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Vol. III, No. 5 **October 1, 1925**



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OF THE

GRAND LODGE OF FREE AND ACCEPTED MASONS

OF THE PHILIPPINE ISLANDS

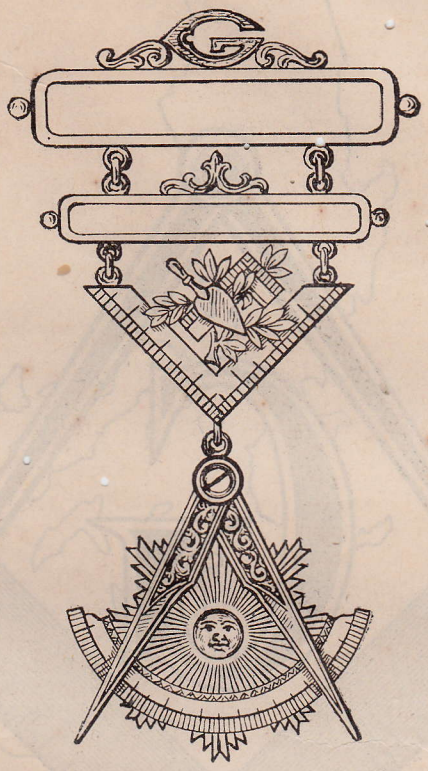
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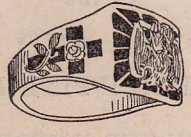
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THE CABLETOW

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Educating Humanity

Masonry has set for itself a world-wide task: that of educating humanity in the principles and tenets which it has adopted for the Royal Art. But we have heard more than one of our impetuous Brethren complain that the Craft is not doing anything in that respect and that we ought to devise some means of carrying that part of our program into execution. They fail to see the silent working of our system which consists in the education of humanity through the education of the individual. Nations, as one writer has expressed it, are only aggregations of individuals and the thought and conscience of a nation are but the combined thought and conscience of its citizens. By teaching the individual the fundamental concepts of justice, righteousness, and fraternal love which we have been taught at the altar of Freemasonry, we prepare him for the apostolate of international brotherhood and universal peace and make of him a missionary of our tenets if he is at all endowed with a missionary spirit. If not as a leader and a teacher, a Mason can at least be of material aid in the great work by being what he should be: an example of uprightness, integrity, and right living to his fellowmen who, seeing the example, will seek the precept in the Fraternity to which he belongs.

If each and every Mason remembered at all times the important part that he should play in this vast plan, how much more quickly would Masonry approach the realization of its ideals!

Memorable Dates in October

On October 1, 1781, Robert Burns, the "poet laureate of Masonry," was passed and raised in St. James Lodge No. 174, of Tarbolton, Scotland. On October 8, 1793, John Hancock, the first signer of the Declaration of Independence, died at Salem, Mass. He was a member of St. Andrew's Lodge, of Boston. General Lewis Cass, who occupied a number of distinguished positions, such as governor of Michigan, Secretary of State and Secretary of War of the United States, was born on October 9, 1782. He was the first Grand Master of Masons of Michigan. Sir Christopher Wren, the designer of St. Paul's Cathedral and other famous structures in London, was born on October 20, 1632. Wm. Hogarth, the great English painter and engraver, died at London on October 26, 1764. He was an active Mason and a number of his works illustrate the Freemasonry of his days. On October 27, 1858, Theodore Roosevelt was born. Our famous Brother became a Mason after he had been elected President of the United States. On October 29, 1885, General Geo. B. McClellan, of Civil War fame and one-time governor of the State of New Jersey, died at Orange, N. J. He was made a Mason in Williamette Lodge No. 2, of Portland, Ore., in 1853.

La Educación de la Humanidad

La Masonería tiene delante una obra de alcance mundial: la de educar a la humanidad en los principios que ha adoptado para el Arte Real. Hemos oído a más de un Hermano impetuoso quejarse de que la Orden no está haciendo nada en este sentido y que debemos hallar el medio de llevar a cabo esta parte de nuestro programa. Estos Hermanos no comprenden el funcionamiento silencioso de nuestro sistema de educación que consiste en la instrucción de la humanidad mediante la del individuo. Como ha dicho muy bien cierto autor, las naciones no son más que agregaciones de individuos y los pensamientos y la conciencia nacionales no son más que los pensamientos y la conciencia combinados de sus ciudadanos. Al enseñar al individuo los conceptos fundamentales de la justicia, la rectitud y el amor fraternal que nos han enseñado en el altar de la Francmasonería, le preparamos para el apostolado de la fraternidad internacional y la paz universal y le convertimos en propagandista de nuestros principios. Si no como cabecilla y maestro, el Masón puede por lo menos contribuir a la gran obra siendo lo que debe ser: un ejemplo de rectitud, honradez y moralidad para sus próximos los que, viendo el ejemplo, buscarán el precepto en la Francmasonería de que forma parte.

Si todo Masón se acordase siempre del papel importante que le corresponde en este magno programa, ¡cuánto más pronto llegaría la Masonería a realizar sus ideales!

Fechas Memorables en Octubre

El 1.° de Octubre de 1781, el Hmno. Robert Burns, "poeta laureado de la Francmasonería," fué pasado y exaltado en la Logia St. James No. 174, de Tarbolton, Escocia. El 8 de Octubre de 1793, John Hancock, cuya firma es la primera que aparece bajo la Declaración de Independencia de los Estados Unidos, falleció en Salem, Mass. Perteneció a la Logia de San Andreas, de Boston. El General Lewis Cass, quien ocupó cargos de suma importancia, como los de gobernador de Michigan y Secretario de Estado y Secretario de Guerra de los Estados Unidos, nació el 9 de Octubre de 1782. Fué el primer Gran Maestre de Masones de Michigan. Sir Christopher Wren, a quien el mundo debe los planos de varios edificios magníficos entre los cuales se destaca la catedral de San Pablo de Londres, nació el 20 de Octubre de 1632. Wm. Hogarth, el célebre pintor y grabador inglés, murió en Londres el 26 de Octubre de 1764. Fué Masón activo y varios obras suyas se refieren a los Francmasones de su época. El 27 de Octubre de 1858 nació Theodoro Roosevelt, el cual se hizo Masón cuando ya era Presidente de los Estados Unidos. El 29 de Octubre de 1885 falleció en Orange, N.J., el general americano Geo. B. McClellan que tanta fama adquirió durante la guerra de la secesión y que fué también gobernador del estado de

On October 9, 1920, that is, five years ago, Cabanatuan Lodge No. 53 was constituted at Cabanatuan, N.E. On October 20, 1888, our illustrious Brother Marcelo H. del Pilar sailed from Manila for Spain, to continue his struggle for reforms for the Philippines in that country. On October 24, 1921, the great Filipino patriot José Anacleto Ramos died at Mary Chiles Hospital, Manila; he was the first Master of Nilad Lodge, then No. 144. October 29, 1904, is the date of the charter of Mayon Chapter No. 1, the first and only chapter of the Order of the Eastern Star in the Philippine Islands. Manila Lodge No. 1, Cavite Lodge No. 2, and Corregidor Lodge No. 3 were all chartered in the month of October.

Our Place in the Masonic Press

It is becoming more and more evident that the CABLETOW, though only in its third year, has already won for itself a prominent place in the Masonic press. Few of our Brethren realize the frequency with which our articles are quoted and reproduced all the world over. Not only throughout the States of the Union, but in Mexico, Venezuela, Chile, Spain, Italy, Germany, Austria, Czechoslovakia, Australia and other parts of the world, the CABLETOW is considered sufficiently interesting to copy articles from it, and Masonic students have translated matter published by us into German, Italian, and other languages, for the benefit of their compatriots. In sunny Yucatan and in frozen Alaska, in Stately Rome and in gay Paris, on the Blue Danube and on the wide Mississippi, busy presses often communicate to the Masonic public thoughts and ideas that were first given publicity through the instrumentality of our humble office on the banks of the Pasig River. The service rendered to Philippine Masonry by our paper is obvious, and to enable us to continue this service, our Brethren in Masonry are urged to give us their support, moral and material, in the ways suggested by us in previous editorials. With their assistance we hope to carry on the good work and keep our review in the vanguard of the Masonic press.

Keep Out the Ignorant and Indigent!

We have heard Masonry criticised because it requires a certain standard of education and earning power of petitioners for the degrees. Our critics would have us take in men of deficient education or no education at all, as well as men with small earning power and no reserve to draw upon in case of necessity. In other words, they would have us burden the Fraternity with a horde of ignorant and indigent men, simply because they argue that these men are just as apt to possess the Masonic heart as the man of education and means.

At the first glance, there seems to be some merit to these arguments; but when we look at them more closely, when we examine them in the light of the history and traditions of Masonry, we find that we must reject them.

We hold that a man cannot be a Mason unless he has the education necessary to grasp and master the teachings and philosophy of our Institution and to impart the same to others. We hold, further, that Masons should be men having sufficient resources or means of earning money to aid and succor their Brethren and fellow-beings in distress. Just as an army starting out on a trying campaign is no place for cripples and men unable to perform the duties of a soldier, so can Masonry, which has an arduous task before it, not afford to be hindered and crippled by men unable to perform to their fullest measure the duties of a Mason. As it is, we believe that Masonry is not exclusive enough, but accepts material that it had better leave to other fraternal organizations in which that material would do good instead of doing harm, as it is doing in Masonry.

Nueva Jersey. Se hizo Masón en la Logia Williamette No. 2, de Portland, Ore., en 1853.

Hace cinco años, o sea, el 9 de Octubre de 1920, se constituyó en Cabanatuan, Nueva Ecija, la Logia Cabanatuan No. 53. El 20 de Octubre de 1888 salió de Manila, con rumbo para España, nuestro ilustre Hmno. Marcelo H. del Pilar, con el fin de continuar en dicho país su lucha por reformas para su querida patria. El 24 de Octubre de 1921 falleció en el Hospital Mary Chiles, de Manila, el gran patriota filipino José Anacleto Ramos, primer venerable maestro de la Logia Nilad No. 144. El 29 de Octubre de 1904 es la fecha de la carta constitutiva del Mayon Chapter No. 1, O.E.S., primer y único capítulo de la Orden de la Estrella Oriental en las Islas Filipinas.

Nuestro Puesto Honroso en la Prensa Masónica

Se está haciendo más patente cada vez, que, en los dos años y medio de vida que lleva, el CABLETOW se ha conquistado un puesto envidiable en la prensa masónica del mundo. Pocos de nuestros lectores se darán cuenta de la frecuencia con que se citan y copían nuestros artículos en todas las partes del mundo. No solamente en los Estados Unidos con sus muchas Grandes Jurisdicciones, sino en México, Venezuela, Chile, España, Italia, Alemania, Austria, Tchecoeslovaquia, Australia, y otras partes el globo, los artículos publicados por nuestra revista se consideran bastante interesantes para ser copiados y comentados, y muchos de ellos han sido traducidos a lenguas extranjeras, como el alemán y el italiano, en beneficio de Hermanos que desconocían el inglés y el castellano. En el cálido Yucatán y en el helado Alaska, en la santa ciudad de Roma y en el alegre Paris, en la orilla del Danubio Azul y en la del ancho Mississippi, existen prensas que más de una vez se han puesto en movimiento para imprimir pensamientos que se dieron a luz por primera vez por conducto de nuestra humilde oficina en la orilla del Río Pasig. No cabe duda de que nuestra revista presta buenos servicios a la Masonería, y a fin de que pueda continuar haciéndolo, rogamos a nuestros Hermanos nos favorezcan con su apoyo moral y material, en las formas sugeridas en números anteriores del CABLETOW. Esperamos que con la ayuda de todos podremos continuar realizando la buena labor y mantener nuestra revista en el puesto honroso que hoy ocupa.

No nos Convienen los Ignorantes ni los Pobres de Solemnidad

Se han dirigido críticas contra la Masonería porque exige que los solicitantes de admisión a sus misterios tengan instrucción y cultura y la capacidad de ganarse la vida decorosamente. Nuestros críticos parecen pretender que admitamos a hombres de educación deficiente o sin ella y que aceptemos a individuos con escasos recursos y sin profesión que les capacite para ganar no solamente su sustento diario, pero bastante para poder ayudar al prójimo. En otras palabras, opinan que debemos imponer a la Masonería esa carga pesada que constituiría una horda de hombres ignorantes y pobres, y eso por el único motivo de que entre ellos puede haber tantos individuos que tengan lo que se llama el corazón de Masón, como en la clase instruída y acomodada.

A primera vista parece que estos argumentos no carecen de mérito, pero al examinarlos más detenidamente a la luz de la historia y las tradiciones de nuestra Institución, hallamos que debemos rechazarlos de plano.

Opinamos que no puede ser Masón el hombre que no tenga la instrucción necesaria para comprender y hacer suyas las enseñanzas y la filosofía de la Masonería y para comunicarlas a otros. Afirmamos, además, que los Masones deben tener recursos suficientes o los medios para

Raise Your Dues

In discussing Lodge matters with our Brethren, we have been struck by the frequent reference to the insufficiency of the funds of the Lodge to enable it to do its duty towards the Grand Lodge and our Masonic charities and towards the members requiring relief. Upon inquiring into the cause of this lack of funds, we found, in some cases, that the Lodge had spent too much money for entertainments and costly equipment and paraphernalia, while in other cases, the expenditures were of such a nature that no one could fairly find fault with them. But why was the Lodge compelled to spend initiation fees for current expenses, though it is a principle of good Lodge administration that they should be set aside as a reserve fund for relief purposes and for the payment of the Grand Lodge dues? Why were the receipts from dues not sufficient to cover all the expenses for hall rent, illumination, secretary's and tyler's fees, office supplies, printing, postage, etc.? Simply because the dues were too low. And what is the only good remedy for this situation? To raise the dues, of course, to an amount sufficient to cover the current expenses of the Lodge.

There is need for such action in a number of our Lodges. Some have so far been unable to pay their quota for the Masonic Home Fund; others are in arrears with their CABLETOW quota, and still others are not doing the relief work they should do or are appealing to other entities for help in that work. To provide the additional funds required, a few Masters take up subscriptions among the Brethren, generally among those present at the meetings; but the proceeds of these collections are generally too small, while the harm done by them is great. Our Bro. Theodore Roosevelt used to tell as a good joke the answer of an Irishman who was taking the examination for policeman and who, upon being asked by the examiner how he would proceed to disperse a crowd, said by passing around the hat. The prospect of having to reach down his pocket at every meeting and the realization of the injustice of penalizing attendance by making the Brethren present at meetings raise among themselves money that should be contributed by the entire membership, is liable to cause a considerable falling-off in the attendance in Lodges where such a practice has taken root.

The habitual absentee, the member who does not contribute any effort to the common labor and whose Masonic activity is confined to paying his dues, should and must be required to bear his share of the burden.

It is high time that the Lodges which claim to be too poor to do their bit, but the dues of which are low, as they are sure to be in all poverty-stricken Lodges, raise their dues and turn over a new leaf. An amendment to the by-laws voted at, let us say, the September meeting, after notice duly filed at the August meeting, to raise the dues to an adequate figure for 1926 and subsequent years, is just the thing a number of our Lodges need, and we suggest that our Brethren belonging to such Lodges act on this suggestion and do their best to get such an amendment passed.

Masons Are Builders, not Destroyers

The enemies of our Order are in the habit of referring to the "destructive" work of Masonry and misrepresent its mission as being the overthrow of certain institutions. Nothing is farther from the truth than this. Masons endeavor to build up, not to tear down; their effort is always constructive, never destructive. The war waged by Masonry upon ignorance and oppression is not one of destruction. Would you call the work of the pioneers of civilization destructive because their axes have laid low vast tracts of primeval forest? Or is the cathedral builder less of a constructor when he demolishes unsightly hovels and haunts of vice and superstition to clear the site for a

ganar dinero, necesarios para poder ayudar y socorrer a sus Hermanos y otros seres humanos que se encuentren en la miseria. En un ejército que sale para una campaña penosa, no caben los inválidos ni los hombres incapaces de cumplir con los deberes del soldado, y del mismo modo la Masonería, que tiene delante una labor ardua, no puede admitir en sus filas a individuos incapaces de hacer lo que nuestra Institución exige a sus miembros. Vamos algo más lejos: sostenemos que la Masonería no es bastante exclusivista, porque acepta materiales que debía de dejar a otros organismos fraternales en los cuales podrían ser útiles, en vez de ser un estorbo y perjuicio, como lo son en la Masonería.

