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OF THE PHILIPPINE ISLANDS

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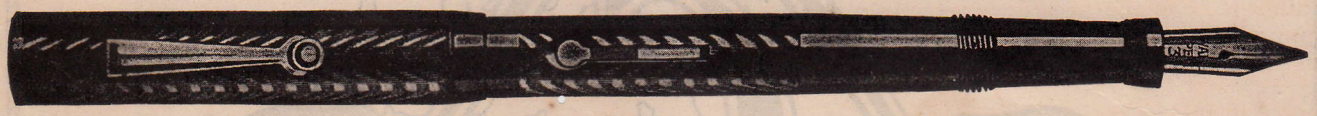


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Marcelo H. del Pilar

Twenty-nine years ago, on July 4, 1896, Bro. Marcelo Hilario del Pilar breathed his last at the Sta. Cruz Hospital in Barcelona, Spain. He died at the age of forty-five years, of general tuberculosis, brought on by seven years of strenuous work, great hardships, and much anxiety and heartache. He did not live to witness the realization of his dreams and had not even the satisfaction of seeing his wife and children, of whom he was passionately fond; but died far from his beloved country, with his task but begun, as he must have thought, though he had built better than he knew.

Marcelo H. del Pilar was one of the most zealous and active Masons this country every produced and his merits as a Masonic organizer and writer entitle him to a prominent place among the men who have deserved well of the Craft.

The Fourth of July

One hundred and forty-nine years ago, fifty-six patriotic Americans mutually pledged to each other their lives, their fortunes, and their sacred honor to defend the independence of the great nation born on that day, the United States of America. At least twenty of the signers of the Declaration of Independence were Masons and the instrument itself is inspired by Masonic principles throughout. Through the bitter War of the Revolution, from 1775 to 1781, the American Army was led by able generals practically all of whom were Masons. And it was Masons who nursed back to health the young republic weakened by its wars with Mother England. Can not the Masonic Order be justly proud of the achievements of its noble sons, and are we not entitled to look upon the Fourth of July as a Masonic holiday, a day on which our Order triumphed, on which a brilliant series of victories for the cause of Masonry was ushered in?

Should not Masonry as a whole join America in her rejoicing on the Fourth of July?

"Rejoice, ye! Rejoice
Freedom is born in the armor of Right!
Freedom is born in the glory of Might!
Freedom is born, with a banner of Light
White as the heat of her great soul's desires;
Pure as the glory to which she aspires;
High as the dreams of her patriot sires!"

Memorable Dates in July

On Independence Day, Italy celebrates the birthday of one of her foremost patriots, Giuseppe Garibaldi. This

Marcelo H. del Pilar

Hace veintinueve años, o para ser más preciso, el día 4 de Julio de 1896, el Hmno. Marcelo Hilario del Pilar entregó su alma al Gran Arquitecto del Universo en el hospital de Sta. Cruz, de Barcelona, España. Tenía sólo cuarenta y cinco años cuando la muerte inexorable le arrebató al mundo de los vivos. Falleció de tuberculosis general, como resultado de siete años de trabajo excesivo, privaciones y sinsabores. No vió la realización de sus sueños ni tuvo la satisfacción de ver a su amada esposa y sus adorados hijos. Murió lejos de su idolatrada patria, sin poder terminar la obra que con tanto celo y abnegación había iniciado.

Los méritos de Marcelo H. del Pilar como organizador, obrero y escritor masónico le dan derecho a un puesto distinguido entre los Masones que han merecido bien de la Institución.

El Cuatro de Julio

Hace ciento cuarenta y nueve años, cincuenta y seis patriotas americanos comprometieron sus vidas, sus fortunas y su sagrado honor en defensa de la independencia de la gran nación que nació el cuatro de Julio de 1776: los Estados Unidos de América. Por lo menos veinte de los que firmaron la Declaración de Independencia eran Masones y el documento está inspirado por los principios de nuestra Institución. Durante la guerra de independencia, desde 1775 a 1781, el ejército americano fué dirigido por generales que casí sin excepción habían visto la luz masónica. Y los estadistas que salvaron la vida de la jóven república debilitada por tantos años de guerra eran también Masones. ¿No puede la Masonería estar orgullosa de la labor de sus nobles hijos y considerar el día Cuatro de Julio como fiesta masónica, como día en que triunfó nuestra Orden y en que se inició una serie de victorias brillantes de la Masonería?

¿No es justo que todo la Masonería del mundo comparta la alegría que sienten los Masones de los Estados Unidos en fecha tan gloriosa?

Fechas Memorables del Mes de Julio

En el día de la Independencia americana, los italianos rememoran el nacimiento de uno de sus patriotas más preclaros, Giuseppe Garibaldi. Dicho celebre general, quien, cuando estuvo en América, formaba parte de la Logia Tompkins No. 741, de Stapleton, Nueva York, y ocupó luego durante cierto período la dignidad de Gran Maestre de los Masones de su país, nació el 4 de Julio de 1807. En los días 5 de Julio, 1801, y 6 de Julio, 1747, respectivamente, nacieron dos de los héroes de la marina de guerra

famous general, who at one time belonged to a Lodge in the United States (Tompkins Lodge No. 741, Stapleton, New York), was for a period Grand Master of Masons of his country. He was born on July 4, 1807. On July 5, 1801, and July 6, 1747, respectively, two famous American naval officers were born: Admiral Farragut, of Civil War fame, and John Paul Jones, the founder of the American Navy. Both were Masons. The first Chief Justice of the United States, John Marshall, who was Grand Master of the Grand Lodge of Virginia in 1793, died on July 6, 1835 —ninety years ago! Three famous Masons died on Independence Day: President James Monroe (1831), Marcelo H. del Pilar (1896), and Robert Burns (1796). Another famous Mason who died in July was Andrew Johnson, president of the United States (July 30, 1875). On July 30, 1733, the first Lodge of Masons was opened in Boston.

And as dates of great interest to Masonry, we must not forget the Glorious Fourth, the day when the ideals of Freemasonry triumphed in what is now the United States of America, and the 14th of July, the day of the fall of the Bastille, a victory of the people, of democracy, over class despotism and absolute monarchy.

The Drive of the Philippine Anti-Leprosy Society

A drive for funds has been started by the Philippine Anti-Leprosy Society which cannot but have the sympathy and active support of Masonry. Every year, a number of unfortunates are being segregated and banished from the rest of society, for the benefit of those that have not been stricken by the dread disease. It is the duty of society as a whole to see that these martyrs to the welfare of the community do not suffer unnecessarily. The Government does what it can. It gives them treatment, lodging, and subsistence; but in order that the recovery of the lepers may be hastened and their sad fate alleviated, additional funds are required which the general public is asked to give by means of voluntary subscriptions. A number of prominent Masons are giving their active aid and support to this drive; among them we desire to mention especially Bro. Leonard Wood, our Governor-General.

To relieve the distressed is a duty incumbent upon all men, but particularly on Masons. We all have heard this said on at least one solemn occasion, and we believe this is a good opportunity for doing that which our Institution preaches by contributing our mite to this noble enterprise.

As the Society expresses it: Give—for the money is urgently needed—and measure your gift by the Golden Rule.

Masonic Barnacles

Occasionally we hear a Brother argue that it is sufficient for him to pay his dues to be a Mason. When he is appointed to a committee or when work of any kind is assigned to him, he promptly renigs, on the plea that he is out of touch with the Lodge or rusty in the work. He misses all collections for charitable purposes, and if somebody should approach him with a subscription list, he would probably find an excuse for withholding his contribution. In other words, he is no good to the Institution and to his Lodge: nay, worse yet, he is a barnacle. The writer of these lines spent half a year or so on board a sailing vessel, a three-masted bark. This ship, with all sails set and a good breeze blowing, should have been able to make twelve knots, but made only ten. And why that? Because she had not been in the dry-dock for two years and had a foul bottom, that is, the part of the ship below the water-line was covered by a crust of barnacles that delayed the progress of the vessel at the rate of two nautical miles per hour. Our Masonic barnacles are just as efficient in delay-

americana: el almirante Farragut, que tanta fama se conquistó durante la guerra de la secesión americana, y John Paul Jones, el fundador de la marina de guerra de los Estados Unidos. Ambos pertenecían a la Masonería. El primer presidente del Tribunal Supremo de los Estados Unidos, John Marshall, quien fué Gran Maestre de Masones del Estado de Virginia en 1793, murió el 6 de Junio, 1835, o sea, hace 90 años. Tres Masones célebres pasaron al Oriente Eterno el día cuatro de Julio: el presidente James Monroe (1831), el Hmno. Marcelo H. del Pilar (1896), y el célebre poeta escocés Robert Burns (1796). Otro Masón y presidente de los Estados Unidos que murió en este mes lo fué Andrew Johnson (30 de Julio, 1875). El día 30 de Julio, 1733, levantó columnas la primera Logia de Masones en Boston.

Como fechas muy interesantes para la Masonería, no debemos omitir el glorioso Cuatro de Julio en que se celebra en los Estados Unidos de América el triunfo de nuestros ideales, y el catorce de Julio, día de la caída de la Bastila, la cual representa la victoria del pueblo y la democracia sobre el despotismo de clase y la monarquía absoluta.

Para los Desgraciados Leprosos

La Philippine Anti-Leprosy Society ha iniciado una campaña para allegar fondos para aliviar la situación de los pobres leprosos de estas Islas. Dicha obra merece la simpatía y la cooperación activa de todos los Masones. Anualmente se aisla del resto de la sociedad un número de desgraciados, para la protección y en beneficio de los que no padecen de la terrible lepra. Es deber de estos últimos velar por que esos mártires no sufran inútilmente. El Gobierno hace lo que puede. Facilita a los leprosos casa, comida, asistencia facultativa y medicamentos, pero se necesitan más fondos de los que puede dar el Gobierno para acelerar la curación de los lazarinos y aliviar su situación digna de lástima. Se ruega, pues, al público contribuya lo que pueda a esa noble empresa que tiene el apoyo de muchos Masones prominentes, entre los cuales se destaca el Hmno. Leonard Wood, gobernador general de las Islas Filipinas.

Socorrer a los necesitados es un deber que incumbe a todos, pero en particular a los Masones. Todos nosotros hemos oído estas palabras por lo menos una vez en ocasión solemne, y opinamos que esta es una buena oportunidad para poner en práctica lo que enseña la Masonería.

Repetimos, pues, lo que dice la Sociedad Anti-Leprosa: "Den su dinero a aquellos que estén oficialmente investidos con la autoridad para recibir contribuciones, pero, dén— con largueza. Cada peso que den será un rayo más de esperanza."

"Bromas" Masónicas

Hay unos tantos Hermanos que opinan que, para ser Masón, basta que ellos paguen sus cotizaciones trimestrales. Cuando se les notifica su nombramiento como miembro de algun comité o para desempeñar algún trabajo en beneficio de la Logia o de un Hermano, se niegan a aceptar el nombramiento con la excusa de que no están bien enterados de los asuntos de que se trata o que carecen de la perfección necesaria en la labor ritualística. Desde luego, no se hallan presentes cuando se pasa el tronco de beneficencia en su Taller, y si algún Hermano se les acercara con una lista para un derrame voluntario, es muy probable que encuentren algún pretexto para dejar de contribuir a la obra. En otras palabras, no son útiles ni a sus Logias ni a la Institución y, esto no obstante, permanecen pegados a la nave de la Masonería como unas verdaderas bromas. El que escribe estos renglones estuvo medio año a bordo de un barco de vela, el cual, con todo el velamen puesto y con viento favorable, podía navegar sus doce nudos. Pero durante la estancia del autor a bordo de dicho

ing the progress of the Lodge as the "pedunculate cirripeds," as the dictionary calls them, were in hindering the progress of that ship. The Masonic activities of the Lodge barnacle are confined to paying his dues, sporting a Masonic charm, ring or button, and attending the big meets and feeds, if sufficiently attractive. And, perhaps, striving hard to get all he can out of Masonry without putting anything into it, save and except the annual dues that keep him a Master Mason in good standing and as such entitled to all the privileges of our Order.

The Danger of Small Lodges

A small Lodge has a number of advantages. In the first place, the members all know each other personally and intimately and the fraternal tie is liable to be much stronger than in a big Lodge where a considerable proportion of the members never become really well acquainted with each other. Then the small membership gives every one of the Brethren a chance to hold office and each member is therefore interested in learning the ritualistic work, while in bigger Lodges, this incentive is lacking and the proportion of members interested in learning the ritual is small. But there are several great disadvantages. A serious disagreement between the members, resulting in the formation of two factions, a thing which unfortunately occurs even in Masonry, is liable to wreck a small Lodge, while in big Lodges the problem has on more than one occasion been solved by the division of the Lodge into two Lodges. Then there is the danger of members little fitted for the position of Master and Wardens being selected to fill these chairs and getting into the Grand Lodge, simply because the men really qualified to occupy those places have already passed through the chairs and only members who really have not the ability necessary to perform such important duties are left. And, last but not least, there is an ever present temptation to overlook defects, to lower standards, and even to solicit, in order to get the members necessary to keep the Lodge alive. If extra assessments are levied, the small Lodge is very apt to be among the delinquents. In cases where relief was required for a needy member, small Lodges have in more than one instance been driven to apply to the Grand Lodge, the Scottish Rite Bodies or even to outsiders to assist them in providing relief. Do these disadvantages not outweigh the advantages? The question is a difficult one to decide and depends upon the circumstances in each case.

Masonic Persecutions

When we read about the terrible persecutions of Freemasons in Spain and Portugal a century ago, when torture, the dungeon, and the scaffold were used to suppress the cause of free thought, tolerance, and liberty, and when we pass the historical field of Bagumbayan and remember how the precious blood of a number of Filipino Masons drenched the soil there in 1896 and 1897, we thank the Great Architect of the Universe that Masonic persecutions are a thing of the past. But are they? Have there not been Masonic persecutions in the last few years? Have not Masonic temples been wrecked and desecrated in Ireland, in Italy, and, perhaps, in other countries, in recent years? Is not Masonry banned and barred in Hungary where it once flourished? Is it not bound and gagged in Italy, the country that Mazzini, Garibaldi, Cavour, and other grear Masons built up and made what it is? And are not out Brethren in Belgium, France, and other countries subject to constant attacks and molestation because they are Masons?

This notwithstanding, it is a fact that particularly in the United States, where our Institution is wealthy and powerful and has but few enemies, Masons are too prone to believe that the same condition of peace and tranquillity

barco, éste no pudo jamás andar más que diez nudos escasos por el motivo de que hacía dos años que no se había carenado el barco cuyo casco debajo de la línea de flotación estaba cubierto de bromas que impidieron la marcha del mismo al tipo de dos millas náuticas por hora. Las bromas masónicas de que hablamos son tan nocivas al progreso de sus Logias como lo son aquellos molúscos acéfalos en cuanto a la velocidad de los barcos a que van pegados. Las actividades masónicas de las bromas de la Logia se limitan a la satisfacción de las cotizaciones, al uso de un anillo o dije con los emblemas de la Masonería, y a la asistencia a los banquetes y fiestas de la Logia. Y también a sacar de la Masonería todo beneficio que puedan sin dar en cambio más que sus míseras cotizaciones, por el motivo de que mediante su pago pueden continuar disfrutando de todos los valiosos derechos, privilegios y beneficios de la Masonería.

El Peligro de las Logias Pequeñas

Una Logia pequeña tiene ciertas ventajas importantes. En primer lugar, los miembros todos se conocen íntimamente, por ser pocos, y el lazo fraternal entre ellos es mucho más fuerte de lo que suele ser en las Logias numerosas en que se llega a conocer solamente a cierto número de los miembros. Luego, en vista del número reducido de Obreros, a cada uno de éstos se le brinda la oportunidad de ocupar alguna dignidad en el Taller y por este motivo, todos ellos tratan de aprender los trabajos ritualísticos. En las Logias numerosas no existe este estímulo, y la proporción de los miembros que se familiarizan con el ritual es mucho más pequeña.

