The Cable Tow

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GRAND LODGE OF FREE AND ACCEPTED MASONS

OF THE PHILIPPINE ISLANDS

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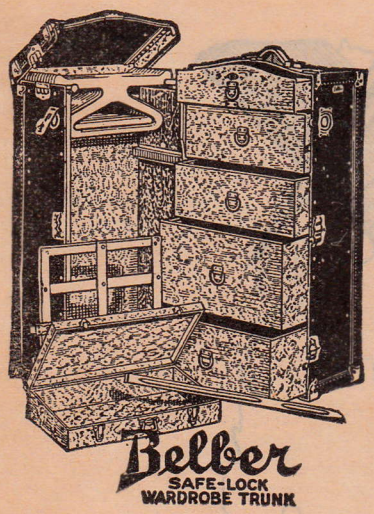

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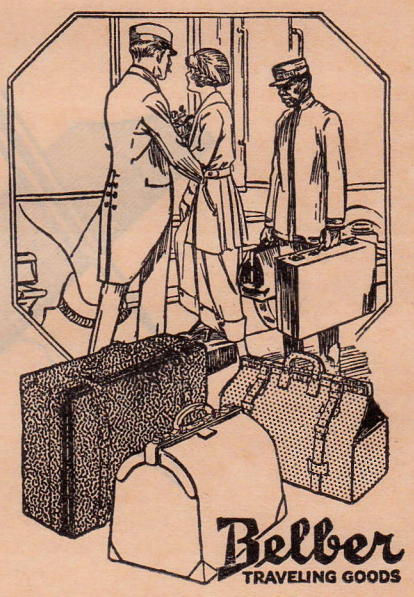

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MANILA, P. I.

THE CABLETOW

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Memorial Day

Blow out, you bugles, over the rich dead!
There's none of these so lonely and poor of old,
But, dying, has made rarer gifts than gold.
These laid the world away—poured out the red
Sweet wine of youth; gave up the years to be
Of work and joy, and that unhoped serene
That man call age; and those who would have been
Their sons they gave, their immortality.

—*Rupert Brooke.*

On the last day but one of this month, we shall again decorate the tombs of those who fought well for the cause they espoused, whether with the arms of war or with the implements of peace. Wreaths will be laid upon the graves of those who died facing firing-squads or the enemy on the field of battle, or who succumbed to disease and hardships. Flowers will be strewn on the waters of our beautiful Bay where many heroes sleep the sleep that knows no awakening, and fond and solemn thoughts will go out to graves in distant lands. Our tribute to the dead will disregard the barriers of race and nationality and the enemies of the past will be the first to honor the dead who fought on the other side.

While Memorial Day was originally intended to honor the memory of those who died in the armed service of the United States, it has become a day set aside for all the dead who have ever worn the uniform and, in the Philippines at least, for members of their families as well. To the Masons in these Islands, it is a day in which they must dedicate a few fond thoughts to their departed Brethren and lay a tribute of affection on their graves. Americans and Filipinos join hands in paying these honors to the dead, and Death, the great Leveller, accomplishes on that day what Masonry is endeavoring to secure for humanity. Memorial Day may well be classed among the great days that Masons should observe!

Mother's Day

A man's best friend may prove false, his wife may betray him, and even his father may become as a stranger to him; but few and far between are those who have not found the love of their mother to be pure and unquenchable. Happy is the man who has his mother near him; but, how few of us are there who have that good fortune! Many of us have nothing left but the sweet, comforting memory of her who brought us into the world and repaid us for the suffering we caused her by the noblest, most unselfish love the world knows: the love of a mother. And many—too many—of us remember only in the still hours of the day the beloved features of an aged woman far away, in some distant town or village, who to us is the holiest, the most beautiful, the best of all: our mother.

"Memorial Day"

En el penúltimo día del presente mes iremos a los cementerios para adornar los sepulcros de los que han luchado con valor por la causa de la patria, ora con las armas de guerra ora con las herramientas de la paz. Depositaremos coronas en las tumbas de los que cayeron en el campo de honor o fueron pasados por las armas por el ideal o que murieron víctimas de enfermedades y de las privaciones sufridas por la causa que defendieron. Se esparcirán flores en las aguas de nuestra hermosa bahía en la cual duermen tantos héroes, y nuestros pensamientos irán hacia sepulcros de seres queridos en tierras lejanas. Nuestro tributo a los muertos no conocerá ninguna barrera de raza o nacionalidad. Los enemigos de ayer serán los primeros en rendir homenaje a los que cayeron luchando en las filas del otro bando.

El "Memorial Day," aunque fué creado para tributar honores a los que han muerto en el servicio de las fuerzas armadas de los Estados Unidos de América, se está dedicando hoy al recuerdo de todos los muertos que alguna vez gastaron el uniforme de la patria y al de los miembros de sus familias. Para los Masones de este país, es un día en que dedican pensamientos cariñosos a sus Hermanos idos y adornan sus tumbas. Tanto los americanos como los filipinos tributan dichos honores a los difuntos y así la Muerte, aquella gran niveladora, realiza en dicho día lo que la Masonería trata de obtener para la humanidad. El "Memorial Day" puede muy bien llamarse una de las fiestas verdaderamente masónicas.

El Día de las Madres

El mejor amigo del hombre puede traicionarle, su esposa puede engañarle con otro y su padre puede tratarle como si fuese su enemigo en vez de ser su hijo, pero son muy contados los hombres que no han hallado puro e inextinguible el amor de su madre. Feliz es el hombre que aún tiene a su lado a la madre amante. Muchos de nosotros ya no tenemos esta buena fortuna. A algunos, no les queda más que el recuerdo de la noble mujer que los parió y que, a cambio de los dolores y sinsabores que le causaron, los dió el amor más puro y acendrado que se conozca en este mundo: el amor materno. Y muchos otros sólo piensan en sus horas de ocio o descanso la anciana que vive lejos de ellos, en alguna ciudad o barrio distante, y que para ellos es la mujer más santa y amada del mundo: su madre.