Aumento de las Cotizaciones

Al hablar con varios Hermanos acerca de los asuntos administrativos de sus Logias, nos han llamado la atención las muchas referencias a la insuficiencia de los fondos de las Logias, que en ciertos casos no bastan para cubrir lo que la Logia debe a la Gran Logia y a las empresas benéficas de la Masonería de Filipinas, de modo que no queda nada para el socorro de los Hermanos necesitados. Al indagar el motivo de esa escasez de fondos, hallamos que en algunos de los casos, la Logia interesada ha gastado demasiado por fiestas y equipo costoso, mientras que en otros, no se han hecho gastos innecesarios. Pero ¿a qué obedece que estas Logias se ven también en la necesidad de gastar para sus atenciones corrientes hasta los derechos de iniciación, aunque se dan cuenta de que es principio de la buena administración de Logia, que dichos derechos deben emplearse para constituir un fondo de reserva para socorros y para el pago de los derechos a la Gran Logia? ¿Por qué no bastan las cotizaciones para cubrir los gastos por alquiler del local, alumbrado, retribución del secretario y guardatemplo, material de escritorio, impresos, franqueo, etc.? Sencillamente porque las cotizaciones no son bastante elevadas. ¿Y cómo se puede remediar esta situación? Desde luego, se deben aumentar las cotizaciones en proporción suficiente para cubrir las necesidades corrientes de la Logia.

Hay muchas Logias en esta Gran Jurisdicción que debían de aumentar sus cotizaciones. Las hay que hasta la fecha no han podido pagar su cuota para el Fondo del Asilo Masónico y que están morosas en el pago de su cuota para el CABLETOW, y otras hay que no pueden socorrer a los Hermanos necesitados, viudas y huérfanos o que hacen que éstos sean socorridos por otras entidades. Ciertos venerables maestros han tratado de reunir fondos por medio de derrames voluntarios, pero resulta que el producto de dichos derrames es casi siempre pequeño y el perjuicio que hacen es importante. Nuestro ilustre Hmno. Teodoro Roosevelt solía referir un cuento chistoso de un irlandés que estaba examinándose para policía y cuando el examinador le preguntó qué él haría para disolver una aglomeración de gente, dijo que haría circular el sombrero para una colecta. Si los Hermanos que asistan a las tenidas se ven cada vez en la necesidad de gastar por semejantes colectas, no tardarán mucho en darse cuenta de la injusticia de hacer pagar a unos pocos obreros activos lo que debía de pagarse por todos los miembros de la Logia, y pronto no habrá asistencia.

Es preciso que el miembro que no asiste a las tenidas y no contribuye con sus esfuerzos a la labor común, limitando su actividad masónica al pago de sus cotizaciones ordinarias, lleve también su parte de la carga.

Ya es tiempo que las Logias que alegan ser demasiado pobres para cumplir con su deber pero que esto no obstante tienen cotizaciones excesivamente bajas, como suelen serlo en los Talleres que lamentan su pobreza, reformen sus reglamentos interiores y aumenten sus cotizaciones. Muchas de nuestras Logias procederían con acierto si presentasen en su tenida ordinaria correspondiente al mes

marvel of the builder's art dedicated to the Great Architect of the Universe?

It is the part of a stupid atheist, whom Masonry rejects, to take away a man's religion and give him nothing in return. A careful and conscientious investigating committee will always make it a point to ascertain whether the candidate's affiliation with Masonry is liable to destroy the peace of his home, and will reject him if this is the case. Our Institution should never accept a man, though he be a valuable acquisition, who, in order to enter our ranks, has to create strife and unhappiness in his family and violate loyalty, allegiance and the law of love.

There would be less retractations and relapses if more care were exercised in this respect!

Bro. Charles S. Lobingier Chief Attorney

Judge Charles S. Lobingier, who was very active in Masonry, particularly in the Scottish Rite, during his stay in the Philippines and China, has been appointed Chief Attorney of the Department of Justice in Washington, D.C. According to the official classification sheet of that Department, the duties of our distinguished Brother are as follows:

Reviews and, if necessary, revises all opinions for the signature of the Attorney-General to the President and heads of executive Departments; and writes such opinions as are assigned to him directly by the Attorney-General.

Reviews and, if necessary, revises briefs in cases in the Supreme Court of the United States and the United States Circuit Courts of Appeals; and writes briefs in such cases as are assigned to him by the Solicitor General.

Reviews all questions involving International Law.

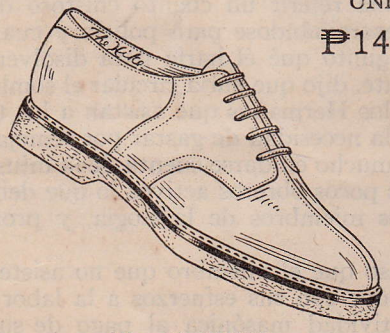
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de Agosto el aviso reglamentario y en la del mes de Septiembre el proyecto de enmienda del reglamento aumentando las cotizaciones con efecto desde el 1.o de Enero del año que viene. Recomendamos, pues, que en las Logias en que hubiese necesidad de ello, algún Hermano amante del progreso y buen nombre de su Logia se encargue de esta obra y consiga la aprobación de la enmienda necesaria.

Los Masones Somos Constructores, No Destructores

Los enemigos de nuestra Orden acostumbran hablar de la obra destructora de la Masonería y alegan falsamente que nuestra misión principal consiste en procurar el derribo de ciertas instituciones. No hay nada que sea más falso que esto. Los Masones tratan de edificar y no de derribar; sus esfuerzos son siempre constructores y jamás destructores. La guerra que la Masonería hace a la ignorancia y al despotismo no se puede calificar guerra de destrucción. ¿Se llama acaso destructora la labor de la vanguardia de la civilización porque sus hachas han talado tantos bosques vírgenes? ¿O es destructor el constructor de la catedral cuando echa abajo chozas inmundas y antros del vicio y de la superstición con el fin de levantar en su lugar una maravilla del arte arquitectónico dedicada al Gran Arquitecto del Universo?

Es propio del ateo estúpido, rechazado por la Masonería, el quitar a un hombre la religión sin darle por ella cosa equivalente o mejor. El aplomador escrupuloso e inteligente, al hacer su investigación, debe cerciorarse si el ingreso del solicitante en la Masonería es capaz de destruir la paz en el seno de su familia y debe resolver desfavorablemente si este es el caso. Nuestra Institución no debe jamás admitir a un profano, por deseable que fuese, cuyo ingreso en nuestra Orden produciría lágrimas y luchas en su familia y haría violencia a la lealtad y la ley del amor.

¿Habría menos retractaciones si se ejerciera más cuidado en la aplomación de las solicitudes de grados?

La educación es el enemigo de la ignorancia y de la superstición, y la Masonería con su decidido apoyo al sistema de las escuelas públicas de Estados Unidos, proclama ante el mundo su creencia en que la educación produce un género de hombres y mujeres más buenos, más sanos y más justos: precisamente un mejor ciudadano. Los Masones estamos orgullosos del hecho que desde el día en que la Masonería se fundó, ha contribuido al desarrollo de la humanidad por medio de la educación.—*Gran Orador, Gran Logia de M. L. y A. de Oregón.*

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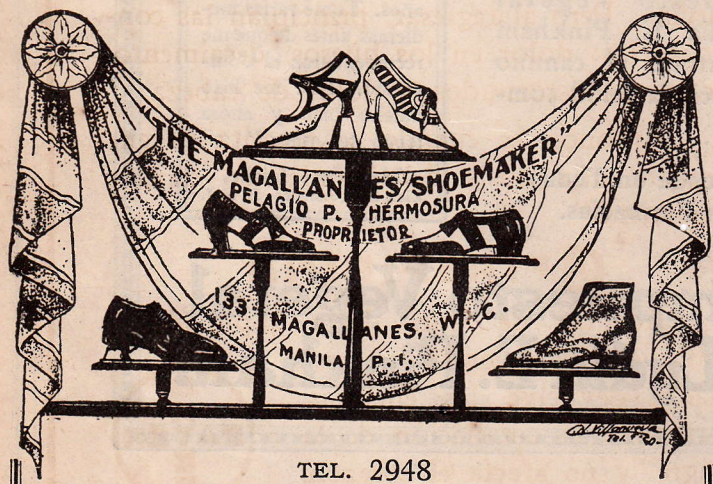
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A Masonic Novelty

The CABLETOW is in receipt of the "Masonic Oracle," a novelty which is put out by the Macoy Publishing and Masonic Supply Co., 45-49 John St., New York City, and which is sent free to anyone requesting their Masonic catalogs.



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Sleeping the sleep
From which no call can awaken

Bro. William A. Duncombe.
Member of Cavite Lodge No. 2.
Died August 31, 1925, at Zamboanga, Mindanao.
Buried September 2, under the auspices of Mt. Apo Lodge No. 45, at Zamboanga.

Bro. Vicente Perez.
Member of Agno Lodge No. 75.
Died July 24, 1925.

Bro. and Lieut. Frank E. White.
Member of Southern Cross Lodge No. 6.
Died recently in the United States.

Bro. Sofio Ramos Castro.
Member of LaFayette Lodge No. 123, LaFayette, Indiana.
Died in the Philippine General Hospital, Manila, September 25, 1925.
Buried in Gumaca, Tayabas, his native town.

Bro. Felix Jubilo.
Member of Plaridel Lodge No. 74, Calauag, Tayabas.
Died September 16, 1925, at Calauag.
Buried September 17, at Calauag.

Bro. Inocencio Navarro.
Member of Hiram No. 88.
Died October 1, 1925.
Funeral Oct. 11, under the auspices of Hiram No. 88.

The Crossing

There is a stream that we all must cross,
The River of Human Years;
Now lying calm in the summer light,
Now splashed with rain of tears;
Out from the hills of God it flows,
And on to the shoreless sea,
Where the noontide sun no shadow throws,
And time is eternity.

There is a stream that we all must cross,
The River of Death, so cold,
When the lights of earth are seen no more,
And the green moss turns to mould;
When a hand of ice shall push our barque
Out on the swelling tide,
When friends will leave us alone in the dark,
Alone on the waters wide.

—*Queensland Freemason.*

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Mientras dura el entusiasmo de la caza, nada nos importa: ni agua, ni lodo, ni sol, ni lluvia. Pero al regresar, principian las consecuencias: dolor en los huesos, decaimento, escalofrío, estornudos y dolor de cabeza.

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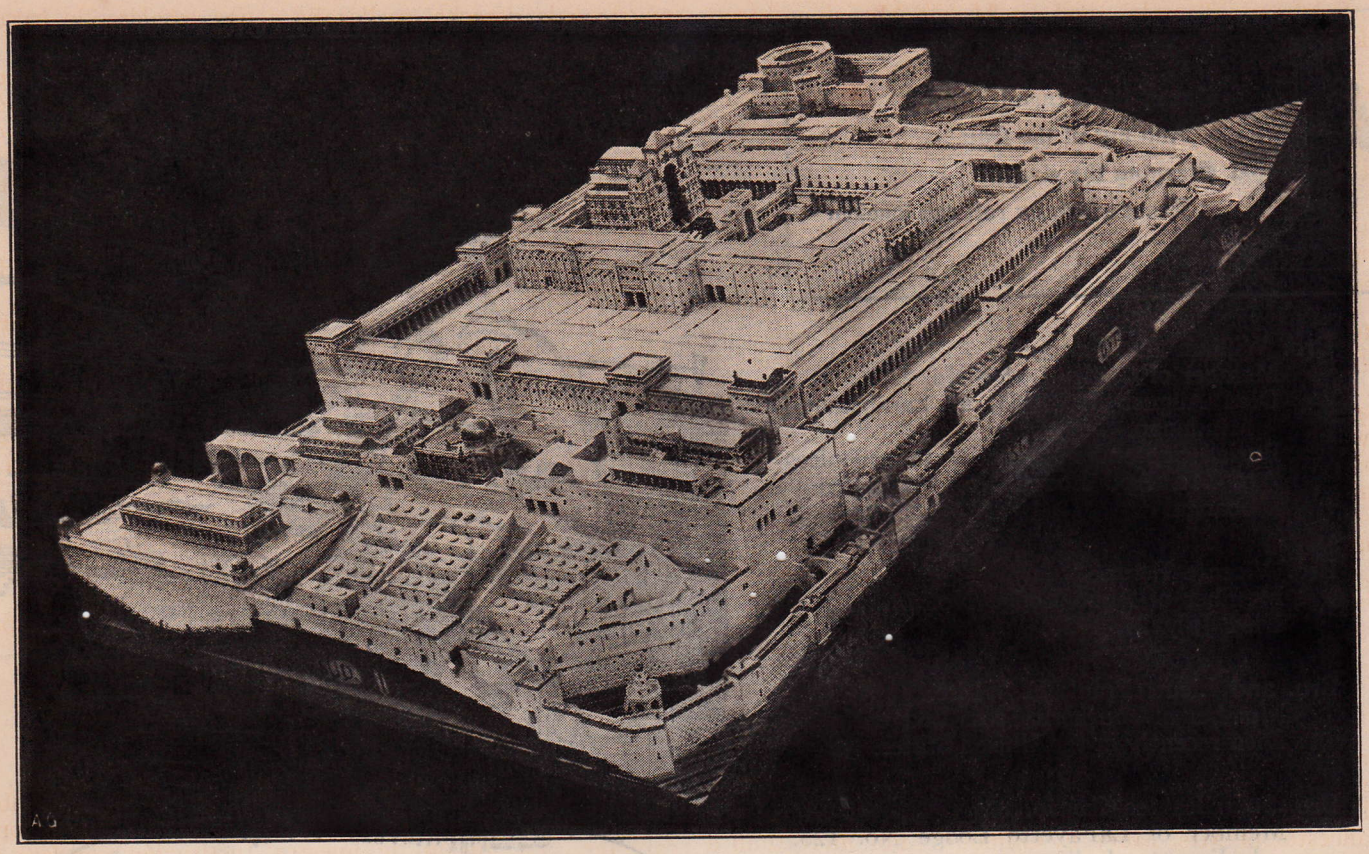
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Templo de Salomón, 1000 Años Ante Cristo

The illustration herewith is from a photograph of a model, made of wood, embodying the results of many years' study of the locality itself on which the celebrated Temple of Jerusalem once stood, and of the literature bearing on this Temple. The photograph of the model is taken from the southeast, looking north-west.

The large rectangle in the center of the photograph consists of: Smaller wall around courts; space between smaller wall and main wall around courts; the wall of the courts, embracing the Outer Court, a perfect square covering 25 acres, within which was the Inner Court, an oblong square containing 2.5 acres. The House of Jehovah, as it was called, was set in the Inner Court, and consisted of two large rooms, the Oracle, containing the Sacred Ark of the Covenant, and the Temple, containing the golden altar, the ten golden candlesticks, a table for the shew bread, etc.

The House of Jehovah is the tall building with the large dark entrance.

Ninety small chambers, arranged in three stories, thirty in each story, were built around three sides of the Oracle and Temple, while in front of the House was a porch, its wide entrance open to the sun, symbolic of light and power. Two great pillars, J . . . . and B . . . . , stood at the sides of this entrance.

Passing through the porch and the Temple to the Oracle, by a door on the right winding stairs led to the middle chamber.

El grabado que insertamos arriba es la fotografía de un modelo de madera que representa el resultado de muchos años de estudios en el sitio en que se levantó el célebre templo de Jerusalén y de la documentación que existe relativa a dicho edificio. La fotografía del modelo se ha sacado desde el sudeste, mirando hacia el noroeste.

El rectángulo grande en el centro de la fotografía consiste de los que sigue: Muro menor alrededor de los atrios; espacio comprendido entre el muro menor y el principal alrededor de los atrios; el muro de los atrios que circunde el Atrio exterior, un cuadrado perfecto cuya superficie es de 25 acres, dentro del cual se hallaba el Atrio interior, un rectángulo de 2.5 acres de superficie. La Casa de Jehová, como se llamaba el edificio, se hallaba dentro del Atrio interior y consistía de dos cuartos grandes, el Oráculo, que contenía el Arca de la Alianza, y el Templo que contenía el altar de oro, los diez candelabros de oro, la mesa de los Panes, etc.

La Casa de Jehová es el edificio alto con la entrada grande y oscura.

Alrededor del Oráculo y el Templo, en tres lados, se hallaban noventa habitaciones pequeñas, en tres pisos, a treinta por piso, y en frente de la Casa había un porche cuya ancha entrada estaba abierta al sol, símbolo de la luz y el poder. Dos grandes columnas, J . . . . y B . . . . , se hallaban en los dos lados de dicha entrada.

Pasando por el porche y el Templo al Oráculo, por una

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Solomon's Temple stood on Mount Moriah, a steep, rocky hill in the eastern part of Jerusalem; to the west lay the Tyropean Valley, while the Kidron Valley lay to the east. Originally a narrow ridge, King Solomon changed Mount Moriah into a broad plateau, not by cutting down the hill, but by filling up the valleys to a level with the top of the hill.