Sin embargo, hay desventajas gravísimas que se pueden citar en contra de las Logias pequeñas. Una vez que la discordia empieza a reinar en alguna de las mismas, es casi imposible su marcha progresiva y puede darse el caso de que el Taller tenga que abatir columnas. En una Logia numerosa, la situación se puede salvar mediante la fundación de otra Logia nueva integrada por los miembros que militan en uno de los bandos, permaneciendo los demás con la Logia madre. También existe el peligro de que Hermanos de poca aptitud lleguen a ocupar la veneratura e ingresar por ello en nuestra Gran Logia, por el motivo de que los miembros verdaderamente idóneos ya han pasado por la veneratura y no quedan más que Obreros de capacidad inferior. Y uno de los mayores peligros es el que, para aumentar el número de miembros, la Logia acepte material poco conveniente o que sus Obreros se metan a catequizar a profanos. Es más, cuando se impone a las Logias alguna cotización extraordinaria, las de pocos miembros se ven a menudo en la imposibilidad de pagar oportunamente. Y cuando es preciso socorrer a algún Hermano necesitado, no es raro el que una Logia pequeña se halle sin fondos. Ha habido casos en que Logias de éstas se han visto en la necesidad de solicitar la ayuda de la Gran Logia, de los Cuerpos del Rito Escocés o hasta de los profanos.

¿Son más importantes las desventajas que las ventajas? Esta es una cuestión cuya solución depende en gran parte de las circunstancias de cada caso.

Las Persecuciones Masónicas

Cuando leemos alguna relación de las terribles persecuciones que hace un siglo sufrieron los Masones en España y Portugal, donde los enemigos de la Orden se valieron de los tormentos, el calabozo y el patíbulo para suprimir la causa del libre pensamiento, la tolerancia y la libertad, y cuando pasamos por el campo histórico de Bagumbayan y nos acordamos de los Masones filipinos que allí dieron su sangre por el ideal en los años de 1896 y 1897, damos las gracias al Gran Arquitecto del Universo por que las persecuciones masónicas ya son cosas del pasado. Pero, reflexionemos un poco, ¿es acaso justificada esta conclu-

prevails throughout the world as in their own jurisdiction, and that it will always prevail there. But we must not forget that the anti-Masonic movement of not quite a century ago came upon the United States at a time when the republic was young and men still lived who had in their youth cheered Washington, Franklin, and other noble Masons who had helped to rear that noble edifice. And though Masonry was then highly esteemed and influential, yet the fierce blast of the bitter war waged against it after the Morgan affair nearly swept it out of existence in that enlightened country, the United States of America!

The countries where Freemasonry is the object of persecution should have our deepest sympathy. We should not insist upon their taking exactly the same view of every question as we do, utterly forgetting that their problems are quite different from and much more acute than ours. We should practise towards them the tolerance we preach, and in doing so, we can well afford to go the limit.

As regards us Masons in the Philippines and those in America, let us not go to sleep. Eternal vigilance is the price of peace. We cannot tell what combination of circumstances, what diabolic machinations of the forces of darkness, may unchain another storm, another series of persecutions. Let us not wait for the storm signal to be hoisted; but let us keep our lamps trimmed and our swords bright and sharp for days of trouble and adversity. They may not come, and yet who knows what the morrow may bring forth?

Three Past Grand Masters Leaving for the Homeland

Three of our most prominent members of the Craft are to absent themselves from the Islands for a vacation in the United States at practically the same time.

M. W. Bro. George R. Harvey, P. G. M., sailed the latter part of June, M. W. Bro. E. E. Elser, P. G. M., left early in July, and M. W. Bro. Frederic H. Stevens, P. G. M., is to depart in the near future.

All three of these distinguished Brethren have rendered signal service to our Institution, and while we regret their departure, we bid them Godspeed, wish for them a safe and pleasant journey, and hope that they may soon return to these shores.

sión? ¿No ha habido persecuciones de Masones en estos últimos años? ¿No ha habido templos masónicos destrozados y profanados por turbas ignorantes en Irlanda, en Italia y tal vez en otros países? ¿No está prohibida la Masonería en Hungría donde antes florecía? ¿No se la han puesto grillos y mordazas en Italia, aquel país que debe su existencia a Mazzini, Garibaldi, Cavour y otros Masones entusiastas y activos? ¿Y no es verdad que nuestros Hermanos de Bélgica, Francia y otros países están sufriendo molestias y ataques constantes por ser Masones?

No obstante todo esto, es un hecho que, sobre todo en los Estados Unidos de América, donde nuestra Institución es rica y poderosa y tiene pocos enemigos, los Masones abundan en el parecer de que la misma condición de paz y tranquilidad existe en todo el mundo masónico que en su propio país y que jamás podrá alterarse esa paz octaviana en su jurisdicción. Pero, no debemos olvidar que, hace un siglo, se inició contra la Masonería en los mismos Estados Unidos una guerra despiadada y cruenta que vino de repente, en una época en que aun vivían muchos hombres que en su juventud habían vitoreado a Washington, Franklin y otros nobles Masones a cuyos esfuerzos se debía la existencia de la jóven república. La tormenta que entonces se desencadenó contra nuestra Institución y que duró muchos años, acabó por poco con nuestra Orden en un país que tanto debía a la misma.

Es preciso que miremos con la mayor simpatía a los países en que aun se persigue a la Francmasonería. No debemos insistir en que los Masones allí empleen exactamente los mismos procedimientos y sostengan los mismos puntos de vista que nosotros, porque es menester tener en cuenta que los Masones allí se ven confrontados por problemas diferentes de los nuestros y mucho más graves. Es deber nuestro practicar la misma tolerancia de que tanto hablamos, y al hacerlo, conviene ir lo más lejos posible.

En cuanto a nosotros los Masones de Filipinas y de América, conviene que no nos echemos a dormir. La vigilancia eterna es el precio de la paz. ¿Quién puede asegurarnos que no vendrá algún día en que, gracias a una combinación favorable de circunstancias, las maquinaciones diabólicas de las fuerzas del oscurantismo iniciarán otra guerra a la muerte contra la Institución que tanto queremos? Conviene estar prevenidos y trabajar con la espada ceñida, como lo hicieron los constructores del nuevo Templo de Jerusalén. Es posible que jamás se vea una repetición de las persecuciones de antaño, pero ¿quién sabe lo que ha de traernos el día de mañana?



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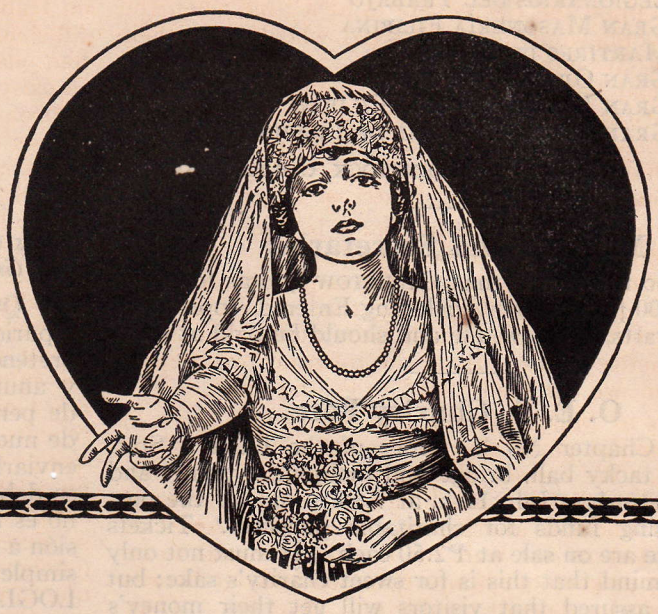
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Organizations and Societies Put Under Ban by Grand Lodge Circular No. 46

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

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Masters and Secretaries

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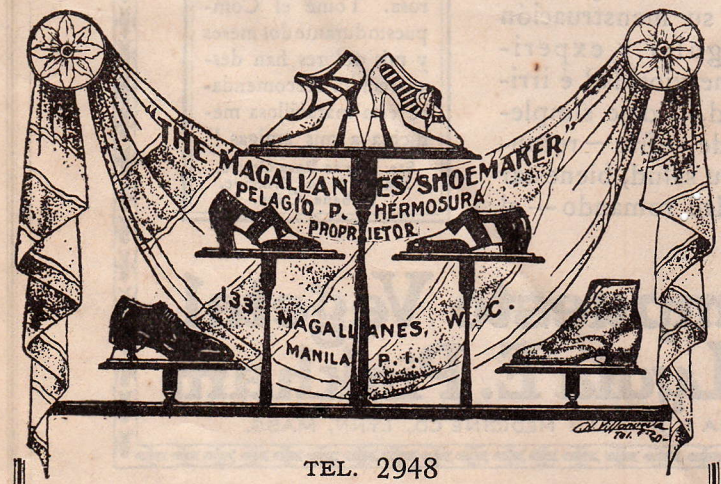
Mayon Chapter No. 1, Order of the Eastern Star, announces a tacky ball, bridge and mahjong evening, and supper for Saturday, July 11th, at 7.30 p. m., for the purpose of raising funds for charitable purposes. Tickets admitting one are on sale at ₱2.50 each. It must not only be borne in mind that this is for sweet charity's sake; but we are also assured that visitors will get their money's worth and will spend a most enjoyable evening.

Addresses Wanted by Cavite Lodge No. 2

Anyone having information as to the present addresses of any of the following Brethren, members of Cavite Lodge No. 2, will please communicate with the Secretary, P. O. Box 16, Cavite, Cavite:

R. R. Allen; A. N. Copassaki; I. G. Downes; O. Forrest; A. J. Gilson; C. T. Holt; G. H. Helme; K. K. Weimer; T. B. Jennings; C. R. Johnson; F. Wm. Perry; C. A. Peterson; C. E. Power; E. E. Puryear; C. B. Rosser; T. B. Terkildsen; and H. A. Sibertson.

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En relación con las cartas y circulares recibidas de otras organizaciones y Masones fuera de las Islas Filipinas en las cuales se solicitan contribuciones o intervención en otros asuntos y que proceden de Grandes Logias que no se hallan incluídas ni especificadas en la lista de Grandes Representantes, publicada en el Libro de Actuaciones de nuestra Gran Logia, se requiere por la presente que dichas cartas y circulares sean enviadas, también, a la Gran Secretaría.

Fraternalmente vuestro,

Gran Secretario.

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Splendid Ball at Plaridel Temple

The ball given at Plaridel Temple June 6, on the occasion of the opening of the new bowling alleys, was a great success in every way, and due to the encouragement received, the Committee has decided to hold one like the first every month.

The second of this series will take place July 11, and a wonderful entertainment will be a part of the program; a large attendance is already assured.

"Bagumbayan Lectures"

On July 8, after the transaction of the business of Bagumbayan Lodge No. 4, F. & A. M., a short lecture will be delivered on the subject of "The Master Mason's Signal of Distress" to which all Master Masons are cordially invited. The first and second lectures of this series, "Masonic Visiting" and "The Enemies of Freemasonry," are being published in the July issues of the CABLETOW and the *Far Eastern Freemason*, respectively. An illustrated lecture on "The Social Side of Masonry" is being prepared by Wor. Bro. Leo Fischer, with the assistance of Bro. Joaquin Pardo de Tavera, for delivery at the August stated meeting of the Lodge.

Photographs of Masonic Temples

We have already published in the CABLETOW illustrations of various Masonic Temples of this jurisdiction which are the property of the respective Lodges occupying them.

As it is our desire to publish illustrations of all Masonic Temples in this jurisdiction which are owned (not rented) by the Lodges occupying them, we hope the remaining Lodges owning their own buildings will forward us photographs thereof for this purpose. A short history or description of the edifice should accompany the photograph.

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Gran Baile en el Templo Plaridel

El baile en el Templo Plaridel, el 6 de Junio, con ocasión de la apertura de las nuevas galerías de bolos, fué un éxito bajo todo punto de vista y, en vista de esto, el Comité celebrará un baile como el a que nos referimos, todos los meses.

El segundo baile se celebrará el 11 de Julio y una parte del programa de dicha noche la formará una magnífica función de vodavil. Ya se sabe de antemano que habrá mucha asistencia.

Fotografías de Templos Masónicos

Ya hemos publicado en el CABLETOW grabados de varios Templos Masónicos en esta jurisdicción que son propiedad (no alquilados) de las Logias que los ocupan.

Como que deseamos publicar grabados de todos los Templos Masónicos en esta jurisdicción que son propiedad de las Logias que los ocupan, suplicamos a las demás Logias que son dueñas de sus Templos, nos manden fotografías de los mismos, con una breve historia y descripción del edificio.

Visita de Ultima Novedad

El ex-Gran Maestre Frederic H. Stevens acaba de recibir la visita de su encantadora hija, Miss Charlotte Stevens, de un modo altamente moderno: por vía de la película cinematográfica. La jóven apareció en un papel secundario en la película "The Tornado" y luego en el papel femenino principal en "Flying Hoofs," ambas producciones de la Universal Film Company. Es hermosísima y actriz acabada y no cabe duda de que será pronto una de las estrellas de cine más populares. Felicitamos al Hmno. Stevens por el éxito notable alcanzado por su hija.

Si se cambiase vuestra dirección postal, avisad a vuestro secretario y al CABLETOW sin demora.



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Masonic Visiting

(This lecture by Wor. Bro. Leo Fischer, the first of a series known as Bagumbayan Lectures, was delivered for the first time before Bagumbayan Lodge No. 4, F. & A. M., on May 27, 1925.)

The twenty-five Ancient Landmarks of Freemasonry as stated by Dr. Mackey, one of the foremost authorities on the jurisprudence and history of the Craft, include

"The right of every Mason to visit and sit in every regular Lodge."

But the right to visit masonically is by no means an absolute one, and our Constitution calls it very explicitly "a favor which any lawful Mason in good standing has the right to ask, but which the Lodge may refuse."

There are three restrictions upon the right to visit in our Grand Jurisdiction: In the first place, the prospective visitor must prove that he is a Master Mason in good standing. In the second place, no valid objection must be made to his visiting the Lodge by any member of the same. And, in the third place, he may be required to retire when the private affairs of the Lodge are under discussion.

As regards the evidence upon which a prospective visitor is considered a Master Mason in good standing and as such entitled to visit, our Constitution requires both documentary proofs and an examination, unless a member of the Lodge to be visited who has actually sat in Lodge with the stranger or has examined him under proper authority, vouches for him in the manner provided in paragraph one hundred and eighty of our Constitution.

The documentary evidence required in our Grand Jurisdiction consists of a receipt for dues or equivalent certificate, under the seal of the Lodge by which issued, showing the visitor to be a Master Mason in good standing and member of a Lodge holding under a Grand Jurisdiction recognized as regular by the Grand Lodge of the Philippine Islands. A Master Mason's diploma is not required in our Lodges, though there are many foreign Grand Jurisdictions which require one to be produced.

The visitor, on his part, has the right to demand that he be shown the charter of the Lodge, in order to ascertain its regularity before he communicates any part of the Masonic secrets to the committee.

The documents to which we have referred are the first thing presented by the prospective visitor, and if they appear at the first glance to be authentic and issued by a regular Lodge, a committee of three is appointed by the Master of the Lodge to make a careful inquiry into the qualifications of the applicant. After a thorough examination of the documents produced, this committee generally takes the visitor into a secluded room and there proceeds to administer the test oath which, as quoted in Circular No. 6, issued by Grand Master Springer under June 28, 1918, reads as follows:

I, A. B., do hereby and hereon solemnly and sincerely swear, that I have been regularly initiated, passed, and raised to the sublime degree of a Master Mason, in a just and legally constituted Lodge of such; that I do not now stand suspended or expelled, and know of no reason why I should not hold Masonic communication with my Brethren.

This oath is generally administered by one of the members of the examining committee and repeated by the visitor and the two other members. It is taken on the Holy Bible, a copy of which should always be kept available for this purpose, with each of the four Brethren holding a corner of the book. After pronouncing the oath, each Brother kisses the book. Then follows the examination in the work.

In conducting this examination, the committee should be courteous as well as cautious. Its members should not treat the visitor as a suspect; but should at the same time not lose sight of the fact that he might possibly be an impostor. A letter-perfect recital of the catechism of the three degrees should not be insisted upon, because not every Mason is blessed with an unusually good memory and many of our best members cannot spare the time necessary to keep up with the work. Moreover, an impostor is often fully prepared for just such an examination.

The Committee should not make use of catch questions or tricks. It must refrain from suggesting answers and should not correct or confirm any, because it must endeavor to get all information it can out of the examinee without giving him any in return. The examination for the signs, tokens, and words should come last of all.