Es nuestro sagrado deber tratar de hacer feliz a nuestra madre en el ocaso de su vida y procurar que pueda enorgullecerse de habernos dado a luz. Una vida tranquila y libre de preocupaciones en su ancianidad es lo menos que ella pueda pedirnos. Y no hay nada más enternecedor y patético que el aspecto de una buena madre y que, terminada

To bring happiness to our mother in her old days and make her proud of us is a sacred duty. A peaceful old age, free from worry and trouble, is the least she can ask of us. And we can imagine nothing more touching than the picture of a woman who has been a good mother and who, her task on earth completed, patiently awaits the final call to her reward.

As a white candle
In a holy place,
So is the beauty
Of an aged face.

As the spent radiance
Of the winter sun,
So is a woman
With her travail done.

Her brood gone from her,
And her thoughts as still
As the waters
Under a ruined mill.

Labor Day

Originally a society of men who worked with their hands, Freemasonry has become a band of workers who no longer use the tools of the operative Mason and who erect spiritual buildings instead of structures of stone and wood. From its origin, our Institution has retained a veneration, a friendship for honest labor that is deep, true, and enduring. It has been and is working hard to set the laboring classes free where they have not yet obtained the boon of freedom—not, like the soviets in Russia, by striking the shackles off a slave, but by preparing minds and souls for freedom. In Russia

They set the slave free, striking off his chains. . . .
Then he was as much of a slave as ever.
He was still chained to servility,
He was still manacled to indolence and sloth,
He was still bound by fear and superstition,
By ignorance, suspicion, and savagery. . . .
His slavery was not in the chains,
But in himself. . . .

On the first day of May, the Masons of the Philippine Islands will render homage to honest labor all the world over, but particularly to the working men of this fair country where labor has made such wonderful strides forward in the last few decades.

The Grand Lodge Proceedings

The Grand Secretary's Office deserves great credit for the promptness with which it turned out the Grand Lodge Proceedings for 1926, and for the quality of the work. The distribution of the neat volume of 240 pages began on the last day of March and we are told that not many days will pass before the Spanish edition will be ready for distribution.

A fine picture of M. W. Bro. Francisco A. Delgado, our Grand Master, adorns the volume. M. W. Bro. Rosenstock's message as Grand Master occupies 23 pages. It is full of meat and well worth reading. The same can be said of the report of Grand Secretary Newton C. Comfort and the report of Junior Grand Lecturer Fred Damman.

The Report of the Committee on Foreign Correspondence, presented by M. W. Bro. George R. Harvey, occupies 139 pages, and to it we desire to call the attention of our Brethren more particularly. The reviews cover 70 volumes of Grand Lodge Proceedings and 66 Grand Jurisdictions. They discuss the doings of these Grand Bodies in a very lucid and interesting manner and contain a real treasure of Masonic information. The educational value of a report like that presented by the Committee is, we fear, under-

ya su tarea en este mundo, espera pacientemente su traslado a la tierra de promisión.

Día del Trabajo

La Francmasonería fué en los principios una sociedad de hombres que trabajan con sus manos, pero actualmente es una agrupación de individuos que sólo hacen uso simbólico de las herramientas del Masón práctico, porque levantan edificios espirituales en vez de construcciones de piedra y madera. Desde su orígen, nuestra Institución ha conservado un gran respeto y mucha amistad por el honrado trabajo y ha hecho todo lo posible para mejorar la suerte de los hijos del sudor y conseguir su emancipación donde aún no gozan de completa libertad. Al emanciparlos, la Masonería no procede como los soviets de Rusia que quitaron las cadenas al esclavo sin prepararle para el disfrute de la libertad. En Rusia, como dice el poeta,

Emanciparon al esclavo, quitándole las cadenas. . . .
Pero se quedó tan esclavo como antes.
Aun permaneció encadenado a la servidumbre,
Conservaba los grillos de la indolencia y pereza,
Le aherrojaban como antes el temor y la superstición,
La ignorancia, la suspicacia y el salvajismo. . . .
Su esclavitud no estaba en las cadenas,
Sino en él mismo.

El 1.o de Mayo, los Masones de las Islas Filipinas tributarán el acostumbrado homenaje al trabajo honrado del mundo entero, y especialmente a los obreros de esta hermosa tierra en que las clases obreras han realizado tantos progresos en las últimas dos décadas.

Fechas Memorables en el Mes de Mayo

El 1.o de Mayo de 1824 falleció el célebre general Rufus Putnam, de la Revolución americana. Fué elegido primer Gran Maestre de Masones de Ohio, pero tuvo que rehusar el cargo con motivo de su avanzada edad. El Hmno. David Wooster, mayor general del ejército continental y edecán de Jorge Washington, murió el 2 de Mayo de 1777, de las heridas que había recibido en un combate. El almirante americano Robert E. Peary, descubridor del Polo Norte, nació el 6 de Mayo de 1856. Dicho Hermano llevó consigo una bandera masónica en sus viajes de exploración. El 7 de Mayo de 1831, murió en Granada, en el patíbulo, víctima de la persecución de Masones y liberales de aquella época, la bella española Mariana Pineda. El 8 de Mayo de 1806 murió en la mayor pobreza, por haber sacrificado toda su cuantiosa fortuna a la causa de la Revolución americana, el Hmno. Robert Morris, uno de los firmantes de la Declaración de Independencia. El 10 de Mayo de 1818 murió Paul Revere, héroe de la conocida poesía de Longfellow. Fué Gran Maestre de Masones de Massachusetts. El célebre explorador Americano Hmno. Kit Carson falleció en Santa Fe, Nuevo Mexico, el 24 de Mayo de 1868. El 24 de Mayo de 1814, el rey Fernando VII firmó el infame decreto ordenando el cierre de todas las Logias y la persecución de los Masones en España y sus colonias. El 30 de Mayo de 1779 murió el célebre autor y filósofo francés Voltaire. Fué miembro de la conocida Logia Las Nueve Hermanas, de Paris.