North of the Temple and just within the city wall of Jerusalem lies the vast underground quarry from which King Solomon obtained the stone used in constructing this great platform.

The Temple was seven years in building, being completed in the year 1105 B. C. It stood for 419 years, or until 586 B. C., when it was destroyed by Nebuchadnezzar, the Babylonian King, and no doubt would be standing today had it not been wantonly destroyed in war time. It was noted for its fine workmanship and the extreme richness of its decorations, and its perpetuation in the memory of man is due principally to the fact that it was the first great temple erected to the Living God. As such it has and will endure in the minds of men.

The Mosque of Omar and Mosque el Aksa stand today on the site of King Solomon's Temple.

Old Apron Awaits New Owner

A Masonic apron, which has been in one family 139 years, is in Seattle, Washington, awaiting a male owner. The apron was presented in 1786 to Sir Richard Harrie Call, a British naval officer stationed at Cork, Ireland, an ancestor of Mrs. Mary E. Gilmour. For more than a century it was in possession of a Richard Harrie Call. The last male owner was Ernest Call. The apron goes to the first of Mrs. Gilmour's sons who becomes a Mason.

—*Missouri Freemason.*

puerta a la derecha, se llegaba a una escalera de caracol que conducía a la cámara del medio.

El Templo de Salomón se hallaba en la colina de Moria, una colina escarpada y rocosa en la parte este de Jerusalén; al oeste se hallaba el Valle Tiropea y al este el Valle del Kidrón. La colina de Moria que antes era una loma estrecha, fué convertida en una meseta ancha por el rey Salomón, el cual, en vez de quitar la cima de la colina, terraplenó los valles hasta el nivel de dicha cima.

Al norte del Templo, dentro de las murallas de la ciudad de Jerusalén, se halla la extensa cantera subterránea de donde el rey Salomón sacó las piedras que se emplearon para la construcción de dicha meseta grande.

El Templo fué construído en siete años y se terminó en el año 1105 a. de J. C. Permaneció en pie 419 años y fué destruído en 586 a. de J. C. por Nabucodonosor, rey de Babilonia. No cabe duda de que existiría hoy día si no hubiese sido destruído en tiempo de guerra. Fué un edificio notable por su arquitectura y la riqueza de sus adornos y el recuerdo perenne del Templo entre los hombres se debe principalmente al hecho de que fué el primer gran templo dedicado al Todopoderoso.

La Mezquita de Omar y la Mezquita el Aksa ocupan actualmente el solar del Templo del Rey Salomón.

El Carácter del Masón

La Francmasonería siempre ha sido fiel a su nombre y el Masón de verdad es constructor del templo de su propio carácter. La misión de nuestra Institución consiste en inculcar en el individuo elevados ideales a fin de que pueda aplicarlos en su vida cotidiana. La Masonería nos enseña que las condiciones y conquistas morales y espirituales son mucho más importantes que las materiales y físicas.

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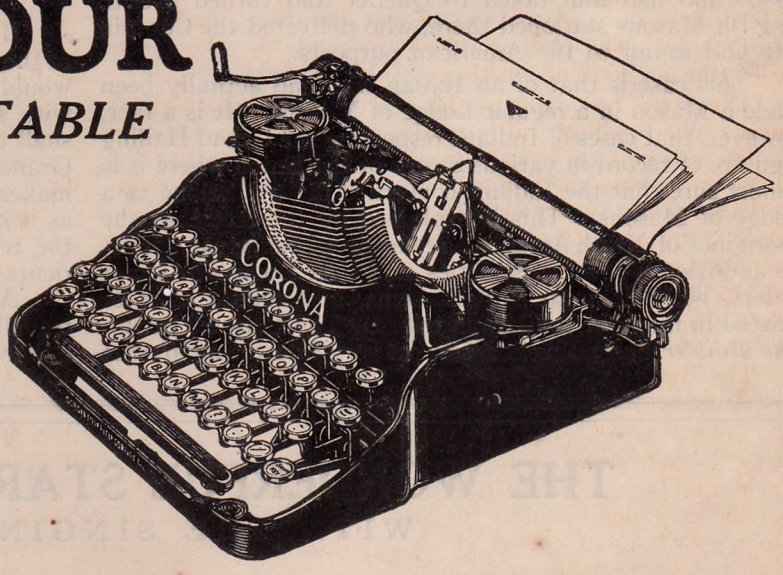
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The Master Mason's Signal of Distress

(Third of the "Bagumbayan Lectures." Delivered by Wor. Bro. Leo Fischer before Bagumbayan Lodge No. 4, F. & A. M., Manila, P. I., on July 8, 1925.)

In speaking of Signs and Tokens, our great Brother Benjamin Franklin uttered these significant words:

"These signs and tokens are of no small value; they speak a universal language and act as a passport to the attention and support of the initiated in all parts of the world. They cannot be lost so long as memory retains its power. Let the possessor of them be expatriated, shipwrecked, or imprisoned; let him be stripped of everything he has in the world; still these credentials remain and are available for use as circumstances require.

"The great effects which they have produced are established by the most incontestable facts of history. They have stayed the uplifted hand of the destroyer; they have softened the asperities of the tyrant; they have mitigated the horrors of captivity; they have subdued the rancour of malevolence; and broken down the barriers of political animosity and sectarian alienation.

"On the field of battle, in the solitude of the uncultivated forests, or in the busy haunts of the crowded city, they have made men of the most hostile feeling, and most distant religions, and the most diversified conditions, rush to the aid of each other, and feel a social joy and satisfaction that they have been able to afford relief to a Brother Mason!"

In Franklin's time, when Masonry as we now know it was not yet a century old, numerous incidents had already occurred which fully justified his reference to the Masonic sign having stayed the uplifted hand of the destroyer. One of the best known of these is that of the famous Indian Chief Joseph Brant.

This Mohawk Indian was initiated in London in 1776. During the War of American Independence, he commanded a body of Indian troops on the side of the British. On one occasion, his men captured Captain McKinsty, an American officer, who was a Mason. They were about to torture him and burn him at the stake, according to the custom of the savage allies of Great Britain in those days, when the captain made the Masonic sign of distress. Joseph Brant immediately ordered McKinsty released from his bonds and had him taken to Quebec and turned over to English Masons stationed there, who delivered the Captain safe and sound to the American outposts.

This case is that of an Indian who had actually been made a Mason in a regular Lodge of Masons. It is a fact, however, that cases of Indians respecting the Grand Hailing Sign are of record in various States of the Union where it is almost sure that the Indians concerned did not belong to a Lodge of Masons. This is explained by the fact that the aborigines of North America have always been great admirers and friends of secret societies, and that Lodges or secret orders, with elaborate rituals, signs, and tokens exist or existed in many of the Indian tribes. The Masonic review *The Builder* has published several very interesting articles on this subject. The American Indians seem to have been kindly disposed towards the palefaces whom they knew to belong to secret societies, which shows that the inclination towards Freemasonry, using the word in its more general sense, is natural to man. In this connection I will tell you a story related by Bro. William Marion, historian of Wyoming Lodge No. 2, A. F. & A. M., concerning an incident that happened in the early sixties during the gold mining days in the South Pass District, Wyoming, to Bro. Joseph Faris. At that time, the Masons of that country had to travel many miles through sections infested by hostile Indians in order to attend Lodge meetings; but this did not prevent them from gathering around the altar from time to time. Bro. Faris says that he and his companions—

"after riding all day, stopped at a spring on Twin Creek, some fifteen miles from South Pass, to rest and eat a cold lunch, not daring even to light a pipe, and especially no fire to do any cooking. After a half hour he noticed a light in the jack pines farther down the creek. Telling his companions to remain on guard, he crawled toward the light to reconnoiter. Reaching the place, but on the other side of the creek, he saw a band of Indians camped for the night, and noting their trappings and paint, he judged it was a war party. Just as he started to retreat, a large warrior confronted him. The Indian, however, made no hostile move, and while Brother Faris' heart beat loud enough to stampede the horses, he was powerless to make either move or sound. However, the Indian recognized Faris as belonging to the 'Cross Finger' (lodge) group, and made some sign not understood by Faris, and with a pleasant grunt turned away and went toward the Indian camp. Brother Faris returned to his companions and they hastily departed from that dangerous ground, although they were not followed."

Bro. Marion then concludes:

"Did the Indian know? Had he in the past learned something of the good done by our brotherhood of man? Did he know the thrill of some unknown kindred feeling? These are questions never yet learned. This incident was but one of many similar experiences of those who traveled sometimes fifty miles to meet their brethren on a common level."

The War of the American Revolution, the Indian Wars of the United States and the great Civil War in that country would furnish material enough to fill many large volumes with stories of the Master Mason's signal of distress. I shall cite a few instances related in the Proceedings of the Grand Lodge of New Mexico for 1924, the first of which makes one think of the experience of Bro. Faris of Wyoming, as it is very doubtful whether the Indian chief who came to the relief of Bro. Wood was a regular Mason. The incidents related occurred as follows:

About seventy years ago, a small party of men was travelling through the wilds of New Mexico, when suddenly a band of Indians attacked them and disarmed them.

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The captives were tied to trees, dry wood was piled around them, and the Indians began to make preparations to torture them. Among the unfortunate men was a Mason by the name of Wood who managed to free his arms and gave the Masonic sign of distress. Upon seeing the sign, the chief of the Indians immediately ordered the proceedings stopped and released Bro. Wood from his bonds. He then explained that one of Bro. Wood's party had killed an Indian of the chief's tribe without provocation and that the murder must be punished. Wood remonstrated with the chief, assuring him that they all had left Taos together that morning and none of the members of his party could possibly be the murderer. The chief said he would inquire into the truth of this statement and sent Bro. Wood, accompanied by several Indians, to Taos, retaining the rest of the party as prisoners. The inquiries made showed that none of Bro. Wood's party was guilty of the murder, and the captives were all released and their property restored to them. The chief even furnished them an escort in order to prevent their being molested by any other war party of the tribe they might meet on their journey.

Senator Stephen B. Elkins used to tell the story of his capture by the notorious Quantrell gang during the early part of the Civil War, in Missouri. He had been tied to a tree and was to be executed at sunrise. While in this position, he made every Masonic sign he knew; but to no avail: none of his captors seemed to be a Mason. Towards dusk, however, a member of the band quietly approached him, cut his bonds, and told him to make his escape as soon as an opportunity offered itself, which Elkins did, thus saving his life.

Another incident of this nature occurred during the early part of the Civil War at Mesilla, New Mexico. In 1861, a detachment of the Mounted Texas Rifles invaded the territory and rounded up Union sympathizers, to whom generally but short shrift was given. On one occasion, they had captured a number of men and had already hanged one of them and were about to string up another. This man, however, was a Mason by the name of John Lemon, who, seeing death staring him in the face, gave the Master Mason's signal of distress. The leader of the party immediately ordered a suspension of the execution and had Lemon taken back to the guard-house, and, thereafter, Lemon was treated with consideration and subsequently released.

During the World War, the Master Mason's signal of distress was given and answered thousands and thousands of times. I recently read in an Austrian paper that cases of this kind occurred with such frequency on the Italian front that the General Headquarters of the Austrian army issued a secret order on the subject. While I was in Belgium in 1922, several specific cases were mentioned to me as having occurred during the terrible days of the German invasion in 1914. One striking case was that of Bro. Dubois, of Louvain. On the fearful night in August, 1914, when the German troops burnt the city of Louvain and shot down hundreds of civilians whom they accused of having fired on the Germans from the houses, this Brother, with a number of other men, was being taken away to the railroad yards to be executed, when it occurred to him to make the Grand Hailing Sign. The officer who had given the order to shoot the unfortunate Belgians, thereupon immediately recalled the firing squad and directed them to take the civilians to the *Kommandatur* for further investigation. Bro. Dubois saved not only his own life, but that of his companions, as they were all released the next morning.

An interesting incident was related to a Manila Mason by an officer of the merchant marine. This officer was on the bridge of a fruit steamer that was going from a port in the West Indies to one in the United States at top speed, when in the distance a small row-boat was sighted making frantic efforts to get closer, and in it two men were seen signalling to the steamer. Owing to the urgent necessity of their making port as quickly as they could, the man in charge on the bridge was disinclined to pay any attention to the boat, when suddenly one of the men in it gave the Master Mason's signal of distress. "What are you going to do about it?" said the man who told the story, turning to the officer in charge. Instead of replying, the latter gave orders to shape the course of the steamer towards the boat. Both officers were Masons, you understand. When the two boats approached each other, the men in the row-boat shouted to those on board the steamer that they had



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been blown out of their way and were out of water, and that they feared they would perish from thirst unless they got a supply. A keg of water was quickly passed to them, and as the steamer swept on, the officer on the bridge shouted as a parting salute to the man in the cockleshell below: "It helped you this time all right, Brother!"

What is there in the Master Mason's Signal of Distress that has this magic effect of transforming a fighting man, within the drawing of a breath, from a being full of blind passion and the lust to kill, into one inspired by compassion and brotherly love for the fellow-creature whom he was about to slay? Is it only a desire to keep a vow taken at the sacred altar of Masonry, in order not to be foresworn? No! Have you ever, like many others, had a nightmare in which you found yourself engaged in a life-and-death struggle with an unknown assailant somewhere in the dark and were about to strike the fatal blow, when suddenly, like a flash of lightning, you came to the realization that the person you were about to kill was your brother or some other person whom you loved? That is what a Mason must feel when he sees the sign given by one whom he is about to strike down. In an instant, passion, fury, and hatred are gone from his soul; light suddenly floods the place where darkness reigned, and the arm steeled by a vehement desire to kill, inspired by the instinct of self-preservation, the eagerness to win or the spirit of revenge, falls as if paralyzed by the side of the would-be slayer.

And if you saw the sign given by a man about to perish in an accident, would you not take the same chances as if your brother by birth were calling to you for assistance? Would not the sight of the sign fire you with a noble purpose to fly to his relief, regardless of your own safety? Would the instinct of self-preservation, the natural dread of death and injury, rule and govern you to the same extent as if a stranger, a man not bound to you by sacred ties, were asking you to save his life?

Brethren, this should impress upon your mind one thing: that you must never give the Grand Hailing Sign unless circumstances of exceptional gravity warrant it. The man about to receive a sentence of imprisonment for a statutory offence who gives the Grand Hailing Sign in open Court in order to move the judge, whom he knows to be a Mason (a thing that has happened more than once in the United States), is unworthy to be a Mason, as he endeavors to make Masonry a shield for crime and attempts to prevent a Brother from doing that which both the law and Masonry impose upon him as a duty.

Before concluding, I wish to call your attention to the fact that the Master Mason's Signal of Distress is not the same all the world over. In the European Lodges that I have visited, another sign is used; but the sign we use is mostly communicated to the newly-obligated Master Mason at the same time as the sign taught in that particular jurisdiction. The words accompanying the sign are also different. Our Brethren who are familiar with the Spanish work all know that Spanish Masonry uses a sign and words different from ours. Our sign and words, however, are used by over three million Masons and are also known to and will be honored by an additional number of Brethren.

I hope these remarks have brought home to you the fact that Masonry is not idle play and empty words and that the effect of its teachings upon the mind of its adepts is a deep and lasting one, much more so than we realize. Let us help in keeping Masonry what it is, and if necessity arises, let us fulfil our obligation in spirit and letter when we see the Sign given or hear the words accompanying it spoken.

The International Masonic Association

The Bulletin of the International Masonic Association reports the proceedings of a session of the Advisory Committee (Comité Consultatif) of the Association, held at Paris on May 16, last, in which account we find the following reference to the withdrawal of the Grand Lodge of the Philippine Islands from the Association:

> The Advisory Committee takes note of the withdrawal of the Grand Lodge of the Philippine Islands from membership in the I. M. A.
>
> The Committee resolves to protest to that Grand Body against the reasons alleged by the same in support of its action and hopes that after having been shown the inanity of those reasons, the Grand Lodge will reconsider its resolution.

At the same session, M. W. Bro. Magnette, the president, had to report, with regret, that the hoped-for disapproval by the Grand Lodge of New York of the action of the Grand Master of that Body in discontinuing its membership in the I. M. A. had not materialized.

The reasons for which the Grand Lodge of the Philippine Islands withdrew, as stated by the Special Committee at our last Annual Communication, were (1) Assumption by the I. M. A. of functions other than those expected. (2) Admission to membership of the Gran Oriente Español, over the protest of the Grand Lodge of the Philippine Islands. (3) Great distance of the Islands from Europe, preventing the sending of delegates. (4) Unequal treatment of members of I. M. A. as regards dues. (5) Necessity for economy. (6) Non-recognition of the I. M. A. by the Grand Bodies of Anglo-Saxon origin.