In weighing the results of the examination, the committee should use common sense and discretion. To reject a visitor simply because he is found to be "rusty in the work" would be a mistake. On the other hand, a man

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without even a rudimentary knowledge of the work cannot be a good Mason and should not feel offended if the Committee turns him down.

Both as regards the documentary evidence and the Masonic work, the Committee must always bear in mind that different means of identification are used, and that the catechism of the three degrees of Ancient Craft Masonry and even the signs and words are not exactly alike, all the world over. Allowance for these differences must be made in the case of visitors from foreign Grand Jurisdictions.

After the examining committee has found the visitor to be a Master Mason in good standing, he is required to register in the visitors' book and the tyler's register. But there may still be a slip 'twixt cup and lip, because any member of the Lodge is entitled to object to the admission of a visitor, stating his reasons for so doing. The question whether there is a good and valid ground to refuse him admission is left to the sound sense and discretion of the Master.

Even after his admission, the visitor may be requested to retire, because our Grand Lodge Constitution provides that "The Master may at any time, in his discretion, request the visitors to retire, and should do so when the private affairs of the Lodge are under discussion." This provision is taken from the California law; but I do not remember ever having seen it enforced, either in Manila Lodge No. 342, of California, later No. 1, of the Grand Lodge of the Philippine Islands, to which I used to belong, or in Bagumbayan Lodge No. 4, of which I am a charter member. I know, however, that in several of the Lodges our Grand Lodge took over from the Gran Oriente Español in 1917, visitors are not admitted while the private affairs of the Lodge are being discussed.

As regards the reception and entertainment of visitors, I believe this to be an important item that is being neglected in many Lodges. The examining committee, after finding the visitor to be a Master Mason in good standing, should give him a hearty welcome and see that he is introduced into the Lodge, placed at the altar, and presented to the Master and Brethren in the proper manner. You all know who is the officer whose duty it is to "receive and accommodate visiting Brethren."

After a few words of welcome by the Master, the visiting Brother is seated; but he should by no means be forgotten and allowed to shift for himself after that. During the first recess, the Brethren should endeavor to meet him personally, and in the case of a visitor from foreign lands or from the provinces, they should show an interest in him, his Lodge, and his country, and offer him their services if necessary. At the close of the business for which the Lodge was convened, the Master should call upon the visitor for a few remarks. An invitation to attend other meetings should be extended to the visitor and copies of Lodge bulletins or year-books should be given to him as a souvenir of his visit. In other words, the visiting Brother should be made much of.

Now a few words about visiting other Lodges than your own. I believe I have outlined what expects a Mason the first time he visits a Lodge in this Grand Jurisdiction where he cannot find any Brother able to vouch for him. What I have said also applies to many of the American Grand Jurisdictions, though not to all. In most of the States of the Union, our receipt for dues, on the Grand Lodge form, is sufficient documentary evidence; but in a few others, a Master Mason's diploma is required. In most European jurisdictions, on the other hand, a Master Mason's diploma is insisted upon and a receipt for dues is not called for. The majority of Grand Jurisdictions make due allowance for differences in these requirements, while others are hidebound and insist upon compliance with their own laws. A few years ago, a dispute occurred between two Grand Lodges in the United States because one refused to accept visitors from the other who were unable to produce Master Mason's diplomas in addition to their receipts for dues, which latter were considered sufficient in the visitors' own Grand Jurisdiction. The result was the breaking off of fraternal relations between the two Grand Lodges concerned.

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A Masonic passport is issued in a number of European jurisdictions, with a photograph of the holder; but I found my Master Mason's diploma an open sesame wherever I went.

As regards an examination in the work, I was given a fairly thorough one in the Lodges I visited in the United States and in Lodges of the English Constitution, but none at all in the Belgian Lodges.

Any Brother contemplating a visit to the United States or any foreign country should, before leaving the Islands, make it a point to obtain Masonic information regarding the places which he intends to visit, either in our Grand Secretary's office, or from Brethren who have travelled extensively, or through Masonic publications, such as our Grand Lodge Proceedings and the various international Masonic directories, almanacs, and other publications. Letters of introduction are also very useful. Get all this before you start, because I can assure you that it is too late to begin gathering this information when you arrive at a place. At the ports of call, you are apt to learn of Lodge meetings you might have attended and Masonic clubs and halls you might have visited about the time the gangway is being pulled up.

In Europe you do not find Lodge meetings announced in the daily newspapers, nor are you liable to find Masonic temples marked as such, nor will you meet Brethren wearing Masonic jewelry. All this is common in the United States and makes Masonic visiting easy there. Hence the necessity of preparing your plans for Masonic visits beforehand if you would take a trip to Europe.

The advantages of Masonic visiting while abroad are manifold. You not only extend your knowledge of Masonry, but you are offered opportunities to meet the best people, see places and learn things that are of interest to you, attend pleasant gatherings, and receive favors and courtesies an ordinary traveller can hardly look for in a foreign land.

Just to give you an idea of a first visit to a foreign Lodge I shall relate to you my first experience of this kind, in Singapore, in 1904, when I was making a tour of the Far East and had about a week to give to Singapore. Shortly after my arrival there from Manila, on a stroll through the city, I noticed a building with the square and compass, in a garden. I boldly walked in and found myself in the rooms of the Masonic Club, on the ground floor of the Masonic Temple. Nobody paid much attention to me, and upon examining a bulletin board, I found that that same night, the Lodge Zetland in the East No. 508, English Constitution, was going to confer a third degree. When I presented myself that evening, armed with my diploma showing me to be a Master Mason of Manila Lodge No. 342, under the Jurisdiction of the Grand Lodge of California, I was told to wait a while in patience, and then a committee of three took me into an adjoining room, examined my papers, and asked me to describe what happened to me in the three degrees. They were very courteous, and after I had given them my story of the three degrees, one of them examined me in the signs, tokens, and words. He informed me that their words were somewhat different; but that they realized I came from an American jurisdiction. I was then admitted and found, to my dismay, that I was the only man in the hall not arrayed in solemn black evening clothes. Moreover, I wore my white lambskin apron, and I was subsequently told that a few of the less experienced Brethren were alarmed at my presence, as it was a Lodge of Master Masons and I was wearing the apron of an Entered Apprentice. In the English Lodges, Entered Apprentices wear a plain white apron, Fellow Crafts a white apron with two blue rosettes, and Master Masons a white apron with three blue rosettes, a blue border, and silver tassels.

I found the work quite different from ours. The second section of the third degree was not dramatic, as it is in our Grand Jurisdiction, and the Marble Monument and a few other innovations of American origin were conspicuous by their absence. But though there was a difference in the details, the fundamental idea was there. I can assure you that I was a most interested spectator and did not lose a word of the ritual.

When the Lodge was called from labor to refreshment, everybody went into the ante-room, where Scotch and soda and sandwiches were ready for the Brethren. My Lodge in the Philippines had then been "dry" for several years and I found the English custom quite a change. However, when I was first made a Mason in Manila, in 1902, we used to have punch with "a stick in it" in the ante-room after meetings, until the California law was enforced which prohibited the serving of liquor in Masonic halls.

I met a number of Brethren, of course, and had courtesies shown me as a result of my visit on more than one occasion during the next few days. Later, upon embarking on a coastwise steamer for a visit to the Malay States, I found that the captain was a Mason, and I can assure you that he made my trip pleasant and interesting. By the way, a few of the Singapore Brethren still remembered Wor. Bro. Manuel Camus, who, as most of you may know, was made a Mason in Singapore.

Of all my visits to Masonic Lodges, I retain a very pleasant recollection. I could give you quite a long list of the distinguished and interesting Brethren whom I met, of the enjoyable evenings I spent, the splendid banquets I attended, and the many things I learned through my visits to Lodges abroad! I found a hospitable reception everywhere and was turned down only once, in June, 1903, in San Francisco, California, when I happened to have left my receipt for dues on the S. S. *Siberia* and the tyler of the Lodge I attempted to visit told me politely, but firmly, that my diploma alone was not sufficient to admit me. I was certainly a disappointed man that evening and had to sail for Manila the next day without having visited a Lodge in California.

Of course, no Mason should visit any Lodge until he is sure that it is a just and legally constituted Lodge, chartered by a Grand Body with which his own Grand Lodge maintains fraternal relations. It is far better not to visit at all

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than to visit a clandestine Lodge, because a violation of our obligation committed through carelessness is a violation in fact. Clandestine bodies exist in many parts of the world and it happens frequently that heedless, ignorant or unscrupulous Masons visit such bodies. It is just as important that we should guard against visiting clandestine Lodges as it is to keep clandestine Masons from visiting our own Lodges.

Brethren, let it never be said of this Lodge that irregular Masons have succeeded in slipping past its examining committees or past its tyler. Let it never be said of it that any visitor has been turned away from its door because the examining committee was unduly rigorous or showed poor judgment in weighing the results of his examination. Let it never be said of it that visitors were refused admission because of unfounded or ill-advised objections by members, or that they found discourtesy or indifference instead of cordiality and hospitality. Let not only the Master and officers, but every member of this Lodge make it their duty to see that the stranger within its gates will find a cordial reception and aid, comfort, and sympathy should he require them. And, Brethren, let it never be said of this Lodge that any of its members was ever turned down upon attempting to visit elsewhere, because he was unable to pass the customary examination!

Japanese Subject Becomes a Mason in this Jurisdiction

It may be of interest to our readers to learn that a subject of the Mikado has been recently raised to the Sublime Degree of a Master Mason in one of the Lodges of this jurisdiction.

As far as the editors of the CABLETOW are aware, this is the only national from the Land of the Cherry Blossoms who is a Master Mason in one of our Lodges.

In this connection, it is our understanding that the Edict of the Emperor of Japan against secret societies merely prohibits the organization of, holding meetings of, and membership in, secret societies *in Japan*, but does not prohibit a Japanese subject from becoming a member thereof in other countries.

Tenida Extraordinaria de la Logia Pilar No. 15, de Imus

En la noche del 29 de Mayo de 1925, la Logia Pilar No. 15, de Imus, Cavite, recibió a los dignatarios de la Logia Mencius No. 93 como sus huéspedes de honor en una tenida extraordinaria a la cual asistieron numerosos Hermanos de la localidad y de Manila y otros pueblos vecinos. En dicha ocasión se exaltó al grado de Maestro Masón al Hmno. Hao Yu Hu. El grado fué conferido en castellano, en forma impresionante y acabada, por un equipo especial de la Logia Mencius, con la ayuda del Ven. Hmno. Adriano Rivera, V. P. de la Logia High-Twelve No. 82, y el Hmno. Abundio Lontoc, de la Logia Taga-Ilog No. 79. Las herramientas fueron entregadas al candidato por el V. M. de la Logia Pilar No. 15, Ven. Hmno. Faustino Mañago, y la instrucción y la felicitación las pronunció el Ven. Hmno. Luis Lim Billan, V. M. de la Logia Mencius. El Ven. Hmno. Cándido Sayoc, V. P. de la Logia Pilar, se encargó de pronunciar la exhortación. Se pronunciaron discursos por los Hmnos. Mañago, Billan y Rivera. Después de terminados los trabajos se sirvieron refrescos.

Un Súbdito Japonés se hace Masón en Nuestra Jurisdicción

Hace poco, se exaltó al grado de Maestro Masón en una Logia de esta Gran Jurisdicción a un súbdito del Mikado.

En cuanto sepan los redactores del CABLETOW, dicho Hermano es el único individuo oriundo del imperio vecino que sea Maestro Masón de una Logia de Filipinas.

En relación con esto, entendemos que el edicto del emperador del Japón dirigido contra las sociedades secretas prohibe solamente la organización y las reuniones de sociedades secretas y el formar parte de las mismas a los súbditos japoneses dentro del territorio del imperio, pero no prohibe el que un súbdito japonés se haga miembro de una sociedad secreta en algún país extranjero.

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We honor this number with the portrait of a Filipino whose name has become known throughout the world and whose memory will always be treasured with deep affection by his compatriots: José Rizal. Of him, Blumentritt said that he was the most important man not only of his people, but of the entire Malay race. Made a Mason in Spain, France or England, Rizal professed and practised the tenets of our Institution and sealed with his blood his fidelity to its principles. Attempts have been made to prove that he recanted; but these attempts have failed most dismally.

It would be idle for us to relate here the life story of the hero of the Filipino people. Every Filipino and every non-Filipino who loves this fair land and its people is familiar with it. Born on June 19, 1861, at Calamba, Rizal accomplished much in the fields of medicine, literature and philology, took a keen and most active interest in Freemasonry, and worked for the emancipation of his people, both in these Islands and in Europe, until he met his death at the hands of a firing-squad, on the fatal Field of Bagumbayan, on December 30, 1896. He died innocent of the crime of treason with which he had been charged by his enemies, to whose nefarious schemes Rizal's persistent demands and campaigns for reforms had been an ever present danger.

What glorious harvest our generation is reaping from the seed sown in blood by Rizal and other martyrs, only those who lived and struggled through the bitter years immediately preceding the coming of America to these Islands can fully realize. But like the untimely death of the widow's son of the tribe of Naphthali, the martyrdom of José Rizal will ever be an inspiration to the wearer of the lambskin in this, his grateful country.

Honramos el presente número de esta revista con el retrato de un filipino cuyo nombre es conocido en todo el mundo y está grabado en letras de oro en el corazón de sus compatriotas: José Rizal. De él ha dicho Blumentritt, que fué el hombre más importante no solamente de su pueblo, sino de toda la raza malaya. Iniciado en España, Francia o Inglaterra, Rizal profesó y practicó los preceptos de nuestra Institución y dió su vida en defensa de sus principios. Se ha tratado de probar que Rizal abjuró la Masonería en la víspera de su muerte, pero no se ha probado nada.

Sería trabajo inútil contàr en estas columnas la historia de la vida del héroe del pueblo filipino porque la conocen a fondo los filipinos y los que quieren esta hermosa tierra y sus habitantes. Nacido en Calamba, en la Laguna, el 19 de Junio de 1861, Rizal desempeñó una labor fructífera en los campos de la medicina, la literatura y la filología, trabajó con ahinco en la Francmasonería y luchó por la emancipación de su querido pueblo, tanto en estas Islas como en Europa. Fué pasado por las armas en el histórico campo de Bagumbayan el 30 de Diciembre de 1896. Murió inocente del delito de alta traición de que le acusaron sus enemigos para cuyos planes nefandos representaba un peligro contínuo la campaña por reformas que con tanto celo dirigiera Rizal.

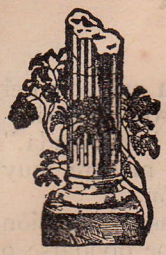
Cuán gloriosa es la cosecha que la generación presente ha podido levantar gracias a la semilla que, regada por su sangre generosa, echaran Rizal y tantos otros mártires, sólo lo pueden comprender los que han vivido y luchado en los años terribles inmediatamente anteriores a la venida de América en estas Islas. Pero, igual a la muerte trágica del hijo de la viuda de la tribu de Naftali, el martirio de José Rizal será siempre una inspiración para los Masones de su patria reconocida.

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Into the land of the great Departed,
Into the Silent Land!

Bro. Juan Yabut.
Member of Agno Lodge No. 75.
Died June 2, 1925, at Rosales, Pangasinan.
Buried at Rosales June 8, under the auspices of Agno Lodge No. 75.

Bro. Juan Brazil.
Member of Batangas Lodge No. 35.
Died May 31, 1925, in Manila.
Buried June 14 under the auspices of Isla de Luzon Lodge No. 57 in Cementerio del Norte, Manila.

Bro. Dominador de Leon.
Member of Bagumbayan Lodge No. 4.
Died in Manila, June 28, 1925.

When I Am Gone

"When you have got the word that I have passed
Beyond the reach of message and reply,
Like any letter in the days gone by
From me alive, this greeting comes—the last.
And while the outworn organism is cast
Into the cleansing furnace, deathless I,
O, friend, am somehow in the spirit nigh
And hold the lifelong bond of friendship fast.
When suddenly a candle is snuffed out
The light seems lost to our imperfect sight,
Yet are its rays diffused in space about
Through endless years, high above day and night.
Thus the heart-throbs that mortally have thrilled
In all eternity remain unstilled."

