmasonería ha insistido siempre en que los hombres que llamen en sus puertas vengan completamente por su libre y espontánea voluntad y no admite que lo hagan sugestionados o por mera curiosidad, sino movidos por la opinión favorable que han concebido de la institución y por el deseo de ser uno de sus miembros.—*Masonic Home Journal.*

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Roster of Constituent Lodges, 1925

Lista de las Logias Simbólicas, 1925

Manila No. 1, 90 Escolta, Manila. W. M., Rupert A. Heacock, P. O. Box 1550, Manila. S. W., August Schipull. J. W., Lawrence Benton. Treasurer, Emanuel Newman. Secretary, Reuben J. Christman, P. O. Box 407, Manila. Stated Meetings, First Tuesday.

Cavite No. 2, Cavite, Cavite. W. M., Charles A. Thumser, U. S. S. *San Felipe*, Cavite. S. W., Henry D. Riley. J. W., Gunval A. Wagelie. Treasurer, Francis V. Guittard. Secretary, Rufus B. Alison, Jr., P. O. Box 16, Cavite. Stated Meetings, Second Monday.

Corregidor No. 3, 90 Escolta, Manila. W. M., Harvey A. Bordner, P. O. Box 772, Manila. S. W., Otto F. Pinzke. J. W., Charles A. Massell. Treasurer, Frederick O. England. Secretary, John M. Aaron, P. O. Box 710, Manila. Stated Meetings, Second Thursday.

Bagumbayan No. 4, 90 Escolta, Manila. W. M., Daniel Limbo, Tondo Primary School, Manila. S. W., Joaquin Pardo de Tavera. J. W., Rafael L. García. Treasurer, Lino Chaves. Secretary, José C. Velo, P. O. Box 1243, Manila. Stated Meetings, Second Wednesday.

Island No. 5, Ft. Mills, Corregidor. W. M., Enrique R. Martinez, U. S. E. D., Ft. Mills, Corregidor. S. W., Linton Y. Hartman. J. W., Charles H. Lantz. Treasurer, Frederick W. Voss. Secretary, Martin M. Craft, P. O. Box 3, Ft. Mills, Corregidor. Stated Meetings, First Tuesday.

Southern Cross No. 6, 90 Escolta, Manila. W. M., Theodore L. Hall, Phil. Tel. and Tel. Co., Manila. S. W., John R. McFie, Jr. J. W., Leo K. Cotterman, Treasurer, William W. Larkin. Secretary, Johan G. Horstink, P. O. Box 516, Manila. Stated Meetings, Second Monday.

Biak-na-Bato No. 7, 90 Escolta, Manila. W. M., Gregorio E. José, 633 Regidor, Manila. S. W., Buenaventura N. Adriano. J. W., Roman F. Quazon. Treasurer, Lim Tong. Secretary, Lino Gutierrez, P. O. Box 1920, Manila. Stated Meetings, Second Saturday.

Cosmos No. 8, 90 Escolta, Manila. W. M., Fred M. Holmes, 1310 Leveriza, Manila, S. W., Frank Krueger. J. W., George A. Mayhew. Treasurer, William J. Ellis. Secretary, Thomas G. Henderson, P. O. Box 415, Manila. Stated Meetings, First Wednesday.

St. John's No. 9, 90 Escolta, Manila. W. M., Thomas R. Worthen, P. O. Box 1456, Manila. S. W., Ervin C. Ross. J. W., Elmer Jeen. Treasurer, W. Huse Chapman. Secretary, Charles P. Jarman, P. O. Box 688, Manila. Stated Meetings, First Friday.

Iloilo No. 11, Iloilo, Iloilo. W. M., José H. Alivio, Post Telegraph, Iloilo. S. W., Evelio Baldivar. J. W., Anselmo Sotero. Treasurer, Antonio B. Atas. Secretary, Amado F. Cortés, P. O. Box 204, Iloilo. Stated Meetings, Fourth Friday.