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Graciano Lopez Jaena

One of the most active among the Filipino patriots who in the last decade of the 19th century participated in the great struggle waged in Spain for reforms for their beloved country, was Graciano Lopez Jaena. Born in Jaro, Iloilo, in 1859, and educated at the seminary of that city, from which he obtained the degree of A.B., Lopez Jaena left in 1880 for Spain to continue his studies there, first in the University of Valencia, where he matriculated as a medical student and obtained a prize, and then, in 1881, in Madrid. In the capital of Spain, Lopez Jaena soon attracted attention by his eloquent, fiery speeches in which he fearlessly demanded reforms for his people. In 1882, he received his Masonic degrees in Porvenir Lodge No. 2, of which the well-known Spanish Mason Juan Utor y Fernandez was Master for 19 years; then he became a charter member of Solidaridad Lodge, and after that we find him as Master of Revolución Lodge, with M. H. del Pilar as orator and Mariano Ponce as secretary; but upon the reorganization of Solidaridad Lodge, he went back to the same. In 1891, Lopez Jaena returned to his native land, which he was compelled to do incognito, as he was a marked man because of his patriotic activities. He did not succeed in inducing his family to renew his allowance, which had been cut off by advice of the priests in order to bring him to terms, and so he returned to Barcelona and continued the struggle for reforms for his native land in the greatest poverty until finally he succumbed to the privations and hardships he had undergone and died in a hospital in Barcelona on January 20, 1896. His remains still repose in an unknown grave far from the country for which he suffered so intensely and heroically.



Uno de los patriotas filipinos más activos que en la última decada del siglo XIX participaron en la gran lucha por reformas para su patria adorada en España, fué Graciano Lopez Jaena. Nacido en Jaro, Iloilo, en 1859, y educado en el seminario de dicho pueblo donde obtuvo el bachillerato, Lopez Jaena salió en 1880 para España para continuar sus estudios en la universidad de Valencia. Se matriculó en la facultad de medicina y obtuvo un premio, pero en 1881 se trasladó a Madrid, donde pronto atrajo la atención por sus elocuentes discursos en los cuales pidió reformas para su patria. En 1882, ese jóven orador fogoso se inició en la Logia Porvenir No. 2, cuya veneratura desempeñó por 19 años el español Juan Utor y Fernandez, bien conocido en Filipinas. Luego ayudó a fundar la Logia Solidaridad y más tarde la Logia Revolución, de la cual fué venerable cuando M. H. del Pilar ocupó el cargo de orador y Mariano Ponce el de secretario. Al reconstituirse la Logia Solidaridad, Lopez Jaena volvió a formar parte de la misma. En 1891 tuvo que regresar a su país natal, porque su familia había suprimido las remesas de dinero a fin de obligarle a volver y someterse a la voluntad de los curas que parecen haber mandado en su casa. Tuvo que hacer dicha visita incognita, porque sus actividades en España lo habían atraído el odio de los opresores de su pueblo. Volvió a Barcelona sin haber conseguido nada, y allí continuó luchando por la causa de Filipinas en medio de la más espantosa estrechez y miseria. Como el ilustre Hmno. del Pilar, Lopez Jaena sucumbió a las privaciones que tuvo que sufrir. Falleció el 20 de Enero de 1896 en un hospital en Barcelona y sus restos descansan en un sepulcro desconocido en dicha ciudad.

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Special at Mt. Lebanon No. 80

September 17, 1925, the Grand Lodge made an official visitation of Mount Lebanon Lodge No. 80. Unfortunately the M. W. Grand Master was out of the city, but the Deputy Grand Master represented him and conveyed his best wishes to Mount Lebanon Lodge. The Grand Lodge party was composed of the following Brethren: Wor. Bro. Francisco A. Delgado, Rt. Wor. Bro. Joseph H. Schmidt, M. W. Bro. Newton C. Comfort, Very Wor. Bro. Felipe Tempongko, Very Wor. Bro. Fred Damman, Wor. Bros. Ramón Mendoza, Estanislao M. José, Cu Uy Gam, and others.

The Grand Lodge Officers were received with grand honors, and the address of welcome was delivered by the Wor. Master, Bro. S. N. Schechter.

The Sublime Degree of Master Mason was then conferred upon Bro. William Merz by a special military team composed of the following Brethren:

First Section:—W.M., John Lindsay Young; *S.W.*, Robert E. Boyles; *J.W.*, Paul Rotherman; *S.D.*, Walter A. Myrick; *J.D.*, Charles S. Dunlap; *S.S.*, Robert Key; *J.S.*, Oswald F. Andersen.

Second Section:—K.S., John Lindsay Young; *K. of T.*, Robert E. Boyles; *Men of Tyre*, Herman C. Stone; John B. Screen; W. W. Fergusson; *Wayfaring Man*, Thomas Reed; *Fellowcrafts*, W. A. Myrick; Robert Key; C. S. Dunlap.

The lecture was delivered by Bro. R. E. Boyles, the charge was given by Rt. Wor. Bro. J. H. Schmidt and the congratulations by the Wor. Master, Bro. S. N. Schechter.

The degree was exemplified in a splendid manner, and the floor work was very impressive.

When the candidate was called upon as the "youngest Master Mason," he thanked the Brethren for the courtesies tendered him, and related how he first heard the word "Freemason" when he was only ten years old, way back in his home town in Germany. He stated that there was a gentleman who after having made a fortune in America had retired to his home town and devoted himself to charity and beneficent purposes.

One day Bro. Merz came up to him and asked: "Parson, I hear that you are a Freemason, and I hear lots of things against it. Will you tell me what Freemasonry is?" "Well, my boy," was the reply, "if Freemasonry is really bad, and its principles and practices are an evil to society, then it could not exist and flourish in any civilized country." And since then Bro. Merz had always longed to be a Mason.

Rt. Wor. Bro. Delgado conveyed the fraternal greetings of the Grand Master and the members of the Grand Lodge to all the members of Mount Lebanon Lodge No. 80. He stated that Mount Lebanon Lodge No. 80 is highly regarded by all the members of the Grand Lodge. He also congratulated the military team for the excellent manner in which they exemplified the degree.

The Wor. Master, Bro. Schechter, thanked the members of the Grand Lodge and all the visiting Brethren for their presence and assured them that they were at all times welcome in this Lodge.

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La Asociación Masónica Internacional

El Boletín de la Asociación Masónica Internacional contiene el acta de una sesión del *Comité Consultatif* de dicha asociación celebrada en Paris el 16 de Mayo del año en curso, en la cual encontramos los siguientes párrafos relativos a la resolución de la Gran Logia de las Islas Filipinas dándose de baja en la Asociación:

El Comité Consultivo queda enterado de la resolución de la Gran Logia de las Islas Filipinas dándose de baja como miembro de la A. M. I.

El Comité acuerda protestar ante dicha Potencia contra las razones que ésta alega en apoyo de su resolución y espera que una vez demostrada la insubstancialidad de dichas razones, la Gran Logia volverá sobre su acuerdo.

En la misma sesión, el Muy Ilustre Hmno. Magnette, que la presidía, informó que no se había cumplido la esperanza de que la Gran Logia de Nueva York desaprobaría el decreto del Gran Maestre de la misma dándola de baja como miembro de la A. M. I.

Los motivos por que la Gran Logia de las Islas Filipinas se dió de baja, según los expuso la Comisión extraordinaria en la última Reunión anual de esta Gran Logia, fueron los siguientes: (1) Que la A. M. I. había asumido funciones distintas de las que se esperaba. (2) Que había admitido en su seno al Gran Oriente Español, no obstante la protesta de la Gran Logia de las Islas Filipinas. (3) Que la gran distancia que medía entre estas Islas y Europa impide el envío de delegados. (4) Que los miembros de la A. M. I. han sido tratados con desigualdad respecto a las cotizaciones. (5) Que la Gran Logia debe economizar gastos. (6) Que ninguna de las Grandes Logias de origen anglosajón pertenece a la A. M. I.

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The Master of the Lodge

The best that is in a man is brought out when he becomes the Master of the Lodge. It is a high office, and worthy of all that a man can bring to it. If danger menaces, the Master must foresee it. His ear must ever be attentive to complaints, he must reconcile opposing factions, if they spring up, and he must be ever ready to relieve distress. Brotherly love and sympathetic understanding must guide his actions, while justice and equity must moderate the great power reposed in him.

To serve the Craft, to aid in perpetuating its dignity, to feel that one is an instrument in guiding and benefiting others, is to have the highest employment. Inspired by the noble principles of our Order and by the best that is in his own nature, the diligent and conscientious Master is sure to bring out the best that is in his Brethren.

No man should regard such royal preferment as a personal reward for past services rendered, and thus feel that he can rest on his laurels, receive adulation and magnify his self-importance. Honest and loyal service will confer nobility and distinction upon the Master of the Lodge that may ennoble his own life and crown with goodness the lives of those about him.

One of the greatest hindrances to maintaining an interest in Lodge work, is the delay in starting which occurs so many times. When a Lodge is scheduled to begin at eight o'clock that is the time it should begin. If the Master is not present the Senior Warden present should start the business of the evening. If the Brethren want to stay and visit after the work of the Lodge is done well and good, indeed very fine, but those who desire to participate in the business of the Lodge should be permitted to do so and retire.—*Masonic Tribune.*

El Venerable Maestro de la Logia

Al ser llamado a ejercer la veneratura de su Logia, el Masón desarrolla sus mejores calidades. El cargo de venerable es una dignidad elevada que vale los mejores esfuerzos del individuo. Si existe algún peligro, el venerable debe barruntarlo. Debe oir y atender todas quejas y reclamaciones, debe reconciliar los bandos que se formen y debe estar constantemente dispuesto a socorrer a los necesitados. El amor fraternal y la simpatía deben ser guías de sus actos y la justicia y la equidad deben moderar el grán poder de que se halla investido.

Servir a la Orden, ayudar en perpetuar su dignidad y sentirse instrumento para la dirección y el mejoramiento de otros es sublime. El venerable diligente y concienzudo cuyos actos están inspirados por los nobles principios de nuestra Orden y por los mejores impulsos de que es capaz nunca deja de despertar celo y entusiasmo en los miembros de su Taller.

Ningún Masón llamado a ejercer tan elevado cargo debe considerar su elección como recompensa por servicios que ha prestado y creer que puede descansar en sus laureles, recibir el homenaje de los demás y magnificar su propia importancia. El servicio honrado y leal conferirán al venerable de la Logia una nobleza y distinción que se reflejará en su propia vida y tendrá una influencia benéfica en las vidas de los que le circundan.

Se puede convertir a un profano en Masón de nombre confiriéndole los grados; pero los ideales, la filosofía y las enseñanzas de la Masonería deben sembrarse en su corazón.

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Grand Lodge Officers Elected at and Since the Organization of the Grand Lodge of the Philippine Islands on December 19, 1912

Grandes Dignatarios Elegidos Desde La Organización de la Gran Logia de las Islas Filipinas en 19 de Diciembre de 1912

1912–1913

Grand Master	H. Eugene Stafford	*Gran Maestre*
Deputy Grand Master	George R. Harvey	*Gran Maestre Delegado*
Senior Grand Warden	Burton Whitcomb*	*Primer Gran Vigilante*
Junior Grand Warden	Chas. J. Kindler	*Segundo Gran Vigilante*
Grand Treasurer	Joseph F. Bromfield	*Gran Tesorero*
Grand Secretary	Amos G. Bellis	*Gran Secretario*
Grand Lecturer	Newton C. Comfort	*Gran Instructor*

(First Annual Communication, February 4, 1913)
(Primera Reunión Anual, Febrero 4, 1913)

1913–1914

Grand Master	H. Eugene Stafford	*Gran Maestre*
Deputy Grand Master	George R. Harvey	*Gran Maestre Delegado*
Senior Grand Warden	Burton Whitcomb*	*Primer Gran Vigilante*
Junior Grand Warden	Chas. J. Kindler	*Segundo Gran Vigilante*
Grand Treasurer	Joseph F. Bromfield	*Gran Tesorero*
Grand Secretary	Amos G. Bellis	*Gran Secretario*
Grand Lecturer	Newton C. Comfort	*Gran Instructor*

1914–1915

Grand Master	Newton C. Comfort	*Gran Maestre*
Deputy Grand Master	Burton Whitcomb*	*Gran Maestre Delegado*
Senior Grand Warden	George N. Hurd	*Primer Gran Vigilante*
Junior Grand Warden	Chas. J. Kindler	*Segundo Gran Vigilante*
Grand Treasurer	Robert E. Clarke	*Gran Tesorero*
Grand Secretary	Amos G. Bellis	*Gran Secretario*
Grand Lecturer	Joseph F. Bromfield	*Gran Instructor*

1915–1916

Grand Master	George R. Harvey	*Gran Maestre*
Deputy Grand Master	Burton Whitcomb*	*Gran Maestre Delegado*
Senior Grand Warden	Chas. J. Kindler	*Primer Gran Vigilante*
Junior Grand Warden	Milton E. Springer	*Segundo Gran Vigilante*
Grand Treasurer	Edwin E. Elser	*Gran Tesorero*
Grand Secretary	Newton C. Comfort	*Gran Secretario*
Grand Lecturer	Joseph F. Bromfield	*Gran Instructor*

1916–1917

Grand Master	William H. Taylor	*Gran Maestre*
Deputy Grand Master	Milton E. Springer	*Gran Maestre Delegado*
Senior Grand Warden	Edwin E. Elser	*Primer Gran Vigilante*
Junior Grand Warden	Christian W. Rosenstock	*Segundo Gran Vigilante*
Grand Treasurer	William E. Wichman*	*Gran Tesorero*
Grand Secretary	Newton C. Comfort	*Gran Secretario*
Grand Lecturer	Joseph F. Bromfield	*Gran Instructor*

1917–1918

Grand Master	William H. Taylor	*Gran Maestre*
Deputy Grand Master	Manuel L. Quezon	*Gran Maestre Delegado*
Senior Grand Warden	Edwin E. Elser	*Primer Gran Vigilante*
Junior Grand Warden	Rafael Palma	*Segundo Gran Vigilante*
Grand Treasurer	Timoteo Paez	*Gran Tesorero*
Grand Secretary	Newton C. Comfort	*Gran Secretario*
Grand Lecturer	Joseph F. Bromfield	*Gran Instructor*

1918–1919

Grand Master	Manuel L. Quezon	*Gran Maestre*
Deputy Grand Master	Milton E. Springer	*Gran Maestre Delegado*
Senior Grand Warden	Rafael Palma	*Primer Gran Vigilante*
Junior Grand Warden	Walter R. Macfarlane	*Segundo Gran Vigilante*
Grand Treasurer	Pascual Lintag	*Gran Tesorero*
Grand Secretary	Newton C. Comfort	*Gran Secretario*
Senior Grand Lecturer	Joseph F. Bromfield	*Primer Gran Instructor*

1919–1920

Grand Master	Milton E. Springer	*Gran Maestre*
Deputy Grand Master	Rafael Palma	*Gran Maestre Delegado*
Senior Grand Warden	Walter R. Macfarlane	*Primer Gran Vigilante*
Junior Grand Warden	Teodoro M. Kalaw	*Segundo Gran Vigilante*
Grand Treasurer	Miguel Unson	*Gran Tesorero*
Grand Secretary	Newton C. Comfort	*Gran Secretario*
Senior Grand Lecturer	Joseph F. Bromfield	*Primer Gran Instructor*

1920–1921

Grand Master	Rafael Palma	*Gran Maestre*
Deputy Grand Master	Edwin E. Elser	*Gran Maestre Delegado*
Senior Grand Warden	Quintin Paredes	*Primer Gran Vigilante*
Junior Grand Warden	Frederic H. Stevens	*Segundo Gran Vigilante*
Grand Treasurer	Wenceslao Trinidad	*Gran Tesorero*
Grand Secretary	Newton C. Comfort	*Gran Secretario*
Senior Grand Lecturer	Joseph F. Bromfield	*Primer Gran Instructor*

1921–1922

Grand Master	Edwin E. Elser	*Gran Maestre*
Deputy Grand Master	Quintin Paredes	*Gran Maestre Delegado*
Senior Grand Warden	Frederic H. Stevens	*Primer Gran Vigilante*
Junior Grand Warden	Wenceslao Trinidad	*Segundo Gran Vigilante*
Grand Treasurer	Vicente Carmona	*Gran Tesorero*
Grand Secretary	Newton C. Comfort	*Gran Secretario*
Senior Grand Lecturer	Joseph F. Bromfield	*Primer Gran Instructor*

1922–1923

Grand Master	Quintin Paredes	*Gran Maestre*
Deputy Grand Master	Frederic H. Stevens	*Gran Maestre Delegado*
Senior Grand Warden	Wenceslao Trinidad	*Primer Gran Vigilante*
Junior Grand Warden	Christian W. Rosenstock	*Segundo Gran Vigilante*
Grand Treasurer	Vicente Carmona	*Gran Tesorero*
Grand Secretary	Newton C. Comfort	*Gran Secretario*
Senior Grand Lecturer	Francisco A. Delgado	*Primer Gran Instructor*