El 13 de Mayo de 1903 falleció en Manila, víctima del cólera, el gran patriota y Masón filipino Apolinario Mabini. El 13 de Mayo de 1921, el Gran Maestre Muy Il. Hmno. Edwin E. Elser constituyó en Calapan, Mindoro, la Logia Tamaraw No. 65. El 15 de Mayo de 1890 es la fecha que lleva la carta constitutiva de la primera Logia filipina, la Solidaridad No. 53, de Madrid, España. El Gran Oriente Español, que en el pasado verificó una labor meritoria pero está actualmente desacreditado por haber invadido los territorios de otras Potencias masónicas, fué fundado el 17 de Mayo de 1889. El 20 de Mayo de 1921, el Muy Il. Hmno. E. E. Elser constituyó la Logia Tupas No. 62,

stood by too few Masons, and we heartily congratulate the Committee upon its fine work and hope more and more Brethren will read these reviews.

We earnestly recommend that extracts from the Proceedings of our Grand Lodge and the Report of the Committee on Foreign Correspondence be read in all our Lodges and we hope our Masters will make this a part of their educational program during the year.

The reading and discussion of the Proceedings and Reviews, under the guidance of the Master or another Brother learned in Masonic lore, is admirably adapted to create interest and stimulate study and we suggest that our Masters complaining of small attendance and lack of interest on the part of the Brethren give this a thorough trial.

Memorable Dates in May

On May 1, 1824, General Rufus Putnam, a famous officer of the Continental Army, died at Marietta, Ohio. He was elected first Grand Master of Ohio, but had to decline, because of his advanced age. On May 2, 1777, Bro. David Wooster, a major-general of the Continental Army and Washington's aide-de-camp, died from wounds received in action. Rear Admiral Robert E. Peary, the discoverer of the North Pole, was born on May 6, 1856. He carried a Masonic flag with him on his arctic explorations. On May 7, 1831, Mariana Pineda, a beautiful young Spanish woman, was executed at Granada in connection with the persecution of the Masons and liberals during those years. Bro. Robert Morris, one of the signers of the Declaration of Independence, who gave his entire fortune to the cause of the American Revolution, died on May 8, 1806. Paul Revere, the hero of the famous ride, died on May 10, 1818. He was Grand Master of Massachusetts. Bro. Kit Carson, the famous Indian scout, died at Santa Fe, N. M., on May 24, 1868. On May 24, 1814, King Ferdinand VII of Spain signed the order for the closing of all Masonic Lodges and the persecution of all Masons in Spain and her dominions. On May 30, 1779, the famous French author and philosopher Voltaire died; he was a member of the Lodge The Nine Sisters of Paris.

On May 13, 1903, Bro. Apolinario Mabini died at Manila, the victim of Asiatic cholera. On May 13th it will be five years that Tamaraw Lodge No. 65, of Calapan, Mindoro, was constituted by M. W. Grand Master Edwin E. Elser. May 15, 1890, is the date of the charter of Solidaridad Lodge No. 53, of Madrid, Spain, the first Filipino Lodge. The Gran Oriente Español, which once did good work in these Islands but is now discredited among regular Masons by its practice of violating Masonic jurisdiction, was founded on May 17, 1889. On May 20, 1921, five years ago, M. W. Grand Master Edwin E. Elser constituted Tupas Lodge No. 62, of Cebu, Cebu. On May 22nd it will be twenty-five years that the first preliminary meeting for the organization of what is now Manila Lodge No. 1 was held. On May 23, 1918, Bro. Mariano Ponce, the well-known Filipino patriot, died at Hongkong. May 25, 1895, is the date of Captain-General Blanco's order exiling nine Malolos Masons to Mindanao and other places.

Why Are They Poor?

Why are so many of our Lodges poor? Why do we constantly hear complaints that they cannot make both ends meet? Are the dues too low? Are the demands of the Grand Lodge excessive? Do the Lodges spend too much for lavish entertainments and costly paraphernalia? Are they too ambitious in the line of charitable work?

Upon asking our Brethren here and there, we have come to the conclusion that the Lodges in which the dues are, perhaps, too low, are few and far between; that the Grand Lodge demands on the subordinate Lodges are far from

de Cebú, Cebú. El 23 de Mayo de 1918, murió en Hongkong el conocido patriota filipino, Hmno. Mariano Ponce. El 25 de Mayo de 1895 es la fecha de la orden del Capitán General Blanco desterrando a nueve Masones de Malolos a Mindanao y otros puntos del Archipiélago filipino.

Las Actuaciones de la Gran Logia

Nuestra Gran Logia merece plácemes por la prontitud con que ha publicado el tomo de actuaciones de la Gran Logia correspondiente a 1926 y por la calidad de la obra. Recibimos la edición inglesa a fines del mes de Marzo y nos dicen que la edición en castellano saldrá muy pronto.

El tomo va adornado de un hermoso retrato de nuestro Muy Ilustre Hmno. Francisco A. Delgado, Gran Maestre de Masones de las Islas Filipinas. El mensaje del Muy Il. Hmno. C. W. Rosenstock ocupa 23 páginas y es lleno de meollo, y lo mismo se puede decir de las memorias del Gran Secretario, Muy Il. Hmno. Newton C. Comfort, y del Segundo Gran Instructor, Muy Ven. Hmno. Fred Damman.