Nilad No. 12, 520 San Marcelino, Manila. W. M., Aurelio Leynes Corcuera, University of the Philippines, Manila. S. W., José P. Guido. J. W., Joaquin García. Treasurer, Ignacio Aquino. Secretary, Mariano Gonzales, P. O. Box 828, Manila. Stated Meetings, First Saturday.

Walana No. 13.—1001 Bilbao, Tondo, Manila. W. M., Pío D. Vera Cruz, 1316 Leveriza, Malate. S. W., Rafael Araujo. J. W., Estanislao Vargas. Treasurer, Luis Francisco. Secretary, Gregorio A. Vicente, P. O. Box 2333, Manila. Stated Meetings, First Wednesday.

Dalisay No. 14, 1037 Governor Forbes, Manila. W. M., Mateo D. Cipriano, 1064 Calle Santol, Sampaloc, Manila. S. W., Bonifacio M. Ibarrola. J. W., Hermogenes Alonso. Treasurer, Martin Lontok. Secretary, Eduardo Guanzon. P. O. Box 2015, Manila. Stated Meetings, First Thursday.

Pilar No. 15, Imus, Cavite. W. M., Faustino Mañago, Bureau of Commerce and Industry, Manila. S. W., Lorenzo B. Paredes. J. W., Angel Ramirez. Treasurer, Raymundo Reyes. Secretary, Modesto Sapinoso, Imus, Cavite, P. I. Stated Meetings, First Saturday.

Sinukuan No. 16, 1001 Bilbao, Tondo, Manila. W. M., Leonardo Garduño, 510 Tennessee, Ermita, Manila. S. W., Juan Nolasco. J. W., Perfecto Feliciano. Treasurer, Juan Feliciano. Secretary, Potenciano Herrera, P. O. Box 809, Manila. Stated Meetings, Fourth Saturday.

Bagong-Buhay No. 17, San Roque, Cavite. W. M., Pablo A. Reyes, 32 Zulueta, San Roque, Cavite. S. W., Quiterio Advincula. J. W., Eladio Peñalosa. Treasurer, Santiago Hallare. Secretary, José Mañalac, P. O. Box 26, Cavite, Cavite. Stated Meetings, Second Saturday.

Araw No. 18, 1001 Bilbao, Tondo, Manila. W. M., Cu Uy Gam, 336 Sto. Cristo, Manila. S. W., Manuel Tiaoqui. J. W., Ong Tiong Chie. Treasurer, Laureano Lao Eng Liao. Secretary, Estanislao Feliciano, 655 Mabolo, Sta. Cruz, Manila. Stated Meetings, Second Tuesday.

Silanganan No. 19, Pasig, Rizal. W. M., José M. Perez, Pasig, Rizal. S. W., Angelo Angeles. J. W., Daniel Razo. Treasurer, Fermin Diaz. Secretary, Andrés Pasco, Pasig, Rizal. Stated Meetings, First Saturday.

Rizal No. 20, Lopez, Tayabas. W. M., Inocencio Caparros, Lopez, Tayabas. S. W., Mariano Salumbides. J. W., Edilberto Zurbano. Treasurer, Perfecto Reyes. Secretary, Leon V. Salumbides, Lopez, Tayabas. Stated Meetings, Fourth Saturday.

Dapitan No. 21, 90 Escolta, Manila. W. M., Tomás Valdez, 249 Trabajo, Manila. S. W., Macario M. Peralta. J. W., Francisco G. Gaddi. Treasurer, Manuel Go Siong Lim. Secretary, Francisco J. Olizon, P. O. Box 2670, Manila. Stated Meetings, First Wednesday.

Rizal No. 22, 520 San Marcelino, Manila. W. M., Miguel Unson, Ayuntamiento, Manila. S. W., José J. Guingona. J. W., Teopisto Guingona. Treasurer. José M. Unson. Secretary, José V. Mariño, P. O. Box 1[illegible]3, Manila. Stated Meetings, First Wednesday.