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1923–1924

Grand Master	Frederic H. Stevens	*Gran Maestre*
Deputy Grand Master	Wenceslao Trinidad	*Gran Maestre Delegado*
Senior Grand Warden	Christian W. Rosenstock.	*Primer Gran Vigilante*
Junior Grand Warden	Francisco A. Delgado	*Segundo Gran Vigilante*
Grand Treasurer	Vicente Carmona	*Gran Tesorero*
Grand Secretary	Newton C. Comfort	*Gran Secretario*
Senior Grand Lecturer	Felipe Tempongko	*Primer Gran Instructor*

1924–1925

Grand Master	Wenceslao Trinidad	*Gran Maestre*
Deputy Grand Master	Christian W. Rosenstock.	*Gran Maestre Delegado*
Senior Grand Warden	Francisco A. Delgado	*Primer Gran Vigilante*
Junior Grand Warden	Joseph H. Schmidt	*Segundo Gran Vigilante*
Grand Treasurer	Vicente Carmona	*Gran Tesorero*
Grand Secretary	Newton C. Comfort	*Gran Secretario*
Senior Grand Lecturer	Felipe Tempongko	*Primer Gran Instructor*

PRESENT OFFICERS

1925–1926

Grand Master	Christian W. Rosenstock.	*Gran Maestre*
Deputy Grand Master	Francisco A. Delgado	*Gran Maestre Delegado*
Senior Grand Warden	Joseph H. Schmidt	*Primer Gran Vigilante*
Junior Grand Warden	Miguel Unson	*Segundo Gran Vigilante*
Grand Treasurer	Vicente Carmona	*Gran Tesorero*
Grand Secretary	Newton C. Comfort	*Gran Secretario*
Senior Grand Lecturer	Felipe Tempongko	*Primer Gran Instructor*

*Deceased—*Fallecido.*

Addresses Wanted by Cavite Lodge No. 2

The addresses of the following Brethren are desired by the Secretary of Cavite Lodge No. 2, Bro. R. B. Alison, P. O. Box 16, Cavite, Cavite: Harry Madison Bostwick; Idron Godwin Downes; Allen J. Gilson; Gustave Henry Helme; Clarence Thomas Holt; Arthur Stewart Johnson; Charles Ribert Johnson; Frank Lewis; Frank Wm. Perry; Chester A. Peterson; and Thomas B. Terkildsen.

Address Desired by Corregidor No. 3

The present address of Bro. and Capt. Albertinus Andersen is desired by the Secretary of Corregidor Lodge No. 3, P. O. Box 710, Manila. Bro. Andersen's last known address was 3134 11th Ave., Oakland, California.

Also, the address of Bro. Lewis W. Matthews, late of the General Motors Corporation, Detroit, Michigan.

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Estúpidamente supersticioso debe ser el que hace pocas semanas envió al administrador del CABLETOW una tira de papel que lleva, escritas en maquinilla, las palabras siguientes:

ORACIÓN

"SEÑOR MIO JESUCRISTO TENED PIEDAD DE MÍ POR VUESTRA PASIÓN Y MUERTE, POR LOS SIGLOS DE LOS SIGLOS. *AMEN.*

JESUS SACRAMENTADO GRAN PROFETA Y DIOS HIJO.

Las personas que digan esta oración 9 días y las mandan cada día a 9 personas distintas, al 9.o día recibirá una alegría y una mejora muy grande de sus riquezas. Esta oración viene de un padre de familia que se libró de una grave enfermedad, mientras que uno que no lo quizo hacer se murió su hija.

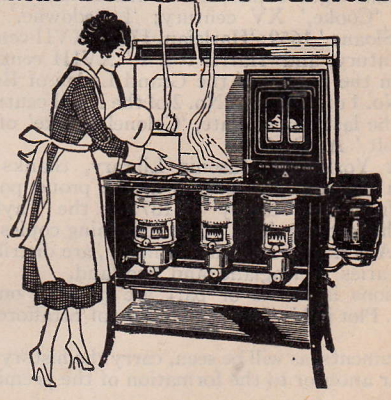
Se suplica al que reciba esta oración la enviase sin decir su nombre, pues esta cadena debe dar vuelta al mundo y que no interrumpa, porque dará una desesperación."

Dicha carta fué enviada anónimamente y no podemos decir que no la envió un Masón, pero preferimos creer que la Masonería del país no tiene un miembro tan supersticioso como debe serlo el individuo que circula la *oración* y el texto que la acompaña.

Expresión de Agradecimiento

El Hmno. Rufino Espíritu, que hoy vive en Olongapo, llora la muerte de su esposa la cual falleció el 20 de Septiembre, después de 1 año y 8 meses de enfermedad. Nuestro Hermano desea expresar, por conducto del CABLETOW, su agradecimiento a los miembros de las Logias Lincoln No. 34 y Pinatubo No. 52 por el auxilio moral y material que le han prestado durante la larga enfermedad de su esposa y por las muchas expresiones de simpatía que recibió con ocasión de su muerte y la ayuda de todas clases que le prestaron en el día del sepelio de la difunta en San Antonio, Zambales.

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Old Masonic Documents

In our June number (Vol. III, page 23), we stated in the Question and Answer Department (No. 201) that the oldest authentic Masonic document is known as the Halliwell document and is a parchment manuscript discovered in the British Museum by Halliwell, a non-Mason. Bro. A. E. Tatton, of Lodge Perla del Oriente No. 1034, S.C., writes us that he agrees with the answer, except that the name of the document should have been given as the Regius MS. We would say, in reply, that Mackey and others give the preference to the term we have used, while other authorities use the name given by Bro. Tatton. We therefore believe we have not been guilty of misinforming our readers.

However, Bro. Tatton, in his letter, gives us a few data on Masonic MSS. which we will publish for the information of the Craft, as they are interesting and instructive. Here they are:

Bro. Fred J. W. Crowe, who in 1909 was the Worshipful Master of Lodge Quatuor Coronati, 2076, London, in his book entitled "Things a Freemason Should Know," quotes from what he describes as *Bro. Hughan's admirable work*, "The Old Charges of British Freemasons" (London, George Kenning & Sons, 1895). He states that Bro. Hughan "has made a special and exhaustive study" of the MSS. referred to.

The following information quoted by Bro. Crowe may be of interest to the Brethren who do not have access to the above-mentioned source of information:

"About seventy of these documents are in existence and others are still missing, but known by various references in other writings.

"The oldest is the Regius MS. of about 1390, and the most recent the 'Beaumont' of 1869, which is a transcript of a much older document lately discovered. The Regius MS. is now in the British Museum (Royal Library, No. 17 Al) and was presented with the Royal Collection to the Nation by King George II in 1757. Its title CONSTITUTIONS ARTIS GEMETRIC SECUNDEM EUCLIDEM prevented its recognition as masonic until Mr. Halliwell—a non-mason—included it in a small work on 'The Early History of Freemasonry in England,' published in 1840. It is not exactly like the other 'Old Charges,' but appears to be a running poetical commentary on them, which may have possibly resulted from the Order of King Richard II for returns from the existing Guilds in 1388.

"The Second document in point of date is the Cooke MS. of the XV century, which is also in the British Museum (additional MS. 23, 198) of which the late Bro. Speth says, 'It is undoubtedly the purest, least altered copy of these Constitutions that has at present come down to us, and therefore the most valuable; far exceeding in intrinsic value the metrical version of it preserved to us in the Regius MS., because less altered by poetical license.'

"No less than eight copies are in the British Museum, namely, 'Regius,' 1390; 'Cooke,' XV century; 'Lansdowne,' XVII century; 'Sloane,' 1646; 'Sloane,' 1659; 'Harleian, 1742,' XVII century; 'Harleian, 2,054,' XVII century, and 'Harris No. 2,' XVIII century.

"Five are in the library of the Grand Lodge of England, namely, 'Grand Lodge' No. 1 of 1583, and No. 2 of the XVII century respectively, 'Buchanan' of the last named date, 'Colonel Clerke' of 1686, and the 'Thomas Foxcroft,' A. D. 1699.

"The West Yorkshire Masonic Library, thanks to the energy of Bro. William Watson of Leeds, is in the proud possession of nine copies ranging from the 'Stanley' of 1677 to the 'Taylor' MS. of late 17th Century, the last acquired. The remaining copies with the exception of three in America and one in Germany, are distributed in various Lodges and libraries in England and Scotland.

"Nine versions in whole or part are printed, one of the earliest being that of Dr. Plot in his 'Natural History of Straffordshire' published in 1686.

"These documents, as will be seen, carry the history of Freemasonry back to dates far anterior to the formation of the premier Grand Lodge of 1717.

"They usually commence with an invocation of the Trinity, of which the following from the 'Grand Lodge MS. No. 1' is an example:

> 'The mights of the Father of Heaven and the wysedom of the glorious Soonne through the grace and the goodness of the Holly Ghoste yt. been three p'sons and one God be with us at or beginning, and give us grace so to gou'ne us here in or lyving that wee maye come to his blisse that neur shall have ending. *Amen.*'

"Then follows what purports to be an account of the origin of the 'Science of Masonry,' followed by that of the building of King Solomon's Temple. Then comes the introduction of Masonry into France and England, and finally a code of rules for 'Masons,' and for 'Masters and Fellows.' "

Brother Crowe closes his article on "Our Old Charges" by appending a reproduction of the Bain MS. from a perfect transcript made by Bro. Reginald A. Wilson, of "Armley," Leeds, the owner of that valuable document.

¿Quien Conoce A Un Niño Lisiado?

Rogamos a nuestros lectores envíen al Secretario del Hospital Masónico para Niños Lisiados, P. O. Box No. 34, Manila, P. I., la dirección de cualquier niño lisiado elegible a ser admitido a la sala masónica recientemente inaugurada en el Hospital Mary J. Johnston, a fin de que se le pueda enviar una solicitud en blanco. Para ser elegible, el niño o niña no debe tener más de 16 años de edad, sus padres o encargados deben carecer de los medios para mandarlo curar en otro hospital y el caso debe ser curable. No se ponen condiciones con respecto a color, raza, nacionalidad, religión o afiliación, y *no* es necesario que el niño sea recomendado por un Masón o una Logia.

Honrad a los Masones Difuntos

Hace poco, el que escribe estos renglones, al pasar por un cementerio, vió a una señora enlutada que estaba sentada cerca de la tumba de un hombre que en vida fué Masón muy activo y entusiasta y que pasó al Oriente Eterno hace un año. Tan impresionado se quedó por el cuadro conmovedor que ofrecía aquella amante esposa sentada en el sepulcro de su difunto marido que se le ocurrió la pregunta de qué papel la Masonería desempeñara en la vida de esa viuda solitaria. Su marido había dedicado a la Masonería algunos de los mejores años de su vida. No cabe duda de que la esposa seguía con regocijo el progreso del marido en la Institución, pero hoy que ya se acabó todo esto, ¿qué está haciendo la Orden para mantener vivo en dicha viuda el recuerdo de los servicios masónicos del difunto? Al fallecer un Masón, los miembros de la Orden suelen visitar a la familia, ofrecerle sus servicios y encargarse del entierro si esto se pide, y desde entonces la familia ya deja de ocupar la atención de los Hermanos.

¿Qué bueno sería si se pudiese hallar algún medio para hacer que la Logia visitara de cuando a cuando a la familia del Hermano ido en prueba de que éste no ha sido olvidado! Serviría para mantener vivo el recuerdo masónico del difunto. Deploramos que las Logias están tan ocupados con sus propios asuntos que olvidan expresar los sentimientos nobles y elevados que tan gratos son a la familia humana. No olvidemos jamás a las viudas y huérfanos de nuestros Hermanos fallecidos y tratemos de encontrar algún medio para mantener viva la memoria de los difuntos por alguna expresión o señal de amistad y cariño para con los seres queridos que ellos han dejado en este mundo.—*Illinois Freemason.*

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Special at Southern Cross No. 6

Southern Cross Lodge No. 6, on Sept. 28, 1925, held a reunion in the form of an "Old Timers' Night" upon the occasion of the raising of Bro. Ancil H. Bishop, a Fellowcraft of that Lodge.

This was really successful as it brought out the members who in years gone by were the strength and support of the Lodge.

The East in both sections was admirably filled by Wor. Bro. Omar M. Shuman while the West was occupied by Wor. Bro. W. A. Weidmann in the first and by Wor. Bro. W. W. Larkin in the second section, while Wor. Bro. Luther Bewley occupied the South.

The Working Tools were presented by Very Wor. Bro. Eugene A. Perkins, the lecture was given by the Master, Wor. Bro. Theo. L. Hall, who substituted for Wor. Bro. Harry R. Andreas who was unable to attend on account of an automobile accident. The Charge was read by Wor. Bro. Amasa S. Crossfield in his well-known impressive style.

The work of Wor. Bro. John Frank Brown as Senior Deacon was a revelation to the younger officers of the Lodge and will serve as a standard of perfection for a long time to come. The other positions were filled in a manner that showed long and earnest work on the part of those filling them.

Among the distinguished visitors were M. W. Bros. Milton E. Springer and Newton C. Comfort.

Thanks are extended to the officers and members of Mt. Lebanon Lodge No. 80, who loaned their lantern and slides and furnished their Junior Warden to operate it.

The Iloilo Temple

Bro. Thos. N. Powell, president of the Masonic Temple Association of Iloilo, thanks us for the interest we have shown in the enterprise of our Iloilo Brethren by publishing a cut and description of the temple they propose to build.

Don't mention it, Bro. Powell. We have recommended the bonds and stock of your Association to our Brethren looking for an investment, because we are thoroughly convinced that we can do so conscientiously, and because we know that the good wishes of the Craft in the Islands are with our Iloilo Brethren in their meritorious undertaking.

If you change your post office address, notify your Secretary and the CABLETOW at once of this fact.

La Responsabilidad del Venerable

Al empuñar el mallete, el venerable contrae importantes responsabilidades. Si él es uno de los que creen que "lo que vale la pena hacer, merece que se haga bien," queda asegurado el éxito de la Logia. Si, por el contrario, sólo acepta el cargo a fin de que pueda ostentar el título de exvenerable y desempeña la veneratura con la menor suma de esfuerzos posible, no cabe duda de que la Logia corre peligro de decaer y ver mermada su utilidad.

Cuando el venerable es activo, lo es también la Logia, y cuando el venerable no lo es, tampoco hay actividad en el Taller. Cuando vemos una Logia que no es próspera ni activa, ponemos muchas veces el dedo en la llaga al concluir que el venerable no se interesa bastante por el bienestar de su Taller y que los demás oficiales y miembros siguen su ejemplo. Por el otro lado, la elección de un venerable activo resulta frecuentemente en despertar una Logia poco activa y devolverla la utilidad perdida, la prosperidad y el interés. La consecuencia que sacamos de todo esto es, que si se acierta en la elección de las dignidades, la Logia corre poco riesgo de estancarse.

¿Cuántos?

¿Cuántos son los miembros que después de diez o más años de iniciados toman cada semana, cada quince días, o a lo menos, un par de veces al año, sin sugestión ajena, sin invitación previa, el camino de la Logia para estrechar la mano de sus hermanos, para infundir en el Taller una impresión de optimismo, para contribuir a las empresas de la Logia con una primicia del dinero que por miles de pesos ha ingresado en sus arcas, para ofrecerse a realizar en el mundo profano la acción que, como políticos liberales, demócratas o radicales, esté de acuerdo con las aspiraciones masónicas? ¿Cuántos son los miembros, en fin, que puedan exclamar con sincera convicción: hace muchos años a que fuí iniciado; desde entonces concurro regularmente a mi Logia; he sacado gran provecho con hacerme Masón, he contribuido con mi asistencia, con mi entusiasmo, con mi dinero, entregado no sólo sin desagrado, sino con verdadero gusto, al mayor brillo del Taller; en consecuencia fuí, he sido y seré siempre un soldado de la Institución porque tuve y tengo verdadero espíritu masónico?—*Revista Masónica de Chile.*

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The Dedication of the Masonic Ward for Crippled Children

Dedicación de la Sala Masónica para Niños Lisiados

The Ward of the Masonic Hospital for Crippled Children at the Mary J. Johnston Memorial Hospital, 101 Calle Quesada, Tondo, was dedicated in the afternoon of Sunday, September 27th, as announced in our last issue. This simple, but impressive ceremony marks an epoch in the history of Masonry in the Philippine Islands and deserves more than passing attention. Unfortunately, the rains had delayed the work, so the Ward had to be dedicated in an unfinished condition, and M. W. Grand Master Rosenstock was out of town and was unable to represent the Grand Lodge on this occasion. However, the weather was ideal, there was quite a crowd present, and the program was carried out in a most successful manner.