Pero llamamos la atención de nuestros lectores sobre todo hacia la memoria magistral de Correspondencia extranjera presentada por el Muy Il. Hmno. George R. Harvey, que contiene las revistas de 70 tomos de actuaciones, o sea, de 66 Potencias masónicas extranjeras. En dichas revistas se da cuenta de lo hecho por las Jurisdicciones hermanas con la mayor lucidez, y sentimos mucho que haya tan pocos Hermanos que se dan cuenta cabal del alto valor educativo de las revistas de esta clase. Felicitamos a la Comisión por su obra y esperamos que muchos Hermanos aprovecharán el rico tesoro de informes masónicos que la memoria presenta en forma tan interesante.

Recomendamos que se lean en todas las Logias por lo menos extractos de las actuaciones de nuestra Gran Logia y de la memoria de la Comisión de Correspondencia Extranjera y que los Venerables Maestros incluyan dicha lectura en su programa educativo.

No cabe duda de que la lectura y discusión de las actuaciones y revistas bajo la dirección del Venerable Maestro o de algún otro Hermano docto en Masonería, es un medio admirable para despertar interés en las tenidas y estimular el estudio, y sugerimos a los Venerables que se están quejando de la falta de asistencia e interés de parte de los miembros de su Logia, hagan la prueba.

¿Por qué Son Tan Pobres?

¿Por qué son pobres muchas de nuestras Logias? ¿Por qué se quejan siempre que les faltan fondos para todo? ¿Son acaso demasiado bajas las cotizaciones que cobran a sus miembros o excesivas las contribuciones que exige nuestra Gran Logia a los Talleres de su obediencia? ¿O se gasta demasiado para fiestas y joyas o equipo costosos o para empresas benéficas excesivamente ambiciosas?

A fuerza de preguntar a nuestros Hermanos en diferentes Logias, hemos llegado a la conclusión de que son pocas las Logias en que las cotizaciones son bajas; que la cuantía de las contribuciones que tienen que pagar a la Gran Logia, es razonable; que no se puede acusar a nuestras Logias de incurrir en gastos excesivos por fiestas y artículos de lujo, y que ninguna de las mismas tiene actividades benéficas que la mantengan pobre.

Pero, lo que nos han contado muchos es esto: Nuestra Logia se hallaba en una situación próspera, con fondos depositados en el banco, cuando murieron, dentro de un espacio breve, los Hermanos A., B. y C., dejando cada uno de ellos a una viuda y varios huérfanos en situación apurada. La Logia se vió en la necesidad de pagar el entierro de cada uno de estos Hermanos y de asignar una cantidad gravosa para los fondos del Taller, pero esto no obstante insuficiente, como socorro a la viuda y los huérfanos de cada

excessive; that our Lodges cannot be accused of going to excess as far as entertainments and expensive paraphernalia are concerned, and that none can truthfully say that it has undertaken charitable work beyond its means.

But here is the story we hear in many cases: We were getting along fine, with money in the bank and plenty in sight, when, one after the other, Bros. A., B., and C. died, each leaving a widow and several children in straitened circumstances. The Lodge paid for the funeral in each of these cases and allotted small sums to the families. The Lodge funds having run low, it was necessary to take up subscriptions among the Brethren. The members began to complain of excessive drains on their purses and some dimitted. The Lodge admitted one or two applicants who were not altogether desirable, because "it needed the money." This drove away some of the better members and did untold harm to the Lodge. . . .

Now, who is to blame for all this? We believe that all the members of the Lodge share in the responsibility for its decline. The Brethren who died should have made proper provision for their dependents by taking out life insurance. The investigating committee should have reported unfavorably upon petitioners with dependents who were not carrying any insurance, or the Lodge members themselves should have prevented their being admitted.

Is it not about time that the Masters of our Lodges gave this matter special attention? Let them see that the investigating committees are properly instructed and do their duty. Let them take stock of their membership and prevail upon all Brethren with dependents to take the necessary steps in order that these dependents may not suffer distress or become a burden upon the Lodge in case of the death of the Brother to whom they look for support.

And our Brethren should do the right thing towards their families and do their best to dispel the belief, which is altogether to prevalent among outsiders, that joining Masonry is tantamount to taking out cheap insurance because the Masons are bound to take care of a Brother's widow and orphans in case of the Brother's death.

New Policy Regarding *The Cabletow*

In the past it has been the custom of the management of the CABLETOW to lay out the material for each monthly issue, and then hold the issue until such material should be received. This policy, unfortunately, has caused many issues to appear much later than the specified date of publication, which is the first working day of each month.

In the future, it will be the fixed policy of the management to have the CABLETOW appear on the first working day of each month, barring only unavoidable delays.

This matter is brought up at this time in order that Secretaries and members who have material which they desire published may govern themselves accordingly, as material must be received in the CABLETOW office at least ten days before the date set for publication, in order to have it printed in that number.

Material received too late will either be printed in the next following issue, or, if it would then be too much out-of-date, will not be printed at all.

uno de los Hermanos difuntos. Se agotaron los fondos y fué necesario recurrir a derrames voluntarios. Pronto, los miembros de la Logia empezaron a quejarse de las demandas excesivas y algunos, cansados ya de tantas exigencias, pidieron plancha de quite. Para reemplazarlos, la Logia admitió a algunos solicitantes poco convenientes, porque "necesitaba el dinero." ¿Qué fué la consecuencia? Algunos de los mejores miembros no quisieron continuar perteneciendo al Taller y dimitieron y la buena fama de la Logia se quedó por los suelos.

Pues, ¿de quién era la culpa? Creemos que todos la tenían. Los Hermanos difuntos debían de haber previsto el caso de su muerte como corresponde hacerlo a todo hombre prudente, sacando una póliza de seguro sobre la vida. Los aplomadores debían haber informado desfavorablemente sobre los solicitantes con familia que no tenían aseguradas sus vidas, y los demás miembros de la misma Logia debían también haberse opuesto a su admisión.