Solidaridad No. 23, 90 Escolta, Manila. W. M., Francisco Tolentino, 1955 Oroquieta, Manila. S. W., Enrique Teótico. J. W., Juan del Rosario. Treasurer, Federico Thomas. Secretary, José M. Gammad, 1220 A. Rivera, Manila. Stated Meetings, Third Saturday.

Banahaw No. 24, Atimonan, Tayabas. W. M., Francisco Decembrana, Atimonan, Tayabas. S. W., Silvestre S. Orda. J. W., Victor M. Degracia. Treasurer, Joaquin Bautista (Uy Siolok). Secretary, Pedro Diaz, P. O. Box 1, Atimonan, Tayabas. Stated Meetings, First Saturday.

Malinaw No. 25, San Pablo, Laguna. W. M., Manuel Quisumbing, San Pablo, Laguna. S. W., Fernando Bautista. J. W., Restituto Briñas. Treasurer, Felipe Urtola. Secretary, Feliciano F. Exconde, P. O. Box 7, San Pablo, Laguna. Stated Meetings, Second Saturday.

Pinagsabitan No. 26, Sta. Cruz, Laguna. W. M., Felipe Ongkiko, Santa Cruz, Laguna. S. W., Balbino Kabigting. J. W., Arsenio Bonifacio. Treasurer, Pedro de Leon. Secretary, Julio Sulit, Santa Cruz, Laguna. Stated Meetings, First Saturday.

Batong-Buhay No. 27, 1001 Bilbao, Tondo, Manila. W. M., Felisberto Soriano, 1180 Tuberias, Manila. S. W., Rugenio Dizon. J. W., Conrado Tanting. Treasurer, Lim Chu Cun. Secretary, Moises San Juan, P. O. Box 2369, Manila. Stated Meetings, First Thursday.

Balintawak No. 28, Gumaca, Tayabas. W. M., Ulpiano Camacho, Gumaca, Tayabas. S. W., Romualdo Libranda. J. W., Marcial Olivera. Treasurer, Lim Hap. Secretary, Eustasio Villafuerte, Gumaca, Tayabas. Stated Meetings, Second Saturday.

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Lincoln No. 34, Olongapo, Zambales. W. M., Byron Russell, P. O. Box 40, Olongapo, Zambales. S. W., Flaviano Sindiong. J. W., John L. Brill. Treasurer, Gabriel M. Cabling. Secretary, Gonzalo S. P. Leyva, P. O. Box 47, Olongapo, Zambales. Stated Meetings, First Saturday.

Batangas No. 35, Batangas, Batangas. W. M., Leodegario Victorio, Batangas, Batangas. S. W., Romas Perez. J. W., José P. Arguelles, Jr. Treasurer, Gerardo Aguado. Secretary, Perfecto Condes, P. O. Box 35, Batangas, Batangas. Stated Meetings, Third Saturday.

La Regeneración No. 36, Tarlac, Tarlac. W. M., José L. Perez, Tarlac, Tarlac. S. W., Domingo Tablan. J. W., Jayme Puno. Treasurer, Victoriano J. Castro. Secretary, Eugenio G. Villanos, Tarlac, Tarlac. Stated Meetings, First Saturday.

Kalilayan No. 37, Lucena, Tayabas. W. M., Federico M. Unson, Lucena, Tayabas. S. W., Julian García. J. W., Ariston Solis. Treasurer, A. M. Ginainati. Secretary, E. G. Dimaano, P. O. Box 26, Lucena, Tayabas. Stated Meetings, Fourth Saturday.

Bulusan No. 38, Sorsogon, Sorsogon. W. M., José E. de Vera, Sorsogon, Sorsogon. S. W., Leon Fajardo. J. W., Pío Olbes. Treasurer, Bernardino Duran. Secretary, Anacleto Apostol, Sorsogon, Sorsogon. Stated Meetings, First Saturday, 6 p. m.