Mrs. F. A. DELGADO presenting first patient.
La Sra. F. A. DELGADO *presenta al primer paciente.*

After prayer by Rev. Bro. John Williamson, introductory remarks by Deputy Grand Master Francisco A. Delgado, an address on the purpose of the Hospital by Wor. Bro. Eugene A. Perkins, a song by Mrs. Emilia S. Cavan, and remarks by Past Grand Master Wenceslao Trinidad, Dr. Rebecca Parish handed to Rt. Wor. Bro. W. W. Larkin, President of the Masonic Hospital for Crippled Children, the key to the Ward, with suitable remarks. Rt. Wor. Bro. Larkin accepted the key and then returned it to Dr. Parish, expressing his trust that under her faithful supervision, the new Ward would do great good.

Mrs. Francisco A. Delgado, wife of the Deputy Grand Master, then presented the first patient for admission, a little scene the pathetic symbolism of which made a deep impression upon the spectators.

The ceremony closed with the benediction by Rev. Bro. E. S. Lyons.

The Constabulary orchestra played a few selections during the exercises.

The Ward will be a thing of beauty when completed in a week or so. It had to be entirely rebuilt, labor and material being donated by Brethren and other charitable persons in order not to touch the funds of the corporation. It will be in operation by the time this number reaches our readers, and week after week, month after month, year after year, poor little tots will enter it, abide a

En la tarde del Domingo, 27 de Septiembre, se dedicó la Sala Masónica para Niños Lisiados en el Hospital Mary J. Johnston, 101 Calle Quesada, Tondo, según anunciamos en nuestro último número. Dicha ceremonia sencilla, pero impresionante marca época en la historia de la Masonería de las Islas Filipinas. Desgraciadamente, las lluvias habían impedido la obra, de modo que la Sala no estaba completamente terminada, pero el tiempo reinante en la tarde en que se dedicaba la sala era magnífico, hubo una concurrencia cosmopolita y el programa se llevó a cabo con señalado éxito.

Después de pronunciada la oración por el Hmno. John Williamson, el Ilustre Gran Maestre delegado, Francisco A. Delgado, en ausencia del Muy Ilustre Gran Maestre C. W. Rosenstock, hizo algunas observaciones preliminares y luego el Ven. Hmno. Eugene A. Perkins habló del objeto del Hospital. Le siguió en el uso de la palabra el Muy Il. ex-Gran Maestre Wenceslao Trinidad. Acto seguido, la Dra. Rebecca Parish entregó la llave de la nueva sala al Ven. Hmno. W. W. Larkin, Presidente del Hospital Masónico para Niños Lisiados, el cual la aceptó, devolviéndola luego y expresando a la Dra. Parish su confianza de que bajo su dirección experta, la nueva sala iba a realizar una labor meritoria.

Luego la Sra. de F. A. Delgado, esposa del Gran Maestre delegado, presentó a un chiquillo como primer paciente. Esta pequeña ceremonia simbólica hizo una impresión profunda en los espectadores.

La ceremonia terminó con la benedicción pronunciada por el Rvdo. Hmno. E. S. Lyons.

La orquesta de la Policía Insular amenizó el acto con algunas selecciones y la Sra. Emilia S. Cavan cantó dos bonitas canciones.

La sala será muy hermosa cuando se habrán terminado los trabajos, dentro de una semana o diez días. Fué necesario renovarla completamente, haciéndose la obra sin gasto para el Hospital Masónico porque tanto el material como la mano de obra fueron ofrecidos por Hermanos y profanos caritativos. Al llegar este número en manos de los lectores de nuestra revista, ya habrá empezado a fun-

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It swells our heart with pride to have a part in this noble work and we hope that every true Mason in the Islands will enroll under the banner of the Masonic Hospital for Crippled Children and aid it to develop and extend its activities of which this is but a humble beginning.

Wor. Bro. Oswald G. Taylor Leaving the Philippines

Wor. Bro. Oswald G. Taylor, Master of Mabini Lodge No. 39, F. & A. M., of Aparri, Cagayan, and family are about to leave for the United States, after five years spent in medical missionary work at Aparri. Dr. Taylor, after building up the mission hospital at Aparri, putting his whole heart and soul in the work and making a complete success of it, was preparing to leave for the homeland to enjoy a well-earned vacation, when orders were received to close the hospital, for lack of funds. We sincerely hope the Mission Board at New York will reconsider its decision and that our good Brother will, upon his arrival in the United States, be directed to return to Aparri and resume his work there. In the meantime Dr. Taylor is spending a few weeks in the Province of Zamboanga, prior to the sailing of his boat for the United States.

Bro. Taylor is accompanied by Mrs. Taylor, by his son John, who received his third degree upon the eve of his departure from Aparri, and by his adopted daughter, Miss Sunny Johnson.

Do You Know of Any Crippled Child?

Our readers are urged to send to the Secretary, Masonic Hospital for Crippled Children, P. O. Box No. 34, Manila, P. I., the address of any crippled child eligible for admission to the new ward at the Mary J. Johnston Memorial Hospital, in order that an application blank may be forwarded. To be eligible, the child must be not over 16 years of age, its parents or persons in charge must be unable to pay for its treatment elsewhere, and the case must be curable. There are absolutely no restrictions as regards parentage, color, race, nationality, religion or fraternal affiliation. The child need *not* be recommended by a Mason or Lodge.

cionar la nueva sala, dentro de la cual se recibirán y curarán numerosos niños pobres que saldrán agradecidos del local en que, gracias a los Masones, pudieron convertirse en seres útiles y sanos.

Orgullosos estamos de contribuir nuestro grano de arena a esta meritoria obra y esperamos que todo buen Masón en estas Islas ingresará en la corporación del Hospital Masónico para Niños Lisiados y contribuirá al desarrollo de sus actividades de las cuales esta sala no es más que el humilde principio.

La Necesidad del Estudio

Es lamentable la ignorancia en los que ejercen dignidades y no deja de producir sus efectos en los miembros porque resulta frecuentemente en planchas de quite, falta de asistencia y otros males. Es preciso que se haga interesante el trabajo de las Logias, no solamente por la perfección en la labor ritualística sino mediante la instrucción de los miembros en el simbolismo, los emblemas y las alegorías de la Masonería y el estudio concienzudo de los cimientos y el edificio de nuestra Institución y de los misterios que entraña. Este es el único modo de demostrar a todos la sabiduría, la fuerza y la belleza de la Francmasonería y de remediar la falta de asistencia en las tenidas. Para esto es preciso que se estudie mucho, pero se debe tener presente que la recompensa vale bien la pena.

El Simbolismo Antes de Todo

"Creemos sinceramente que la Masonería de los tiempos modernos adolece de dos graves defectos. El primero es el prurito de los miembros de la Orden de conocer los misterios de los llamados 'altos grados.' No hay tales altos grados. No puede haber nada más alto que los tres grados de la Masonería simbólica y nada más santo que llegar a la eminencia moral que entraña el nombre de Maestro Masón. El Maestro Masón es maestro de sí mismo. Es hombre y maestro: la obra más noble de Dios. El segundo defecto es el lamentable desconocimiento de las leyes, principios y prácticas de la Masonería simbólica. En dos palabras, distamos mucho de estar familiarizados con los grandes principios de nuestra Institución.—*George C. Williams, G.M. de Delaware.*

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Grand Master Makes Trip to Southern Islands

The latter part of September M. W. Bro. Christian W. Rosenstock, Grand Master, left for the southern islands to visit various Lodges in that section, planning to return to Manila on October 5.

Dapitan No. 21 Celebrates Eleventh Anniversary

September 27, 1925, Dapitan Lodge No. 21 celebrated its eleventh anniversary by an invitation function from nine in the morning to four in the afternoon at Plaridel Temple, Manila.

Under the able management of Wor. Bro. Miguel E. Gozon, chairman of both the executive and finance committees, Bro. Vicente Alba, contests, Wor. Bro. Venancio Dunka, invitations, and Bro. Troadio San Miguel, lunch, the celebration was a great success, a large number from both sexes being present.

Expression of Thanks

Bro. Rufino Espiritu, now living in Olongapo, is mourning the death of his wife which occurred on Sept. 20, 1925, after having been ill for about a year and 8 months. Bro. Espiritu desires to express his sincere appreciation and heartfelt thanks through the CABLETOW to the Brethren of Lincoln Lodge No. 34 and Pinatubo Lodge No. 52 for the kind help, financial or otherwise, extended to him during the long protracted illness of his wife and for their many expressions of sympathy and condolence at her death and all kinds of assistance rendered by them on the day of interment at San Antonio, Zambales.

Bro. William A. Duncombe Enters That Unseen Lodge

Bro. Wm. A. Duncombe, a member of Cavite Lodge No. 2, died in the Zamboanga Hospital at 2:30 a. m., August 31, 1925, which he had entered on August 5, suffering from a serious attack of appendicitis.

Owing to his advanced age, 67 years, he was unable to recover from the operation.

The body was removed to the vault of the Zamboanga Hospital under the care of Bro. Eusebio D. Aguilar, and from there taken to Mt. Apo Lodge hall by a committee, to be laid in state.

Funeral services were held at 4 o'clock p. m., September 2, and the body was laid to rest in the Protestant cemetery at Tetuan, Zamboanga.

Bro. Duncombe was born in Oakland, California, in May, 1858. He left Cavite some months ago for Jolo.

La Biblioteca de la Logia

El *New York Masonic Outlook*, uno de los periódicos masónicos mejor redactados y más brillantes que recibamos, publicó en su número correspondiente al mes de Enero del año en curso una pequeña caricatura titulada "La Biblioteca de la Logia." Representa un cuarto de aspecto abandonado destinado para biblioteca pero, según parece, empleado a la sazón como sitio para depositar prendas de vestir. Por la puerta media abierta se distingue en la habitación contigua a un hombre en mangas de camisa que juega billar. En la pieza misma vemos un armario para libros abierto, que contiene algunos libros abandonados y maltrechados y una porción de americanas y sombreros. Encima del armario y en el escritorio y la silla que contiene el cuarto se ve otra colección de prendas de vestir y las hay que adornan hasta el retrato de un caballero barbudo que se encuentra en la pared. Podemos concluir que los miembros de aquella Logia sacarían un promedio de 90 o 95 por ciento en un examen en el juego de billar pero fracasarían completamente si se les examinara en el Arte Real. De todos modos, es malgastado el dinero que han invertido en una biblioteca.

Al estudiar dicha caricatura nos acordamos de las bibliotecas de algunos organismos masónicos que conocemos y que se diferencian de la de la caricatura en una sola cosa: los libros en aquéllas están cuidadosamente guardados y encerrados en sus estantes y el obtenerlos es tan difícil que pocos miembros tienen el valor y el tiempo necesario para hacer más de una tentativa en este sentido. Desanima el ver tanto capital muerto por un lado y tanta ignorancia en cosas masónicas por el otro.

Es para remediar esta situación que se ha concebido la idea de establecer una biblioteca y gabinete de lectura central en Manila, pero manifestamos con mucho pesar que en esta empresa ha habido tantas demoras y tanta oposición pasiva de parte de ciertos elementos que los iniciadores y sostenedores de este movimiento lo habrían abandonado hace tiempo ya si no tuviesen la perseverancia que distingue al buen Masón.

Hay gran escasez de estudiantes y autores masónicos en las Islas Filipinas, según se ve palpablemente por nuestras revistas masónicas. El lector extranjero concluirá, desde luego, que los Masones de Filipinas son hombres de poca cultura y pocos talentos literarios. Es preciso, pues, que nuestros Hermanos demuestren al mundo masónico que esto no es así. Deben prestar toda ayuda posible a la obra de establecer una biblioteca masónica central y una vez establecida la biblioteca con su gabinete de lectura, estamos seguros de que no lo han de utilizar como depósito de sombreros y americanas, y que toda la Masonería podrá luego sacar provecho de los estudios que podrán realizar nuestros Hermanos, gracias a los tesoros masónicos que hallarán en dicha Biblioteca.

La adquisición de una buena colección de libros masónicos en inglés y castellano constituirá un importante paso adelante en la educación de los Masones de las Islas Filipinas y será el segundo paso importante que se ha dado en esta dirección, siendo el primero la fundación del CABLETOW hace dos años y medio.

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Special at Bagong Ilaw No. 97

At a special meeting held by this Lodge on September 26, the first degree of Masonry was conferred upon Bro. Joseph Ramos by the regular officers. The lecture was delivered by Bro. Marcelo G. Alvarez, Senior Warden of this Lodge, while the charge was given by Bro. Teodorico A. Jimenez, Senior Warden of Magdalo No. 31.

After the ritualistic work, Wor. Bro. Miguel G. Luna, Master of the Lodge, gratefully acknowledged, on behalf of the Brethren of Bagong Ilaw No. 97, the valuable donation of Bro. Domingo Manipis of Bagong-Buhay No. 17, consisting of a set of officers' jewels, to which the donor, Bro. Manipis, made a fitting response.

After the ceremony, Bro. Ramos invited the Brethren to a special refreshment which he prepared for the occasion. Visitors from six different Lodges in Manila and neighboring towns were present at this initiation.

North Meets South in Mt. Apo No. 45

On Friday, September 18th, Mt. Apo Lodge No. 45, of Zamboanga, held a special communication for the purpose of raising a Fellow Craft from Joló, and on this occasion, the Master of the Lodge asked Wor. Bro. Oswald G. Taylor, Master of Mabini Lodge No. 39, of Aparri, Cagayan, who happened to be in the city, to confer the degree. This Dr. Taylor did most proficiently.

When remarks were called for, it was found that the visitors included five Brethren from the Cagayan Valley, four of whom were members of Mabini Lodge No. 39, of Aparri, the northernmost Lodge of this Grand Jurisdiction. The Mabini Brethren were Dr. Taylor, his son John Taylor (the youngest M. M. of his Lodge), Past Master Richard Thrasher, and Bro. Peter Johnson. The fifth Cagayan Valley Brother was Dr. Victoriano Luna, of Gonzaga Lodge No. 66, Tuguegarao.

The Mason's Character

Freemasonry has always been true to its name, and the real Mason is a builder of the temple of his own character. Its mission is to furnish high ideals for the individual, that may be reflected in his actions towards his fellow men. The Masonic ideal teaches that moral and spiritual attainments are far more important than the material and physical.

Applicant No. 92.—Trade School graduate in carpentry. Thirteen years as teacher in carpentry and polishing, Bureau of Education. Six years as foreman in making furniture, doors and windows. Speaks English, Spanish, Tagalo, Pampango and Pangasinan dialects. Desires position as chief carpenter.

No. 93.—Fourteen years service with a well-known firm of Manila in general office work, becoming a department head. An all-around office man.

El Cargo de Orador

El Código Uniforme de Reglamentos Interiores de esta Gran Jurisdicción dispone en su primer artículo que las Logias tendrán ciertos dignatarios que se citan en el mismo y "los demás dignatarios que la Logia juzgue conveniente nombrar." Algunas Logias han aprovechado dicha disposición nombrando dignatarios adicionales, entre los cuales se encuentra un orador. Hacemos mención especial de dicho cargo porque nos parece excelente la idea de tener un orador, entendiéndose, desde luego, que el nombramiento no se hace con el único fin de dar un título a algún Hermano cuyas actividades se limitan luego a presentarse para su instalación y nada más. El orador de la Logia debe ser una persona que reuna las condiciones necesarias para desempeñar el cargo adecuadamente y que esté dispuesta a trabajar con seriedad. No debe nombrarse a un Hermano cuya única condición consista en hablar con soltura, sino a uno que haya estudiado la historia, el ritual y el derecho masónicos y pueda presentar el resultado de sus estudios al cuadro en lenguaje claro y sencillo. Este Hermano debe pronunciar en cada tenida del Taller una conferencia o discurso breve e instructivo. Desde luego, el Hermano nombrado para el cargo de orador procurará estudiar mucho y asistir a todas las tenidas, como lo hará cualquier Masón concienzudo que haya sido designado para desempeñar alguna dignidad en la Logia, y éste es en sí mismo un motivo por que el nombramiento de un orador contribuye a aumentar la asistencia y el interés en la Masonería. Todos los que han ejercido la veneratura saben qué bueno es tener Hermanos que asisten con regularidad y se dan cuenta de que frecuentemente la asistencia de un Hermano determinado resulta en la de sus amigos íntimos. Recomendamos, pues, que las Logias que no tienen orador obren conforme a la sugestión que acabamos de hacer.

