

# The Cable Tied

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May 2, 1925



OFFICIAL ORGAN  
OF THE  
GRAND LODGE OF FREE AND ACCEPTED MASONS  
OF THE PHILIPPINE ISLANDS

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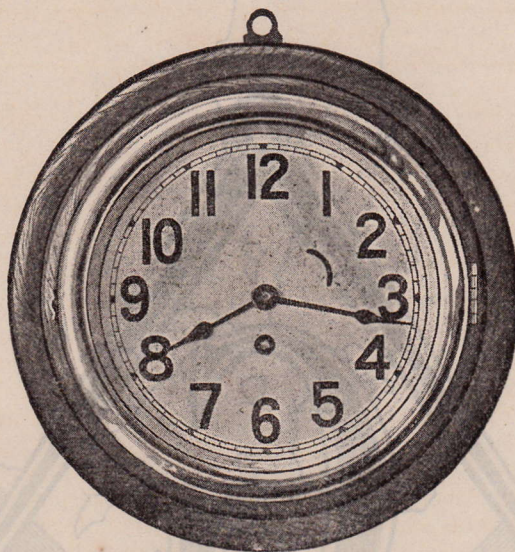
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# THE CABLETOW

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Vol. II

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## Memorial Day

An American holiday that has been adopted by the Philippine Government and is being observed annually, though not as generally as might be, is Memorial or Decoration Day, on May 30th. Originally instituted as a day for the decoration of the graves of the soldiers and sailors who gave their lives for the cause of their country during the American Civil War sixty years ago, this day has developed in these Islands into an occasion for the decoration of the graves and the holding of memorial services for all men who have borne arms in the service of their country, and the various fraternal orders adorn on this day the resting places of their departed members, and Americans in general, those of their compatriots whose ashes repose in Philippine soil. And even the men who fell opposing Americans and Filipinos are remembered with affection and admiration on that day. We can conceive of few things so touching as the established custom of scattering flowers on the surface of beautiful Manila Bay, at the place where several hundred heroic Spaniards went to their death on the day when the guns of Dewey's fleet thundered the death-knell of the old régime and announced a new era of liberty of thought and conscience.

In a way, Memorial Day has become a Masonic holiday in the Philippine Islands and we hope that this year, the graves of all departed members of our Order will be remembered and that memorial services by our Lodges will be held on the thirtieth day of May or at the meeting nearest that date. Our dead should have at least one day of the year dedicated to their memory.

## Labor Day

Masonry is a glorification of labor. In the early days of our Institution, in an age when the laboring man was considered not much better than a beast of burden, the toiler in the forest, quarry, and shop was already allowed to mingle freely with the skilled masons, the cunning workers in brass and metals, and the learned architects, and was permitted to consider and treat them as brothers in an oath-bound society and receive from them aid and succor in time of distress and brotherly love and protection throughout his life. The dignity of labor is not yet fully recognized in many countries of the world, which are making astonishingly slow progress in that direction. Imperial Germany, for instance, though always boasting of its culture, kept the workingmen and manual labor in subjection and submission and the average man of the "superior classes" there would die of hunger rather than soil his hands by manual labor. In republican Germany, there has been some improvement in this respect, but the masses have remained untouched. America, on the other hand, con-

## Memorial Day

El día 30 de Mayo de cada año se celebra en Filipinas una fiesta americana adoptada como oficial por el gobierno del país y conocida como Memorial Day. Esta fiesta, que se estableció hace sesenta años para decorar las tumbas de los militares que murieron por la patria durante la Guerra Civil americana de 1860-1865, se ha convertido en estas Islas en un día en que se rinde tributo a la memoria de todos los hombres que hayan vestido el uniforme de su patria y las diferentes sociedades decoran en dicha fecha las sepulturas de sus muertos y los americanos las de sus compatriotas que descansan en suelo filipino. En dicha fecha se rinde tributo hasta a los que murieron luchando contra americanos y filipinos. Es difícil imaginarse cosa más conmovedora que la piadosa costumbre de esparcir flores en las olas de la hermosa bahía de Manila en el sitio en que centenares de valientes hijos de España hicieron el supremo sacrificio en aquel día en que los cañones de la flota de Dewey anunciaron la caída del antiguo régimen y el principio de una era de libertad de pensamiento y conciencia.

Hasta cierto punto, el Memorial Day se ha convertido en fiesta masónica en las Islas Filipinas y esperamos que este año no se olvidará ninguna tumba de Masón y que las Logias del país dedicarán una tenida a la memoria de los Hermanos difuntos en dicha fecha.

## La Fiesta del Trabajo

La Masonería es una glorificación del trabajo. En los principios de nuestra Institución, en una época en que al bracero se le tuvo por poco mejor que un animal de carga, la Masonería permitió que los que trabajaban en los bosques y las canteras alternaran libremente con los artesanos de mejor categoría y los arquitectos, dándoles el trato de hermano en una sociedad cuyos miembros juraban amarse y socorrerse mutuamente. Hay aún muchos países en que no se reconoce debidamente la dignidad del trabajo y hay otros en que se adelanta muy despacio en este sentido. En el imperio alemán, por ejemplo, que se enorgullecía tanto de su cultura, se trataba al obrero como un ser inferior y el alemán de las "clases superiores" habría muerto de hambre antes de mancharse las manos con el trabajo manual. Ha habido alguna mejora en este respecto en la República alemana, pero las masas populares no han sido afectadas profundamente. Por el otro lado, América, que ellos consideran como menos culta que su patria, ha avanzado mucho más que la antigua Europa en lo que se refiere al trato que se da al obrero. En los Estados Unidos se ha visto el caso de labriegos y jornaleros que han alcanzado la dignidad más elevada que pueda conferir la nación, y no son pocos los graduados de los colegios más afamados del país que han trabajado con el arado, el hacha y la azada

sidered by them as the unlicked bear cub of the West, has been and is centuries ahead of old Europe in the treatment of the laboring men. There, humble tillers of the soil and rail-splitters have been elevated to the highest office in the gift of the nation and men educated in colleges of high standing have wielded the axe and the pick and have driven the plow through the western prairies, as advance agents of civilization.

The Philippine Islands have chosen the first day of May as their official Labor Day, following in the footsteps of old Europe. It is to be regretted that the first Monday in September was not chosen, which is the legal Labor Day throughout the territory of the United States, save in Wyoming and the Philippine Islands. The first of May in Europe is the day of the "Reds," a day when riotous street demonstrations, communist speeches, and encounters with the police are in order. The law-abiding laboring man of the Philippines is not in sympathy with such a celebration of Labor Day, but prefers to make it a day of peace and rejoicing instead of an occasion for intemperance, excess, and bloodshed.

### The Elections

Before our June number will have reached the readers of the CABLETOW, the triennial election will have been held in the Philippine Islands and its results will already be known. While political discussions are not tolerated on the floor of our Lodges and the Brethren are prohibited from using Masonry in any form or manner for party purposes, yet we are enjoined to do our duty as citizens, and the conscientious exercise of the right of suffrage is a duty incumbent upon every good citizen and therefore upon every good Mason. Knowing our Brethren as we do, we are sure that, on the second day of June, a great majority of them will go to the polls and cast their ballots in accordance with the dictates of the conscience of each.

May the best men win and may this election be conducted in peace and order and result in great good to the Philippine people in general.

### The Second Mile-Stone

With this issue, our review rounds out the second year of its existence. The two volumes thus completed are a valuable addition to the written history of Masonry in these Islands. The benefits derived by the individual Masons are, perhaps, greater than we ourselves realize. Heretofore, the average Mason not in direct communication with the Grand Lodge administration had to depend upon hearsay for information regarding Masonic activities in these Islands, and our provincial Brethren got little direct news regarding what was being done in Manila, the Masonic center of the Islands. Now each of our members receives once a month a review containing not only the official orders and edicts, but also news items regarding the activities of the Grand Officers, the Lodges, and individual Brethren throughout the Islands, and articles containing useful information calculated to give additional light in Masonry to the Craft and keep them posted on the development of Masonic thought and action. As one of our readers expressed it, "I now wonder how we ever got along without THE CABLETOW!"

The editorials and other articles in THE CABLETOW have been read with interest and copied very extensively all the world over. They have been reprinted and have received favorable comment in Masonic papers not only in the United States, but in Europe, South America, Australia, and other parts of the globe. They have been translated into French, German, Italian, and other languages. They have shown the world at large that in this remote group of Islands in the Far East, a small, but determined

en la vanguardia de la civilización en su marcha hacia la costa del Pacífico.

En Filipinas, el Gobierno ha designado el primero de Mayo como Fiesta del Trabajo, igual a muchas de las naciones europeas. Es de lamentar que no se haya escogido el primer lunes de Septiembre, como lo han hecho todos los estados de la Unión, menos Wyoming. En Europa, el primero de Mayo es día de los "Rojos" en el cual ocurren en muchas partes tumultos, manifestaciones comunistas y encuentros sangrientos con la policía. El obrero amante de la ley de estas Islas no simpatiza con esta clase de fiestas del trabajo, sino que prefiere un día de regocijo y paz a uno de excesos y disturbios.

### Las Elecciones

Antes de que nuestro próximo número llegue en posesión de los lectores del CABLETOW, ya se habrán celebrado las elecciones trienales y se conocerá su resultado. Bien que sea verdad que los debates políticos están prohibidos en el seno de las Logias masónicas y que también es prohibido el hacer uso de la Masonería en cualquiera forma para fines electorales o de partido, sin embargo se nos exige a los Masones que cumplamos nuestros deberes de ciudadano, y no se puede negar que el ejercicio concienzudo del sufragio es un deber que corresponde a todo buen ciudadano y por consiguiente a todo buen Masón. Conociendo a nuestros Hermanos como los conocemos, no nos cabe la menor duda de que el segundo de Junio, la gran mayoría de ellos irá a los comicios y que cada uno de ellos votará según lo que le dicte la conciencia.

¡Que triunfen los mejores candidatos y que se verifiquen estas elecciones en el mayor orden y resulten en bien del pueblo filipino!

### La Segunda Etapa

Con este número, nuestra revista termina el segundo año de su existencia. Los dos tomos que hemos completado constituyen un tesoro para la historia escrita de la Masonería de estas Islas. Los beneficios que esta revista reporta a los Masones como individuos son quizás más importantes de lo que podemos comprender. Antes de establecerse el CABLETOW, la mayoría abrumadora de los Masones de Filipinas, por no estar en comunicación directa con la administración de la Gran Logia, dependía de alguna que otra noticia indirecta en lo que se refería al conocimiento de la situación y las actividades masónicas, y nuestros Hermanos de provincias se enteraban con poca frecuencia de lo que pasaba en Manila, el centro masónico de Filipinas. Hoy, cada uno de los miembros de nuestras Logias recibe mensualmente una revista que no sólo contiene los edictos y circulares oficiales, sino las últimas noticias relativas a la gestión de los Grandes Dignatarios y las actividades de las Logias, además de noticias personales y artículos encaminados a aumentar los conocimientos masónicos de los lectores e informarles del desarrollo de las ideas y esfuerzos masónicos. Uno de nuestros lectores nos dijo hace poco: "No comprendo cómo hemos podido existir tantos años sin el CABLETOW."

Los artículos que hemos publicado en el CABLETOW han sido leídos con mucho interés no sólo en Filipinas, sino en América y otras partes del mundo, como Europa, América del Sur y Australia. Han sido traducidos al francés, alemán e italiano. Han demostrado al mundo entero que en estas lejanas islas del Extremo Oriente existe un grupo pequeño, pero resuelto, de Masones que mantienen viva la llama de la Masonería y están sosteniendo luchas y resolviendo problemas de cuya importancia pocas de nuestras Jurisdicciones hermanas se pueden formar alguna idea.

Sin vanagloriarnos, podemos afirmar que tenemos motivo fundado para enorgullecernos de la labor realizada por el CABLETOW en los dos años que acaban de transcurrir

band of Masons are holding the torch of Masonry aloft and are fighting battles and solving problems of which most of our Sister Jurisdictions have not the slightest idea.

Laying aside all false modesty, we can say that we have reason to be proud of what **THE CABLETOW** has accomplished in the two years of its existence and the name it has made for itself in the Masonic press, in which it is now considered as one of the leading reviews, notwithstanding its small size and relatively limited circulation.

Upon closing this year, we desire to thank our Brethren for the fine support and assistance so generously vouchsafed us during the biennium that lies behind us, and to express the hope that they will continue to treat us so liberally and considerately and assist us in maintaining the excellent reputation that **THE CABLETOW** has conquered for itself in Masonic journalism.

### Imitators of Masonry

One of the organizations put under ban by the provisions of Grand Lodge Circular No. 46 has had still another reflection cast upon it by governmental agencies.

Some time ago a governmental order was issued prohibiting certain classes of government employees from joining, or continuing their membership in, the above-mentioned organization.

Just recently it has been intimated by governmental agencies that the many members of the organization in question who belong to still another class of government employees, had better decide in the near future whether they wish to remain in the government service or continue their membership in said organization.

The Government has taken the above steps for reasons which have nothing to do with Masonry, yet we call attention to these facts here as indicating the possibility that an organization which had its inception in a servile imitation of an Ancient and Honorable Fraternity, and still insists upon using emblems and insignia peculiar to that Fraternity in order to deceive the public, may have developed other objectional features as well.

### The Knights of Columbus

Times and times again, we have been asked for our opinion on the catholic secret society known as the Knights of Columbus which has in the last few years established chapters in a number of towns in the Philippine Islands. We have been told that the object of this organization is the destruction of Masonry, protestantism, and free thought, by fire and sword, if necessary, and we have been shown copies of what is alleged to be the oath or obligation of the Knights of Columbus.