—*William Carruth.*

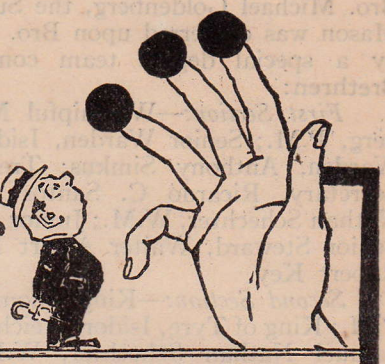
(The above was written just before the death of the author, to be given to a few dear friends after his passing.—Ed.)

The Death of Bro. La Follette

The month of June witnessed the passing away of an eminent Mason who was always deeply interested in the Philippines and their people: Bro. Robert M. La Follette. Bro. La Follette died at the ripe age of seventy years. He was a nominee for the presidency of the United States last year and served both in the House of Representatives and the Senate of the great Republic, besides serving three terms as governor of his own State, Wisconsin.

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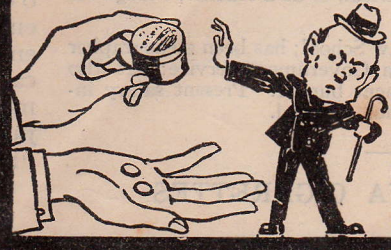


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Special at Mt. Lebanon No. 80

At a special meeting held by Mt. Lebanon Lodge No. 80 on June 25th, 1925, as a despedida and farewell to Wor. Bro. Michael Goldenberg, the Sublime Degree of Master Mason was conferred upon Bro. Charles Sherman Dunlaf by a special degree team composed of the following Brethren:

First Section:—Worshipful Master, Michael Goldenberg, P.M.; Senior Warden, Isidore Reich, P.M.; Junior Warden, Anthony Simkus; Treasurer, Abraham Adad; Secretary, Ricardo C. Santos; Senior Deacon, Samuel Nathan Schechter, W.M.; Junior Deacon, Arthur L. Eddy; Senior Steward, Walter Albert Myrick; Junior Steward, Robert Key.

Second Section:—King Solomon, Michael Goldenberg, P.M.; King of Tyre, Isidore Reich, P.M.; First Fellowcraft, Samuel Nathan Schechter, W.M.; Second Fellowcraft, Robert Eugene Boyles; Third Fellowcraft, Anthony Simkus; First Man of Tyre, Arthur L. Eddy; Second Man of Tyre, Paul Rotherman; Third Man of Tyre, Walter Albert Myrick; Pernambulations, August Schipull; Working Tools, August Schipull; Lecture, Michael Goldenberg, P.M.; Charge, Isidore Reich, P.M.; Congratulations, Samuel Nathan Schechter, W.M.

Rt. Wor. Bro. Miguel Unson of Rizal Lodge No. 22, despite the pressure of very important matters in connection with the budget for the Philippine Islands, honored both Wor. Bro. Goldenberg and Mt. Lebanon Lodge No. 80 with his presence.

At this meeting there were present representatives from fifteen different Lodges of our own jurisdiction and twelve from foreign jurisdictions.

Silence and Circumspection

One of the most important things a new Mason can learn is, proceedings of a Masonic Lodge are not public property. Apparently some Masons never learn this. Presumably the precept enjoining "silence and circumspection" did not "take" on them. Not infrequently we hear a "profane" relating some happening in a Lodge of Masons. When true (as it sometimes is) conclusion is forced that some Mason present has forgotten his obligation and instruction, and divulged secret proceedings. Such indiscretion may easily subject the Lodge to criticism and unjustly cause embarrassment to others. The practice is reprehensible, wholly un-Masonic. Lodge Masters should give a "gossiping" member "due notice." If he "still persists," then "away with him."—*Masonic Analyst.*

UNEMPLOYED BRETHREN SEEKING EMPLOYMENT

Applicant No. 88.—Graduate of Philippine Normal School, 1919. One year as elementary teacher, two as principal, two as supervising, and one as High School teacher; has also taught commercial subjects. Is a typist, and at one time was employed as clerk in a commercial firm. Filipino, 29 years of age, married, with two children; is in good health. Desires a position in Manila, either clerical, or as a teacher, though for certain reasons prefers the former.

No. 89.—Graduate, Philippine Law School; has been stenographer and typist; seven years experience in Government service; has also been acting chief clerk of a Government bureau. Present salary insufficient to support family. Filipino, married.

SMOKE LA INDIANA CIGARETTES

De Estructura Masónica

EL LAZO FRATERNAL

He aquí otro de los principios nuestros, a que como el de mí en estas mismas columnas del CABLETOW, anteriormente postulada "Ejemplaridad de conducta inmaculada," debe también atender predilectamente y de manera muy solícita y vigilante, el bueno o perfecto Masón.

Sí, queridos Hermanos. En ningún caso u ocasión propicia, ni dentro ni fuera de la Logia, debe olvidarse o desatender:

Que los Masones pretendemos la unión con todos los virtuosos de la tierra, por medio del apacible y estrecho lazo fraternal.

Que asimismo pretendemos y estamos obligados por el expresado lazo, a promover la paz, cultivar la armonía y el afecto fraternal, viviendo en concordia siempre, para el práctico sostén de los intereses morales y materiales de la nuestra augusta Institución.

Que debemos someternos de buen grado y con el mayor respeto, a toda autoridad constituída, recordando que la Masonería ha florecido y se ha estabilizado firmemente en la paz y la cordialidad fraterna, y que sólo ha sido dañada por la guerra, los derramamientos de sangre y el perturbador y funestísimo desorden.

Que debe reinar entre todos los Hermanos, una cariñosa y espiritual fraternidad en todos los casos y circunstancias, no debiendo tener jamás conversación alguna aparte o facciosa, ni mucho menos reuniones privadas, sin contar con el debido asentimiento del Ven. Maestro respectivo.

Que el Masón no ha de hablar nunca en forma indecorosa, destemplada e impertinente, ni emplear la mortificante ironía o jocosidad; tampoco debe interrumpir a nadie en el uso de la palabra. Así de esta forma quedará prácticamente observado lo del requerido orden y la reclamada compostura en el Obrerismo.

Que ningún resentimiento o queja cualesquiera, debe ser llevada más allá de la Fraternidad y en manera alguna hay que entablar ni promover enojosas y perturbadoras discusiones sobre religión, política y nacionalidad. Hay que considerar que siendo los Masones solamente de una religión universal, somos también de todas las naciones, idiomas y dialectos y que por tanto estamos en la necesidad y obligación de respetar todas las creencias e ideales.

Que debemos compadecernos y aún desvirtuar en lo posible, los errores de cualquier Hermano extraviado, evidenciando en cuanto pudiera existir, la bondad o excelencia de los móviles o causas que inspiraran o promovieran el error.

Así que, queridos hermanos míos, recordadlo todo esto bien y constantemente.

No descuidar la prescrita y fiel observancia del Amor Fraternal. Nada de riñas ni querellas, más o menos airadas y siempre perturbadoras. Tampoco nada de calumnias o deshonras secretas ni públicas, saliendo más bien y mejor en la defensa más justa y posible del Hermano, en cualquier entredicho de su reputación u honor. Y para el sensible caso de que algún Hermano nos ofendiera o perjudicara moral o materialmente, no tomar el camino de la profana justicia, sino después de haber inútilmente recurrido a la Fraternidad.

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Members of Masonic Hospital for Crippled Children, Attention!

Junta General de los Miembros de la Corporación del Hospital Masónico para Niños Lisiados


"THE TEMPLE OF BABIES' SMILES"

Again we call the attention of all members of the Masonic Hospital for Crippled Children, Inc., to the fact that the annual meeting of the Corporation will be held on July 20, at 4:30 p. m., in the Masonic Temple on the Escolta, Manila. At this meeting, the Directors will make their reports and the annual election of directors and officers will take place.

According to the By-Laws of the Corporation, each member is entitled to one vote for every ten pesos paid into the Corporation, and members must have paid their dues for the current year in order to be entitled to vote. Only sustaining and regular members pay dues, the former at the rate of ₱100 per annum (for five years only), and the latter at the rate of ₱2 per annum.

It is hoped that members who have not paid their dues for the current year will do so, and that all members will attend the annual meeting and assist in formulating the plans for the ensuing year, during which the dream conceived by high-minded Masons bids fair to become a beautiful reality.

It is also hoped that as many Masons as possible who have not joined the Corporation will do so before the date of the annual meeting herein announced.

Applications and remittances should be addressed to the Secretary, Masonic Hospital for Crippled Children, Inc., P. O. Box 34, Manila, P. I.

De nuevo llamamos la atención de los miembros de la Corporación del Hospital Masónico para Niños Lisiados hacia la Junta General de Miembros de dicha asociación que se celebrará el 20 de Julio de 1925, a las cuatro y media de la tarde, en el Templo Masónico de la Escolta. En dicha junta se presentarán los informes de los Directores y gestores correspondientes al año en curso y se elegirán los directores para el año 1925-1926.

Según los reglamentos de la Corporación, todo miembro de la misma tiene un voto por cada diez pesos que haya pagado a la corporación y sólo pueden votar los que hayan satisfecho su cotización del año en curso. Solamente los miembros sostenedores y regulares pagan cotizaciones, los primeros al tipo de ₱100 anuales y los segundos al de ₱2 anuales.

Es de esperar que los miembros que no hubiesen satisfecho sus cotizaciones correspondientes al año 1925 lo hagan a la mayor brevedad y que todos asistan en la junta de miembros y ayuden a formular los planes para el ejercicio que viene, durante el cual se realizará seguramente el hermoso sueño concebido por Masones de elevados ideales.

También es de esperar que muchos de los Masones que aún no forman parte de la Corporación, ingresarán en la misma antes de la fecha de la reunión anual de sus miembros.

Las solicitudes y remesas de fondos deben dirigirse al Secretary, Masonic Hospital for Crippled Children, Inc., P. O. Box 34, Manila, P. I.

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What Masonry Stands for Today in the Philippines

By Alfredo Samson

(Member, Washington Centennial Lodge, F. A. A. M., No. 14)

Freemasonry will survive in the Philippines and flourish for many, many years to come. Why? Because it stands for clean and upright government; it teaches the members to practice charity and benevolence; and it also teaches the Brethren to assist the feeble, guide the blind, raise up the down-trodden and shelter the orphan. Masonry does not appeal to men because of its power and influence, or because of the perfection of its organization. No! Men come to seek the depths of its mysteries and find in their travels beautiful avenues of brotherly love, faith, hope and charity. Everybody knows that the history of Masonry all over the world is replete with crisis, events and great achievements, but these are not the things that command the attention of Freemasonry in the Philippines today.

What, then, does Freemasonry stand for today in the Philippines? This question could be answered with one word—CHARITY. Every Master Mason in the Philippines should awaken to the realization that Charity is one of the principal tenets of our great Order. Charity is the joy of giving that others may enjoy the beauty of its spirit. And this could be well expressed in sponsoring and giving to one of the greatest fraternal Charities in the world —THE MASONIC HOSPITAL FOR CRIPPLED CHILDREN. The greatest happiness of mankind comes from such service, and the greatest credit that can come to any man or order is the direct result of such service. Are you ready to give and serve? This is an opportunity for every Master Mason in the Philippines; it is an opportunity that knocks only once in a lifetime; and an opportunity that will make Masonry in the Philippines a great fraternal order and an institution of love and service.

Will not the heart of every Master Mason flutter with joy and happiness at the thought that in giving he is not only contributing his mite, but becomes a worker and a builder of THE TEMPLE OF BABIES' SMILES where destitute and crippled children (regardless of race, color or creed) will be put on the road to become useful men and women in the community?

In the United States, the Temple of Babies' Smiles, under the guidance and supervision of the Mystic Shrine, is an accomplished fact. Thousands of unfortunate children are being made happy in the many hospitals established by the Mystic Shrine, whose membership is composed of Masons. There are now seven Hospitals for Crippled Children in operation in the United States, including one in Montreal, Canada, and several others are under construction. Will the Philippines lag behind in this great humanitarian work? In his report as Chairman M. W. Bro. Sam P. Cochran had this to say:

> "Nearly two thousand crippled children many of whom had never walked a step, made straight and normal in our hospitals; more than four thousand others, less seriously deformed, successfully treated in our 'out-patient' departments without occupying hospital beds! That was the work accomplished by the Shriners' Hospitals for Crippled Children at the close of 1924."

There is no reason in the world why each and every Mason in the Philippines cannot be a member of this great charitable institution. Through your charity and benevolence, many a soul will be filled with joy and happiness. Let this be a new era in the history of Masonry in the Philippines, an era consecrated to the promotion of a noble institution and the upbuilding of harmony, brotherly love, and charity which has made the name of Free and Accepted Masons blessed among men. Let, therefore, every Freemason in the Philippines become a member of the Masonic Hospital for Crippled Children; let each and every one take part in the building of the Temples of Babies' Smiles. When you have done this, you will have earned your "Master's Wages."

Washington, D.C., May 21, 1925.

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Masons of Cotabato Do Honor to a Visiting Brother

A sumptuous luncheon in honor of Representative Melencio was given June 1 by the members of the Masonic Fraternity on board the S. S. *Hall*, which was gaily decorated. The luncheon was managed by Mr. Jabson, provincial assessor, Mr. Zamora, provincial treasurer, and Dr. Roque, District Health Officer. It was a cordial demonstration of esteem on the part of the Masons of Cotabato. It marked the culmination of a series of equally cordial receptions throughout the province welcoming the new Representative and pledging him support and co-operation.

Speeches were delivered by Dr. Roque, Mr. Jabson, Mr. Riego de Dios, Governor Gutierrez, Mr. Mendoza and the guest of honor. Representative Melencio said in part:

"I am overwhelmed with delight at the series of receptions, dinners and meetings which have been given here in our honor. The way I have been received here in all the places I visited, by Christians, Mohammedans and Pagans alike, coupled with this affectionate tribute of my Masonic Brethren, and the spontaneous offer of whole-heart co-operation pledged by everyone has filled my heart with indescribable emotions of contentment. The people of Cotabato have come to occupy an affectionate place in my bosom. My heart will ever be brimful of grateful remembrances of this first trip of ours here. I thank them all sincerely, I thank all of you here, my Brethren. I shall try to be worthy of your confidence, your esteem and your trust.

"To stand before you here today is to be inspired and encouraged in the task that awaits me. You are really the makers of Cotabato. The Cotabato that you saw when you first came here was totally distinct from the province that I see now. You were the pioneers that wrought the transformation. I congratulate you on the valor, the grit, the energetic endeavor and the indomitable spirit which have crowned your efforts here with success. It is another incontestable proof of the mettle of every Freemason and of the dynamic force behind the principles constituting the foundation stones of our peerless Fraternity.

"The world owes much to Masonry. Its cardinal doctrines of Liberty, Equality and Fraternity have been the driving factors behind the advances of mankind towards a better destiny. Masons were the ones who wrested the Magna Charta, the English charter of liberties, from the hands of an unwilling monarch. Most of the founders of the American Union were Masons. Masons were the ones who steered the ship of state of both of these democratic commonwealths throughout the centuries, until both have become the master nations that they are today, with all their wealth, prowess and territorial dominions. Rizal, who opened our eyes as a nation, was a Mason. Many of the leaders of the Philippine Revolution were Masons. In every country where the wholesome principles of human liberty and all that they signify, have become anchored and cherished and have taken enduring rootage, the Masonic Fraternity has been in the background, has been most influential. Let that history be repeated here in Mindanao and Sulu even on a small scale. Let us proceed with the work you have so nobly commenced. If there is any place in the Philippine Islands where the revivifying tenets of Liberty, Equality and Fraternity should be brought home to the masses it is in this region. It is imperative that these tenets be disseminated in every nook and corner here for the sake of the benighted thousands who inhabit this section of our Archipelago who must be redeemed from their still unprogressive condition. When we shall have done that, another star of achievement will be added to the splendid record of our glorious Fraternity."

The following Brethren were present at the luncheon:

Dionisio Gutierrez, Edilberto Mendoza, Julio Mendoza, Julian Olivas, Gorgonio Riego de Dios, Juan M. Ferrer, Collin F. McKenzie, Albino R. Barlaan, Romualdo Añover, Canuto Jamias, Diego Gloria, Jr., Felix Gonzales, Marcelo Domingo, Ambrosio Vellejo, Bernardo Bagamaspad, Gregorio E. Roque, Alfredo Zamora, Manual C. Jabson, Ciriaco Raval and Colonel Stevens.