Cabe a Inglaterra la gloria de haber revivido en su territorio y propagado por la mayor parte de las naciones europeas, así como por América, Asia, Africa y Oceanía, la Augusta Orden Masónica. Por la cantidad de Logias con que cuenta, el número de miembros que integran éstas y el dinero efectivo que forma el tesoro de esos Talleres, está reconocida como la mayor y más importante Potencia Masónica del Universo.—*José Limón de Arce.*

Un barco navega hacia el Oriente y otro al Poniente,
Como es el mismo viento el que sopla,
Es la posición del velámen y no el viento
Lo que determina la ruta que ellos siguen.
Así como las olas del mar son las del destino
Cuando vagamos al través de nuestra vida:
Es la posición del alma la que fija la meta,
Y no las tempestades ni la lucha.

—*Traducción en la Revista Masónica de Chile.*

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Special at Sarangani No. 50

August 13, 1925, in Sarangani Lodge No. 50, Davao, Davao, a special English team conferred the second degree of Masonry upon Entered Apprentice Naotaro Inouye of Bagumbayan Lodge No. 4.

The team was composed of the following Brethren: *W.M.*, Wor. Bro. Gregorio Alcántara, P. M. of Laoag No. 71; *S.W.*, Bro. Juan Ramos, Solidaridad No. 23; *J.W.*, Bro. Guillermo Calianga, Nilad No. 12; *S.D.*, Bro. Pedro R. Santos, Magat No. 68; *J.D.*, Bro. Manuel de Leon (50); *Sec.*, Bro. Rafael S. Castillo (50); *Treas.*, Bro. Domingo Braganza (50); *Chap.*, Bro. Henry C. Stanton (50); *Marshal*, Bro. José Madrazo (50); *S.S.*, Bro. Vicente Mitra Mariño (50); *J.S.*, Bro. Domingo Mendoza, Kasilawan No. 77; *Tyler*, Bro. Utoomall Naroomal (50).

The lecture was delivered in a most creditable manner by Bro. Pedro R. Santos, and the charge was given by Bro. Guillermo Calianga.

The work was excellent throughout. After the ceremonies refreshments were served.

The Office of Orator

The Uniform Code of By-Laws of our Grand Jurisdiction provides in its first article that the Lodges shall have certain officers therein named and "such other officers as the Lodge may deem proper to appoint." A number of our Lodges have taken advantage of this provision and have appointed additional officers, among whom we will single out the Orator. We consider the idea of appointing a member of the Lodge to act as its orator a good one, provided the appointment is not made for the sole purpose of bestowing an empty honor upon a Brother whose activities in office will be confined to coming up to be installed. The Lodge Orator should be a man well qualified for the office and willing to take his duties seriously. He should not be a man endowed with the "gift of gab" alone; but a Masonic student and thinker able to present the result of his studies to the Lodge in simple, clear language. He should be a man learned in the law of Masonry, if possible, and he should make it his duty to deliver at each communication of the Lodge a short oration or lecture, for the instruction and entertainment of the Brethren. A Brother invested with this office will make it a point to study and read up on Masonry and to attend meetings, as every conscientious Mason is sure to do to whom an office has been entrusted, and the appointment of an orator will for this reason alone help to increase attendance and interest in matters Masonic. All Masons who have presided over Lodges know what a blessing a regular attendant is and realize that, quite frequently, the attendance of a member brings with it that of his intimate friends. We recommend that Lodges having no orator act upon this suggestion.

Monument to Masonic Balloonists in France

A monument has been erected to two Freemasons near Calais, to commemorate the flight of these two Brethren, Dr. J. Jeffries, of Boston, and Francois Blanchard, of Paris (France), across the English channel, in a balloon, the first that ever crossed that body of water. They left Dover on January 7, 1785, and landed on the same day in a wood at Guinnes, France.

El Egoismo

Uno de los mayores defectos humanos que la Masonería está tratando de reducir a su expresión mínima en sus adeptos y en la humanidad en general es el egoismo. En efecto, los fines y propósitos de nuestra Institución y los esfuerzos de cada uno de sus miembros que cumple con su deber como Masón, constituyen una lucha constante contra la tiranía del egoismo. Circunscribir nuestros deseos y mantener nuestras pasiones dentro de justos límites; ser tolerante con respecto a las opiniones de los demás; procurar vencer los prejuicios tanto en nosotros como en los otros; dar de lo que nos sobra para socorrer a los necesitados; practicar la verdad y la justicia cuando la falsedad y la injusticia nos reportarían grandes ventajas materiales: ¿qué más son estos preceptos de la Masonería que las instrucciones que nos da nuestra Orden como soldados en su guerra contra el egoismo imperante?

¿Se puede decir de un Masón que él practica dichos preceptos y que es un verdadero soldado de nuestra noble causa, si aboga por que los beneficios de la Masonería se limiten a una raza o razas determinadas o por que se excluya a los adeptos de cualquiera de las religiones monteístas? Sin embargo, hay Masones que tratan de limitar el campo de acción de la Masonería y denegar la luz masónica a los miembros de ciertas razas y religiones determinadas.

En este respecto, la Masonería de Filipinas ha mostrado tanta tolerancia como las Grandes Jurisdicciones más liberales. Sin embargo, aun entre nosotros hay excepciones: no faltan Hermanos, por ejemplo, que miran con malos ojos la actitud altruista adoptada por la gran mayoría en empresas cuyo objeto es extender la beneficencia masónica a personas que no están incluídas en la lista de nuestros protegidos según la establecen los juramentos de la Orden. El egoismo de institución, raza y taller existe entre nosotros tanto como el egoismo individual, y contra él es preciso que luchemos con las armas que se deben emplear contra el Hermano descarriado: el precepto y el ejemplo. La persuación y los argumentos convincentes pueden hacer mucho y hacer desaparecer casí completamente la pequeña minoría que a veces se opone a las empresas inspiradas por una generosidad extraordinariamente grande y comprehensiva.

¡Es noble lucha, la guerra contra el egoismo!

Los Símbolos

El simbolismo es lo primero que hiere la atención del neófito. Se apodera de su imaginación y de su entendimiento, desde el momento en que es dado a luz a la vida masónica; desde el instante mismo en que llega a iniciarse, con los ojos cubiertos por la venda, imagen de los errores y prejuicios que oscurecen el mundo profano.

Desde que el Masón empieza a dar sus primeros pasos, los símbolos, como un angel de guarda, le toman de la mano y van mostrándole un nuevo y hermoso horizonte hacia el cual debe orientar su vida futura.

Nada hay más bello, nada más sabio, ni nada que tenga más fuerza que los símbolos masónicos.

Los símbolos son el morral, el báculo y la brújula del peregrino del ideal; son la escala de Jacob, por donde el Masón ha de encaminar sus pasos en su ascensión hacia el perfeccionamiento; son los faros radiantes que marcan la ruta hacia la verdad.—*Revista Masónica de Chile.*

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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.)*

222.—A certain Mason, who was very anxious to be godfather to a child about to be christened, was told by the priest that he could not be godfather, because he was a Mason. He thereupon assured the priest, upon his word of honor, that he was no longer a Mason, and after he had been allowed to act as godfather, he gave the priest an extra liberal gratuity. Was this Brother justified in deceiving the priest as he did?

Answer.—You should know better than ask such a question. The person of whom you speak was guilty of the following offences: He told a lie. He violated his word of honor. He denied Masonry. He took upon him duties he had no intention of fulfilling. And all this he did in a church, a sacred place. In Masonry, we are taught that we must be truthful in everything. We are enjoined to keep our honor inviolate. We are expected to be firm and unswerving in our loyalty to the Masonic Order. We are told that we must do our duty in all things, which should prevent our assuming duties we do not intend to perform. And we are imbued with respect for any house dedicated to the service of God.

223.—A certain Mason, upon learning of the defeat of a Brother at the polls, rejoiced and said "I am glad he was not elected." It is not known why he made this remark, though some Brethren presume it is because he believes it wrong for a Mason to engage in politics. What is your opinion on this matter?

Answer.—If the Mason who made the remark knew the one who was defeated to be unworthy of the office he sought, his rejoicing was justified; but he should have stated his reason for it or, better yet, he should have kept silent. If he merely said what he did because of a belief that a Mason should not engage in politics, he was in error. The laws and regulations of Masonry prohibit the discussion of politics in the Lodge and forbid the mixing of politics with Masonry in any way, shape or manner; but they do not by any means prohibit a Mason from engaging in politics. On the contrary, it is with satisfaction that we see Masons successful in politics, as it is an assurance that the tenets of our Order will govern in the administration of the affairs of the State or nation.

224.—Who was the first Grand Master in America and of what State was the Grand Master?

Answer.—An appointment as Provincial Grand Master was made by the Duke of Norfolk, Grand Master of England, on June 5, 1730; but no record has yet been found of the appointee, Daniel Coxe of New Jersey, having performed the duties of that office. The second appointment of an American as Provincial Grand Master was that of Henry Price, of Boston, on April 13, 1733. Bro. Price received this appointment while in England, and upon his return to Boston, he organized the first Lodge in that city, in 1733.

225.—At a meeting of my Lodge, the Master and Secretary maintained that the subscription to the CABLETOW had to be paid by each member individually and that the Lodge was not responsible for the payment of the subscription. I understand that the Lodge *must* pay the subscription and that in case a Lodge finds itself "entirely destitute," like mine, the members must contribute to its relief; but there must not be any individual payment. Am I right?

(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.)*

222.—Cierto Masón deseaba mucho ser padrino de un niño que debía bautizarse, pero el cura le dijo que no podía ser padrino por ser Masón. Él afirmó, sin embargo, bajo su palabra de honor, que ya no era Masón, y después de haber consentido el cura y de haberse realizado el bautismo, el Masón referido dió al padre una gratificación cuantiosa. ¿Obraba este Hermano bien al engañar al cura como queda dicho?

Contestación.—Nos extraña que Vd. tenga alguna duda sobre la conducta del Masón a que se refiere. Resulta que éste ha cometido los siguientes delitos: Ha dicho una falsedad. Ha faltado a su palabra de honor. Ha negado ser Masón. Ha asumido deberes que no tenía la menor intención de cumplir. Y todo esto lo hizo en un lugar sagrado. En Masonería se nos enseña a practicar la verdad. Se nos encarece a no faltar jamás a nuestra palabra. Se nos exige inquebrantable lealtad a la Francmasonería. Se nos manda que debemos cumplir con nuestro deber, lo que debe impedir que jamás asumamos deberes que no tenemos la intención de cumplir. Y se nos inculca respeto para toda casa dedicada al culto de Dios.

223.—Cierto Masón, al enterarse de que un Hermano había sido derrotado en las elecciones, dijo con muestras de alegría: "Estoy contento de que no haya sido elegido." No se sabe por qué hizo esta observación, pero algunos Hermanos creen que es porque tiene la idea de que un Masón no debe dedicarse a la política. ¿Qué piensa Vd. sobre la materia?

Contestación.—Si el Masón que dijo lo que Vd. refiere, lo hizo porque sabía que el candidato derrotado no era digno para ocupar el cargo que buscaba, estaba justificada su satisfacción; pero debía haberse explicado o, mejor, debía haberse callado. Si lo dijo por creer que un Masón no se debe dedicar a la política, estaba equivocado. Los reglamentos de la Masonería prohiben la discusión de cuestiones políticas en las Logias y prohiben también que se mezcle la política con la Masonería en cualquiera forma, pero no prohiben de ningún modo que los Masones se dediquen a la política. Al contrario, vemos con mucha satisfacción el triunfo de nuestros Hermanos en las elecciones, porque sabemos que los principios masónicos se aplicarán en la administración de los asuntos del Estado o de la nación.

224.—¿Quién ha sido el primer Gran Maestre en América y de qué Estado fué Gran Maestre?

Contestación.—El Duque de Norfolk, como Gran Maestre de Inglaterra, nombró en 5 de Junio de 1730 a Daniel Cox, de Nueva Jersey, como gran maestre provincial, pero no consta que dicho Hermano haya jamás tomado posesión del cargo. El segundo nombramiento de un americano para la dignidad de gran maestre provincial se expidió en 13 de Abril de 1733 a favor de Henry Price, de Boston, mientras dicho Hermano se hallaba en Inglaterra. Al volver a Boston, el Il. Hmno Price organizó la primera Logia masónica en dicha ciudad, en 1733.

225.—En una tenida de mi Logia, tanto el Venerable Maestro como el secretario sostuvieron que todos los miembros individualmente tienen que pagar la suscripción al CABLETOW y que la Logia no responde por el pago de la suscripción. Yo digo que cada Logia debe pagar la suscripción al CABLETOW por sus miembros, a menos que haya un acuerdo del cuadro en el que se encarece a cada miembro contribuir a la Logia en concepto de socorro por no existir fondos, como en el triste caso de la Logia a que pertenezco. Exigir que cada uno pague y pedir que cada uno contribuya para ayudar a la Logia son dos cosas muy distintas a mi modo de comprender. ¿Qué opina Vd.?

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Answer.—Certainly. Your stand on this matter is quite correct and proper. In Q. and A. 86, Vol. I, p. 302, of the CABLETOW, we replied to a similar question in the sense that a Lodge actually confessing its inability to pay the small sum necessary to subscribe for the official organ of the Grand Lodge, either out of its funds or by voluntary subscription among the members, that Lodge should go out of existence, because a Lodge composed of paupers has no right to exist. Pride in your Lodge alone should cause the members to come to the relief of its treasury. Why do you not raise your dues if you cannot pay the current expense of the Lodge out of its present income?

226.—What became of the famous pillars Jachin and Boaz? Is there any historical record of their fate?

Answer.—Their final fate is recorded in the Bible by Jeremiah (Jer. lii. 17-23). When the Temple of Solomon was razed to the ground by the Babylonians in 586 B.C., after having stood for 422 years, these huge brass pillars were broken to pieces and the metal was taken to Babylon.

227.—I am told that the present governor of Utah is a Mormon and yet a Mason, though a Mormon cannot be a Mason. How is this?

Answer.—George H. Dern, the present governor of Utah, is not a Mormon, but belongs to the Congregational Church. He is a Mason and a member of the Scottish Rite and York Rite Bodies. If he were a Mormon, he would not be recognized and received as a Mason in Utah; but so far as we know, this does not apply to other Grand Jurisdictions.

228.—Must the Master of a Lodge necessarily know the lectures of all three degrees, or can he make one of the Wardens deliver them each time?

Answer.—Paragraph 212 of our Constitution makes it the duty of the Master

To give, in full, the lectures appertaining to each degree, at the time it is conferred, in accordance with such ritual.

and under paragraph 198, a Master cannot be installed unless the Grand Lecturer or District Inspector certifies

that he has personally examined such Master-elect, and that he is qualified to give the work and lectures entire in the three degrees. * * *

229.—What is your understanding about the Master's vote in case of a tie? Is he entitled to cast two votes then?

Answer.—He is. Our Constitution is quite clear on this point. See paragraph 217, which reads as follows:

In all cases of a tie vote, except votes by ballot, the Master, in addition to his proper vote, may have the casting vote.

230.—The Spanish Masons use two words for "Lodge," one being *logia* and the other *taller*. What is our English equivalent in Masonry for *taller*?

Answer.—We have none. The Spanish Masons evidently copied this second term from the French, who, besides the word *loge*, use the word *atelier*, which means workshop, like the Spanish word *taller*. We use only one word in English.

News From M. W. Bro. Geo. R. Harvey

The Grand Master has received several personal letters from Past Grand Master Geo. R. Harvey, Grand Lodge Reviewer and Chairman of Grand Lodge Committee on Jurisprudence.

M. W. Bro. Harvey reports a very pleasant time, touring through the States with his family in an automobile.

He is meeting old friends who were former residents of the Philippines.

The last letter was dated August 21st, and states that he is enjoying a few days of golf on a wonderful course at Cloudchoxt, New Mexico. From there he will go to Washington, D.C.

We are glad to know that M. W. Bro. Harvey is enjoying his vacation and we know he will be welcomed back "home," as he is missed by our local Brethren.

The situation of Freemasonry before the world today is one in which no effort should be spared to make the membership fully conscious of the responsibilities resting upon them. There is no reason which we can conceive for relieving a single adherent of the Craft of the responsibilities which he professed to recognize in connection with his brother man when he became a Mason.—*Masonic Home Journal.*

Contestación.—Vd. tiene perfectamente razón. En esta misma columna (CABLETOW, Tómo I, p. 302, Consulta No. 86) contestamos a una consulta semejante en el sentido indicado por Vd., diciendo, además, que si una Logia confesara que no tiene la pequeña cantidad necesaria para el pago de la suscripción al órgano oficial de la Gran Logia y que tampoco puede reunirla mediante un derrame voluntario, debería abatir columnas, porque una Logia que se compone de pobres de solemnidad no tiene derecho a existir. El orgullo de Logia debe impeler a los obreros de su Taller a ayudar a su tesoro agotado. ¿Por qué no aumentan Vds. el tipo de las cotizaciones si la Logia no puede sufragar sus gastos corrientes con sus recursos actuales?