We will say here what we have answered to such inquirers: that we are unwilling and unable to believe these tales and much less to accept as genuine and authentic an oath such as the one shown us, which no good man and citizen and particularly no Christian would ever dream of taking. A number of good and upright men whom we know to be Knights of Columbus are to us sufficient evidence to refute most of the charges we have heard against the Order to which they belong.

It is a well-known fact that the leaders of the Roman Catholic Church, whenever any movement or society not in accord with their Church and its doctrines is particularly successful, always endeavor to organize a similar movement or society, not so much to destroy the other, but to offset the advantages which may through it accrue to interests opposed to the Roman Catholic Church. The Order of the Knights of Columbus endeavors to do, under the auspices of the Roman Catholic Church, much of that which Masons try to do and accomplish in their Lodges. Being under the guidance of the Church of Rome, this Order is not, and can not be, friendly to Masonry, though

y de la reputación envidiable que se ha conquistado en la prensa masónica del mundo, en la cual es hoy tenido por una de las mejores revistas masónicas, no obstante sus pocas páginas y su circulación relativamente pequeña.

Al terminar el año, deseamos expresar a nuestros Hermanos la más profunda gratitud por la ayuda que tan generosamente nos han tributado durante el bienio que acaba de finar y rogarles continúen favorecernos en el futuro y ayudarnos a mantener la excelente reputación que el **CABLETOW** se ha conquistado en el periodismo masónico.

### Los Imitadores de la Masonería

Uno de los organismos proscritos por las disposiciones de la Circular Número 46 de la Gran Logia acaba de sufrir otra señal de desaprobación de parte del gobierno.

Hace poco, se promulgó una orden gubernamental que prohibía a ciertas clases de empleados del gobierno ingresar en dicho organismo o continuar a formar parte del mismo.

Recientemente, el gobierno ha sugerido que los muchos miembros de dicho organismo que pertenecen a cierta clase diferente de empleados del gobierno deben también decidirse, dentro de poco, si desean continuar en el servicio del gobierno o continuar perteneciendo al organismo de que se trata.

El gobierno ha adoptado dichas medidas por motivos que no tienen nada que hacer con la Masonería, pero queremos llamar la atención acerca de esos hechos porque parecen indicar que un organismo que es una mala imitación de nuestra antigua y honorable Orden y persiste en emplear los emblemas e insignias de ésta con el fin de engañar al público, tiene también otros defectos graves.

### Las Actuaciones de la Gran Logia

Gracias a la actividad de nuestra Gran Secretaría, dentro de poco recibirán los Hermanos que tengan derecho a ello, las Actuaciones de la Gran Logia de las Islas Filipinas correspondientes a 1925. Deseamos llamar la atención de todos hacia el tesoro de informes útiles que contiene la revista de las Actuaciones de las demás Grandes Logias que es obra del Muy Il. Hmno. George R. Harvey. Dicha revista nos da una idea general de la labor realizada por la Masonería en casi todas partes del mundo y contiene muchas sugerencias valiosas. Por ella nos enteramos también de que cómo la labor de nuestra joven Gran Logia se juzga fuera de estas Islas. Vemos, por ejemplo, que se censuran como malaconsejados y poco practicables los proyectos de socorros mutuos y seguros masónicos que se han presentado en varias reuniones de nuestra Gran Logia y que ésta merece los plácemes de las otras por la actitud firme que ha adoptado contra la Masonería irregular.

Los dignatarios de las Logias de Filipinas no deben contentarse con leer personalmente el tomo interesante que pronto recibirán, sino es deber suyo velar por que lo leyera el mayor número de Hermanos posible. Sucede con frecuencia que el tomo se queda en el poder de algún Hermano por tiempo tan largo que los demás quedan privados del privilegio de leerlo. Esperamos que los Hermanos se dirigirán a los dignatarios de su Logia si no se les pasa el tomo de actuaciones dentro de un plazo razonable, y confiamos en que la lectura atenta de la revista fraternal les será muy provechosa y agradable.

### Los Caballeros de Colón

Más de una vez se nos ha pedido nuestra opinión sobre la sociedad secreta que se titula Caballeros de Colón, la cual en estos últimos años ha establecido sus capítulos en varios pueblos de Filipinas. Se nos ha dicho que el objeto que persigue dicha sociedad es la destrucción de la Masonería, el protestantismo y el pensamiento libre, con el fuego y la espada, si fuese necesario, y se nos ha enseñado lo que

on numerous occasions, in the United States, courtesies have been exchanged and a commendable spirit of tolerance and even friendship shown between the two Orders.

We believe that Masons should exercise towards the Knights of Columbus that spirit of tolerance and forbearance which is characteristic of true Masonry.

### The Grand Lodge Proceedings

Thanks to the good work done in our Grand Secretary's office, the Proceedings of the Grand Lodge of the Philippine Islands will be off the press and in the hands of the Brethren shortly. In this connection, we desire to call the attention of our Brethren to the wealth of useful information contained in the review of the Proceedings of other Grand Jurisdictions, which is the work of M. W. Bro. George R. Harvey. This review gives a general idea of the work accomplished by Masonry all the world over and contains many valuable suggestions, besides telling us how the work of our own young Grand Lodge is being judged outside of the Philippine Islands. We see, for instance, how the often-recurring propositions of Masonic mutual aid and insurance schemes are being condemned as ill-advised and impracticable and how our Grand Lodge is being praised for its firm stand against clandestine Masonry.

Our Lodge officers should not only read the fraternal review themselves, but see to it that the Proceedings are read by the largest number of members possible. Too often, the Proceedings are not passed on as they should be, largely because the Lodge officers do not give this matter the close attention which it deserves. We hope our Brethren will bear this in mind and will see that one of the copies of the Proceedings furnished their Lodge reaches their hands sooner or later if they are not entitled to receive one of their own, and we hope and trust that they will derive great benefit from reading the fraternal review.

### A Masonic Mob

Some time ago we heard a Brother make the astonishing statement that we can not have too many Masons in the Philippine Islands and that our Grand Lodge ought to recognize all organizations it has declared irregular and clandestine. In other words, that we should lower our own high standards, descend to the level of clandestine Masonry, abandon all organized, serious effort, and convert our highly trained and disciplined army of carefully selected Masons into a heterogeneous mob.

We are happy to say that this opinion is not shared by any appreciable number of regular Masons. It should take little reflection to convince any sane man that our Grand Lodge would be wrecked in a very short time if it recognized the clandestine Masons, let alone the labor organizations posing as Masons.

An efficient body of two thousand real Masons could accomplish here what a "Masonic" mob of twenty thousand could not begin to undertake, and Philippine Masonry will therefore insist upon maintaining its present high standards and defending its territorial rights against all comers.

se dice ser el juramento que debe prestar cada Caballero de Colón al ingresar en su orden.

Repetimos aquí lo que hemos dicho a los que nos han dirigido dichas preguntas: que no queremos ni podemos creer todos estos cuentos ni aceptar como auténtico un juramento como el que nos han enseñado y el cual es de tal naturaleza que ningún buen hombre y ciudadano y sobre todo ningún cristiano pensaría jamás en prestarlo. Conocemos a muchos hombres rectos y buenos que son Caballeros de Colón y cuya afiliación en dicha sociedad es para nosotros prueba suficiente de que no es verdad una gran parte de lo que se dice contra los Caballeros de Colón.

Es un hecho bien conocido que los caudillos de la Iglesia Católica Romana, cuando observan que algún movimiento o alguna sociedad que no está de acuerdo con las enseñanzas y doctrinas de su Iglesia, tiene mucho éxito, siempre tratan de organizar un movimiento o sociedad similar bajo el control de dicha Iglesia, no tanto para destruir lo que imitan, sino más bien para contrapesar las ventajas que pueda haber reportado a los intereses opuestos a la Iglesia Católica. La orden de los Caballeros de Colón procura realizar, bajo los auspicios de la Iglesia de Roma, una gran parte de la misma labor que los Masones tratan de desempeñar en sus Logias. Hallándose como se halla bajo el dominio y la dirección de la Iglesia Católica, dicha orden no es ni puede ser amiga declarada de la Masonería, bien que en muchas ocasiones en los Estados Unidos, se han cambiado cortesías y se ha dado prueba de un espíritu plausible de tolerancia y hasta amistad entre las dos instituciones.

No podemos menos de creer que debemos mostrar hacia los Caballeros de Colón aquella tolerancia que caracteriza a la Masonería bien entendida.

### Una Turba Masónica

Hace poco, oímos de los labios de un Hermano Masón la manifestación sorprendente de que no podemos tener demasiados Masones en las Islas Filipinas y que nuestra Gran Logia debía de reconocer a todos los organismos que ha declarado ser irregulares y clandestinos. En otras palabras, que debíamos ajustar nuestras normas al nivel inferior del clandestinismo, abandonar todo esfuerzo organizado y serio y convertir en turba heterogenea nuestro ejército bien entrenado y disciplinado de Masones escogidos con esmero.

Afirmamos con satisfacción que dicha teoría encuentra muy pocos sostenedores entre los Masones regulares. Cualquier hombre que tenga dos dedos de frente necesita poca reflexión para llegar a la conclusión de que nuestra Gran Logia sufriría naufragio dentro de muy poco tiempo si reconociera o admitiera como Masones regulares a los clandestinos y sobre todo a los miembros de las agrupaciones obreras que imitan la Masonería.

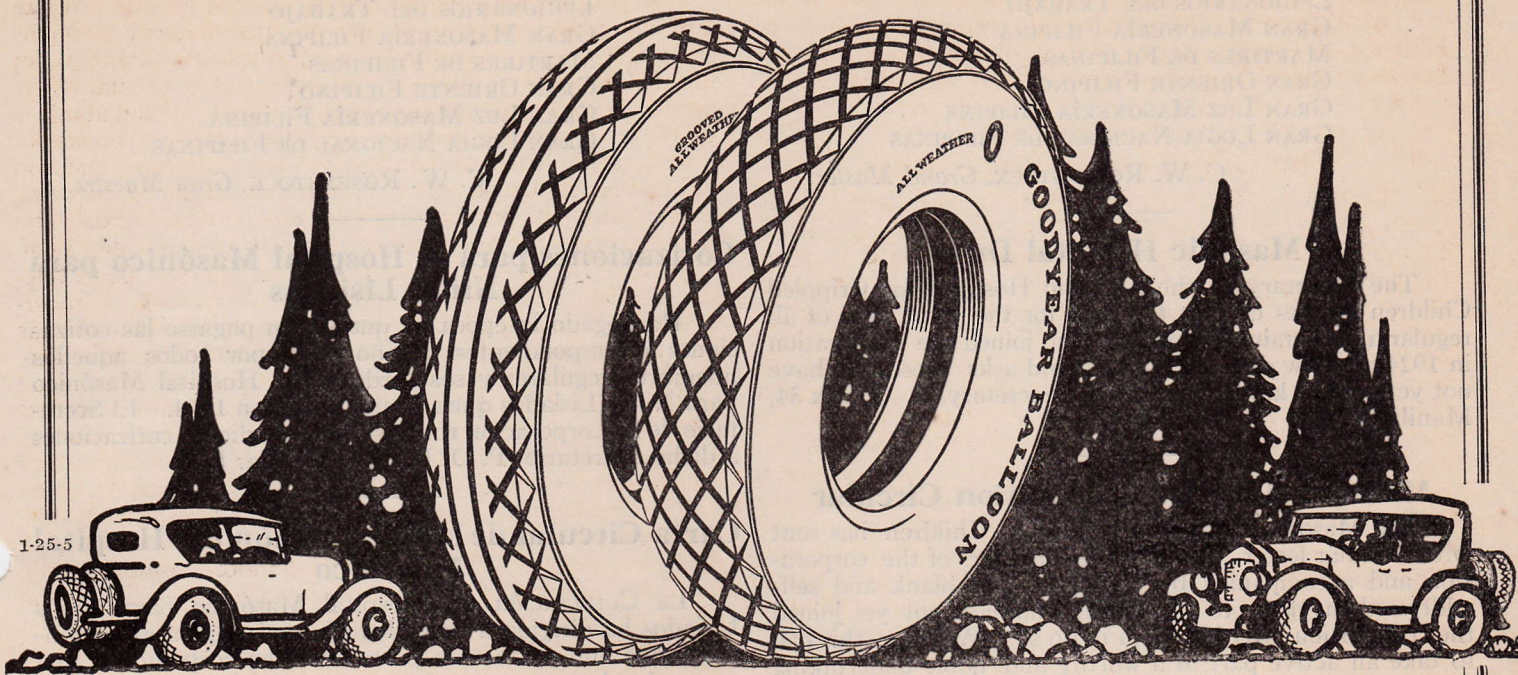
Un cuerpo eficiente de mil o dos mil Masones genuinos podría realizar en este país lo que no podría siquiera pensar en llevar a cabo una turba "masónica" de veinte mil individuos, y por eso la Masonería filipina insistirá en mantener sus elevadas normas actuales y en defender su jurisdicción territorial contra toda invasión.

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GRAN LUZ MASONERÍA FILIPINA  
GRAN LOGIA NACIONAL DE FILIPINAS

C. W. ROSENSTOCK, *Grand Master.*

### Masonic Hospital Dues

The Secretary of the Masonic Hospital for Crippled Children advises us that the dues for the year 1925 of all regular and sustaining members who joined the corporation in 1924 are now due and payable and asks those who have not yet paid to kindly remit to the Secretary, P. O. Box 34, Manila, P. I.

### Masonic Hospital Corporation Circular

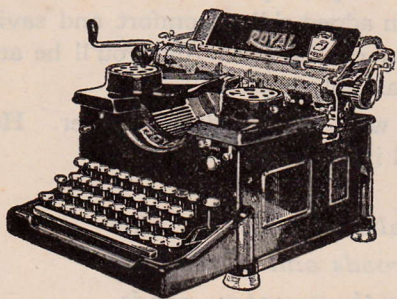
The Masonic Hospital for Crippled Children has sent out a circular letter, signed by the directors of the corporation and accompanied by an application blank and self-addressed envelope, to all Masons who have not yet joined the corporation, inviting them to do so. We hope this call to take an active part in a worthy and noble undertaking that is truly Masonic will meet with a generous response.