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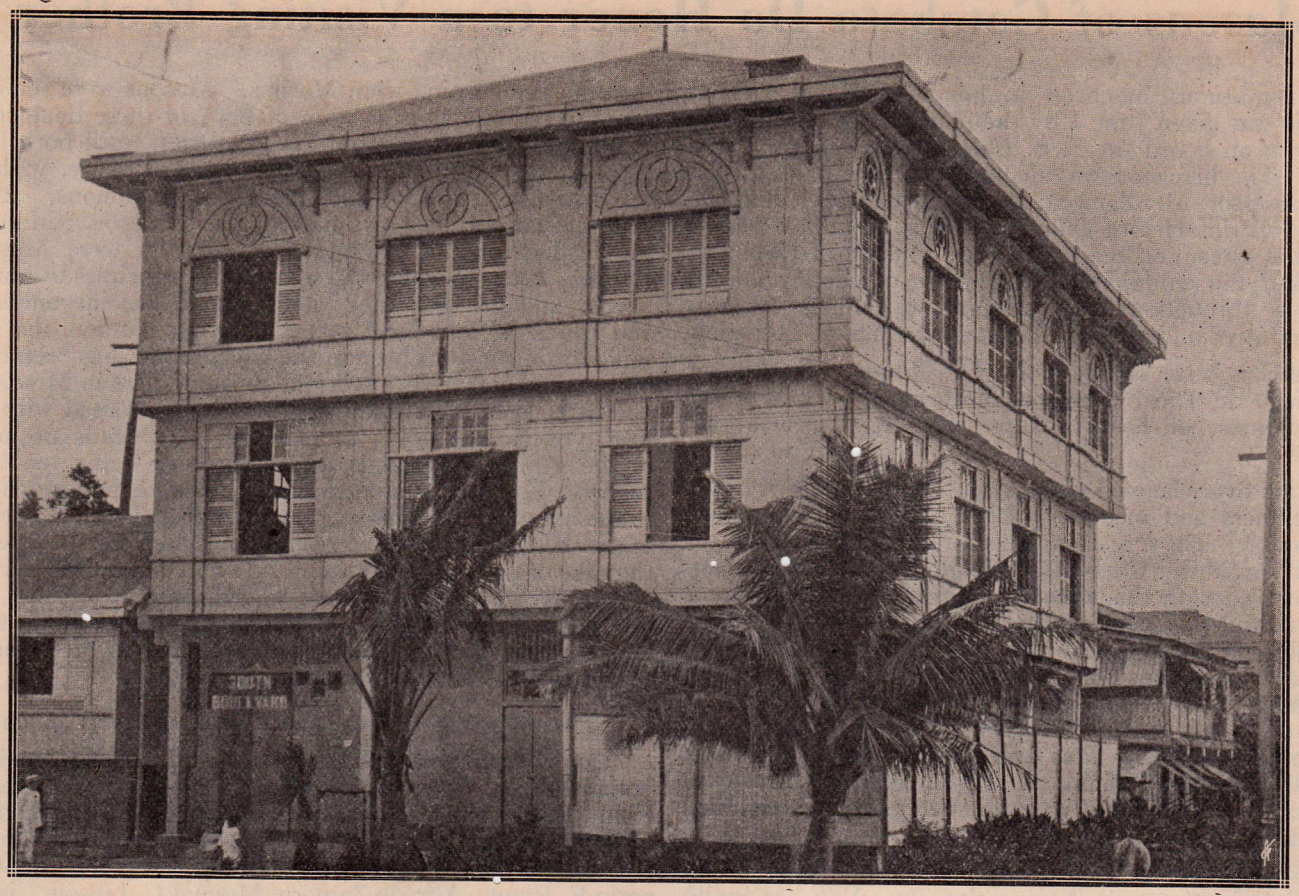
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Special Meeting of Bagumbayan Lodge No. 4

In the afternoon of Saturday, June 20th, Bagumbayan Lodge No. 4 held a special meeting for the purpose of initiating Mr. Naotaro Inouye, a prominent Japanese business man. The principal chairs were occupied by Wor. Bro. Daniel Limbo, Bro. Lino Chaves, and Bro. Herminio Talusan. The apron was delivered by Rt. Wor. Bro. Francisco A. Delgado and the charge was read by Wor. Bro. Manuel Camus.

After the work, Wor. Bro. Manuel Camus gave a talk on his early experiences in Masonry and Wor. Bro. Leo Fischer delivered a lecture on "The Enemies of Freemasonry."

Bro. Inouye left a few days after his initiation for Davao, where he has important work in connection with the extensive hemp plantations of the Ohta Development Company.

A los Venerables Maestros y Secretarios

Sírvanse acordarse de que ya son pagaderas las cotizaciones anuales para el CABLETOW correspondientes al año masónico 1925-1926 (Tomo III), al tipo de ₱1.00 por cada miembro, incluyéndose tanto los Aprendices y Compañeros como los Maestros Masones.

Muere el Senador La Follette

Durante el mes que acaba de finar, la muerte arrebató al mundo de los vivos al Hmno. Robert M. La Follette, un gran simpatizador de estas Islas y sus habitantes. El Hmno. La Follette fué uno de los candidatos para la presidencia de los Estados Unidos en 1924. Desempeñó el cargo de gobernador de Wisconsin y de representante y luego senador en el Congreso de los Estados Unidos, además de otros cargos políticos. Murió a la edad de setenta años.

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A Visit by the Film Route

Past Grand Master Frederic H. Stevens received in the last few weeks several visits from his charming daughter, Miss Charlotte Stevens, by the film route. Miss Stevens appeared in a minor rôle in "The Tornado" and in the principal feminine rôle in "Flying Hoofs," both Universal productions. She is a beautiful girl and a talented actress who is making her way rapidly on the silent stage. We congratulate Bro. Stevens on her success.

Another Lodge Composed of Chinese

Mencius Lodge No. 93, of this jurisdiction, was at the time of its constitution in 1924, as far as shown, the only regularly constituted Lodge in the world which was composed exclusively of Chinese.

We now learn that just recently, in the City of San Antonio, Texas, there has been formed another Lodge the members of which are drawn from the Chinese community of that city.

On behalf of Mencius Lodge No. 93, the CABLETOW extends fraternal greetings to our Brothers of the blood of Cathay who compose this new Lodge.

Special Night at Pilar Lodge No. 15, Imus, Cavite

The officers of Mencius Lodge No. 93 were the guests of honor of Pilar Lodge No. 15 in a special meeting held on May 29, 1925, which was very well attended by the members of the Lodge and visiting Brethren from Manila and nearby towns. The occasion was the raising of Brother Hao-Yu-Hu to the sublime degree of Master Mason. The degree was conferred in Spanish in a very impressive and able manner by a special team of Mencius Lodge with the assistance of Wor. Bro. Adriano Rivera, Past Master of High-Twelve Lodge No. 82, and Bro. Abundio Lontoc of Taga-Ilog Lodge No. 79. The working tools were presented by the Master of Pilar Lodge, Wor. Bro. Faustino Mañago, and the Lecture and Congratulations were delivered by Wor. Bro. Luis Lim Billan, Master of Mencius Lodge. Wor. Bro. Cándido Sayoc, Past Master of Pilar Lodge, gave the charge. Speeches were made by Wor. Bro. Mañago, Billan and Rivera. After the ceremonies refreshments were served.

Inter-Lodge Bowling Tournament

At the meeting of the Masonic Bowling Association held at Plaridel Temple, Thursday evening, June 25, the following officers were elected to take charge of the 1925 tournament:

Wor. Bro. Iñigo Ed. Regalado (14) (re-elected), President; Wor. Bro. Pedro V. Asunción (77), Vice-President; Wor. Bro. A. D. Rosario (88) (re-elected) Secretary-Treasurer.

Among the Lodges which have already signified their intention of entering the 1925 Duck-Pin Tournament are the following: Hiram, Noli-Me-Tangere, Sinukuan, Dalisay, Nilad, Kasilawan, Batong-Buhay, Isla de Luzon and Solidaridad.

Entries will close on July 25, 1925.

On the day following, July 26 (Sunday), at noon sharp, there will be a meeting of the representatives of all the Lodges enrolled, and a special lunch will be served in nonor of Wor. Bro. Regalado, Bro. Joaquin García of Nilad Lodge being in charge of this lunch.

For further particulars relative to the 1925 Duck-Pin Tournament, apply to the Secretary-Treasurer, Bro. A. D. Rosario, 520 San Marcelino (Plaridel Temple), or phone 920.

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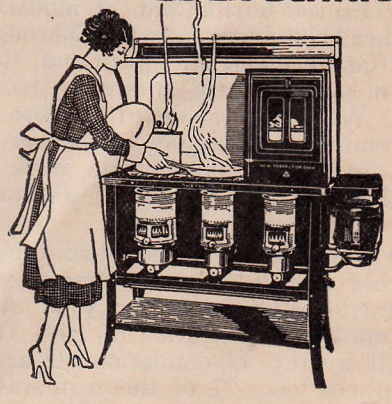
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The Grand Lodge of Vienna

La Gran Logia de Viena

By LEO FISCHER, *Associate Editor, "Cabletow."*

Among the youngest Grand Lodges of the world generally recognized as regular is the Grand Lodge of Vienna, a small body of intelligent, enthusiastic Masons who have for over six years been doing real Masonic work under conditions calculated to discourage and frighten the most resolute and intrepid. From an address made by Dr. Schlesinger, the Grand Master of Masons of Vienna, at a communication of the Lodge "Zukunft," of that city, on April 6. 1925, and published in our interesting contemporary, the *Wiener Freimaurer-Zeitung*, for April, 1925, we take the following data regarding that Grand Body:

Before the organization of the Grand Lodge of Vienna, the Lodges of the Austrian capital were under the Grand Lodge of Hungary. A great spirit of solidarity had always existed among these Lodges, fostered by the existence of a central committee, when, on November 5, 1918, Dr. Karl Ornstein proposed that an independent and sovereign Grand Lodge of Vienna be organized. The Mother Grand Lodge, Hungary, approved this idea in principle on November 14, 1918, and on December 18, of the same year, our Viennese Brethren held the first preliminary communication of the new Grand Body, under the presidency of Dr. Kapralik, at which the Grand Lodge of Vienna was proclaimed and Bros. Ornstein, Kapralik, and Neeser, the most active spirits in this movement, were designated to perfect the organization, Bro. Ornstein taking care of the preparation of a Grand Constitution. The Grand Lodge found itself "entirely destitute," without quarters or personnel, Bro. Weisswasser doing all the clerical work as best he could.

In 1919, the Grand Lodge of Vienna was finally constituted and held its first regular Communication on June 1st of that year.

Those were extremely hard times in Austria. The entire population was suffering from the aftermath of the war. Millions of starving or half-fed people, thousands and thousands of families plunged from real or relative opulence into indigence, countless homes deprived of their bread-winners by the most terrible war of modern times: an inferno, Brother Schlesinger calls it. Through this situation, the new Grand Lodge struggled, and thanks to the noble efforts of our Viennese Brethren, success crowned their labors. What they achieved in spite of those disheartening conditions is simply marvelous. They even managed to do effective propaganda work and founded their official review, the *Wiener Freimaurer-Zeitung*, during those trying years.

The first Grand Lodge to recognize the new Body—after its Mother Grand Lodge, of course—was the Grand Orient of Italy, the sovereign body of Austria's arch enemy! A noble demonstration of the true spirit of Masonry, well worthy of emulation! Other recognitions followed, and, ere long, 37 of the regular Grand Bodies of the Masonic world had recognized Vienna.

Keeping strictly within the limits of its Constitution, which forbids meddling with politics, the new Grand Lodge took an active part in all international and other movements of a Masonic or humane character, such as the repatriation of the prisoners of war, the reconciliation of

Una de las Grandes Logias más jóvenes que han sido reconocidas por un buen número de Potencias regulares de la Masonería, es la Gran Logia de Viena. Ese puñado de Masones inteligentes y entusiastas está desempeñando desde hace seis años una labor verdaderamente intensa, bajo condiciones capaces de amedrentar y desanimar a los más resueltos e intrépidos. De un discurso pronunciado por el Dr. Schlesinger, Gran Maestre de Masones de Viena, en una tenida de la Logia "Zukunft" de dicha ciudad, el 6 de Abril de 1925, y publicado por la interesante revista *Wiener Freimaurer-Zeitung* en su número correspondiente al mismo mes, sacamos los siguientes informes relativos a la Gran Logia a que nos referimos:

Antes de levantar columnas la Gran Logia de Viena, las Logias de la capital austriaca se hallaban bajo la obediencia de la Gran Logia de Hungria. Desde antes, siempre había existido entre dichas Logias un hermoso espíritu de solidaridad, al cual sirvió de estímulo adicional la existencia de una comisión central. Ya estaba preparado el terreno, pues, cuando, en 5 de Noviembre de 1918, el Dr. Karl Ornstein propuso que se organizara una Gran Logia soberana e independiente de Viena. La Gran Logia Madre, Hungria, aprobó esta idea en principio el 14 de Noviembre de 1918, y el 18 de Diciembre del mismo año, los Hermanos vienéses celebraron la primera reunión preliminar de la nueva Gran Logia, bajo la presidencia del Dr. Kapralik. En esta asamblea se proclamó la Gran Logia de Viena y se nombró a los Hermanos Ornstein, Kapralik y Neeser para perfeccionar la organización, encargándose el Hmno. Ornstein de la redacción de la Gran Constitución. La Gran Logia empezó a funcionar sin fondos, sin casa y sin personal, y el Hmno. Weisswasser tuvo que despachar los trabajos oficinescos lo mejor que pudo.

La Gran Logia de Viena fué constituída definitivamente, en 1919, celebrándose su primera Reunión anual el 1.° de Junio de dicho año.

Aquellos eran años terribles para la pobre Austria que estaba sufriendo las consecuencias atroces de la Gran Guerra. Los llama un infierno el Dr. Schlesinger al hablar de los millones de personas hambrientas, los muchos millares de familias antes acomodadas y ahora arruinadas por el trastorno general, el sinnúmero de hogares privados de los que antes ganaban el pan cotidiano de la familia y que habían caído en la lucha fratricida. La Gran Logia atravesó por esa época luctuosa con valor inquebrantable, y gracias a los esfuerzos abnegados de nuestros Hermanos vienéses, su obra fué coronada de éxito. Es maravilloso lo que ellos pudieron realizar, no obstante la situación desalentadora que tuvieron que afrontar. Hasta lograron hacer trabajos de propaganda y fundar su revista oficial, la *Wiener Freimaurer-Zeitung*, en aquella época de prueba.

La primera Potencia masónica que otorgó reconocimiento fraternal a la Gran Logia de Viena, después de su Gran Logia Madre, fué el Gran Oriente de Italia, o sea, el cuerpo que regía los destinos de la Masonería en un país que acababa de cruzar la espada con Austria. ¡Qué hermosa prueba del espíritu masónico! Siguieron otras Potencias, y pronto 37 de las Grandes Logias y Orientes de la Maso-

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the enemies of 1914-1918, the restoration of peace conditions, and the relief of distress in various parts of Europe. It also rallied to the support of educational institutions and cultural movements in general.

So generously and unselfishly did our Viennese Brethren spend what little funds they had for these altruistic purposes, that they are still without a home for their Grand Lodge, and the Grand Secretary and his staff are compelled to work under the most unfavorable conditions. To their credit be it said that they do excellent and efficient work, nevertheless.

The Grand Lodge has small receipts; but though it is poor, Grand Master Schlesinger hopes his dream of a Grand Lodge building will materialize soon. During the six years that have elapsed, the number of Lodges has increased from 14 to 18 and the membership from 1044 to 1466.

The Grand Master says there are two elements among the Masons of his Jurisdiction, which he designates conservatives and activists; but he assures us that the competition between the two is in the nature of a noble emulation.

Most Wor. Bro. Schlesinger nurses as his pet scheme the idea of the formation of a Pan-European Grand Lodge and desires the Grand Lodge of Vienna to take a leading part in the realization of this dream. He may be a visionary, but—

> Let him without imagination say "It cannot be!"
> "It can be done!" the dreamer cries, and lo!
> In steel or steam or poets' verse comes the reality!