226.—¿Qué suerte ha cabido a las célebres columnas Jachin y Boaz? ¿Hay datos históricos acerca de lo que se hizo con las mismas?

Contestación.—El profeta Jeremias nos dice, en la Biblia (Jer. lii, 17-23), que al derribar los guerreros de Babilonia el Templo de Salomón en 586 ante Cristo, cuando dicho edificio ya había existido 422 años, hicieron pedazos las dos columnas de bronce para llevar el metal a Babilonia.

227.—Me dicen que el gobernador actual del estado de Utah es mormón y Masón a la vez. Sin embargo, me consta que un mormón no puede ser Masón. ¿Puede Vd. informarme acerca de este punto?

Contestación.—George H. Dern, actual gobernador de Utah, no es mormón sino miembro de la Iglesia congregacionalista. Es Masón y ostenta los altos grados de ambos ritos. Si fuese mormón, no se le podría reconocer y recibir como Masón dentro del estado de Utah, pero en cuanto sepamos, dicha prohibición no existe fuera de la Gran Jurisdicción de Utah.

228.—¿Es requisito indispensable que el Venerable Maestro conozca las instrucciones de los tres grados o es lícito para él hacer que uno de los Vigilantes se encargue de pronunciarlas?

Contestación.—El párrafo 212 de la Constitución de la Gran Logia dispone que uno de los deberes del Venerable Maestro será—

Dar completamente las instrucciones concernientes a cada grado, al tiempo en que sea conferido, de conformidad con dicho ritual.

Y según el párrafo 198, ningún Venerable Maestro se posesionará de su cargo a menos que el Gran Instructor o el Inspector del Distrito certifique

que él ha examinado personalmente a dicho Venerable Maestro electo y que éste se halla en condiciones de dar el trabajo e instrucciones completos en los tres grados. * * *

229.—¿Cómo entiende Vd. el derecho del Venerable Maestro en caso de empate? ¿Tiene él derecho a dos votos en dicho caso?

Contestación.—Sí. La disposición constitucional sobre este punto es clara y terminante. La encontrará Vd. en el párrafo 217, que dice lo que sigue:

En todos los casos de empate en una votación, excepto en las que se hagan por papeletas el Venerable Maestro, además de su propio voto, puede emitir otro para resolver el empate.

230.—Los Masones de habla castellana emplean dos vocablos para expresar los organismos masónicos, a saber, *logia* y *taller*. ¿Qué es el equivalente inglés de *taller*?

Contestación.—No existe en Masonería, por ser *lodge* el único término que se emplea en inglés. Los españoles habrán copiado el uso de la palabra *taller* de los franceses, que dicen tanto *loge* (logia) como *atelier* (taller).

Los hechos son más grandes que las palabras. Tienen vida propia, muda pero innegable, y crecen. Los hechos pueblan el espacio del tiempo.

El país libre en donde gobiernan la inteligencia y el genio vivirá. Donde sirvan y gobiernan otros elementos, su vida será breve.

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Personals

Personales

Sojourning Brethren

Bro. W. G. Cords, Advertising Manager for Meralco, left for the United States Sept. 9.

Bro. and General D. A. Utter was an outgoing passenger on the same steamer.

Manila No. 1.—Mrs. C. N. Guertin, wife of our late Bro. C. N. Guertin, and two children left for the Homeland Sept 23.

Bro. Albino C. Sy Cip left for Shanghai Sept. 9.

Bro. W. W. Weston has been honored by being elected president of the Philippine Reserve Officers' Association organized on September 25th, last.

Cavite No. 2.—Bro. Mason E. Mitchell sent copy of the St. Thomas Mail Notes containing the announcement of the birth of a daughter to Lieut. Mitchell and Mrs. Mitchell.

Bro. Martin L. Gunderson has left the service and is now located in Delair, New Jersey, where he is engaged in the poultry business.

Bro. Ernest H. Hammond is now Superintendent of Indian Schools at Flagstaff, Arizona.

Corregidor No. 3.—M. W. Bro. E. E. Elser, P. G. M., will be with us again before the end of October, returning from a short trip to the United States.

Bro. and Rev. E. K. Higdon, long at Laoag, Ilocos Norte, has been transferred to Manila.

Bro. Alex Y. McGill, after being many years in Bombay, India, has now settled at 56 Trafford St., Rochdale, Lancs., England.

Bro. and Lieut. Edward Freeman, P. S., for many years at Camp Stotsenburg, sailed for the United States on the last transport.

Bro. Benjamin E. Lear writes from 1205 Fourth Ave., San Francisco.

Bro. J. Scott McCormick is returning to the Philippines.

Bro. Donald O. Gunn returned to Manila Sept. 6 from a trip which included a visit to the Homeland and a tour of Europe.

Bro. Edward Ford Hickman, Senior Deacon of this lodge, returned on the S. S. *President McKinley* from the United States.

Word has been received from Bro. Wm. G. Moore, who has now settled in Chicago. Bro. Moore advises us of the recent loss of his wife.

The Secretary has also heard from Bro. Shelly P. White who is in San Francisco and Bro. Christopher S. Dixon, from New York.

Corregidor Lodge has received a request from True Friendship Lodge No. 218, under the jurisdiction of the Grand Lodge of England, to present to one of its members, now in Manila, a Master Mason's diploma, the same to be presented in open lodge.

Bro. Louis McCall has asked for an absolute dimit, for the purpose of affiliating with one of the Lodges in New York.

Wor. Bro. Jackson W. Archer, P. M., has advised friends in Manila that he is returning to the Islands on the next trip of the S. S. *Grant.*

The Secretary of the Lodge has been advised that M. W. Bro. Geo. R. Harvey, P. G. M. and P. M., recently visited El Paso Lodge No. 130, El Paso, Texas, and delivered a short address.

Bro. Chas. A. Darneille is now with the Customs Service in San Francisco, and will be glad to see any of the Brethren from Manila.

Bagumbayan No. 4.—Dr. Paulino Vytiaco, a veterinary surgeon employed in the Bureau of Agriculture and a member of this Lodge, had a narrow escape in an automobile accident on the Baguio-Naguilian road, when the truck carrying him and others was hurled into a precipice. Bro. Vytiaco was thrown out and lost consciousness. He was removed to the Baguio Hospital and is on his way to recovery.

Island No. 5.—Bro. and Sgt. R. C. Lavender announces the arrival, on Aug. 13, 1925, at the Presidio of Monterey, California, of Richard Lee Lavender, weight eleven pounds. "The wise old bird of ancient lore, the gift of gifts, left at our door."

Southern Cross No. 6.—Bro. and Justice E. Finley Johnson and Mrs. Johnson have gone to Shanghai, where Justice Johnson will represent the United States in the international conference to be held there.

Biak-na-Bato No. 7—Los Hermanos Cham Ay Chia y Lee Cham Say se salvaron providencialmente de la muerte el 26 de Agosto, cuando el auto en que iban fué estrujado entre un coche del Meralco y un poste.

La Srta. Natalia Navarro, hija del Hmno. Catalino Navarro, se casó el 22 de Agosto con el Sr. Perfecto Abordo.

El 10 de Agosto falleció la Srta. María G. de Tobar, hija del Ven. Hmno. Ignacio G. de Tobar; su entierro que se verificó el 23 del mismo mes fué una gran manifestación de duelo que patentizó las simpatías de que en vida gozaba la finada.

Sinukuan No. 16.—El Hmno. Ramón Y. Chiucico se ha marchado a China.

Batong-Buhay No. 27.—El Hmno. Lim Chu Seng, miembro muy prominente de esta Logia, se marchará a Emuy, China, por asuntos de familia, en uno de los primeros días del mes de Octubre. Por este motivo sus Hermanos de Logia le ofrecieron una cena fraternal en el Cosmos Club, deseándole un buen viaje y feliz retorno.

Romblon No. 58.—El Hmno. Melanio Honrado está de vuelta de Baguio donde estuvo algún tiempo para reponer su salud.

El Hmno. Victor Mijares da parte del nacimiento de un robusto hijo.

El Hmno. Dr. Benedicto Castillo, hoy en Tagbilaran, anuncia el nacimiento de una niña.

Makiling No. 72.—El Hmno. Paulino B. Kanlas cuenta con otra sucesora que se llamará Lilia B. Kanlas, que nació en el Hospital Mary Johnston. Será madrina de pila la esposa del Hmno. Sisenando Palarca, Venerable Maestro de la Logia Isagani No. 96, Representante de uno de los distritos de la provincia de Tarlac. Madre e hija gozan de buena salud.

Christmas Greeting Cards

Our 1925 line of Christmas Cards is now ready and on display at our store. The designs this year are all of subjects typically Philippine, beautifully engraved. It is not too early to order now, before the holiday rush begins.

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Wor. Bro. Omar M. Shuman, P. M., and Mrs. Shuman announce the marriage of their daughter, Laura Lorene, to Mr. James Russell Smith on August 5, 1925.

Bro. Raymond P. Flood and Mrs. Flood arrived in Manila Sept. 6. Bro. Flood was married in Kobe, Japan, to Miss Bertha Hirsch, and the couple spent their honeymoon in Japan and China.

We regret the departure for the States of Bro. Lester K. Young.

Bro. Harold E. Price arrived in Manila Sept. 3 after a prolonged visit to England.

Cosmos No. 8.—According to letters recently received from Detroit, Bro. M. H. Burnham, Jr., is suffering from another serious attack of heart trouble and grave fears are entertained for the final outcome. Bro. Burnham and his family have been in Detroit since December, 1924.

St. John's No. 9.—Bro. Frank P. Liddell and Mrs. Liddell sailed for the Homeland Sept. 23.

Pilar No. 15.—Wor. Bro. Faustino G. Mañago is back at his desk after more than two weeks' illness during September.

Maktan No. 30.—Bro. J. C. Patty and family left for the United States on Sept. 27. Bro. Patty's address while in the States will be c/o Macleod & Co., Harvester Building, Chicago, Ill.

Lincoln No. 34.—Bro. and Mrs. Foo Ying returned Sept. 23 from a three months vacation in Hongkong.

Mt. Apo No. 45.—Bro. T. Kurimoto was presented by Mrs. Kurimoto with a fine baby girl at the Zamboanga General Hospital Sept. 20. Both mother and child are doing well.

Pampanga No. 48.—Bro. and Atty. Lorenzo Mercado Sunglao, Ex-Assistant Fiscal of the Province of Pampanga, has had an irreparable loss when his father died in Sexmoan, his native town.

Bro. and Atty. Felix B. Bautista, the present Master of this Lodge, lost his beloved mother who died in Macabebe, her home town.

A six-year-old son of Bro. Emilio Dyoco died after a long confinement in bed in San Fernando, this province.

Miss Margarita Panlilio, a sister of Bros. Pacifico R. Panlilio and José Panlilio, now practicing physician and Court Interpreter of this province respectively, died suddenly in her home at Mexico, this province.

Bro. Sotero Baluyut, Governor elect of this Province, suffered a terrible loss when his only son died in the Philippine General Hospital on Tuesday, September 15th, this year.

On September 20, 1925, a baby boy of Bro. Julio M. Dizon, Vice-President elect of the municipality of Bacolor, Pampanga, died with intestinal hemorrhage.

Bro. Ceferino Hilario was elected Member of the House of Representatives. His election is under protest.

Bro. José M. Valencia was elected Municipal President of San Fernando, Pampanga.

Mount Mainam No. 49.—Wor. Bro. Cornelio M. Aguirre, Master of this Lodge, was not able to attend its stated meeting for the month of September, on account of the sickness of one of his children.

Bro. Pedro Angeles is now the happy father of twin babies. Both the mother and the twins are in good health at Corregidor.

Bro. Pedro V. Poblete, Municipal Treasurer of Naic, Cavite, has recently married a woman of the same town.

Bro. Guillermo del Rosario has also recently married a well known lady from Noveleta, Cavite.

Isla de Luzon No. 57.—Bro. J. M. E. Leon, Jr., has returned to Manila on September 10th, after staying in the Provinces of Zamboanga Jolo, Cotabato and Davao, and left on September 14th, for the Bicol region. His station will be Legaspi, Albay. Bro. Leon desires to thank Bros. Thrasher, Teck, Mendoza and many other Members whose names are not remembered at this time, for the kind cooperation and courtesies extended to him. Isla de Luzon Lodge No. 57 desires to thank Mt. Apo Lodge No. 45 Zamboanga, and Sarangani Lodge No. 50 Davao, for the courtesies extended to Bro. Leon.

Mayon No. 61.—Bro. and Capt. E. O. Worrick of Daet, Camarines Norte, was in Manila for a few days recently, stopping at the Army and Navy Club.

Tamaraw No. 65.—Bro. Gorgonio Jacob is the proud father of a baby girl born September 21, 1925. Both mother and child are in excellent health.

Kasilawan No. 77.—Bro. Leandro Victoria is mourning the death of his wife.

Bro. Eusebio Buhayen Salud was raised to the Sublime Degree of a Master Mason Sept. 23, and Bro. Roque E. Hebron was passed to the degree of Fellowcraft Sept. 26.

Bro. Quirico Arlente is now an agent for the Estrella Auto Palace.

Bro. Elias Ibañez is now stationed at Zamboanga, Zamboanga, as a supervising surveyor in the Bureau of Lands.

The baby child of Bro. Fermin Garcia died on Sept. 7.

Mount Lebanon No. 80.—Wor. Bro. M. Goldenberg writes from Honolulu. On his arrival in the United States he proposes to deliver illustrated lectures on Philippine Masonry. His address will be 4158 Brookdale Ave., Oakland, California.

Among those who are leaving on the next transport for the States are Bros. Walter Albert Myrick and Charles Sherman Dunlap. Bro. Myrick has been assigned to the 8th Engineers, Fort Bliss, Texas, and Bro. Dunlap will be stationed at Camp Selfridge, Michigan.

Bro. George N. Orfaley has been married at Homs, Syria.

Another member who is to join the benedicts is Bro. Samuel D. Charlop who is now at New London, Connecticut.

Bro. Angel R. Sandiego was in the city during September, and returned to his station in Nueva Vizcaya.

Bro. Melecio M. Santos has been detailed by the University of the Philippines to the Junior College of said institution in Cebu. He will stay there about two months.

Another who is leaving very shortly is our newly raised Brother Theo. William Merz. He expects to stay in Europe about two years before he returns to these shores by way of the United States. His address will be Oberschmitten, Oberhessen, Germany.

After traveling from one part of the Islands to the other, Bro. Charles Stewart is again with us in the city.

Mt. Kaladias No. 91.—We had the pleasure of a visit from the Grand Lodge Inspector, Wor. Bro. José Amon, and appreciate the valuable instructions he gave us, not only in the ritualistic work but also on the way Brethren should hold close relations among themselves. He also witnessed the ceremonies of the first degree conferred upon Bro. Pedro Palacio. We were very much pleased with the visit and hope for frequent visits in the future.

Bro. Diego Baena has been confined in the Mission Hospital of Dumaguete for several days.

Wor. Bro. Powers, our beloved Master, will be absent for several days, business calling him to Cagayan, Misamis. He has a contract for constructing the Provincial Hospital at that place.

Benjamin Franklin No. 94.—Bro. Joel R. Conrad is now living in Richmond, Virginia.

Bro. William F. Wunch writes from Aurora, Illinois.

From Midas, Idaho, comes word from Brother Roy M. Newlin, our first produced Master Mason.

Bro. James Harper is on duty with the United States Army on Alcatraz Island, off California.

Bro. Joseph Ginsburg departed from the Philippines on the last Army Transport. He goes to Fairfield, Ohio, for duty with the United States Air Service there.

Bro. Beverly P. Ruth, Tyler, has returned to Manila after an extensive trip through China and Japan.

Wor. Bro. H. Lawrence Noble has booked passage for himself and family to the United States via Europe for the early part of next year.

The daughter of our Junior Steward, Bro. Robert M. Miller, has been very ill at their home.

The Symbols

The symbols are the first thing that attracts the attention of the novice. They take possession of his imagination and intellect from the first moment that he is brought to light in Masonry, from the very instant that he is initiated, with his eyes covered by the hoodwink symbolizing the errors and prejudices that blind the profane.

When the Mason takes his first steps as such, the symbols, like a guardian angel, take him by the hand and show him a new, more beautiful horizon towards which he must shape his future course in life.

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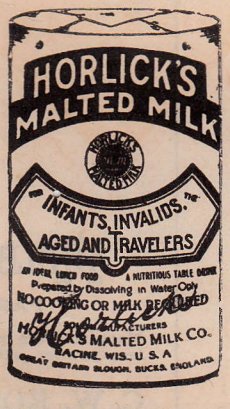
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