### Lodge Directory for 1925

Copies of the Lodge Directory for 1925 are now available. The Directory is printed on heavy paper, 20½ by 22½ inches, and contains the following information in regard to all Lodges in this jurisdiction: Date of Stated Meeting; name and number of Lodge; location of Lodge; name and address of Master; names of Senior and Junior Wardens; and name and address of Secretary.

A copy of this Directory should be in the hands of the Secretary of every Lodge, and contains information which is valuable to the Brethren at large.

Those desiring Directories may obtain them from the Grand Secretary, P. O. Box 990, Manila, at a cost of ₱0.50 per copy.



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

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C. W. ROSENSTOCK, *Gran Maestre.*

### Cotizaciones para el Hospital Masónico para Niños Lisiados

Ha llegado la época en que deben pagarse las cotizaciones correspondientes al año 1925 por todos aquellos miembros regulares y sostenedores del Hospital Masónico para Niños Lisiados que se han afiliado en 1924. El Secretario de la Corporación ruega se remitan dichas cotizaciones a dicho Secretario, P. O. Box 34, Manila, I. F.

### Carta Circular de la Corporación del Hospital Masónico

La Corporación del Hospital Masónico para Niños Lisiados ha dirigido a todos los Masones regulares de Filipinas que aun no forman parte de dicha corporación, una carta circular, acompañada por una solicitud en blanco y un sobre con dirección, rogando ingresen en dicha corporación que ha sido fundada para llevar a cabo una labor humana de magna importancia. Esperamos que la invitación de la Corporación hallará acogida favorable en todos los ámbitos de nuestro país.

### El Directorio de las Logias para 1925

Ya se pueden obtener ejemplares del Directorio de las Logias para 1925, el cual está impreso en papel grueso de 20½ por 22½ pulgadas y contiene los datos siguientes de todas las Logias de esta Jurisdicción: Fecha de la tenida ordinaria, nombre y número de la Logia, nombre, apellido y dirección postal del Venerable Maestro; nombres y apellidos de los Vigilantes y del Secretario, y dirección postal de éste.

Todo Secretario de Logia debe tener un ejemplar de este directorio y los informes que contiene son también valiosos para los Hermanos en general.

Los que deseen tener ejemplares del directorio pueden obtenerlos del Gran Secretario, P. O. Box 990, Manila, por el precio de ₱0.50 cada uno.

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## M. W. Grand Master sends Representative to Gonzaga Lodge No. 66

Since its constitution by M. W. Bro. Edwin E. Elser, Gonzaga Lodge No. 66, of Tuguegarao, Cagayan, has not had the honor of receiving the Grand Master of Masons of the Philippine Islands. On April 18, however, Wor. Bro. Leo Fischer, P. M. of Bagumbayan Lodge No. 4 and associate editor of the CABLETOW, visited the Lodge as delegated representative of M. W. Bro. C. W. Rosenstock, Grand Master of Masons of the Philippine Islands. Wor. Bro. Fischer was first received informally at the Temple of Gonzaga Lodge, in order to give the Entered Apprentices and Fellow Crafts a chance to meet him. Then a banquet was given in his honor at Abraham's Hotel, attended by about 25 Masons. District Inspector José F. Quinto and Wor. Master Ceferino R. Diño made short addresses and Wor. Bro. Fischer made a speech in Spanish relating the activities of the Grand Lodge along the various lines of Masonic endeavor. All Master Masons present then repaired to the Masonic Temple, where Lodge was opened in the third degree and Wor. Bro. Fischer received with the honors due a representative of the M. W. Grand Master. Wor. Bro. Fischer delivered to the Lodge the message of fraternal love and affection entrusted to him by M. W. Grand Master Rosenstock, which was received with applause and to which Wor. Master Ceferino R. Diño made a suitable reply. The Lodge then proceeded to the transaction of its regular business, this being the night of its stated meeting.

Wor. Bro. Fischer was hospitably entertained by the Master of Gonzaga Lodge No. 66, Wor. Bro. Ceferino R. Diño, while at Tuguegarao.

## Inter-Lodge Annual Duck-Pin Tournament

There will be a meeting of the Masonic Bowling Association at Plaridel Temple, 520 San Marcelino, on May 17, 1925, to discuss arrangements for the Inter-Lodge Annual Duck-Pin Tournament for 1925. Everyone interested should attend this meeting.

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## Constitución de la Logia Isagani No. 96

Anunciada oficialmente la constitución de la Logia Isagani No. 96, M. L. y A., en Paniqui, Tarlac, el Muy Ilustre Gran Maestre Hmno. W. C. Rosenstock, con numerosa comitiva, salió de Manila en un coche especial del Ferrocarril a las 12 del día 18 de Abril de 1925, llegando en Paniqui, a las 5:40 p. m. del mismo día. En la estación ferroviaria, los Miembros de la nueva Logia con su Venerable Maestro, acompañados de una banda de música, salieron al encuentro del Muy Ilustre Gran Maestre y comitiva.

La constitución de la nueva Logia y la instalación de sus Oficiales fueron públicas y una numerosa concurrencia estuvo presente en el acto. Exactamente a las 8:00 p. m. del referido día 18 de Abril, se dió comienzo a las ceremonias de la constitución. Estuvieron representadas todas las Logias de las provincias vecinas y muchas de las Logias establecidas en Manila.

Se pronunciaron discursos alusivos al acto en inglés y castellano, todos los cuales fueron aplaudidos, especialmente el pronunciado por el Muy Ilustre Gran Maestre.

Inmediatamente después de la constitución e instalación de los Oficiales de la Logia Isagani, se dió un banquete seguido de baile en la casa del Venerable Maestro, Hmno. Sisenando Palarca.

La Gran Comitiva procedente de Manila estaba compuesta del Muy Ilustre Hmno. W. C. Rosenstock, del Muy Venerable Hmno. Fred Damman, de los Venerables Hmnos. Antonio Gonzalez, Aurelio Leynes Corcuera, Ramón Mendoza, Enrique Legarda Koh, Honorio R. Cuevas y otros más. Después de cumplida su misión y pasar algunas horas de solaz al lado de los Hermanos allí reunidos, la comitiva emprendió su marcha de retorno a Manila, saliendo de Paniqui a las 5:00 a. m. en el mismo coche especial.

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## Mabini Lodge No. 39 Receives Visit of Representative of Grand Master

On April 11, 1925, Mabini Lodge No. 39, of Aparri, Cagayan Province, gave a reception and banquet in honor of Wor. Bro. Leo Fischer, who had been commissioned by M. W. Grand Master C. W. Rosenstock to make an official visit to the Lodge as representative of the Grand Master. Wor. Bro. Leo Fischer, who arrived from Manila on the S. S. *Isidoro Pons*, was received at the landing by Wor. Bro. Oswald G. Taylor, Master of the Lodge, accompanied by a number of Masons among whom were Bros. Andrés Collado, S. W.; Pedro Pallonan, J. W.; Valentin Aguinaldo, Sec.; Salvador Torra, and Bros. Taguba, Becker, and Thompson, and was taken to Dr. Taylor's residence. At about 6.30 p. m. on the same day, some 30 Masons assembled at the Temple of Mabini Lodge, where a banquet was given in honor of Wor. Bro. Fischer, after an informal reception. The Lodge then held its stated meeting, at which Bro. Fischer, accompanied by Past Masters Nemesio Furagganan and Hermogenes Florentino, as members of the Grand Lodge, and Bro. Nemesio Taguba, as Master of Ceremonies, was introduced, received with the private Grand Honors, welcomed by Wor. Master Taylor, and conducted to the Master's chair. Wor. Bro. Fischer communicated to the Lodge the greetings and good wishes of M. W. Grand Master Rosenstock, and Wor. Bro. Taylor thanked, in the name of the Lodge, for the message of the Grand Master. The business of the Lodge having been disposed of, Wor. Bro. Fischer informed the Brethren of the latest Masonic news from Manila and said a few words on the subject of "Traveling in foreign countries" and the advantages of membership in a regular Lodge to travelers in distant lands.

The Aparri Brethren greatly appreciate the attention shown their Lodge by the Grand Master in sending his representative to the northernmost outpost of Freemasonry in the Philippine Islands.

## Grand Ball at Plaridel Temple

Saturday, June 6, at 8:00 p. m., at Plaridel Temple, 520 San Marcelino, Paco, Manila, there will be a Grand Ball under the auspices of the Masonic Club of Manila, on the occasion of the opening of the new bowling alleys at this Temple.

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## Reunión Anual de Masones en Olongapo

La segunda reunión fraternal que se celebra anualmente por los Masones residentes en la provincia de Zambales, bajo los auspicios de la Logia Pinatubu No. 52, tuvo lugar en el pueblo de San Narciso, Zambales, bajo la dirección de un comité compuesto de los Hermanos Alejo Labrador, Manuel Arkonsel, Mauricio T. Alba, Apolonio Academia, Perfecto Fortaleza, Leon Afenir, Eduardo Magsaysay y Ven. Hmno. Casiano Ladoray. Asistieron a la reunión treinta y cuatro masones. A las seis de la tarde del día 25, todos los Hermanos y sus familias dirigieron a la casa del Hmno. Labrador, donde fueron obsequiados con una cena fraternal de bienvenida, conduciéndoseles después al edificio de la Escuela Intermedia, donde se celebró un baile que duró hasta las dos de la mañana. Después del baile, los hermanos visitantes fueron distribuidos en diferentes casas dispuestas por el comité.

En la mañana del día 26, los Hermanos visitantes dieron un paseo por la población, y después fueron conducidos al pintoresco sitio de Cabarangbangan donde tuvo lugar una lechonada y picnic.

Asistieron, también, a estos actos prominentes damas y caballeros de Olongapo, San Antonio y San Narciso.

A las cuatro de la tarde del día 26, los visitantes volvieron a sus respectivos pueblos y hogares con el corazón rebosante de aprecio y gratitud y con el imborrable recuerdo de los ratos felices que pasaron.

La próxima reunión se celebrará el cuarto Sábado del mes de Abril de 1926, pero no se ha fijado aún el lugar.

La nobleza del Masón no se mide por el número de los grados que ostenta, sino por la forma en que él práctica en su vida diaria las enseñanzas de los grados que posee.

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## Constitution of Bagong-Ilaw Lodge No. 97

An important Masonic event in Cavite Province was the public constitution of Bagong-Ilaw Lodge No. 97 at Noveleta, which took place on April 4. This was the third Lodge to be constituted in this jurisdiction during the present year. A big delegation of prominent Masons from Manila as well as Brethren from different Lodges in Cavite and neighboring provinces honored the occasion with their presence. The procession in which the Grand Lodge officers and members took part started from the Lodge hall and proceeded to the new elementary school building, where the ceremonies of constitution were held under the direction of M. W. Bro. Christian W. Rosenstock, Grand Master.

The installation of the officers of the new Lodge followed, with M. W. Bro. Milton E. Springer, P.G.M., as Installing Officer, and Rt. Wor. Bro. Francisco A. Delgado, Deputy Grand Master, as Master of Ceremonies.

Interesting addresses were made in English and Tagalog by Wor. Bro. Miguel G. Luna, Master of the new Lodge, in Spanish by Wor. Bro. Antonio Gonzalez, P. M. of Luz Oceanica Lodge No. 85, and in English by Rt. Wor. Bro. F. A. Delgado and M. W. Bro. C. W. Rosenstock.

After the ceremonies refreshments were served, followed by dancing.

About five hundred people from all walks of life attended, among whom were a number of young ladies from neighboring towns.

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This is an example well worthy of emulation by the other Lodges of this jurisdiction.

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## Agradecimiento

La Logia Walana No. 13 se vale de las columnas de esta revista para expresar su profundo agradecimiento a todos cuantos hayan cumplido con su deber masónico en relación con el fallecimiento y entierro del Hmno. Chua Goc Pieng, miembro activo de dicha Logia, el cual murió en Catanawan, Tayabas, el 28 de Marzo y fué enterrado en Manila el 5 de Abril de este año. Agradece a las Logias hermanas Nilad, Araw, Batong-Buhay, Minerva, High-Twelve y Luz Océanica su atención en enviar delegaciones especiales a los funerales, y expresa su profunda gratitud al Venerable Hmno. Eusebio Dimaano, de la Logia Kalilayan No. 37, y a los muchos Hermanos de la Logia Filipinas No. 54 que se han interesado en el fallecimiento del Hmno. Chua Goc Pieng.

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# Lodge Courtesies

*Cortesías en la Logia*

(Adapted from an Article published by the Masonic Service Association, U. S. A.)

*(Adaptación de un Artículo publicado por la Masonic Service Association, Estados Unidos de América)*

Masonry has developed its own conventions, by which its members act in Lodge and in the anteroom. Not to proceed according to their dictates is not a Masonic offense; it is merely a lack of Masonic manners.

In passing through the degrees the candidate is carefully taught the essential things which a man must know to be a Mason. Not much is said, however, about the little niceties of Lodge conduct. These he is supposed to learn by attending Lodge. If his Lodge, or those he visits, is well conducted, he will soon acquire this knowledge. However, it is not uncommon to see some Brother, old enough in Masonry to know better, crossing the Lodge room between the Altar and the East.

Brethren do not pass between the Altar and the East in a Lodge room. It is a convention, and there is no penalty for its infraction. It is a courtesy offered the Master. It is based on the theory that, as the Great Lights and the Charter of the Lodge are essential to the regularity of the meeting, and as these are the particular care of the Master, and as their place is upon the Altar, nothing should interrupt his plain view of them, even for an instant.