The Grand Lodge of the Philippine Islands maintains relations of friendship with the Grand Lodge of Vienna and the writer of these lines counts it a great honor to be Grand Representative of the latter near the former. Our Grand Lodge is represented near the Grand Lodge of Vienna by Dr. Emil Roth, an attorney of Vienna.

Of Lawful Age

Under the Grand Lodge of England the Constitutions of 1723 provided that no man should be made a Mason under the age of 25 unless by dispensation from the Grand Master, and this remained the necessary age until it was lowered in the Constitutions of 1784 to 21 years, as at present, though the "Ancient" Masons still retained the requirement of 25 until the Union of 1783.

Under the Scottish Constitution the age was 18 until 1891, when it was raised to 21. Under the Irish Constitution the age was 21 until 1741, when it was raised to 25, and so remained until 1817, when it was lowered again to 21.—*New South Wales Freemason.*

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nería habían reconocido a la Gran Logia de Viena como cuerpo masónico legítimo y regularmente organizado.

Dentro de los límites de su constitución, la cual le veda terminantemente toda actividad política, la nueva Gran Logia ha venido tomando parte activa en muchos movimientos internacionales de carácter masónico o humanitario, como, por ejemplo, la repatriación de los prisioneros de guerra, la reconciliación de los enemigos de 1914-1918, la restauración de las condiciones de paz y el socorro de los necesitados en los países castigados por la guerra. También contribuyó a la protección y el sostenimiento de los centros docentes y de los movimientos en pro de la cultura.

Los Masones vienéses gastaron con tanta generosidad los pocos fondos de que disponían, que no les quedó nada para la construcción de un edificio para su Gran Logia, viéndose el Gran Secretario y personal de la Gran Logia en la necesidad de trabajar bajo condiciones desfavorabilísimas. Es preciso hacer constar, sin embargo, que no obstante dichas condiciones, la Gran Secretaría ha realizado una labor muy eficaz y excelente.

La Gran Logia tiene pocos recursos, pero a pesar de su pobreza, el Gran Maestre espera ver realizado su sueño de un edificio propio y adecuado para la misma. Durante los seis años de la existencia de la Gran Logia de Viena, el número de las Logias de su obediencia ha aumentado de 14 a 18 y el número de sus miembros de 1044 a 1466.

El Gran Maestre dice que en su Jurisdicción hay dos bandos entre los Masones que él llama conservadores y activistas, pero hace constar que la lucha entre los dos es una contienda noble y amistosa que honra a los Masones.

El Muy Ilustre Hmno. Schlesinger tiene su ideal favorito, o sea, la formación de una Gran Logia Pan-Europea y desea que su Gran Logia desempeñe una parte principal en la realización de este hermoso plan.

La Gran Logia de las Islas Filipinas mantiene relaciones de amistad con la de Viena, y el autor de esta reseña ostenta con orgullo la representación de la última en la primera. El Garante de Amistad de nuestra Gran Logia en la de Viena es el Dr. Emil Roth, conocido abogado vienés.

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There was Rundle, Station Master,
An' Beazeley of the Rail,
An' 'Ackman, Commissariat,
An' Donkin' o' the Jail;
An' Blake, Conductor Sergeant,
Our Master twice was 'e,
With 'im that kept the Europe-shop
Old Framjee Eduljee.

Outside—"Sergeant! Sir! Salute! Salaam!"
Inside—"Brother," an' it doesn't do no 'arm.
We met upon the Level an' we parted on the Square,
An' I was Junior Deacon in my Mother-Lodge out there.

We'd Bola Nath, accountant,
An' Saul, the Aden Jew,
An' Din Mohammed, draughtsman
Of the Survey Office, too;
There was Babu Chuckerbutty,
An' Amir Singh, the Sikh,
An' Castro from the fitten'-sheds,
The Roman Catholic!

We 'adn't good regalia,
An' our Lodge was old an' bare,
But we knew the Ancient Landmarks,
An' we kep' 'em to a hair;
An' lookin' on it backwards
If often strikes me thus,
There ain't such things as infidels,
Excep', per'aps, it's us.

For monthly, after Labor,
We'd all sit down an' smoke
(We dursn't give no banquits,
Lest a Brother's caste were broke),
An' man on man got talkin'
Religion an' the rest,
An' every man comparin'
Of the God 'e knew the best.

So man on man got talkin',
An' not a Brother stirred
Till mornin' waked the parrots
An' that dam' brain-fever-bird;
We'd say 'twas 'ighly curious,
An' we'd all ride 'ome to bed,
With Mo'ammed, God an' Shiva
Changin' pickets in our 'ead.

Full oft on Guv'ment service
This rovin' foot 'ath pressed,
An' bore fraternal greetin's
To the Lodges east an' west,
Accordin' as commanded
From Kohat to Singapore,
But I wish that I might see them
In my Mother-Lodge once more!

I wish that I might see them
My Brethren, black an' brown,
With the trichies smellin' pleasant
An' the hog-darn passin' down;
An' the old khansamah snorin'
On the bottle-khana floor,
Like a Master in good standin'
With my Mother-Lodge once more!

—*Rudyard Kipling.*

La Francmasonería

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Como el capullo la sutil esencia,
o la miel, como el fruto delicado,
tú guardas en tu Código sagrado
el germen del Amor y de la Ciencia.

Eres para el mendigo providencia;
consuelo para el triste desterrado;
aguijón y dogal para el malvado
y norma de Virtud y de Prudencia.

¡Diste muerte a la odiosa Hipocresía;
alzaste un dique a la Ambición insana,
y un sepulcro a la innoble Tiranía,

E iluminando la conciencia humana,
aboliste la ergástula sombria
burla y baldón de la piedad cristiana.

—*José Limón de Arce, Puerto Rico, en "Hojas de Acacia."*

El Cuarto de Preparación

Se dice que las primeras impresiones son las más intensas y duraderas. ¿De quién recibe el candidato las primeras impresiones al presentarse en la puerta exterior de la Logia? ¿Quién se le acerca, procediente del recinto estrictamente guardado de la asamblea misteriosa a la cual se le ha de introducir acto seguido? ¿Quién le dirige ciertas preguntas que él debe contestar satisfactoriamente antes de procederse a su iniciación? ¿Y con quién se retira luego al cuarto de preparaciones para prepararse para la iniciación?

Los Hermanos a quienes se confían dichos cargos deben ser hombres escogidos de entre los mejores de la Logia y dotados de delicadeza, dignidad, tacto y cultura. Deben conducirse de modo que el candidato sea impresionado con la dignidad y decoro de su preparación y de la ceremonia de iniciación. Se le debe hacer comprender que no se le exigirá nada que no sea absolutamente decoroso y que la Francmasonería es seria y grave. Se le puede inspirar mucha confianza porque en aquel momento su cerebro es activísimo y sumamente receptivo y sus observaciones son muy agudas.

¡Venerables, prestad mucha atención al cuarto de preparaciones!—*Masonic News, Peoria, Ill.*

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Lecture Given by Makabugwas Lodge No. 47 at Tacloban, Leyte

Under the auspices of Makabugwas Lodge No. 47, on June 16, at Tacloban, Leyte, Rt. Wor. Bro. Joseph H. Schmidt's lecture in English on "Famous Filipino Patriots Who Were Masons," together with the slides to illustrate same, was given in the Cine Rizal before a crowd of nearly 1,400 people, composed mainly of teachers attending the Normal Institute which was being held at that place. Both pictures and lecture were received with hearty applause.

Owing to the fact that a great number of people could not be accommodated on the first occasion, the slides were projected a second time for the benefit of these, and were much appreciated. It is safe to assume that the general public returned home after this function with a far better conception of the principles and ideals of our great Institution than ever before.

Makabugwas Lodge wishes to express its thanks to the M. W. Grand Master for his official assistance, to Rt. Wor. Bro. Schmidt for the loan of the slides and lecture, and to Wor. Bro. F. J. Ferguson, P. M. of Perla del Oriente Lodge No. 1034, Scottish Constitution, for the use of the Cine Rizal, of which he is the business manager. Thanks are also due to the visiting Brethren who helped to make the occasion a success.

Christ with the Left Knee Bared

In an interesting article on the famous cathedral of Saint Stephen at Vienna, the archaeologist Anton Mailly says that the sculptured Saviour in the tympanum of the gigantic west door of that church is represented with the left knee bared, which fact has puzzled many persons. Mailly explains that among the ancient fraternity of stonemasons, the candidate was required to appear at the door of the Lodge half clad, hoodwinked, with his breast and left knee bared, and to give three raps, whereupon the door was opened to him. The oldest documents of operative Masonry state, as reason for this custom: "Because the left knee is the weakest part of my body and an entered apprentice is the weakest part of Masonry." This representation of Christ with the left knee bared is an interesting example of how our ancient operative Brethren managed to introduce concealed allusions to their ritualistic ceremonies wherever they could conveniently do so.

Un Sistema Digno de Ser Adoptado

Una Logia de Michigan ha establecido un sistema digno de ser adoptado universalmente. Todo candidato recibe una carta del Venerable Maestro en la que éste le explica que las bases fundamentales de la Masonería son creencia en Dios, en la inmortalidad del alma y en la fraternidad entre los hombres. Luego le acompaña un cuestionario que el profano debe contestar sin reserva de ninguna especie: 1. Qué le ha decidido hacerse masón?—2. Por qué solicita su iniciación en esta Logia y no en otra?—3. Edad? Estado presente de salud?—4. Qué enfermedades ha sufrido Ud. en los últimos cinco años?—5. Dé los nombres de los médicos que lo atendieron en esas enfermedades.—6. Es Ud. casado?—7. Cuántos hijos tiene?—8. Viven sus padres?—9. Su padre es (o fué) masón?—10. Alguno de sus familiares es masón?—11. Entre sus empleados hay alguno que sea masón?—12. Tiene Ud. relaciones con algunos miembros de esta Logia?—13. Dé los nombres de algunas personas apreciables con quienes tenga relaciones.—14. Cuánto hace que conoce a los hermanos que lo apadrinan?—15. Pertenece. Ud. a alguna iglesia? En cuál fué Ud. bautizado?—16. Qué creencias religiosas tienen sus padres?—17. Tiene Ud. póliza de vida o de accidentes?—18. Los gastos de la Logia no son un peso para Ud?—19. Cuánto hace que vive en esta Jurisdicción?—20. A cuál nacionalidad pertenece Ud.?—21. Cree Ud. que la Masonería es una sociedad de beneficencia?—22. Le ha ayudado alguno a contestar las anteriores preguntas?—*Procedimientos de la Gran Logia de Costa Rica, 1921.*

Un secretario incansable y dotado de buen sentido es una gran ayuda para la Logia. Evita muchas dificultades y la pérdida de ingresos y miembros.—*Masonic News.*

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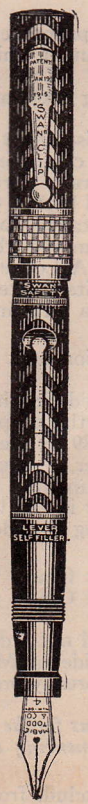
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Questions and Answers

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.)*

204.—Certain members of my Lodge are in the habit of addressing the Lodge on the merits of a petitioner for the degrees when they are anxious to have him elected, before the ballot is taken, and sometimes even after the voting, if the ballot was unfavorable, in order to secure another ballot. Is this proper?

Answer.—Under paragraph 160 of our Constitution, a proper discussion of the qualifications of the candidate and of the propriety of receiving him into the Lodge is authorized before the ballot is taken. Under paragraph 161, if one black cube appears, a second ballot, which must be the last, shall be taken, but with the express prohibition of any discussion between said first and second ballots. In case of a final unfavorable ballot, no discussion is permissible, it being expressly prohibited by paragraph 162.

205.—I read so much about "American" and "English" Freemasonry that I begin to wonder whether there are really two separate and distinct systems. Will you please tell me if this is the case?

Answer.—Freemasonry is not and cannot be uniform all the world over, as each Grand Lodge is a sovereign body. Among the differences between our work and that of the Lodges of the English Constitution I would mention as particularly striking the facts that the words for the first and second degrees seem to have changed places upon coming from England to America, and that both the substitute for the Lost Word and the Grand Hailing Sign are different. Also, that the second section of the third degree lacks in England that dramatic character which distinguishes it in the Grand Jurisdictions of the United States and in our own Lodges in the Philippines.

206.—Can a Mason be prosecuted by the Lodge for going about with a woman whose reputation is known to be bad and for visiting a house of ill-repute kept by that same woman?

Answer.—Most assuredly he can. It has been decided in California that the following shall be held to constitute Masonic offenses: "* * * Frequenting houses of ill-fame. * * * Consorting with lewd women."

207.—How many Lodges are there in the territory of Alaska, and under what Grand Jurisdiction are they?

Answer.—There are eleven Masonic Lodges in Alaska, with a total of about fifteen hundred members. They belong to the Grand Lodge of the State of Washington.

208.—Should a man who has served a term of imprisonment for a crime which he does not deny having committed, but of which he states he is sincerely repentant, be admitted to a Lodge? If the Lodge accepts his petition for the degrees, can any action being taken against it?

Answer.—A man who has served a term of imprisonment for a crime may be truly repentant and therefore worthy of commiseration and even sympathy, but we do not consider such a person worthy of receiving the degrees of Masonry. It has been decided by the Grand Lodge of California, from whose constitution ours was taken, that "A Lodge cannot with propriety receive an application from one who has served a term in States Prison (Cal., 1875, p. 131). A Lodge may, according to paragraph 188 of our Constitution, forfeit its charter "By receiving applicants known to be unworthy." A prison term impairs a man's good reputation.

209.—What is the "Grotto?" Does this organization exist in the Philippine Islands?

Answer.—The "Grotto" or "Mystic Order of Veiled Prophets of the Enchanted Realm" is a society of Master Masons the purpose of which is to have a good time. It was organized in 1889 by members of Hamilton Lodge No. 120, of Hamilton, N. Y. Later, a ritual was prepared by Bros. R. R. Riddell and George Beal, and a Supreme Council was founded on June 13, 1890. This Order exists only in the United States of America. It has been growing and prospering considerably in the last decade, but has no branch in these Islands.

210.—What do you believe the Grand Master or Grand Lodge would think of the proposition of holding the Annual Grand Lodge Communication next January down in Cebu?

Answer.—The Grand Master or Grand Lodge could not order the Annual Communication for 1926 held anywhere outside of Manila, for the reason that paragraph 12 of our Constitution expressly provides that

The Grand Lodge shall hold its annual communications for the transaction of its regular business, at the city of Manila, commencing on the fourth Tuesday of January, at four o'clock p. m.

211.—Has the Master of a Lodge the power to exclude from the Lodge-room a member who disobeys the Master's gavel and is guilty of boisterous and improper conduct in the Lodge? I find no provision to this effect in the article entitled "Of the Master," paragraphs 204 to 214, of the Constitution.

(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 Maestre de M. L. y A. de Filipinas a menos que se haga constar expresamente que lo son.)*

204.—Ciertos miembros de mi Logia acostumbran dirigir la palabra a los Hermanos presentes sobre los méritos de los solicitantes de los grados que deseen ver aprobados, antes de hacerse la votación, y a veces después de haberse votado, si la votación ha sido desfavorable, para conseguir que se vote de nuevo.

Contestación.—Según el párrafo 160 de nuestra Constitución, antes de que se proceda a la votación, pueden discutirse las condiciones del candidato y la conveniencia de admitirle dentro de la Logia, si así se estimase conveniente. El párrafo siguiente (161) dispone que si en la urna no apareciese más que un cubo negro, el V. M. ordenará inmediatamente una segunda votación, que deberá ser la última, pero que en ningún caso, después de efectuada una votación, se permitirá discusión alguna en la Logia antes de efectuarse la segunda votación. Una vez rechazado definitivamente el solicitante, queda prohibido todo debate respecto a la votación, según el párrafo 162.

205.—He leído tanto sobre la Francmasonería "americana" y la "inglesa" que empiezo a creer que hay dos sistemas diferentes y distintos. ¿Puede Vd. decirme si estoy equivocado?