Creemos que ya ha llegado el momento en que los Venerables de las Logias se ocupasen de esta materia. Es preciso que velen por que los aplomadores conozcan su deber y sepan cumplirlo. También deben averiguar quienes de los miembros de la Logia tienen familias que se quedarían desamparadas en el caso de su muerte, y deben persuadir a dichos Hermanos a que se aseguren la vida a fin de que sus familias no sufran estrechez y la Logia no tenga que gastar cantidades crecidas en el caso de la muerte del Hermano improvidente.

Y nuestros Hermanos todos deben cumplir con su deber hacia sus familias y procurar que desaparezca la creencia que aún existe en el mundo profano, de que el hacerse Masón equivale a sacar una póliza de seguros sobre la vida a un tipo muy reducido, porque los Masones están obligados a socorrer a las viudas y huérfanos de sus Hermanos.

Cambio de Plan

En el pasado, la administración del CABLETOW ha seguido el plan de distribuir el material para cada número de la revista y luego esperar con la publicación del número hasta que se hubiese recibido dicho material. Desgraciadamente, este plan ha tenido por resultado la aparición tardía de muchos números los cuales, en vez de salir a luz a principios del mes, aparecieron mucho más tarde.

En el futuro, la administración procurará que cada número salga el primer día no feriado de cada mes a menos que surgiese algún obstáculo insuperable.

Anunciamos lo que precede a fin de que los Secretarios de las Logias sepan que deben enviar el material cuya publicación en el próximo número desearan por lo menos diez días antes del primero del mes siguiente, porque de otro modo llegará tarde.

El material que se reciba demasiado tarde se imprimirá en el número siguiente, a menos que resultara ya inútil en dicha época, en cuyo caso no se publicará.

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The Grand Lodge of Vienna

Our Associate Editor is in receipt of a letter from the Grand Secretary of the Grand Lodge of Vienna which shows that this small, but active body is making excellent progress. Considering its select membership, this is not astonishing. The following paragraphs are taken from Wor. Bro. Otto Fuchs' letter:

We are at present in correspondence with the majority of the American Grand Lodges concerning our recognition by the same, and are replying to the questions they ask of us. It is to be hoped that we shall receive fraternal recognition from them; the Grand Lodge of New York recognized us as early as 1922 and Bro. Ossian Lang visits us whenever he comes to Europe.

The Old Prussian Grand Lodges have adopted an attitude towards us that is not at all fraternal, although they recognized us back in 1919. So far as I can see, a tendency against the chauvinistic attitude of the Old Prussian Grand Lodges is developing among the Brethren in Germany which, we hope, will with the time result in bringing the others to reason and make an International Freemasonry the goal of all Brother Masons.

In Austria, our growth is slow, but sound. Six new Lodges have sprung into existence since the foundation of our Grand Lodge and we have now twenty subordinate Lodges.

We have followed the development of the Grand Lodge of Vienna, with which we are in fraternal relations, with the greatest interest and we sincerely hope its efforts to receive universal recognition will be successful.

A successful Lodge must be composed of living units, not content with the mechanical repetition of our ritual, but each one determined to be a Mason not only in name, but in practice also. If our ceremonies are ceremonies only to us, if we attend our Lodge meetings and find our moral and mental capabilities in no way widened and strengthened, then we miss the whole conception of the craft, we have indeed labored in vain.—*Masonic News.*

La Gran Logia de Viena

Nuestro redactor auxiliar acaba de recibir una carta del Ven. Hmno. Otto Fuchs, Gran Secretario de la Gran Logia de Viena (Austria), de la cual se desprende que dicha potencia pequeña pero activísima está realizando mucho progreso, lo que no es sorprendente si se tiene en cuenta la elevada calidad de los Masones que la componen. De dicha carta traducimos los siguientes párrafos:

Estamos actualmente en correspondencia con la mayoría de las Grandes Logias americanas con respecto al reconocimiento fraternal de nuestra Gran Logia y estamos contestando las preguntas que nos están haciendo. Esperamos que nos reconocerán pronto. La Gran Logia de Nueva York nos ha reconocido desde 1922 y el Hmno. Ossian Lang nos visita cada vez que viene a Europa.

Las Antiguas Grandes Logias Prusianas han adoptado hacia nosotros una actitud nada fraternal, no obstante habernos reconocido en 1919. Por lo que veo, se está formando entre los Hermanos de Alemania una corriente opuesta a la orientación patriotera de dichas Antiguas Grandes Logias y esperamos que, con el tiempo, éstas volverán a la razón, de suerte que la Francmasonería Internacional sea la meta de todos los Hermanos Masones.

El crecimiento de la Masonería en Austria es lento, pero sano. Han levantado columnas seis Logias nuevas desde la fundación de esta Gran Logia, la cual cuenta hoy con veinte Talleres.

Hemos seguido paso por paso el desarrollo de la Gran Logia de Viena, con la cual nuestra Gran Logia mantiene relaciones fraternales desde hace varios años, y esperamos sinceramente que sus esfuerzos de obtener reconocimiento universal se verán pronto coronados de éxito.

El oro no constituye la verdadera riqueza. Aquel es rico que es maestro del arte de vivir con rectitud y que procura la felicidad de los demás. La verdadera riqueza no se mide por lo que uno posee, sino por lo que da.

—*Masonic News.*

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FRANCISCO A. DELGADO, *Grand Master.*

An Appeal from the Employment Committee

The Employment Committee appeals to Brethren who are owners or managers of business firms who may have positions open to communicate with the members of the Employment Committee of the Grand Lodge, in order that, whenever possible, Brethren out of work may be located.

Following are the names of the members of the Committee:

Gregorio E. José, *Chairman*, 633 Regidor; José C. Velo, P. O. Box 1243; Miguel Bonifacio, P. O. Box 2343; José Paterno, 130 Mendoza; Cu Uy Gam, 336 Santo Cristo —all of Manila.