Well informed Brethren do not take seats in the East without invitation. All Brethren within the tiled Lodge are equal; the officers are the servants of their Brethren, and not their superiors. All seats, then, might well be considered open to all. Masonry, however, exacts long service of her officers; Past Masters have worked hard and long for the Lodge. In recognition of this has come the pleasing custom of inviting Masters and Past Masters to a "Seat in the East," where they are accustomed to sit, or have once sat, and the Master should always be given an opportunity to extend this courtesy.

Brethren who respect the formalities of the Lodge will not enter it without the apron, or while putting on the apron.

The Worshipful Master in the East occupies the most exalted position in the gift of the Lodge, and this position must be given the utmost respect if the traditions of the Institution are to be observed. The salute, therefore, whether at the Altar, or when addressing the Master, should be given as if meant for a real salute, and not as a mere formality to be gone through.

No Mason should sit while speaking, whether addressing the Master or another Brother. This does not refer to conversation during refreshment, but to discussion during business meetings.

La Masonería ha desarrollado sus propias reglas de cortesía que los Masones observan en su conducta en la Logia y en la sala de pasos perdidos. El dejar de observarlas no constituye delito masónico, pero sí una falta contra la urbanidad masónica.

Al conferirse al candidato los diferentes grados, se le enseñan cuidadosamente las cosas principales que el hombre debe saber para ser Masón. Sin embargo, se le dice poco sobre las reglas de cortesía que debe observar dentro del recinto de la Logia, porque se supone que las aprenderá asistiendo a las tenidas. Si su Logia o las otras que pudiese visitar funcionan como deben hacerlo, no tardará en enterarse de estos detalles. Esto no obstante no es espectáculo raro ver a un Masón antiguo atravesar el salón de la Logia pasando entre el altar y el Oriente.

Los Masones no deben atravesar la Logia pasando entre el altar y el Oriente. Esta es una regla cuya infracción no se castiga y la cual está basada en el respeto que se debe a la Veneratura, porque las Grandes Luces y la Carta constitutiva de la Logia son requisito esencial para la regularidad de las tenidas, y como el sitio en que se encuentran es el altar y el encargado de su custodia es el Venerable Maestro, no se debe impedir por un solo instante que dicho dignatario las vea con toda claridad.

Los Hermanos bien informados no ocupan sitios en el Oriente sin ser invitados. Dentro de la Logia, todos los Hermanos son iguales y los dignatarios son los servidores de sus Hermanos y no sus superiores. Se puede considerar, pues, que todo Hermano puede ocupar cualquier asiento que quiera. Sin embargo, la Masonería exige de sus dignatarios servicios largos y los ex-Venerables son Masones que han trabajado por mucho tiempo y con abnegación por su Logia. Para mostrar nuestro aprecio de dichos servicios, hemos adoptado la hermosa costumbre de invitar a los Venerables y ex-Venerables a ocupar asientos en el Oriente donde acostumbran o acostumbraban sentarse, y conviene siempre dar al Venerable una oportunidad para brindar esta cortesía.

Los Hermanos formales no penetrarán jamás en el recinto de la Logia sin mandíl o poniéndose el mandíl.

El Venerable Maestro ocupa el cargo más elevado que la Logia pueda conferir y si hemos de observar las tradiciones de nuestra Institución, es menester que se trate con el respeto debido a dicha dignidad. Por lo tanto, al saludarle en el altar o en el momento de levantarnos para dirigirle la palabra, debemos saludarle convenientemente

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It is illegal to enter or leave the Lodge during a ballot; it is discourteous to leave during a speech, or a lecture, except at the several natural periods which end one section and begin another.

It is not Masonic courtesy to refuse to examine visiting Brethren, fill a station for the degree work, or act as a Fellowcraft in the Master Mason degree.

Good manners as well as reverence dictate silence and attention during work; officers and degree workers cannot do their best if disturbed by conversation, and the irreverence leaves a bad impression on the candidate.

In speaking, one stands and addresses the Master; the spectacle of two Brethren on their feet at the same time, addressing each other and ignoring the Master, is a grave breach of courtesy, as well as unparliamentary.

The gavel should always be obeyed, and promptly. The Master is the supreme authority in the Lodge, and his decisions are final as far as the Lodge is concerned. Brethren who think him unfair, unjust, or acting illegally, may appeal to the Grand Lodge.

It is only courteous to advise the Master beforehand that you intend to present such and such a motion, or wish to bring up such and such a matter for discussion, though it is not obligatory upon you to do so. However, the Master may have plans of his own for the meeting, into which your proposed motion or discussion may not fit. As he can refuse to entertain any motion, etc., it is better to anticipate the possibility of such a seemingly arbitrary refusal.

These Lodge courtesies are founded in the Golden Rule, and materially assist in the speculative use of the trowel.

### Position Wanted

Mrs. C. N. Guertin, widow of our late Bro. C. N. Guertin of Manila Lodge No. 1, would like to obtain a position of some kind, either full time or for forenoons only. Any one knowing of a vacancy should communicate with Wor. Bro. R. A. Heacock, c/o Pacific Commercial Co., or with Bro. A. Schipull, American Chamber of Commerce.

y no como si cumpliesemos con una mera formalidad.

Ningún Masón debe permanecer sentado al dirigir la palabra a la Veneratura o a algún otro Hermano dentro de la Logia. Esto no se refiere a la conversación en los ratos de descanso de la Logia, sino a los debates en las tenidas ordinarias.

Es ilegal entrar en la Logia o salir de la misma mientras se está votando. Es falta de cortesía salir durante un discurso o conferencia, excepto en los diferentes períodos naturales al terminar una sección y empezar la siguiente.

Es falta de cortesía masónica negarse a examinar a un visitador, ocupar un puesto en los trabajos de grado o hacer las veces de compañero en una exaltación.

La urbanidad y la reverencia mandan que guardemos silencio y prestemos atención durante los trabajos. Los dignatarios y otros Hermanos ocupados en los trabajos ritualísticos no pueden trabajar bien si se les estorba charlando, y la falta de reverencia produce mala impresión en el candidato.

Al hablar, el Masón se pone en pie y dirige la palabra al Venerable Maestro. Es poco edificante y conveniente el espectáculo de dos Hermanos en pie a la vez que se dirigen la palabra mutuamente, haciendo caso omiso del Venerable Maestro.

Es preciso que se obedezca siempre y con prontitud al mallete. El Venerable Maestro es jefe supremo de la Logia y sus decisiones son definitivas en lo que respecta a la Logia. Los Hermanos que creyeren que ha obrado ilegalmente o con falta de equidad o justicia pueden apelar ante la Gran Logia.

No es obligación, pero sí un deber de cortesía avisar de antemano al Venerable si uno tiene la intención de presentar alguna proposición o iniciar un debate sobre cierto tema, porque es posible que el Venerable Maestro ya tenga formado un plan respecto a la tenida y que dicha proposición o debate no le convengan. Puesto que el Venerable tiene la facultad de negarse a aceptar cualquiera proposición, etc., es mejor anticipar la posibilidad de una negativa aparentemente arbitraria.

Estas cortesías masónicas están basadas en la Regla de Oro y asisten materialmente en el uso masónico de la trulla.



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### Special at Nilad Lodge No. 12

Saturday, April 25, 1925, was the occasion of a big night at Nilad Lodge No. 12, which included the conferring of the third degree, a special musical program and an illustrated lecture.

Beginning at five o'clock in the afternoon the regular officers of the Lodge put on the first section, after which the Lodge was called from labor to refreshment, an excellent repast being provided.

The work of the second section was begun at seven in the evening. Wor. Bro. A. Leynes Corcuera, Master of the Lodge, delivered the lecture in his usual excellent manner, and also gave the charge. The Secretary, Wor. Bro. Mariano Gonzalez, P.M., congratulated the newly raised Brother, Lázaro Carmona, who then made a short speech which was brimful of enthusiasm.

At nine o'clock the public program commenced. The lecture was a translation from the original English to Spanish of Rt. Wor. Bro. Joseph H. Schmidt's illustrated lecture, "Filipino Patriots Who Were Masons," and was delivered in a very impressive manner by the Senior Warden of the Lodge, Bro. José P. Guido.

The program follows:

1. Vocal Solo - - - - - *Miss Martina Alcántara*  
With piano accompaniment by Prof. Nicanor Abelardo  
and violin by Prof. Cayetano Jacobe
2. Violin Solo - - - - - *Prof. Cayetano Jacobe*  
With piano accompaniment by Prof. Serafin Magracia  
"Awit ng Pulubi" ("Beggar's Song") by *Jacobe*  
N. B.—This piece was composed especially for this occasion.
3. Vocal Solo - - - - - *Miss Bienvenida Roxas*  
With piano accompaniment by Prof. Nicanor Abelardo
4. Illustrated Lecture - - - - - *Bro. José P. Guido*  
"Patriotas Filipinos Que Eran Masones"
5. Piano Solo - - - - - *Prof. Serafin Magracia*
6. Vocal Solo - - - - - *Miss Eña Gonzáles*  
With piano accompaniment by Prof. N. Abelardo  
and violin by Prof. C. Jacobe  
"Magbalik ka Hirang" ("Come Back, Beloved")  
Words by Miss Filomena Alcanar  
Music by Prof. Nicanor Abelardo
7. Violin Solo - - - - - *Prof. Cayetano Jacobe*  
"Anita Danza" by C. Jacobe  
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De nuevo se han distinguido tres de nuestras Logias más activas y progresivas, pagando sus cuotas para el CABLETOW correspondientes al año 1925-1926, no obstante el hecho de que las mismas no vencen hasta el 1.º de Junio de 1925. La Logia Charleston No. 44, Agaña, Guam, ocupa el primer puesto, en segundo lugar viene la Logia Cosmos No. 8, y en tercer lugar Mt. Lebanon No. 80, de Manila.

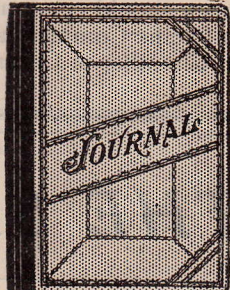
Este es un ejemplo que deben imitar las demás Logias de nuestra Jurisdicción.

### El Hmno. Leo Fischer en el Valle de Cagayan

De *Verdad*, periódico publicado en Tuguegarao, sacamos el siguiente suelto que publicó en su número correspondiente al 18 de Abril:

La Resp. Logia Mabini No. 39, de Aparri, ofreció el Sábado último una recepción y banquete en honor de dicho Mr. Leo Fischer, en su capacidad como Masón de alta graduación, y Delegado Especial del Ilustre Gran Maestre de la Gran Logia de las Islas Filipinas. También la Resp. Logia Gonzaga No. 66, de esta cabecera, recibirá esta tarde en logia abierta y con todas las ceremonias masónicas a dicho ilustre hermano, ofreciéndosele después un banquete en el hotel Abraham, al que asistirán solamente los masones regulares. Al Muy Venerable como querido Hmno. Fischer, *Verdad* envía su más respetuoso como fraternal saludo de bienvenida.

Más que nunca antes, la Francmasonería se considera hoy como un campo de actividad en que todos deben trabajar y donde no existe aristocracia. No es un club social, pero un campo para el esfuerzo social, en combinación con la formación del individuo. La Logia es un medio para alcanzar un fin y no es un fin en sí misma.



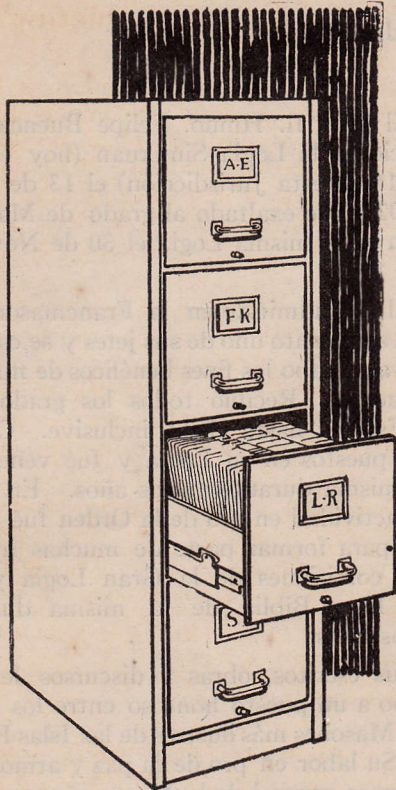
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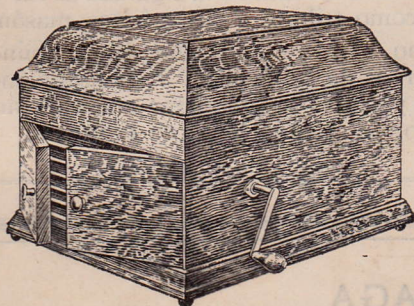
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# M. W. Bro. Felipe Buencamino, Sr.

*Hon. Past Grand Master*

**El Muy Il. Hmno. Felipe Buencamino, Padre**

*Ex-Gran Maestro Honorario*

M. W. Bro. Felipe Buencamino was initiated an Entered Apprentice in Sinukuan Lodge (now No. 16 of this jurisdiction) April 13, 1902, and was raised a Master Mason in the same Lodge on November 30, 1903.

Upon his admission into the Fraternity he immediately became one of its leaders, and joined heart and hand in carrying out the beneficent aims of the Institution. He received all of the degrees of the Scottish Rite up to and including the 32°. He filled various offices in the Lodge and later was its Master for several years. Ever on the alert for the advancement of the Fraternity, he was placed on many important committees of the Grand Lodge, and for many years was Grand Bible Bearer.

His writings, his work and his addresses have constantly kept him in the forefront of the illustrious among men and Masons in the Philippine Islands. His contributions to the peace and harmony and to the general advancement of Masonry in the Archipelago have pointed him out as one worthy of our commendation and confidence, and recognizing his meritorious Masonic accomplishments, the Grand Lodge, in its recent Annual Communication, conferred upon Wor. Bro. Buencamino the rank of Honorary Past Grand Master.