Contestación.—La Francmasonería no es ni puede ser uniforme en todos los países, porque cada Gran Logia es un cuerpo soberano. En cuanto a las diferencias que existen entre nuestro trabajo y el de las Logias de la obediencia de Inglaterra, puedo indicar los hechos de que las palabras de los grados primero y segundo parecen haber cambiado de lugar al ser trasladadas de Inglaterra a América, y que tanto la palabra substituta como el señal de socorro son diferentes en los dos países. También, la segunda sección del tercer grado carece en Inglaterra del carácter dramático que la distingue en las Grandes Jurisdicciones de los Estados Unidos de América y en la nuestra.

206.—¿Se puede procesar masónicamente a un Hermano que se deja ver en público con una mujer de mala reputación y que frecuenta un lupanar del cual es gerente dicha mujer?

Contestación.—Desde luego que sí. Se ha resuelto por la Gran Logia de California que los siguientes son actos constitutivos de conducta indigna de un Masón: "* * * Frecuentar casas de mala fama * * * Tratar con mujeres de mala vida."

207.—¿Cuántas Logias masónicas existen en el territorio de Alaska y a qué obediencia pertenecen?

Contestación.—En Alaska existen once Logias masónicas, con un número total de mil quinientos miembros. Pertenecen a la Gran Logia del Estado de Washington.

208.—¿Puede admitirse a la Masonería a un individuo que ha sufrido prisión por un crimen que no niega haber cometido, si muestra arrepentimiento? ¿Qué castigo puede imponerse a una Logia que acepte la solicitud de un hombre de esta clase?

Contestación.—Un hombre que ha extinguido una condena por un crimen y da muestras de arrepentimiento sincero, tiene derecho a nuestra compasión y caridad, pero no le consideramos digno de ser admitido en la Masonería. La Gran Logia de California, en cuya constitución está basada la nuestra, ha decidido que "Una Logia no puede legalmente recibir la solicitud de un individuo que ha extinguido una condena en la prisión del estado" (Cal., 1875, pág. 131). Según el párrafo 188 de la Constitución de nuestra Gran Logia, una Logia puede perder el derecho a su carta constitutiva "por aceptar a solicitantes notoriamente indignos."

209.—¿Qué es la Gruta ("The Grotto")? ¿Existe en Filipinas?

Contestación.—"The Grotto" u "Orden Mística de los Profetas Velados del Reino Encantado" es una sociedad de Maestros Masones cuyo fin es la expansión y divertimiento. Fué fundada en 1889 por miembros de la Logia Hamilton No. 120, de Hamilton, N. Y. Luego,

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Answer.—Turn to paragraph 249 of the Constitution and you will find that
for breach of the rules of propriety the Master may refuse him admission thereto or exclude him therefrom (speaking of the member of a Lodge and Lodge proceedings).

212.—Where can I get information about Masonry in Belgium, Holland, and Netherlands India, in the English language?

Answer.—The editor of this column may be able to give you any special information you might desire. Articles on Freemasonry in the countries mentioned have been published from time to time by the *Far Eastern Freemason*, Manila, P. I.: see "Contemporaneous Freemasonry in Holland," Dec., 1920; "Masonry in Belgium," March, 1921; "Our Dutch Brethren in Holland, etc.," March, 1922; "Proceedings of the Supreme Council of Belgium," Aug., 1922; "Impressions of a Masonic Traveller," Jan. and Feb., 1923; "Trials and Tribulations of Freemasonry in Netherlands East India," March, 1923, and "The Native Movement in Freemasonry in Java," May, 1923. Reviews of the Proceedings of the Grand Orient of Belgium may be found in our Grand Lodge Proceedings for the years 1922 and 1925.

213.—How much does it cost to secure the work advertised as "A Masonic Library for only $5.00," and to whom must I address myself to get this set of twenty volumes?

Answer.—According to the *Bulletin* of Cosmos Lodge No. 8, the price of the Little Masonic Library, consisting of twenty volumes, is $5.91, U. S. currency, postage paid to Manila. Address the Masonic Service Association of the United States, Smith Building, Washington, D. C.

214.—In the issue of *The Los Angeles Record* of January 24, 1925, I read that the proper way to wear a Masonic ring is with the compass pointing toward the wearer. Why is this considered the proper way to wear a Masonic ring?

Answer.—We do not remember ever having seen this explained; but in reply to your inquiry, we would, in the first place, remind you of the manner of your reception at the door of the Lodge on the night when you acquired the right to wear a Master Mason's insignia. In the second place, we would remind you of the direction in which the points of the compass were placed with regard to you when you took your obligation. And in the third place, remember the use of the compass as explained to you by the Master, which refers to passions the seat of which is within you.

215.—Was Napoleon I., emperor of France, a Freemason?

Answer.—This question has been discussed extensively and we have just learned of additional evidence which seems to show that Napoleon I. was a Freemason. The Grand Orient of France has found a report of a Communication of the Grand Orient of Italy, held "on occasion of the birth of the King of Rome, the first-born son of Venerable Bro. Napoleon," on April 13, 1811. In the description of the Lodge, it is stated that above the Master's chair there was a medallion with the words "To the exalted lufton, Prince Napoleon," and the Grand Deacon alludes in his address to the Freemason Napoleon, who is frequently called a Freemason in the ritual used. Bro. Plessis, who relates this, believes that the presence on this occasion of Bro. Mosca, the omnipotent Director-General of the Department of Police, seems to show that the Italian Brethren were officially authorized to proclaim the emperor a Freemason. It is not known where Napoleon was made a Mason, because the statements that he was received into our Institution at Valence, in 1785, or in Malta, in 1798, have been disproved.

The power and influence of Freemasonry is just what Freemasons choose to make it. It can be a great force in the world for good, uplifting and elevating, bringing comfort, light, and happiness to all. Alternately, it can become merely a body practicing secret signs and symbols, with a ritual beautiful in itself, but meaningless unless it leads to the practice of what is preached.

los Hmnos. R. R. Riddell y George Beal redactaron un ritual y en 1890 se fundó el Supremo Consejo de la sociedad, la cual ha prosperado mucho en la última década. No tiene Logias en Filipinas.

210.—¿Cómo cree Vd. que la Gran Logia o el Gran Maestre recibirá una propuesta al efecto de que la próxima reunión anual de la Gran Logia se celebrase en Cebú?

Contestación.—Ni el Gran Maestre ni la Gran Logia podrían legalmente ordenar la celebración de la Reunión de 1926 en punto que no fuese Manila, porque el párrafo 12 de nuestra Constitución dispone expresamente que

La Gran Logia celebrará su reunión anual en la ciudad de Manila, para la tramitación de sus asuntos corrientes, comenzando el cuarto Mártes de Enero, a las cuatro de la tarde.

211.—¿Está facultado el Venerable Maestro para excluir del salón de la Logia a un miembro de ésta por desobedecer el mallete y conducirse de un modo poco decoroso? No encuentro ninguna disposición al efecto en al artículo titulado "Del Venerable Maestro," págs. 204-214 de la Constitución.

Contestación.—El párrafo 249 de la Constitución dice lo que sigue: *si (un miembro) se comporta de una manera inconveniente, el Venerable Maestro puede negarse a admitirle o puede excluirle de la Logia.*

212.—¿Dónde puedo obtener informes, en lengua inglesa, sobre la Masonería en Bélgica, Holanda y la India neerlandesa?

Contestación.—(Consúltese la lista de artículos en la columna inglesa.)

213.—¿Cuánto cuesta la obra "Little Masonic Library," con franqueo y todo? ¿A quién debe hacerse el pedido?

Contestación.—Según el boletín de la Logia Cosmos No. 8, el precio de la *Little Masonic Library* (20 tómos) es $5.91, moneda de los Estados Unidos, con el franqueo y todo. Los pedidos deben hacerse a la Masonic Service Association of the United States, Smith Building, Washington, D. C.

214.—En el número de *The Los Angeles Record* correspondiente al 24 de Enero de 1925, se dice que la forma correcta en que se debe usar un anillo masónico es con las puntas del compás hacia el que gasta la joya. ¿Puede Vd. explicarme el motivo?

Contestación.—No nos acordamos de haber jamás leído u oído una explicación del motivo de lo que Vd. dice, pero le recordamos, en primer lugar, la forma en que Vd. fué recibido en la puerta de la Logia en la noche en que Vd. fué exaltado y adquirió por ello el derecho de ostentar las insignias de un Maestro Masón. En segundo lugar, le recordamos la posición del compás en el altar con relación a Vd. cuando Vd. prestó el juramento del M. M. Y en tercer lugar debe Vd. acordarse del uso del compás según se lo explicó el Venerable en la misma noche y que se refiere a pasiones cuya sede es el interior del individuo

215.—¿Fué Francmasón Napoleón I., emperador de Francia?

Contestación.—Ha sido muy debatido este punto, pero acabamos de enterarnos de nuevas pruebas que parecen demostrar que Napoleón I. fué Francmasón. El Gran Oriente de Francia halló recientemente el informe de una reunión del Gran Oriente de Italia que se celebró "con ocasión del nacimiento del Rey de Roma, hijo primogénito del Venerable Hmno. Napoleón," el 13 de Abril de 1811. En la descripción del templo, se dice entre otras cosas que encima del trono en el Oriente se vió un medallón con las palabras "Al eximio loweton, el príncipe Napoleón," y el Gran Experto alude en su discurso al Francmasón Napoleón, al cual se le llama frecuentemente Francmasón en el ritual preparado al efecto. El Hmno. Plessis, al referir estos datos, dice que la presencia en dicho acto del Hmno. Mosca, omnipotente director general del departamento de policía, parece demostrar que los Hermanos italianos estaban autorizados oficialmente para proclamar Francmasón al emperador. No se sabe dónde Napoleón se hizo Masón, porque han sido conrutadas las afirmaciones de que fué iniciado en Valence (Francia), en 1785, o en la isla de Malta, en 1798.

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Personals

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Sojourning Brethren

Bro. D. A. Utter, a frequent visitor to Manila, arrived here June 26 for a visit.

Bro. and Justice Geo. A. Malcolm returned June 26 from a vacation in the States.

Manila No. 1.—M. W. Bro. H. Eugene Stafford and Mrs. Stafford expect their son, Charles Stafford, to arrive in Manila July 16.

David N. Berry, son of Bro. F. N. Berry of the Philippine Manufacturing Co., has returned from the United States where he has been in school, and will continue his studies at the Brent School in Baguio.

Bro. Dallas W. Shaffer is at present a visitor in Manila. Bro. and Mrs. Shaffer are on a trip around the world.

Cavite No. 2.—Bro. Melvin Baker has been transferred to the Naval Air Station at Pensacola, Florida, and will be there for the next two years.

We are sorry to hear that Bro. Francis Nelson Hare is in St. Elizabeth's Hospital, Washington, D. C. He hopes to leave there some time this year.

Bro. Joseph H. Bailey, who left here for the States by way of Suez, has written from Genoa, Italy, Paris and from Norfolk, Va., heading for Bremerton, Washington, where he intends to make his home.

Bro. Reuben V. Vaughan is now located at 1929 W. 48th St., Los Angeles, Cal., where he is manager of the Vaughan Pharmacy.

Bros. Wm. G. Lambert and John W. Poore are both stationed in the Navy Yard, Washington, D. C.

Bro. William Russell Levis has been transferred from the U. S. S. *Isabel* to the Navy Yard Dispensary, Philadelphia, Pa.

We have been informed that Bro. William B. Hountis has been severely injured and is at present in the Rockefeller Foundation Hospital in Peking. He fell thirty feet from a tree at the Princess Tomb and it was found that his pelvic bone and several ribs, as well as his left arm, was broken. Scalp and back wounds, as well as severe bruises, were received and his escape from death was little short of miraculous, according to the doctors. The Corporal has made a wonderful fight in an uncomplaining manner and has won the complete admiration and sympathy of nurses and doctors at the hospital, because of the intense suffering. They predict his complete recovery within two months, provided no unforeseen complications arise. Letters of good cheer from the Brethren would go a long way to keep up the morale of Bro. Hountis in the hard fight ahead of him.

It is hoped that more of the Cavite Brethren will avail themselves of the opportunity of attending services at the Service Club on Sunday evenings. Chaplain Thompson, a Brother Mason, always delivers a strong message.

Bros. William Kunz, Frank Wilbur Hanlon and Franklyn Curtis Cooley were raised to the Sublime Degree of Master Mason during the last month.

Corregidor No. 3.—M. W. Bro. Harvey, P. M. and P. G. M., left last week for a vacation trip for six months in the Homeland, and Wor. Bro. Elser, P. M. and P. G. M., on July 2nd, also for a business and pleasure trip of about 4 months.

Bro. Fred O. England, another of our regulars and for the past two or three years Treasurer of the Lodge, leaves for the United States within the next few weeks to take up permanent residence there.

Bro. R. M. Sams was in Manila for a short stay, returning to the United States on July 2nd. It is to be regretted that Bro. Sams could not be persuaded to remain and take up again his work in the Lodge.

Bro. Otto F. Pinzke, our Senior Warden, and Bro. C. A. Maasell, our Junior Warden, have both been indisposed during the past few weeks, but are both now practically recovered.

Among the Brethren heard from during the past few weeks are: E. J. Buchanan, Ralph Tilley, Clarence F. King, H. Helland, and last but not least, Wor. Bro. Homer W. Newman, whom we all know as "DAD," who addressed to the Lodge one of his so welcome letters of brotherly love, a full proof of his enduring interest in Corregidor Lodge No. 3.

Malinaw No. 25.—En las pasadas elecciones generales en San Pablo, Laguna, fueron elegidos como Presidente Municipal el hermano Zacarias Sahagun, y como Concejales los hermanos Ricardo P. Ticzon, Alejandro Ramos, Proceso Gesmundo, Ynocencio F. Barleta, Tito Gesmundo, Enrique Bautista, Marsiano Brion y Hermenegildo Estrella (este último es miembro de la Logia Batangas). El hermano Tomás Dison fué reelegido como miembro de la Cámara de Representantes.

Mabini No. 39.—El Hmno. Alberto Verdaguer acaba de volver de un viaje a Manila, durante el cual sufrió un serio ataque cardiáco. Actualmente se halla relativamente bien y le deseamos una completa convalecencia.

Minerva No. 41.—El Hmno. Ygnacio Chuidian ha sido nombrado Tesorero Pro Tempore de la Logia, en ausencia del Hmno. Lim Tio Liap.

Marble No. 58.—El Hmno. Pedro Piansay salió el Miercoles, 3 del actual, para Capiz por asuntos oficiales como Senior Clerk de la Oficina del Auditor del Distrito.

El Hmno. Melanio Honrado tambien salió el 5 del actual para Manila para pasar una temporada de vacaciones en Baguio.

El Ex-Ven. Maestro Hmno. Inocencio Gonzales acaba de llegar de Tablas donde ha pasado unos días para ocuparse de asuntos relacionados con las recientes elecciones.

Abra No. 86.—M. Wor. Bro. Quintín Paredes has for some time been suffering from malaria contracted in connection with the recent elections. He has, however, the consolation of having been elected to represent the Province of Abra in the House of Representatives. He has our wishes for an early recovery and our congratulations upon his success at the polls.

Bagumbayan No. 4.—Miss Virginia Rosenstock, daughter of M. W. Bro. C. W. Rosenstock, Grand Master, arrived from the States on July 2.

Bro. Samuel M. Daniel was in Manila for a few days during the month of June on board the U. S. A. T. *Meigs* but was not able to attend our stated meeting. He brought fraternal regards from Wor. Bro. Charles Gallagher.

Among the winners in the last general elections are Bros. Camilo Osias and Juan Sumulong who were both elected senators.

Bro. Tomas Mapua has opened a new school known as the Mapua Institute of Technology offering courses in Architecture and Civil Engineering, Bro. Mapua himself being an Architect.

Bro. Natauro Inouye was initiated into the mysteries of Free Masonry on June 20, 1925.

Wor. Bro. Ramon Valdez Pica has been sick but is now well again.

Island No. 5.—At the special meeting held Tuesday evening, May 26, Island Lodge had one of the most encouraging meetings it has had for some time.

Captain Moses Goodman, C. A., was raised to the Sublime Degree of a Master Mason.

The chairs were occupied by sojourning Master Masons on Corregidor. It was interesting to note that although practically all of the chairs were occupied by Brethren from different jurisdictions, and the work not altogether the same, yet it dovetailed in, in such a way as to make the work both instructive and interesting.