New Junior Grand Lecturer Appointed

April 15, 1926, Wor. Bro. Fred M. Holmes, Past Master of Cosmos Lodge No. 8, was appointed by the M. W. Grand Master as Junior Grand Lecturer for the remainder of the present Masonic year, vice Wor. Bro. Fred Damman, resigned.

Wor. Bro. Holmes has served Cosmos Lodge long and well and is the present Secretary thereof. As Junior Grand Lecturer he will have still greater opportunities for the continuance of the excellent services he has rendered in the past.

M. W. Bro. John H. Cowles to Visit Islands

In a few days an illustrious Masonic traveler will visit our Islands and spend a few weeks in our midst. M. W. Bro. John H. Cowles, Past Grand Master of Masons of the State of Kentucky, comes here especially in his capacity as Sovereign Grand Commander of the Supreme Council of the Thirty-third Degree for the Southern Jurisdiction of the United States, and our Scottish Rite Brethren are making elaborate preparations for receiving their supreme chief. M. W. Bro. Cowles will be welcomed by all Masons and will be received with that cordial hospitality for which the Philippine Islands and their natives and residents are well known. We bid him a hearty welcome and hope his sojourn among us will be pleasant and profitable.

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FRANCISCO A. DELGADO, *Gran Maestre.*

Un Ruego del Comité de Colocaciones

El Comité de Colocaciones ruega muy encarecidamente a los hermanos dueños de establecimientos, jefes de alguna oficina, y, en general, a todos los que requieran los servicios de algún empleado de cualquiera clase, se sirvan dirigirse a cualquiera de los miembros de este Comité, en la inteligencia de que no solo tendrán los empleados que necesiten, sino que harán un buen servicio a la Fraternidad.

Los nombres y direcciones de los miembros del Comité son:

Gregorio E. José, 633 Regidor, Manila; José C. Velo, P. O. Box 1243, Manila; Miguel Bonifacio, P. O. Box 2343, Manila; José Paterno, 130 Mendoza, Manila; Cu Uy Gam, 336 Sto. Cristo, Manila.

La Gran Logia Tiene Un Segundo Gran Instructor Nuevo

El 15 de Abril de 1926, el Muy Il. Gran Maestre nombró como Segundo Gran Instructor de la Gran Logia al Ven. Hmno. Fred M. Holmes, ex-Venerable de la Logia Cosmos No. 8, el cual llenará, durante lo que queda del año masónico, la vacante producida por la dimisión del Ven. Hmno. Fred Damman.

El Hmno. Holmes ha prestado excelentes servicios a la Logia Cosmos y es actualmente secretario de la misma. Como Segundo Gran Instructor, tendrá nuevas oportunidades para trabajar en pro de la Masonería.

El Muy Il. Hmno. John H. Cowles Vendrá Pronto

Dentro de pocos días arribará en estas playas un viajero muy distinguido para estar con nosotros algunas semanas. El Muy Il. Hmno. John H. Cowles, ex-Gran Maestre de Masones del Estado de Kentucky, viene aquí en su capacidad de Gran Comendador del Supremo Consejo del Grado Treinta y tres por la Jurisdicción Sur de los Estados Unidos de América y los Masones del Rito Escocés están disponiéndose a recibir dignamente a su jefe supremo. Los Masones de Filipinas en general acogerán al distinguido visitador con aquella hospitalidad franca y espóntanea que caracteriza a los habitantes de estas Islas, y el CABLETOW le dá la más cordial bienvenida y desea que su estancia en este país sea agradable y provechosa.

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Official Visitation of Pinatubo No. 52

April 16, 1926, M. W. Bro. Francisco A. Delgado, Grand Master, accompanied by various members of the Grand Lodge, made an official visitation of Pinatubo Lodge No. 52, San Antonio, Zambales.

The Grand Master's party was composed of the following Brethren: Wor. Bro. Ramón Mendoza, P.M. of Batong-Buhay No. 27 and Assistant Grand Secretary; Wor. Bro. Leo Fischer, P.M. of Bagumbayan No. 4 and Associate Editor of the CABLETOW; Wor. Bro. Andrés Filoteo, P.M. of Luz Oceanica No. 85 and present Secretary thereof; Bro. R. E. Boyles, Secretary of Mt. Lebanon No. 80; Wor. Bro. Alberto C. Donor, Master of Lincoln No. 34 and Inspector of the 10th District; S. Stickney (169, Maine), Business Manager of the CABLETOW; Bro. Honorio R. Cuevas (51); and Bro. and Rev. Pedro A. Lagasca, Lincoln No. 34.

The M. W. Grand Master was received in due form and welcomed by the Master of Pinatubo Lodge, Wor. Bro. Eduardo Magsaysay.

As there was no degree work, short speeches were made by Bro. Stickney, Wor. Bro. Leo Fischer and the M. W. Grand Master. Wor. Bro. Magsaysay responded to the speech of the Grand Master, and the Lodge was closed.

Later in the evening a reception and ball were given in honor of the visitors, which was attended by many local Masons, their relatives and friends. Particularly noticeable was the large number of attractive young ladies who graced the occasion with their presence.

The Brethren of San Antonio did everything in their power to make the stay of the Grand Master's party as pleasant as possible, and too much can not be said in appreciation of the splendid hospitality shown by Don Felix Magsaysay, father of the Master, who, assisted by his two sons and six charming daughters, extended to the visitors all the comforts and privileges of his spacious home.

Qué Defiende y Qué Rechaza la Masonería

La Masonería no es un establecimiento reformatorio. Se propone reunir a los hombres honrados sobre los cimientos de la fraternidad humana para la ayuda y mejoramiento mutuos, para el apoyo leal del gobierno civil cuyos beneficios disfrutan sus miembros, el respeto de las convicciones religiosas ajenas, y el servicio del género humano.