As a citizen M. W. Bro. Buencamino has held many honorable and responsible positions with the Government, and has just completed a monumental work as Director of the last census of the Philippine Islands.



El Muy Il. Hmno. Felipe Buencamino se inició en la Logia Sinukuan (hoy el número 16 de esta Jurisdicción) el 13 de Abril de 1902 y fué exaltado al grado de Maestro Masón en la misma Logia el 30 de Noviembre de 1903.

Al ser admitido en la Francmasonería, llegó a ser pronto uno de sus jefes y se esforzó en llevar a cabo los fines benéficos de nuestra Institución. Recibió todos los grados del Rito Escocés hasta el 32, inclusive. Ocupó varios puestos en su Logia y fué venerable de la misma durante varios años. En vista de su actividad en pro de la Orden fué nombrado para formar parte de muchas importantes comisiones de la Gran Logia y fué Gran Porta-Biblia de la misma durante muchos años.

Sus escritos, obras y discursos le dan derecho a un puesto honroso entre los hombres y Masones más ilustres de las Islas Filipinas. Su labor en pro de la paz y armonía y el progreso general de la Masonería en el Archipiélago le han conquistado la confianza y estima de los Hermanos y la Gran Logia, en su última Reunión anual, confirió al Venerable Hmno. Buencamino la dignidad de Ex-Gran Maestro honorario como tributo a sus méritos masónicos.

Como ciudadano, el Muy Il. Hmno. Buencamino ha ocupado muchos cargos de confianza y responsabilidad en el gobierno del país y acaba de completar una obra monumental como director del último censo de Filipinas.

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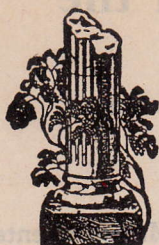
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Bro. Mark Scott.

Member of Manila Lodge No. 1.  
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Buried by Far East Commandery No. 1,  
K.T., April 26, at Manila, P. I.

Bro. Faustino Soto Chuaheng.

Member of Isla de Luzon Lodge No. 57.  
Died April 4, 1925, at Manila, P. I.  
Buried April 8 at Manila, under the  
auspices of Isla de Luzon No. 57.

Wor. Bro. Gonzalo B. Libunao.

P.M. of Isla de Luzon No. 57.  
Died April 12, 1925, at San Miguel de  
Mayumo, Bulacan.  
Buried April 26, at Manila, under the auspices  
of the Grand Lodge of the Philippine  
Islands.

Bro. Antonio M. Jimenez:

Member of Solidaridad No. 23.  
Died April 16, 1925, in Cervantes, Ilocos Sur.  
Buried April 26, at Manila, under the auspices  
of Solidaridad No. 23.

Bro. C. N. Vandervoort.

Member of Manila Lodge No. 1.  
Died April 24, 1925, at Berkeley, California.

Wor. Bro. José Ma. Asunción.

Member of Solidaridad No. 23.  
Died May 2, 1925, at Manila.  
Buried in Cementerio del Norte, Manila, May  
7, under the auspices of Solidaridad  
Lodge.

Bro. Nicolás Domingo.

Member of Kasilawan No. 77.  
Died in San Pedro Makati, Rizal, April 26, 1925.  
Buried May 3 in Cementerio del Norte, Ma-  
nila, under the auspices of Kasilawan  
Lodge.

Why weep for them, who having won  
The bounds of man's appointed years, at last,  
Life's blessings all enjoyed, life's labors done,  
Serenely to their final rest have passed;  
While the soft memory of their virtues yet  
Lingers like twilight hues, when the bright sun is set.

America, and especially the United States, is  
today the stronghold of Masonry. Of the total  
number of Masons in the world it is estimated that  
about 67 per cent are in the United States.—*Virgi-  
nia Masonic Journal.*

# una...dos...tres

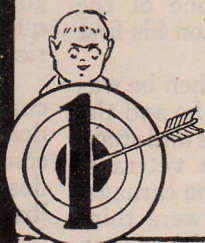


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dirijidas a su persona



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SELLO DE GARANTIA  
con la famosa Cruz Bayer, y



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# A Great Mason of Foreign Birth Who Served in the War of American Independence

Un Mason Eminente de Origen Extranjero que Luchó en la Guerra de Independencia Americana

By RT. WOR. BRO. JOSEPH H. SCHMIDT, S. G. W.

## Baron de Kalb.

Bro. Johann de Kalb, the brave man and Mason who fought and fell for America in the Battle of Camden during the American Revolution, was a soldier of great military ability, like Bro. von Steuben. He was born in Huttendorf, Germany, on June 29th, 1721. He fought in the War of the Austrian Succession and in the Seven Years War, displaying remarkable courage at Bergen in April, 1759, and was rewarded with military honors. He served in the Armies of France so long that he was considered a Frenchman.

When he went to America in 1777, to offer his services to Congress, his military fame preceded him, and he was at once given the rank of Major-General in the Continental Army. Bro. de Kalb was also the one who introduced Bro. de Lafayette to Silas Deane (Commissioner from the American Government to France), and was one of the Officers who accompanied the Great Frenchman on his first trip to America in April, 1777.

Bro. de Kalb was about sixty years of age when he was fatally wounded in the Battle of Camden, where he and the thousand Continentals under him fought like lions and stood firm as a rock against two thousand British veterans. The brave Baron de Kalb strode boldly amidst the carnage, his voice ringing above the tumult. His men were thinning fast against the overwhelming numbers of the enemy, but the dauntless leader and his faithful troops stuck to their posts and did all they could to win the victory. However, the American cavalry became panic-stricken and fled, leaving Bro. de Kalb and his heroic band to their fate. The enemy rode them down without mercy. The great leader was wounded eleven times and taken prisoner. Enveloped in fire and smoke, the dauntless patriots could not save the battle nor their leader, but they saved the honor of the flag that waved over them.

Bro. de Kalb lived only three days, dying on the 16th day of August, after dictating letters of thanks to his brave troops who had stood so nobly by him. He was buried by the British Brethren with full Masonic ceremonies, near Camden.

This brave soldier and Mason, who was healthier and stronger at sixty than most men are at forty, was a close friend of Bro. Washington who had always held him in very high esteem. Visiting his grave many years later, Bro. Washington exclaimed:

"So there lies the brave de Kalb, the generous stranger who came from a distant land to fight our battles, and to water with his blood the tree of our liberty. Would to God that he had lived to share with us its fruits!"

Bro. de Lafayette, on his last visit to America, laid the corner-stone of a monument erected to this hero who did his part so nobly in the War of American Independence. Bro. de Kalb's name will always live in the "land of the free and the home of the brave."

---

Put Masonic literature into the hands of the friend whom you think would make a good Mason. It may cause him to form a favorable opinion of the Order, and "unbiased by friends and uninfluenced by mercenary motives," he may make application for the degrees. This could not be considered soliciting, as it is only giving an opportunity to the uninitiated to acquire proper knowledge as to the aims and purposes of Masonry.

## Barón de Kalb.

El Hermano Johann de Kalb, hombre y Masón valiente que se batió y dió la vida por América en la batalla de Camden, durante la Revolución americana, era soldado de habilidad militar poco común, como el Hermano von Steuben. Nació en Huttendorf, Alemania, el 29 de Junio de 1721. Combatió en la Guerra de la Sucesión austriaca y en la de los Siete Años. Dió pruebas de valor extraordinario en Bergen, en Abril de 1759, y fué retribuído con honores militares. Prestó servicios en el ejército francés por tanto tiempo que se le consideraba como francés.

Cuando iba a América en 1777 para ofrecer sus servicios al Congreso, ya le había precedido su fama militar y se le confirió en seguida la categoría de mayor general en el ejército continental. Fué el Hermano de Kalb que presentó al Hermano de Lafayette a Silas Deane (comisionado del gobierno americano en Francia), y era uno de los oficiales que acompañaban al gran francés en su primer viaje a América, en el mes de Abril de 1777.

El Hermano de Kalb tenía unos sesenta años de edad cuando fué mortalmente herido en la batalla de Camden, donde él y los mil continentales que mandaba se batieron como leones y se mantuvieron firmes como una roca contra dos mil veteranos británicos. El denodado barón de Kalb iba y venía intrépidamente en medio de aquella carnicería, resonando su voz por encima del tumulto. Sus soldados luchaban con valor contra un número abrumador de enemigos y muchos caían, pero tanto ellos como su impeterrito jefe no quisieron abandonar sus puestos, haciendo todo lo que era de su parte para ganar la victoria. Sin embargo, la caballería americana, sobrecogida de terror, huyó, abandonando a su suerte al Hermano de Kalb y sus heroicos soldados. La caballería enemiga les atropelló sin compasión. El ilustre jefe cayó con once heridas y fué tomado prisionero. Los arrojados patriotas, envueltos en fuego y humo, no podían salvar a su jefe ni ganar la batalla, pero salvaron el honor de la bandera que ondeaba sobre ellos.

El Hermano de Kalb vivió sólo tres días más. Falleció el día 16 de Agosto, después de dictar cartas dando las gracias a sus valientes soldados que tan noblemente le habían servido. Fué enterrado por los Hermanos británicos con honores masónicos cerca de Camden.

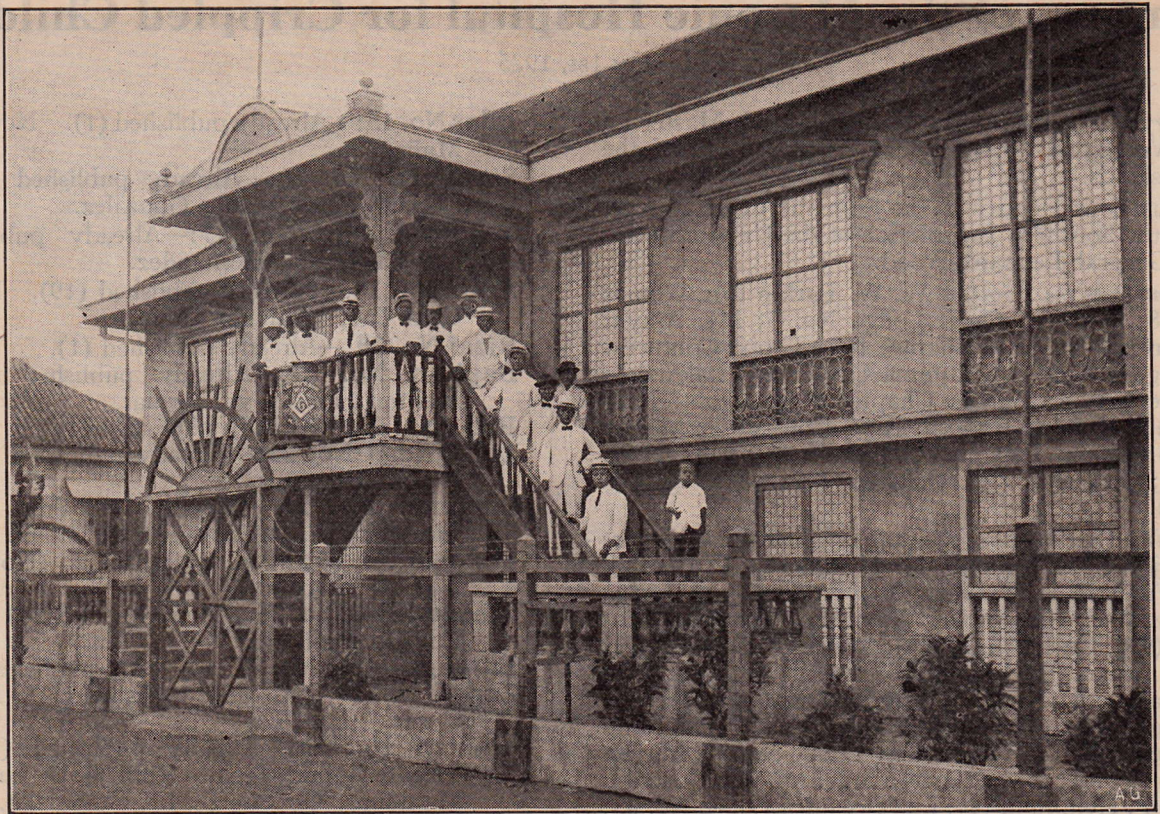
A los sesenta años de edad, este denodado soldado y Masón era más robusto y sano que la mayoría de los hombres de cuarenta años de edad. Era amigo íntimo del Hermano Washington, el cual le apreciaba mucho. Al visitar su tumba muchos años después, el Hermano Washington exclamó:

"Aquí, pues, yace el valeroso de Kalb, aquel extranjero generoso que vino de países distantes para luchar a nuestro lado y abonar con su sangre el árbol de nuestra libertad. Ojalá hubiese vivido para compartir con nosotros sus frutos!"

El Hermano de Lafayette, en la última visita que hizo en América, colocó la piedra angular de un monumento dedicado a este héroe que había desempeñado un papel tan noble en la Guerra de Independencia americana. El nombre del Hermano de Kalb está grabado en letras de oro en el "país de los libres y la tierra de los valientes."

---

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The Illustrious Deputy of the Supreme Council, A. & A. S. R., of the Southern Jurisdiction of the United States. Major-General Leonard Wood.

*Life (Entrance fee ₱500).*—W. W. Larkin (6); Cosmos Lodge No. 8; Southern Cross Lodge No. 6; Mt. Arayat Lodge of Perfection; Manu Chapter Rose Croix; Confucius Council Knights Kadosh; Gautama Consistory; Lakandola Lodge of Perfection; Burgos Chapter Rose Croix; Malcampo Council Knights Kadosh; Rizal Consistory; Martin Lauritzen (8); Mount Lebanon Lodge No. 80; Manuel X. Burgos, Jr.; Francisco A. Delgado (4); Mrs. W. J. Williams (8).