Mabini No. 39, Aparri, Cagayan. W. M., Oswald G. Taylor, P. O. Box 77, Aparri, Cagayan. S. W., Andrés Collado. J. W., Pedro Pallonan. Treasurer, José Chan. Secretary, Valentin Aguinaldo, P. O. Box 27, Aparri, Cagayan. Stated Meetings, Second Monday.

Maguindanaw No. 40, Cagayan, Misamis. W. M., Antonio A. Pabayo, Cagayan, Misamis. S. W., Timoteo Quimpo. J. W., Marcelino Calinawan. Treasurer, Máximo Suniel. Secretary, Antonio Cosin, Tagoloan, Misamis. Stated Meetings, First Saturday.

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Charleston No. 44, Agaña, Guam, M. I. W. M., William G. Johnston, Agaña, Guam, M. I. S. W., William H. Notley. J. W., Carl C. Butler. Treasurer, John Taitano. Secretary, Robert C. Gibson, P. O. Box 23, Aagaña, Guam, M. I. Stated Meetings, Second Friday.

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Makawiwili No. 55, Capiz, Capiz. W. M., Gervasio Ramirez, Capiz, Capiz. S. W. Ramón A. Arnaldo. J. W., Felipe Fernando. Treasurer, Felix G. Martinez. Secretary, Rufo Arcenas, P. O. Box 28, Capiz, Capiz. Stated Meetings Third Saturday.

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Angalo No. 63, Vigan, Ilocos Sur. W. M., Alejandro Quirolgico, Pandan, Caoayan, Ilocos Sur. S. W., Buenaventura F. Alcid. J. W., Roberto P. Chan Sonzo. Treasurer, Juan Reyes C. Chaya. Secretary, Ursulo Farinas, P. O. Box 63, Vigan, Ilocos Sur. Stated Meetings, Third Saturday.

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Magat No. 68, Bayombong, Nueva Vizcaya. W. M., Roy D. Bennett, Bayombong, Nueva Vizcaya. S. W., Claro Samonte. J. W., Hipólito Lazam. Treasurer, Matias Linsangan. Secretary, Julio Tugab, Bayombong, Nueva Vizcaya. Stated meetings, First Saturday.

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Hiram No. 88, Paco, Manila. W. M., Ramón Ramos, 1425 Enriquez, Paco, Manila. S. W., Gregorio B. Tengco. J. W., Gregorio R. Sales. Treasurer, Primitivo Legasca. Secretary, Euraquio Alambra, P. O. Box 2530, Manila. Stated Meetings, First Friday

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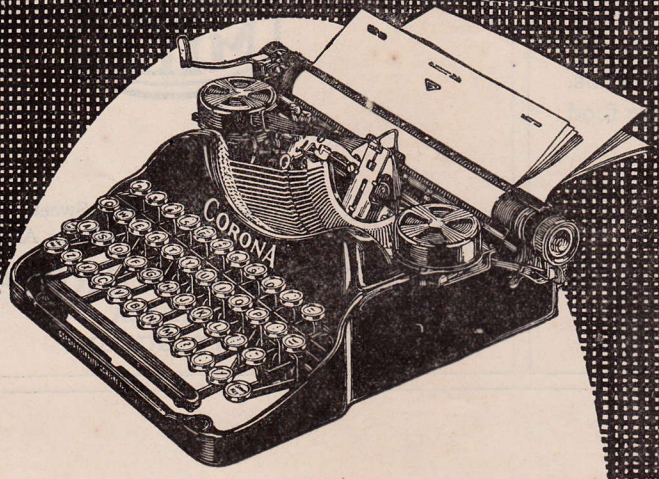
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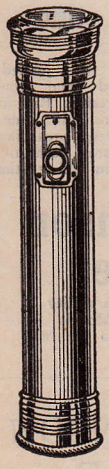
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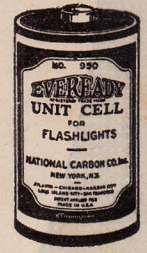
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