Es de suponer que cada Logia adopta todas las precauciones debidas para no admitir en ella a ninguno que no sea digno de ser tenido por compañero por los hombres de rectitud moral. La Logia que deje de hacerlo puede ser sujeta a disciplina y privada de su carta constitutiva. El Masón que propone un candidato para la iniciación; el Masón que secunda su proposición; el comité que informa sobre su competencia; todos son individualmente responsables de sus recomendaciones. Además, una simple objeción formulada por un miembro de la Logia, expresada al Venerable Maestro o por medio del voto, produce la exclusión del candidato por el término de doce meses.

Una vez expirado este período, se puede formular ante la Logia una nueva proposición, debiendo ésta pasar por las mismas pruebas que antes. Si el candidato es finalmente aceptado, la Logia se hace responsable de él. Esta tramitación se funda en el hecho bien establecido de que la Masonería no necesita hombres cuyos antecedentes y conducta no sean irreprochables. Es que la Masonería no es un establecimiento reformatorio.—*New York Masonic Outlook.*

Dormir poco, y estudiar mucho; hablar poco, y oir y pensar mucho; aprender, para que podamos obrar; y después hacer activa y vigorosamente cuanto nos exige el deber, por el bien de nuestros semejantes, de nuestra patria y del género humano,—tales son los deberes que la Masonería prescribe a sus adeptos.—*A. Pike.*

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Official Visitation of Mt. Lebanon Lodge

The Grand Master, M. W. Bro. Francisco A. Delgado, accompanied by officers and members of the Grand Lodge, made an official visitation of Mt. Lebanon Lodge on April 8, 1926. The officers and members of Rizal Lodge No. 22 were the guests of honor on this occasion.

The Sublime Degree of Master Mason was conferred upon Bro. José Silvio Castillo by the following Brethren:

First Section:—*W.M.*, Isidore Reich, P.M.; *S.W.*, Samuel N. Schechter, P.M.; *J.W.*, John L. Young, W.M.; *S.D.*, Oswald F. Anderson; *J.D.*, V. E. Fisch; *S.S.*, H. M. Levine; *J.S.*, Paul Rotherman; *Marshal*, Ricardo C. Santos; *Treasurer*, Abraham Adad; *Secretary*, Robert E. Boyles; *Tyler*, A. A. Powell.

Second Section:—*K.S.*, Isidore Reich; *H. of T.*, S. N. Schecter.

Fellowcrafts:—O. F. Andersen, R. E. Boyles, A. L. Eddy.

Men of Tyre:—H. M. Levine, J. L. Young, P. Rotherman.

Seafaring and Wayfaring Man:—Anthony Simkus, S.W.

The lecture was given by Wor. Bro. Schecter, the charge by Bro. Eddy, and the congratulations by Wor. Bro. Reich.

After the work remarks were made by M. W. Bro. Delgado, Wor. Bro. Frank Krueger, Master of Cosmos No. 8, Rt. Wor. Bro. Joseph H. Schmidt, Deputy Grand Master, Wor. Bro. Reich, Wor. Bro. Schecter, and Wor. Bro. Mariano A. Albert, Master of Rizal No. 22.

Official Visitation of Lincoln No. 34

April 17, 1926, the Grand Master, M. W. Bro. Francisco A. Delgado, and members of the Grand Lodge, made an official visitation of Lincoln Lodge No. 34, Olongapo, Zambales.

The Grand Master's party was composed of the following Brethren: Wor. Bro. Leo Fischer (P.M. No. 4); Wor. Bro. Ramón Mendoza (P.M. No. 27); Wor. Bro. Andrés Filoteo (P.M. No. 85); Wor. Bro. Eduardo Magsaysay (Master of No. 52); Bro. R. E. Boyles (Secretary No. 80); Bro. Tirso Coronel (58); Bro. Celedonio Salvador (33); Bro. Albino Rodolfo (52); Bro. S. Stickney (169, Maine); and Bro. Honorio R. Cuevas (51).

The Sublime Degree of Master Mason was conferred upon Bro. Bernard James Stacey, a Fellowcraft of Lincoln Lodge, by the following Brethren: *W.M.*, Alberto C. Donor; *S.W.*, Doroteo F. Bala; *J.W.*, Ruperto Ramos; *S.D.*, Flaviano Sindiong; *J.D.*, W. de Aro; *S.S.*, Pablo Abille; *J.S.*, S. Novero; *Marshal*, J. A. Arce; *Chaplain*, Sinforoso Quimson.

Second Sections:—*K.S.*, A. C. Donor; *H. of T.*, D. F. Bala; *H.A.*, F. Sindiong.

Fellowcrafts:—Miguel C. Rosete, F. Sindiong, W. de Aro.

Visitación del Gran Maestre a la Logia Pinatubo No. 52

El 16 de Abril de 1926, el Muy Il. Hmno. Francisco A. Delgado, acompañado de varios miembros de la Gran Logia, visitó oficialmente, como Gran Maestre de las Islas Filipinas, a la Logia Pinatubo No. 52, de San Antonio, Zambales.

Con el Muy Ilustre Gran Maestre iban el Ven. Hmno. Ramón Mendoza, ex-Venerable de la Logia Batong-Buhay No. 27 y Gran Secretario auxiliar; el Ven. Hmno. Leo Fischer, ex-Venerable de la Logia Bagumbayan No. 4 y redactor auxiliar del CABLETOW; Ven. Hmno. Andrés Filoteo, ex-Venerable y secretario actual de la Logia Luz Océanica No. 85; Hmno. R. E. Boyles, secretario de la Logia Mt. Lebanon No. 80; Ven. Hmno. Alberto C. Donor, Venerable de la Logia Lincoln No. 34 e inspector del 10.o Distrito; Hmno. Samuel Stickney, de la Logia No. 169, de Maine, administrador del CABLETOW; Hmno. Honorio R. Cuevas (51) y Hmno. Rvdo. Pedro A. Lagasca, de la Logia Lincoln No. 34.