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**Iloilo No. 11:**—Already published (17). New: Amado Valencia, José B. Mijares, Segundo Ferrer Tan, A. Horrilleno.

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**Martires del 96 No. 32:**—Already published (2).

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**Lincoln No. 34:**—Already published (2). New: Foo Ying, C. G. Lothigrus.

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**Kalilayan No. 37:**—Already published (None). New: Ricardo Nadres, Ariston Solis, Simeon Perez, Victorio Dominguez.

**Bulusan No. 38:**—Already published (8). New: José de Veyra, Miguel H. Mitre, Amando Alto, Patricio Guerrero, Emilio E. Decolongon.

**Mabini No. 39:**—Already published (3). New: José P. Ramos.

**Maguindanaw No. 40:**—Already published (1).



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**Minerva No. 41:**—Already published (4). New: G. D. Aswe.  
**Noli-Me-Tangere No. 42:**—Already published (2).  
**Tayabas No. 43:**—Already published (None). New: José Velez Martinez.  
**Mount Apo No. 45:**—Already published (6). New: Gregorio Riego de Dios, N. Valderrosa, Julius Schuck, Chan Boon Liat, Emilio Sanson, Ponciano de la Cruz, Tomás Domaosal, John Seibert, Tiburcio Naidas, A. S. Rudes, J. A. Dreyfus, F. W. Redding, Arsenio Sebastian, F. P. Williamson, Manuel Blanco, William S. Price.  
**Malolos No. 46:**—Already published (1). New: Mariano Tiongson.  
**Makabugwas No. 47:**—Already published (None). New: Ruperto A. Borja, Sulpicio Siozon.  
**Pampanga No. 48:**—Already published (2). New: Tomás Consunji.  
**Mount Mainam No. 49:**—Already published (1). New: José Paguio, Ambrosio C. Arca, J. Olivas, Rufino Salinas.  
**Sarangani No. 50:**—Already published (None). New: Henry C. Stanton, Utoomall Naroomall, Restituto Gutierrez.  
**Pintong-Bato No. 51:**—Already published (None). New: H. E. Crawford, Virgilio Mejia, Alfredo Suabillo.  
**Pinatubo No. 52:**—Already published (None). New: Pinatubo Lodge, Manuel Arkoncel.  
**Cabanatuan No. 53:**—Already published (2).  
**Filipinas No. 54:**—Already published (None). New: Fortunato Noñadiego.  
**Makawiwili No. 55:**—Already published (2). New: R. Clanson, Ceferino Sevilla, Bonifacio Bedione.  
**Pangasinan No. 56:**—Already published (None). New: Adriano T. Cruz, Gonzalo P. Nava, José Nepomuceno, Julio Goyena, Dy Chee Yeng.  
**Isla de Luzon No. 57:**—Already published (2).  
**Marble No. 58:**—Already published (None). New: Tirso Coronel, Segundo A. Montojo, How Chin Guat Chale, Agustin Fetalvero.  
**Labong No. 59:**—Already published (1).  
**Isabela No. 60:**—Already published (None). New: Agustin Casipag, Vicente Santos, Lim Samquieng, Go Liamco, Gregorio Alcaraz, Manuel Uy Penglay, Luy Tunu.  
**Mayon No. 61:**—Already published (10). New: Timoteo Pigon.  
**Tupas No. 62:**—Already published (7). New: Allan Grater, A. J. Granados.

**Angalo No. 63:**—Already published (4). New: N. S. Vergara.  
**Kanlaon No. 64:**—Already published (6). New: Manuel Abello, Emilio Montilla, Lucio R. de Luzuriaga, Nicolas Lizares, C. Harris, Catalino G. Aurelio, Casiano Ibrado, Agapito Hinlo, Remigio Abello, Isidro S. Villaruel, Celso E. Jimenea, Maximo Sara, José B. Lopez, Enrique C. Locsin.  
**Gonzaga No. 66:**—Already published (None). New: Aurelio N. Cabangbang, Juan Abique.  
**Baguio No. 67:**—Already published (1).  
**Primera Luz Filipina No. 69:**—Already published (3). New: Mariano M. Chico.  
**Hamtik No. 76:**—Already published (1).  
**Kasilawan No. 77:**—Already published (7).  
**Acacia No. 78:**—Already published (1). New: Acacia Lodge, Faustino J. Guatelara.  
**Mount Lebanon No. 80:**—Already published (5).  
**Lidayway No. 81:**—Already published (1).  
**High-Twelve No. 82:**—Already published (None). New: Felix Jucaban, Casiano Karganilla, High Twelve Lodge, C. W. L. de Silva.  
**Luz Oceanica No. 85:**—Already published (1).  
**Abra No. 86:**—Already published (None). New: Abra Lodge.  
**Hiram No. 88:**—Already published (4).  
**Memorial No. 90:**—Already published (1).  
**Mt. Kaladias No. 91:**—Already published (1).  
**Mencium No. 93:**—Already published (15).  
**Benjamin Franklin No. 94:**—Already published (6). New: C. H. Conrad.  
**Service No. 95:**—Already published (2).  
**Isagani No. 96:**—Already published (1).  
**Perla del Oriente No. 1034, S.C.**—Already published (14). New: Federico Caba.  
**Foreign Jurisdictions:**—Already published (14). New: Norman A. Oss, Albert F. Campbell, Leslie E. Stevens.

Toda la Francmasonería se contiene en los tres grados. Sea lo que fuese el número de grados que ha recibido el hombre, no será jamás más Masón que lo era en la noche en que se le confirió el grado sublime de Maestro. Los llamados altos grados acrecentarán mucho su comprensión y apreciación de la Masonería, pero su posición como Masón permanece la misma que antes.



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### Special at Mt. Lebanon No. 80

At a special meeting in honor of Bro. and Bishop Charles Bayard Mitchell, 33°, Grand Prelate of the Grand Encampment of Knights Templar of the United States of America, held by Mt. Lebanon Lodge No. 80, April 11, 1925, at its Lodge Hall, the Sublime Degree of Master Mason was conferred upon Bro. Hyman Meyer Levine, a Fellowcraft of Mt. Lebanon Lodge, by a special team composed of 32°, 32° Knights Commander of the Court of Honor, and 33° Scottish Rite Masons.

The following Brethren took part in the work:

*First Section.*—*W.M.*, E. E. Elser, K.C.C.H., P.G.M. and P.M. of Corregidor No. 3; *S.W.*, Michael Goldenberg, K.C.C.H., P.M. of Mt. Lebanon No. 80; *J.W.*, H. L. Noble, K.C.C.H., P.M. of Far East No. 10 (Charter forfeited) and member of Benjamin Franklin No. 94; *Secretary*, W. H. Chapman, K.C.C.H., St. John's No. 9; *S.D.*, N. C. Comfort, K.C.C.H., P.G.M. and P.M. of Corregidor No. 3; *J.D.*, F. H. Stevens, 33°, P.G.M. and P.M. of Southern Cross No. 6; *S.S.*, W. W. Weston, K.C.C.H., Manila No. 1; *J.S.*, Austin Craig, K.C.C.H., P.M. of Southern Cross No. 6.

*Second Section.*—*K.S.*, F. H. Stevens; *H. of T.*, E. E. Elser; *H.A.*, N. C. Comfort; *Scribe*, S. N. Schecter, 32°, Master of Mt. Lebanon No. 80.

*Fellowcrafts.*—N. C. Comfort, H. L. Noble, and J. H. Schmidt, 32°, P. M. of Cosmos No. 8.

*Men of Tyre.*—W. W. Weston, W. H. Chapman and M. Goldenberg.

The lecture was given by Wor. Bro. Goldenberg, and the charge by M. W. Bro. Comfort.

The work was very impressive throughout and was splendidly put on.

Speeches were made by M. W. Bro. Stevens and Wor. Bro. Schecter, and a most interesting talk was given by the guest of honor, Bro. Mitchell.

### Notes from Baguio Lodge No. 67

On April 20 Baguio Lodge No. 67 was honored by the visit of some distinguished Masons, Rt. Wor. Bro. Francisco Delgado, Deputy Grand Master of the Grand Lodge of the Philippine Islands, Wor. Bro. Clark James, District Inspector of the Eighteenth Masonic District of the Philippine Islands, and Bro. Charles Bayard Mitchell, Grand Prelate of Knights Templar of the United States.

After receiving the distinguished Brethren into the Lodge in due form, Wor. Bro. Wm. H. Reese, Master of Baguio Lodge, extended to them in behalf of Baguio Lodge, a hearty welcome and they were conducted to seats in the East. Visiting Past Masters were also invited to take seats in the East.

The Lodge proceeded to confer the first degree of Masonry upon Mr. Philip Phelp Whitmarsh, with Bro. John Woodson, Junior Warden of the Lodge, as Master. The lecture was also delivered by him and Rt. Wor. Bro. Delgado gave the charge in a very impressive manner. Bro. H. P. Whitmarsh, the father of the candidate, was also present at the initiation.

After the ceremonies, Bros. Delgado and Mitchell were asked to address the Lodge. The difference between Masonry and Religion was the topic of Bro. Mitchell's address, which he ably described. Other speakers of the night were Bro. Saturnino David, a charter member of Baguio Lodge, who gave a brief history of the establishment of Baguio Lodge. Bro. Arthur E. McCann was also asked to speak.

There were nineteen lodges represented at the meeting.

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### Una Heroína

A raíz de la caída del gobierno constitucional de España en 1823, el rey Fernando VII, uno de los monarcas más crueles y falsos que jamás hayan deshonrado un trono, inició una orgía de persecuciones contra los liberales y francmasones españoles, llenando el país de terror, sufrimientos y duelo por muchos años. Masones hubo que sufrieron la pena de muerte por el único delito de no haber denunciado a otros Masones. Ni el noble linaje y categoría social ni el sexo constituían protección para las víctimas de aquel movimiento reaccionario, cuyo número ascendió a muchos miles.


Una de las figuras más salientes de aquel tiempo de prueba es Doña Mariana Pineda. Hija de una de las familias nobles de Granada, esta agraciada mujer, al quedarse viuda con dos hijas de tierna edad, se dedicó con toda su alma a la causa de los liberales, no obstante el peligro que corrían los sostenedores de dicha causa. No se dejó atemorizar por la muerte cruenta de siete francmasones distinguidos que fueron llevados al cadalso en la misma ciudad de Granada en 1825 ni por las prisiones, tormentos, ejecuciones y asesinatos de muchos otros Masones y liberales por toda España. Pero al fin los esbirros del gobierno reaccionario pudieron conseguir la condena de aquella noble española por el delito espantoso de haber bordado una bandera para los liberales de Gibraltar con la lema "Ley, Libertad e Igualdad." Fué el 27 de Mayo de 1831 cuando subió al cadalso. Su hermosura y juventud—tenía sólo 27 años—su constancia en negarse a comprar su inmunidad traicionando a sus compañeros, y el valor sublime con que sufrió su amarga suerte, le conquistaron el amor y la simpatía del pueblo, y bien que en aquella época se le rehusó hasta el entierro en lugar sagrado, sin embargo en 1856, al celebrarse una ceremonia necrológica para honrar su memoria, toda Granada participó en las solemnidades y hoy día Doña Mariana Pineda es una de las heroínas nacionales de su país.

### El Secreto Masónico

Dentro de los límites convenientes, los Masones pueden y deben favorecer la publicidad. Una sociedad secreta es una que trata de ocultar su existencia y sus objetos. La Francmasonería no es un organismo de esta clase y oculta nada más que sus compromisos y modos de reconocimiento, sus votaciones sobre candidatos y sus formas y ceremonias al conferir los grados. Con excepción de estas materias, la Masonería no tiene nada que ocultar al público. Todo lo demás, sus propósitos, sus enseñanzas morales y religiosas y las doctrinas que sostiene, la hora y lugar de sus reuniones, y los nombres de los dignatarios y miembros de la Logia, no son secretos y todos pueden saberlos."