Following is a list of those participating in the work:

W. M. (P.M.), Bro. C. H. Green, of Mt. Vernon Lodge No. 4, Providence, R. I.; S. W. (P.M.), Bro. A. L. McCoy of Chickasha Lodge No. 97, Chickasha, Okla.; J. W. (P.M.), Bro. C. O. Sigler of Army and Navy Lodge No. 306, Fort Monroe, Va.; S. D., Bro. Floyd Crawford, of Pythagoras Lodge, Southport, N. C.; J. D., Bro. R. M. Carswell, of Eureka Lodge No. 23, Wilmington, Del.; Sec., Bro. J. H. Featherston, of Army & Navy Lodge 306, Fort Monroe, Va.; S. S., Bro. A. D. Fisken, of International Moss, Peking, China,; J. S., Bro. Clifford Bunting of San Pedro Lodge No. 332, San Pedro, Calif., Cal.

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Men of Tyre.—Bro. Frank Murray, of Army Lodge No. 514, San Antonio, Texas. Bro. J. D. Jones of Almo Lodge No. 44, San Antonio, Texas. Bro. C. H. Danielson, of Fraternity Lodge No. 1111, El Paso, Texas.

Fellow Crafts:—Bro. H. P. Herman of Manila Lodge No. 1, Manila. Bro. A. D. Fisken of International Moss, Peking, China. Bro. F. A. Lacross of Island Lodge.

This meeting was a success, as the work was performed in a very efficient manner; there were no delays and no hesitancy on the part of any one taking part.

About 120 Brethren were present.

At the special meeting of Island Lodge 5, held Tuesday evening, June 16, Bro. George W. Card was raised to the Sublime Degree of a Master Mason.

Pilar No. 15.—The Senior Deacon of the Lodge, Brother Blas Mallari, was elected President of the Municipality of Imus, Cavite, in the last general elections.

Dapitan No. 21.—Bro. Jesus de Mesa arrived recently from the United States.

The first degree of Masonry was conferred on Bro. Victor Cabreza on June 3, 1925.

Bro. Agustin Lambienco was made a Master Mason on June 23.

Bro. So Lit Chun received the first degree on June 23.

Bro. Teofilo Palma is still confined at his home on account of illness.

Lincoln No. 34.—Bro. Arthur Davidson has been discharged from the United States Marine Corps, and is now employed in the Post Office Department at Honolulu, Hawaii.

Bro. John L. Brill is now the proud father of a baby boy. Both mother and baby are doing well.

Minerva No. 41.—Bro. Frank Goulette leaves for the United States, via Europe, on July 14.

Bro. Charles Klein who is working for the Pampanga Sugar Mills has not as yet recovered from the sickness which confined him to Saint Luke's Hospital. He is at present in the Hospital at Del Carmen, Pampanga.

Bro. Conrado Garcia Arguelles has written from San Francisco, Cal., sending his best regards to all the Brethren. His present address is No. 1288 Mission Street, San Francisco, Cal.

Bro. Ygnacio Chuidian has been appointed Treasurer Pro Tempore of the Lodge for the remaining period of the Masonic year, in the absence of Bro. Lim Tio Liap.

Pintong-Bato No. 51.—Wor. Bro. Francisco Gaudier was elected Municipal President of Bacoor and Bro. Benito Torreno Vice-President. Bro. Leodegario Sarino is one of the ten Councillors. The Master, Wardens and Brethren of this Lodge wish to convey sincere fraternal greetings to the victorious Brothers.

The first and second floors of the Bacoor Masonic Temple are now the home of the intermediate classes of the elementary school of this town.

Bro. George Castro dimitted April 30, 1925, to affiliate with Tupas Lodge No. 62, F. & A. M.

Bro. Gregorio David writes from the U. S. S. *Canopus*, Hongkong, China.

Bro. Pablo O. Varias writes from the U. S. S. *Paul Jones*, Hongkong, China.

Information as to the present address of Bro. Narciso Villacorte is desired.

Cabanatuan No. 53.—Bro. Kilmer O. Moe and family left for Japan, en route to the United States, June 26.

Agno No. 75.—Wor. Bro. Fermin Binavince, Master of the Lodge, was elected Municipal President in the last elections.

Kasilawan No. 77.—For the benefit of the members and for those who want to see the Secretary, the Master wishes to inform them that the office hours of the Secretary will be from 5:00 to 7:00 p. m. on every Tuesday and Thursday.

Bro. Domingo Mendoza, in a letter to Wor. Bro. Manuel M. Agbulos, states that he met Bros. Arlante and Ibañez while on a business trip to Davao. Bro. Mendoza is a travelling salesman of the Pacific Commercial Co.

Bro. Lucio B. Angeles is now connected with the Pacific Commercial Co. as a travelling salesman for their Drug Department.

Bro. Balbino Castañeda has been confined to St. Luke's Hospital.

Bro. Leoncio Dacanay has been elected to the House of Representatives for the second district of La Union.

Bro. Sofronio Savellon writes that he is fast recovering from his illness. He is now located at Mambalig, Cebu, Cebu.

Acacia No. 78.—Bro. David Cauveren, of the Singer Sewing Machine Co., and Mrs. Cauveren, were incoming passengers June 26.

Mt. Lebanon No. 80.—Wor. Bro. and Mrs. Isidore Reich are receiving congratulations on the arrival of a son born June 18.

Wor. Bro. S. M. Schecter returned June 8 from a ten weeks' business trip to various parts of China.

Wor. Bro. M. Goldenberg is leaving some time this month for a trip to the States.

Bagong-Ilaw No. 97.—Bros. Emilio Bernardo and Antonio Reyes are the happy fathers of two baby girls born some time last month.

Bros. Ciriaco Eleido and Juan Salud were elected councilors of Noveleta during the last general election.

Bro. Faustino Bagalawis returned to Corregidor after a short visit to Noveleta where he attended the degree work.

La Logia Regeneración Abate Columnas

Acaba de abatir columnas y entregar su carta constitutiva la Logia Regeneración No. 36, de Tárlac, Tárlac.

Una Logia Nueva en Catbalogan, Samar

Con fecha 24 de Junio de 1925, el Muy Il. Gran Maestre, Hmno. C. W. Rosenstock, firmó una dispensa para la formación en el pueblo de Catbalogan, Samar, de una Logia de Masones Libres y Aceptados bajo el nombre de *Mount Hurao Lodge, U. D.*

La solicitud presentada al efecto lleva las firmas de los siguientes Hermanos: George N. Massabni (30), S. D. Gonzalez (24), Serafin Macasaet (47), Lao Hoo (57), Juan Causing (84), R. A. Borja (47), Tomas Gomez (59), Pablo Corsino (47), Clodualdo Lucero (22), Manuel Acuña (30), Cayetano Froilán (47), Nicolas Ledesma (42), Vitaliano Talua (18), F. G. York (62), Hing Luan (18), Chan Lim Tan (18), and Paul Newman (78).

Formada esta Logia, toda isla importante del Archipiélago filipino tiene una o más Logias, con la sola excepción de Palawan.

Los Masones de Catbalogan Celebran el Día de San Juan Bautista

El día 24 del mes que acaba de finar, algunos Hermanos Masones de Catbalogan celebraron en la residencia del Hmno. Manuel Acuña un banquete dedicado al santo patrono de la Masonería.

De esta función se encargó un comité integrado por los Hermanos Manuel Acuña (3), Cayetano Froilán (47) y Ricardo Reyes (41). El Hmno. Froilán preparó un programa muy bonito y el Hmno. Reyes redactó el menú.

Terminados los trabajos de masticación, se pronunciaron discursos por los Hermanos Paul Newman (78), el gobernador Juan Sulse (Perla del Oriente No. 1034) y George N. Massabni (30). Los Hermanos presentes se trasladaron luego a la casa del Hmno. Newman, donde se dedicaron al culto de Terpsicore hasta una hora muy avanzada.

A pesar de que el mal tiempo reinante había motivado la ausencia de los Hermanos de otros pueblos, los presentes representaron a doce Logias, como sigue: Paul Newman (78), Geo. Massabni (30), Juan Sulse (1034, S. C.), J. W. Light (45), S. L. Gonzalez (24), Manuel Acuña (30), Clodualdo Lucero (22), Juan Causing (84), Ricardo Reyes (41), Serafín Macasaet (47), Cayetano Froilán (47), Pablo Corsino (47), Lao Hoo (57), José Garcia (30), R. Ventura (60), Vicente Orgiles (47) y Lao Yutiok (18).

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Lodge No. 36 is Closed

La Regeneración Lodge No. 36, Tarlac, Tarlac, has surrendered its Charter and has gone out of existence.

Special at Service Lodge No. 95

On Monday evening, June 15, at Plaridel Temple, the Entered Apprentice degree was conferred upon Candidate D. Hottenstein, U. S. Army Officer, stationed at Ft. McKinley, and but recently arrived in the Islands from the States. The degree was conferred as a courtesy to Fortress Monroe Lodge No. 306, Va., and was bestowed upon the candidate by a team of Brother Officers stationed with him at McKinley. Incidentally, three of the members of this team were from the home Lodge of the candidate. The stations and places were filled as follows:

W. M., V. W. Smith; S. W., D. W. Kent; J. W., J. W. Stanley; S. D., F. O. Wickham; J. D., C. T. Alden; S. S., C. H. Gilbert; J. S., F. Tillotson; Sec., F. L. Lazarus; Treas., W. D. Schas; Chaplain, J. E. Harriman; Tyler, C. N. Branham; Marshal, C. V. Schuyler.

New Lodge in Catbalogan, Samar

Under date of June 24, 1925, M. W. Bro. C. W. Rosenstock, Grand Master, signed a Dispensation to form and open a Lodge of Free and Accepted Masons in the town of Catbalogan, Samar, to be known as Mount Hurao Lodge, U. D.

The petition for the Dispensation was signed by the following Brethren: George N. Massabni (30), S. D. Gonzalez (24), Serafin Macasaet (47), Lao Hoo (57), Juan Causing (84), R. A. Borja (47), Tomas Gomez (59), Pablo Corsino (47), Clodualdo Lucero (22), Manuel Acuña (30), Cayetano Froilán (47), Nicolas Ledesma (42), Vitaliano Talua (18), F. G. York (62), Hing Luan (18), Chan Lim Tan (18), and Paul Newman (78).

With the formation of this Lodge, every island of importance in the Archipelago, with the exception of Palawan, has one or more Lodges.

Masons in Catbalogan, Samar, Celebrate St. John's Day

June 24, St. John's Day, a number of Brethren in Catbalogan, Samar, held a fraternal banquet, in the home of Bro. Manuel Acuña, in honor of the Patron Saint of Masonry.

The function was in charge of a committee composed of Bros. Manuel Acuña (30), Cayetano Froilán (47) and Ricardo Reyes (41); Bro. Froilán also got out a very attractive program for the occasion, and Bro. Reyes prepared the menu.

After the banquet speeches were made by Bros. Paul Newman (78), Governor Juan Sulse (Perla del Oriente No. 1034) and George N. Massabni (30). The Brethren then adjourned to the home of Bro. Newman, where dancing was enjoyed until a late hour.

Bad weather prevented the attendance of out-of-town Brethren, but twelve Lodges were represented in the gathering, as follows: Paul Newman (78), Geo. Massabni (30), Juan Sulse (1034, S. C.), J. W. Light (45), S. D. Gonzalez (24), Manuel Acuña (30), Clodualdo Lucero (22), Juan Causing (84), Ricardo Reyes (41), Serafin Macasaet (47), Cayetano Froilán (47), Pablo Corsino (47), Lao Hoo (57), José García (30), R. Ventura (60), Vicente Orgiles (47) and Lao Yutiok (18).

I love the truth, because it is the Truth,
And care not whether it be profitable,
Or if the common palate relish it.

—*A. Pike.*

Salmo de Vida

(De Longfellow)

Traducción castellana por F. Ma. Guerrero

No me digas con voz en llanto ungida
que la existencia es sueño y nada más,
porque es alma difunta la dormida,
y no está en lo aparente la verdad.

* * *

Nuestra vida es un hecho, es vehemencia;
y el morir no es su término fatal.
Nadie ha dicho del alma que su esencia
es de polvo y al polvo tornará.

* * *

No son la bienandanza y la tristeza
de cuanto somos el sendero y fin;
lo que importa es obrar con tal presteza
que el hoy nos lleve siempre al porvenir.

* * *

Largo es el Arte y el vivir precario,
y aunque es firme y valiente el corazón,
sigue plañendo un aire funerario
mientras va hacia su eterna anulación.

* * *

En el humano campo de batalla
y en el vivac inmenso del vivir
no seais bestias guiadas por la tralla,
sino gloriosos héroes de la lid.

* * *

¡No más fe en el Mañana lisonjero!
¡Sepulte el muerto Ayer lo que murió!
Pongamos en el Hoy el nervio entero,
muy dentro el corazón y arriba a Dios.

* * *

Vidas humanas de laureles llenas
nos hablan siempre de una gloria igual,
y, al fenecer, del tiempo en las arenas
dejando huellas tras nosotros van;

* * *

Huellas que en los naufragios de la vida
para un abandonado corazón,
sean quizás como visión querida
que le devuelva el pristino valor.

* * *

Irgamos, pues, la sien y combatamos
con alma fuerte toda adversidad,
y, entre empeños y triunfos, aprendamos
la ciencia de la espera y del obrar.

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Cebu	147
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Davao	46
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La Union	60
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Leyte	42
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Marinduque	14
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Oriental Negros	29
Palawan	13
Pampanga	112
Pangasinan	120
Rizal	334
Romblon	46
Samar	21
Sorsogon	40
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Northern Luzon:	
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Visayan and all islands between Luzon and Mindanao:	
Mindoro, Marinduque, Romblon, Masbate, Panay, Negros, Cebu, Bohol, Leyte, Samar, Palawan	842
Mindanao and Sulu	234
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Total Philippine Islands	6,825

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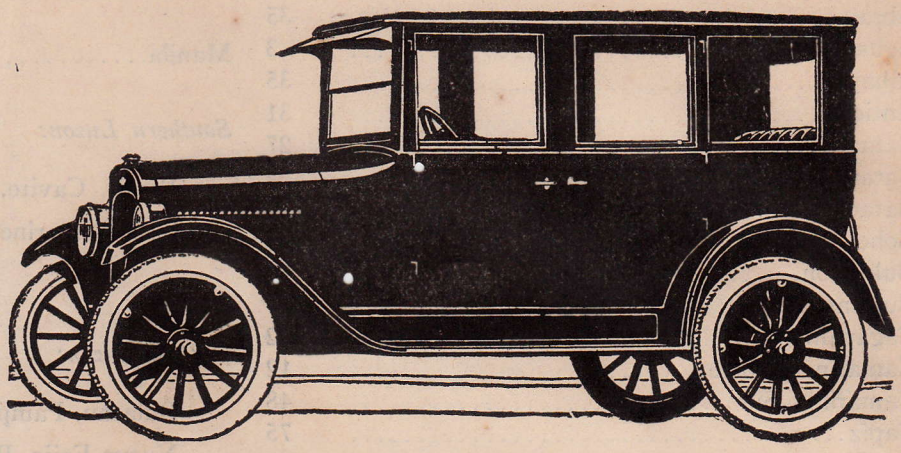
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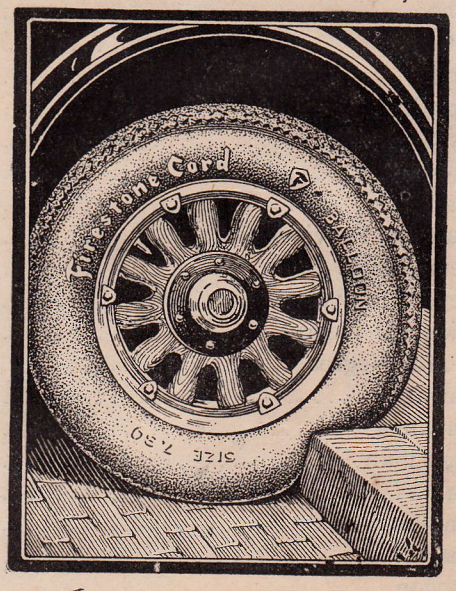


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