—*Comisión de Publicidad, Gran Logia de Connecticut.*

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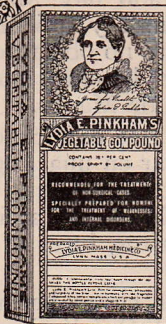
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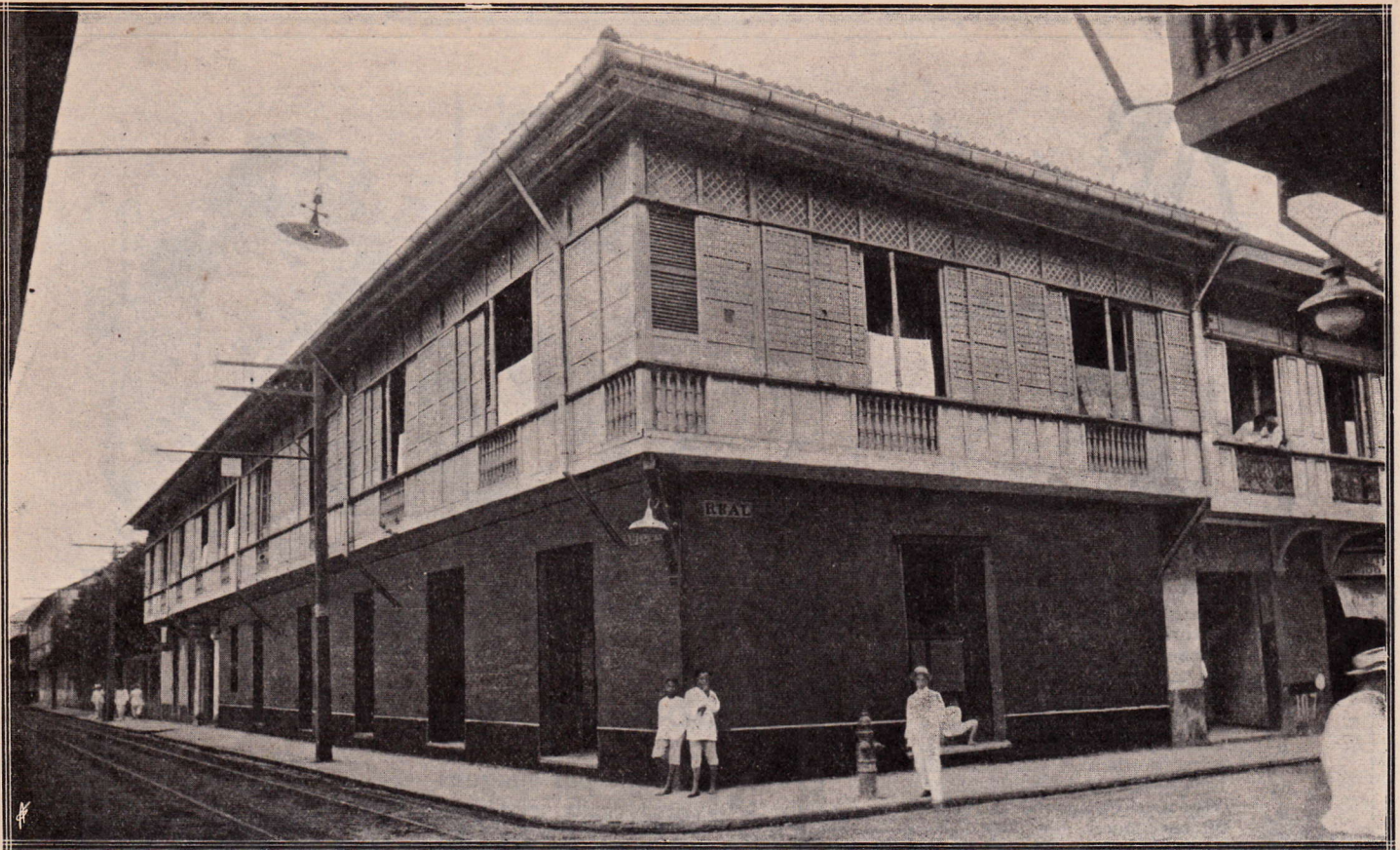
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### Wor. Bro. Leo Fischer Back at His Desk

Wor. Bro. Leo Fischer, associate editor of the CABLETOW, returned to Manila on April 27, after an absence of three weeks during which he visited the Province of Cagayan on official business of the Executive Bureau in connection with the coming election. At the request of M. W. Bro. Rosenstock, Bro. Fischer made official visits to the Lodges of Aparri and Tuguegarao as representative of the M. W. Grand Master.

Our Brother reports an interesting and pleasant trip, with the exception of a serious automobile accident near Camalaniucan, Cagayan, from which he fortunately escaped with slight injuries.

He desires to express his sincere gratitude to the Brethren of the Cagayan Valley for the cordial reception they gave him, and wishes to thank particularly Wor. Bros. Oswald G. Taylor and Ceferino R. Diño, Masters, respectively, of Mabini Lodge No. 39 and Gonzaga Lodge No. 66, in whose homes he was most hospitably entertained while at Aparri and Tuguegarao.

### Hits the Nail on the Head

At the Masonic Conference at Melbourne, it was recommended that each Australian Grand Lodge discountenance the wearing by members of Lodges holding under its constitution of Masonic Emblems outside a Masonic Lodge, except at Masonic functions.

In commenting on this action, the Foreign Correspondent of the Grand Lodge of Washington has this to say:

We wonder if they realize that this would cut off the only Masonic activity of a number of Brethren, and deprive them of the only good they get out of Masonry.

### Masones de Corazón

De vez en cuando, se publican en la prensa datos estadísticos sobre el número de Masones con que dicen cuenta cada país y el mundo entero. Sin embargo, existe el hecho de que el número de Masones en el mundo es muchísimo más grande que el que consta en los cuadros estadísticos. Por todo el globo habitado hay Masones que nunca han visto una Logia masónica y quienes ignoran quizás lo que es la Masonería. Esto no obstante, les hace Masón aquello de que a veces carecen hombres que ostentan la escuadra y el compás: el corazón de Masón.

¿No es verdad, querido lector, que os hicisteis Masón en vuestro corazón antes de penetrar en una Logia, y que la ceremonia de vuestra iniciación no era más que una introducción formal en una Logia de Masones, a fin de que pudiérais haceros partícipe de los ritos, luces y beneficios de nuestra Institución?

A veces conocemos a hombres cuyas hermosas calidades nos arrancan la exclamación "¡Qué lástima que este hombre no sea Masón!" Y a veces decimos de hombres que tienen derecho a gastar mandíl masónico "¡Qué lástima que éste haya podido introducirse en nuestra Orden!"

¡Puede latir un corazón de Masón bajo la casulla de un sacerdote católico a quien le han enseñado a odiar la Francmasonería, y hacerle más Masón que no lo es otro individuo cuyo pecho está adornado de las más brillantes joyas y condecoraciones masónicas!

La Francmasonería no es una sociedad secreta. No hay ningún principio de la Institución que no se enseñe desde los púlpitos y tribunas en todo el mundo. Es un sistema constructor de filosofía moral cuyo principio básico es la creencia en Dios.

### A Heroine

Upon the overthrow of the constitutional government in Spain in 1823, Ferdinand VII, one of the most cruel and false monarchs that ever disgraced a throne, initiated an orgy of persecutions against the Spanish liberals and Freemasons that filled Spain with terror, suffering, and grief for many years. Masons were executed for the crime of having failed to denounce others whom they knew to be Masons. Noble birth, high rank and sex were no protection. The victims of this reactionary movement numbered many thousands.

One of the most glorious figures of that trying time is Mariana Pineda, who belonged to the aristocracy of Granada. Left a widow with two children, this beautiful and talented woman had dedicated her efforts to the cause of the liberals, undaunted by the fate in store for all adherents of that cause upon whom the government spies could lay their hands. The execution of seven prominent Freemasons in her own city of Granada in 1825 and the imprisonment, torture, and murder of numerous other Masons and liberals throughout Spain did not frighten her into inactivity. But at last the reactionary government succeeded in fastening upon her the heinous crime of embroidering a flag for the liberal refugees of Gibraltar, with the legend "Law, Liberty and Equality" upon it. And on May 7, 1831, this noble Spanish woman, but 27 years of age at the time, was led to the scaffold. Her youth and beauty, her steadfast refusal to purchase pardon by betraying others, and the serenity with which she suffered her bitter fate gained her the love and sympathy of the people, and though burial in hallowed ground was refused her at the time, all of Granada turned out in 1856 in an official necrological ceremony in honor of her memory, and Mariana Pineda is now one of the national heroines of Spain.

### Achievement Is Masonry's Birthright

Masonry's birthright is achievement. As the purpose of the builders of old was to benefit humanity by providing shelter and protection from vicissitudes of the seasons, so the purpose of our modern science is to shield and protect men from the evil forces which beset them from within and without. A successful Lodge must be composed of living units, not content with the mechanical repetition of our ritual, but each determined to be a Mason not only in name, but in practice also. If our ceremonies are ceremonies only to us, if we attend our Lodge meetings and find our moral and mental capabilities in no way widened and strengthened, then we miss the whole conception of the Craft, we have indeed labored in vain. But, if we find in those ceremonies some moral uplift of our daily lives and actions, if they lead us to a more reverent appreciation of the Great Architect, if by intercourse with men of similar thought and imbued with like impulses we find our moral sense and character strengthened and benefited then we are engaged in true Masonic work.—*Canadian Masonic News.*

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Muy hijo de mujer, muy corto en vida,  
Muy lleno de miseria amontonada.

Es flor que apenas nace y ya es cogida,  
Es sombra que camina; y se apresura  
En manera ninguna detenida.

¿Y pones en él mientes de tu altura,  
Y tienes por no indigno de tu alteza  
Trabar pendencia con tan baja hechura?

¿Quién del cieno sacó jamás limpieza?  
¿Quién puro y reluciente de enconado?  
Ninguno a quien firmó naturaleza.

Pues si el vivir del hombre es limitado,  
Si término sus días tienen cierto,  
Con fuero por ningún traspasado;

No apesgues más sobre él, que cedo es muerto  
Afloja, que él se acaba, y deseoso  
Anhela al fin, cual nave anhela al puerto.

El árbol es cortado, es poderoso  
A renovarse en ramas y en verdura,  
Más firme que primero, y más hermoso.

Y si plantado acaso en tierra dura  
Se seca su raíz y se envejece,  
Si el tronco muere falto de frescura;

En regándole al punto reverdece  
Al olor de la vena derivada,  
Cual fértil planta en tallo y hojas crece.

Mas del varón la vida, si es cortada,  
Cortada quedará; si muere, muere,  
Ni vuelve, ni de sí deja pisada.

\* \* \* \* \*

Y corriendo así el hombre a cierta muerte,  
En ese poco que en la vida espira,  
En la carne padece dolor fuerte,  
En el alma amargor, tristeza e ira.

—*Fray Luis de Leon.*

El orgullo y la belleza de la Francmasonería estriban en su carácter universal, su tendencia de hacer que todos los hombres sean Hermanos, y el hecho de que está libre de los elementos que siempre han sido motivos eficaces de odios, persecuciones, fraudes y barbarismo.—*Masonic Home Journal.*



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**Perla del Oriente Celebrates Seventeenth Anniversary with Notable Ceremonies**

Lodge Perla del Oriente No. 1034 on the rolls of the Grand Lodge of Scotland was "consecrated and installed," or as we say in York Masonry, "constituted," at Hongkong, China, by the District Grand Master Rt. Wor. Bro. Dr. Gregory Paul Jordan, 32°, of the Grand Lodge of Scotland, April 23, 1908. Our Ill. Bro. Manuel Camus, 33°, at that time a member of "Manila Lodge No. 342," under the jurisdiction of California, and Rt. Wor. Bro. Francisco Aguado of St. John's Lodge 618 of Hongkong, of Scottish obedience, and six Brethren of old Dalisay Lodge No. 177 of this city, at that time under the "Gran Oriente Español," met at the residence of Judge Camus and took the preliminary steps to form this important and highly useful body of Manila Freemasons.

At the time of its formation it was unique in many respects, and perhaps had characteristics never before recorded in Masonic annals, for at that time it held, as it still does, its charter from Scotland, performed its ritualistic ceremonies in Spanish and was located in American territory.

The English-speaking accessions soon caused the work to be done in the tongue which Scotsmen use in common with ourselves. It has from the first exerted a noteworthy influence upon Craft Masonry in the Far East and we sincerely extend our congratulations to its stalwart Brethren upon its seventeenth anniversary. Ill. Bro. Camus became its first Master and Brother Aguado its first "Deputy Master," an office ranking the Senior Warden, which we do not have.

Three notable features of the recent occasion were the fact that our M. W. Grand Master, C. W. Rosenstock, visited with our Scottish Brethren, and delivered a noteworthy address of congratulation, our Illustrious Brother Milton Earle Springer, 33°, one of our Past Grand Masters, was made an honorary member of Perla del Oriente, and Brother John Frank Brown, 32°, Past High Priest of Luzon Chapter, Royal Arch Masons, delivered the oration, speaking chiefly upon some old Scottish Masonic customs. Rt. Wor. Bro. Francisco Aguado presided, he being again the "Right Worshipful" Master of his Lodge. Bro. Aguado is also, by reason of a recent honorary appointment, an officer of the Grand Lodge of Scotland, and a Scottish 32° Mason.

It will be remembered that it was the good Brother Aguado who presented the silver spade to the Masonic Temple Association that was used in the ceremonies of laying our corner stone, Ill. Bro. Springer being at the time the President of the Association and the "builder" who carried the undertaking to a great success under exceptional difficulties. Wor. Bro. Brown is concerned with the happy termination of the difficulties between the York and Scottish Chapters of Royal Arch Masons which occasioned the pilgrimage to this city, and later to America, last year, of the Earl of Cassillis, at present, we believe, the Grand Master of Scotland.

Our Scottish Brethren most thoughtfully and kindly honored our Grand Jurisdictions in these matters, after the good old Scottish way of thinking things out beforehand, and their anniversary was in every way a great success. It was remarked by many Brethren in attendance that the social features, after the Lodge closed, and which detained the Brethren in refreshment, was a renewal of the good old times in Manila Lodge; with the same warmth and true cordiality, which only dear memories and old association make possible.

The attendance was very large and included a considerable number of ranking officers of the Army, higher non-commissioned officers and service men, both Army and Navy. There were also many of our Philippine Brethren in attendance. Past Master Stevenson, who is also a Past High Priest of Keystone Chapter, was present, and a fine showing was made by the membership of Perla del Oriente. Several flashlight views of the gathering were taken, to be treasured in the passing years. Only recently this splendid Lodge was visited by Sir Harry Lauder and a notable evening passed in that great entertainer's good company. Song was always a good feature of Scottish Lodge gatherings in former days. Sir Walter Scott and "the greatest laird o' them 'a," our own Bobby Burns, were active members of the Scottish Craft, and have left well-known verses to attest their affection for it. George Washington was made a Mason in a Scottish Lodge in Fredericksburg, Va., which happens to be the place and Lodge where the first degree of the Royal Arch was conferred of which the world has an authentic record. We hope to be able to reproduce for our readers the fine "talks" which were delivered at this gathering, in a later issue.

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# Questions and Answers

## Consultas

*(This department is conducted by the Editors of the CABLETOW, and, while the answers are based upon generally accepted Masonic Jurisprudence, and the Landmarks and usages of Masonry, it must be understood by our members that the answers given here are not to be considered as official rulings of our Grand Lodge, or its Grand Master, unless the answer specifically states that fact.)*

182.—Can a Grand Lodge hold special communications outside of its own jurisdictional territory?

*Answer.*—It can, unless its own constitution expressly forbids it. As an instance we will cite a special communication held by the Grand Lodge of Massachusetts at Alexandria, Virginia, on November 1, 1923, on the occasion of the laying of the corner stone of the George Washington Masonic National Memorial. To hold this communication in the territory of the Grand Lodge of Virginia, the Grand Lodge of Massachusetts obtained authority from the Grand Master of Masons of Virginia.

183.—Is the Holy Bible used as the rule and guide of the lives of the Craft in all Grand Jurisdictions?

*Answer.*—No. Our Bro. H. L. Haywood says, in "Symbolical Masonry," page 120—  
*"that to Masonry the Bible itself is a symbol and stands for something larger than itself. \* \* \* Accordingly, our Craft permits lodges to use as the Great Light the book held sacred by the land in which they may be situated—the Old Testament to the Jews, the Koran to the Mohammedan, the Zend-Avesta to the Parsees, the Bhagavad-Gita and the Vedas in India."*

184.—Is there any book setting forth the purposes and teachings of Ancient Craft Masonry? Where can it be gotten?

*Answer.*—We have from time to time called the attention of our readers to excellent books which contain all information you can desire on those subjects. One of these is "Symbolical Masonry," by H. L. Haywood, the editor of *The Builder*, another *The Builders*, by Joseph Fort Newton. These books are published by the George H. Doran Company, of New York, and may be had from the Book Department, National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo., or the Book Department of the Masonic Service Association of the U. S., 815 15th St., Washington. Price \$2.15 each.

185.—On what finger should the 14th degree ring be worn?

*Answer.*—While this department occupies itself, as a rule, only with Ancient Craft Masonry, which we always strive to keep separate and apart from the so-called higher degrees, we possess some Scottish Rite lore also and can inform you that the 14th degree ring of the A. & A. S. R. is now worn on the ring finger of the left hand.

186.—Can a Lodge under our Grand Jurisdiction impose penalties other than those provided by the Grand Lodge Constitution? Could it, for instance, provide for the payment of a penalty on dues not paid during the quarter for which they are payable?

*Answer.*—Penalties imposed by a Lodge must be imposed after due compliance with all formalities prescribed by the Grand Lodge Constitution and can only be those expressly provided in the Constitution. The penalty of which you speak would be illegal.

187.—A Brother applies for a dimit, promising to pay his arrearages at the end of the month. On the strength of this promise, the Master and Secretary sign his dimit. The dimitted Brother now refuses to pay what he owes. What should be the procedure?

*Answer.*—Paragraph 256 of our Constitution provides that the application for a dimit must be presented at a stated meeting and that the dues of the applicant must be paid. These requirements do not

*(Este departamento está bajo la dirección de la redacción del CABLETOW y se debe entender que las contestaciones a las consultas, aunque están basadas en la jurisprudencia masónica generalmente aceptada y en los Landmarks y usos de la Masonería, no se deben considerar como decisiones oficiales de la Gran Logia o el Gran Maestro de M. L. y A. de Filipinas a menos que se haga constar expresamente que lo son.)*

182.—¿Puede una Gran Logia celebrar Reuniones fuera de su territorio?

*Contestación.*—Puede hacerlo, a menos que su constitución lo prohíba expresamente. Como ejemplo, citaremos una Reunión extraordinaria, celebrada por la Gran Logia de Massachusetts en Alexandria, Virginia, el 1.º de Noviembre de 1923, al colocarse la piedra angular del Templo Masónico Nacional Conmemorativo de Jorge Washington. Antes de celebrar dicha Reunión, la Gran Logia de Massachusetts solicitó y obtuvo la autorización del Gran Maestro de Masones de Virginia.

183.—¿Se emplea la Santa Biblia como regla de la vida del Masón en todas las Grandes Jurisdicciones y Logias del mundo?

*Contestación.*—No. Nuestro Hmno. H. L. Haywood dice lo que sigue en su obra magistral "Symbolic Masonry," pág. 120:

*"Para la Masonería, la Biblia misma es un símbolo y representa algo más grande de lo que es. \* \* \* Así, pues, nuestra Orden permite a las Logias que hagan uso como Gran Luz del libro considerado como sagrado en el país donde estuviere radicada la Logia: el Viejo Testamento para los Judíos, el Alcorán para los mahometanos, el Zendavesta para los parsés, el Bhagavad-Gita y el Veda en la India."*

184.—¿Hay algún libro que exponga los propósitos y enseñanzas de la Masonería? ¿Dónde puedo obtenerlo?

*Contestación.*—De vez en cuando, nuestra revista ha llamado la atención de sus lectores hacia excelentes libros que contienen todos los informes que Vd. pueda desear sobre estas materias. Uno de los mismos, "Symbolical Masonry," es obra del Hmno. H. L. Haywood, redactor de la revista *The Builder*, y otro, llamado *The Builders*, es obra de Joseph Fort Newton. Dichos libros se editan por la George H. Doran Company, de Nueva York, y pueden obtenerse del Book Department, National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo., o del Book Department, Masonic Service Association of the United States, 815 15th St., Washington, D. C. El precio es \$2.15 cada uno (\$2.00 neto).

185.—¿En qué dedo debe colocarse el anillo del grado 14?

*Contestación.*—Por regla general, este departamento se ocupa sólo de asuntos de la Masonería Simbólica, porque nuestra Gran Logia insiste en la más estricta separación entre ésta y los llamados "altos grados." Sin embargo, podemos contestarle que el anillo del grado 14 del Rito Escocés Antiguo y Aceptado se gasta actualmente en el dedo anular de la mano izquierda.

186.—Puede una Logia bajo la obediencia de nuestra Grand Logia imponer castigos o penas distintas de las que dispone la constitución de la Gran Logia? Por ejemplo, ¿puede imponer un recargo a miembros que no paguen sus cotizaciones durante el trimestre al cual corresponden?

*Contestación.*—Las penas impuestas por cualquiera Logia son ilegales si no se han impuesto mediante los trámites dispuestos por la Constitución de la Gran Logia, y no pueden ser otras que las que dispone dicha Constitución. El recargo de que Vd. habla sería ilegal.

187.—Un Hermano solicita su plancha de quite, prometiendo pagar a fines del mes lo que debe a la Logia. En vista de dicha promesa, el venerable maestro y el secretario de la Logia firman su plancha de quite

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seem to have been fulfilled in the case you mention, hence the Master and Secretary did wrong in signing the dimit, which, moreover, expressly reads that the applicant "has paid his dues in full," a fact to which neither of these officers could truthfully certify. The Brother to whom the dimit was issued, on his part, was guilty of obtaining his dimit under a false pretense and charges should be preferred against him for un-masonic conduct.

188.—What is the rule or practice about Entered Apprentices and Fellow Crafts registering in the Tyler's book? In my Lodge, only Master Masons register.

*Answer.*—Entered Apprentices and Fellow Crafts must register whenever they attend a meeting, placing the letters "E. A." and "F. C." behind their names. Members registering without these initials affixed to their signatures are presumed to be Master Masons.

189.—Are Entered Apprentices and Fellow Crafts entitled to receive the CABLETOW free of charge? If so, who pays for their subscriptions?

*Answer.*—Entered Apprentices and Fellow Crafts are entitled to receive the CABLETOW free of charge. The administration of the CABLETOW has nothing to do with the individual subscribers since the Lodge is required to pay for subscriptions for its entire membership. The Lodge may appropriate the necessary sum out of its funds and collect or not collect from the Brethren, as it sees fit.

190.—Must a physician who is a Mason render gratuitous medical service to Brethren able to pay for it?

*Answer.*—Of course not. It would be like requiring the owner of a garage to furnish automobiles free of charge to another person simply because the two are Masons.

191.—What is an "occasional Lodge?" Has the Grand Master's prerogative to make Masons at sight ever been exercised in the Philippine Islands?

*Answer.*—An "occasional Lodge" is a Lodge created for the sole purpose of making Masons at sight and is dissolved immediately upon the completion of the work for which it was convened. The prerogative of the Grand Master to make Masons at sight has never been exercised since our Grand Lodge was organized in 1912.

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*Applicant No. 80.*—Technical high school graduate, specializing in ceramics and clay-working; graduate of the Wicks Electrical Institute, Chicago, Ill.; graduate of the National Chiropractic College, Manila. Teacher, two years, Bureau of Education. Instructor in ceramics and clay-working, Bureau of Education. Instructor in English, Nagoya Electrical School, Nagoya, Japan. Teacher one year in Missionary School. Bricklayer, building constructor, Bureau of Public Works. Special enumerator 1918 Census. Appointed election inspector for elections in June next. Has knowledge of bookkeeping. Speaks English, Japanese, Tagalog, Ilocano, and understands Spanish and several dialects of the Philippines. A farmer since 1919 with an income inadequate to support his family. Filipino, 34 years of age, married, with three children. Desires position in Manila or in the provinces, preferably in Manila.

*Applicant No. 81.*—Graduate of Nueva Ecija High School. Teacher, Bureau of Education, Intermediate Grades, three years. Filipino, 25 years of age, single. Desires a position in Manila where he may continue his studies.

R. S. Norman, who recently died, in his ninety-fourth year, held the world's record as a Tyler. He had served in that capacity for seventy-two years with Apollo Lodge, No. 305, at Peebles, and was for many years Macebearer to the corporation.—*The Freemason, England.*

Ahora el interesado se niega a pagar lo que debe. ¿Qué procede hacer en este caso?

*Contestación.*—El párrafo 256 de nuestra Constitución dispone que la solicitud de plancha de quite tiene que presentarse en una tenida ordinaria de la Logia y que las cotizaciones del solicitante deben ser pagadas. Parece que en el caso que Vd. cita, no se han cumplido dichos requisitos y que el venerable maestro y secretario no debían haber firmado la plancha de quite, la cual dice expresamente que el solicitante ha pagado todas sus cotizaciones, cuyo hecho el venerable maestro y secretario no podían certificar sin faltar a la verdad. El Hermano a quien se expidió la plancha de quite ha sido culpable de obtener dicha plancha por medio de pretextos falsos y se deben formular cargos contra él por conducta indigna de un Masón.

188.—¿Qué regla o práctica se debe observar respecto al libro de presencias? ¿Deben firmar todos los asistentes, sin distinción del grado que ostente cada uno? En mi Logia, sólo se permite firmar a los Maestros Masones.

*Contestación.*—Los Aprendices y Compañeros deben firmar el libro de presencia siempre cuando asistan a una tenida, poniendo después de sus apellidos las iniciales "E. A." o "F. C.", según sea el caso. Los miembros que firmen sin poner dichas iniciales se suponen ser Maestros Masones.

189.—¿Tienen los aprendices y compañeros de un Taller derecho a recibir gratuitamente los números de la revista CABLETOW? ¿Quién paga sus suscripciones?

*Contestación.*—Sí, los aprendices y compañeros tienen derecho a recibir gratuitamente los números del CABLETOW. La administración de dicha revista no se ocupa de quién ha de pagar las suscripciones, porque es deber de cada Logia satisfacer el importe total de las suscripciones. La Logia puede consignar la cantidad necesaria para dicho fin de sus fondos o reunirla mediante cotizaciones, según tenga por conveniente.

190.—¿Está un Masón, médico de profesión, obligado a prestar servicio gratis a sus enfermos, Hermanos Masones, cuando éstos disponen de recursos seguros?

*Contestación.*—De ningún modo. Fuera como si se obligara a un dueño de garage a conceder el uso gratuito de sus automóviles a cualquier individuo por ser Masones los dos.

191.—¿Qué es una Logia "ocasional?" ¿Conoce Vd. algún caso en que un Gran Maestro de Filipinas haya ejercido su prerogativa de hacer Masones a la vista?

*Contestación.*—Una Logia "ocasional" es una Logia creada con el único objeto de hacer Masones a la vista y se disuelve inmediatamente después de cumplido dicho fin. La prerogativa del Gran Maestro de hacer Masones a la vista no la ha ejercido ningún Gran Maestro Masones en Filipinas desde la creación de la Gran Logia en 1912.

## Armonía

La armonía es la fuerza y sostén de todas las instituciones bien reguladas y especialmente de la nuestra. Jamás se ha pronunciado frase más exacta que ésta. Aplicada a los Masones, no se refiere exclusivamente a sus actos dentro de la Logia, sino a todas las actividades en que tomen parte los Masones. Se admite, desde luego, que donde haya muchos individuos hay también muchos criterios y opiniones diferentes entre sí. Pero del mismo modo que un hombre que da limosna sin refunfuñar es aceptable ante los ojos del Señor, así también el hombre que acepta la derrota sin refunfuñar es aceptable ante los ojos del mundo, y cualquier individuo que pueda probar la bondad de sus puntos de vista en la mitad de los casos debe considerarse muy feliz. En cuanto a la otra mitad, debe alegrarse de que el promedio desfavorable para él no sea mayor de lo que es. Los desengaños son un concomitante natural de la vida, y si permitieramos que nuestros desengaños trastornasen al mundo, entonces la vida sería una cosa lastimosa y miserable para todos. Pero uno de los aspectos hermosos de la Masonería es que nos enseña que aunque en muchos casos sostenemos opiniones que se diferencian entre sí, sin embargo estamos unidos en cuanto al objeto que perseguimos y avanzamos todos juntos hacia la misma meta. Así, pues, si el modo de pensar de la mayoría es diferente del nuestro, nos sometemos a la voluntad de la mayoría y continuamos trabajando.

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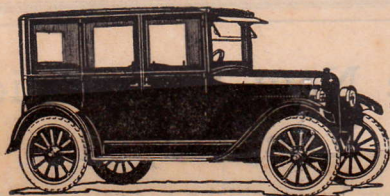


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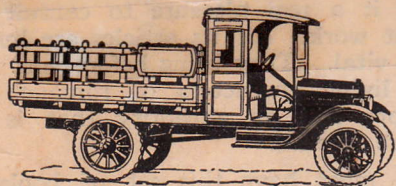
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