Al llegar en San Antonio en automóvil, desde Subic, en la noche del día 16, la comitiva procedió inmediatamente al templo de la Logia Pinatubo, donde el Gran Maestre fué recibido con los honores debidos a su alta jerarquía y conducido al Oriente por el Venerable de la Logia, Ven. Hmno. Eduardo Magsaysay.

No hubo trabajos ritualísticos, pero se pronunciaron breves discursos por el Hmno. S. Stickney, el Ven. Hmno. Leo Fischer y el Muy Ilustre Gran Maestre. El Ven. Magsaysay respondió a las palabras del Muy Il. Hmno. Delgado, y luego se cerró la tenida.

Más tarde en la misma noche se ofreció a los visitantes un baile en la escuela Yangco, el cual estaba por cierto muy concurrido por los Masones de la localidad y sus familias y amigos. Se notaba sobre todo la presencia de numerosas señoritas y señoras agraciadas.

Los Hermanos de San Antonio se porfiaban en hacer tan agradable como posible la visita de la comitiva del Gran Maestre y nos faltan palabras para describir adecuadamente la hospitalidad espléndida de que dió muestras Don Félix Magsaysay, el padre del Venerable, el cual, auxiliado por sus dos hijos y seis encantadoras hijas, agasajó a los visitantes en su magnífica casa, donde se hospedaron tanto el Gran Maestre como la mayor parte de sus acompañantes.

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Speeches were made by Wor. Bro. Leo Fischer and the Grand Master, to the latter of which a response was made by Wor. Bro. Donor.

After the work there was a fraternal banquet at the restaurant of Bro. Foo Ying, Senior Deacon of the Lodge, followed by an entertainment, the program including several vocal numbers, notably solos by Mesdames Rosario de los Reyes and Amparo E. de Rivera, and a duet by Misses Rosario L. Esteban and Paulita L. Esteban.

A dance followed the entertainment.

The fraternal courtesies and hospitality extended by the Brothers in Olongapo will long be remembered by the visiting Brethren, and in this connection particular mention should be made of Wor. Bro. Donor, W. Bro. Byron Russell, P.M., and Bro. Foo Ying, who were untiring in their efforts to make the visitors' stay in Olongapo as pleasant as possible.

Notes from Pinagsabitan No.

March 27, in Pinagsabitan Lodge No. 2[illegible] Laguna, the Sublime Degree of Master Mason was conferred upon Bro. Angeles Dizon, the ritualistic work being performed by a special English team composed of the following: *W.M.*, Wor. Bro. Vicente C. Reventar, *S.W.*, Bro. Fermin D. Buen; *J.W.*, Bro. Mateo Alfonso; *Treas.*, Bro. Hilario Zalameda; *Sec.*, Bro. Pedro Resurrección; *Chap.*, Bro. Pedro de Leon; *Marshal*, Bro. Juan Evangelista; *Sr. and Jr. Deacons*, Bros. Fausto Dila and Zósimo Fernandez; *Sr. and Jr. Stewards*, Bros. Rustico de los Reyes and Juan Calcetas. Bro. Agripino Alviar was the Senior Deacon during the second section. The work was well put on, and there was a large attendance. Among the visitors were Bro. Juan Suba of Cabanatuan Lodge No. 53 and Bro. Valentin Faustino of Taga-Ilog Lodge No. 79. After the work there was a fraternal banquet, prepared by Bro. Chu Luk Sun under the management of Bro. Nicasio Galipot.

Mother

Hundreds of stars in the silent sky,
Hundreds of shells on the shore together,
Hundreds of birds that go singing by,
Hundreds of bees in sunny weather,
Hundreds of dewdrops to greet the dawn,
Hundreds of lambs in the purple clover,
Hundreds of butterflies on the lawn,
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El Gran Maestre Visita la Logia Lincoln No. 34

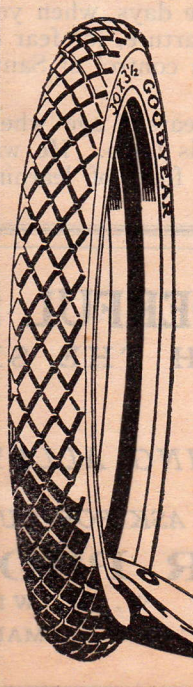
El 17 de Abril de 1926 será siempre un día memorable para la Logia Lincoln No. 34, de Olongapo, Zambales, porque en dicha fecha, el Muy Ilustre Hmno. Francisco A. Delgado visitó oficialmente la Logia referida, acompañado de los siguientes Hermanos: Ven. Hmno. Leo Fischer, (ex-V., No. 4); Ven. Hmno. Ramón Mendoza (ex-V., No. 27); Hmno. Andrés Filoteo (ex-V., No. 85); Ven. Hmno. [illegible]do Magsaysay (Ven., No. 52); Hmno. R. E. Boyles [illegible]. 80); Hmno. Tirso Coronel (58); Hmno. Celedonio [illegible]33); Hmno. Albino Rodolfo (52); Hmno. S. Stick-[illegible]ine), y Hmno. Honorio R. Cuevas (51).

[illegible]ió el grado sublime de Maestro Masón al [illegible]rd James Stacy, un Compañero Masón de la [illegible], por los Hermanos siguientes: *V.M.*, Alberto [illegible]*W.*, Doroteo F. Bala, *S.V.*, Ruperto Ramos; [illegible]o Sindiong; *S.D.*, W. de Aro; *P.M.*, Pablo [illegible]S. Novero; *M. de C.*, J. A. Arce; *Capellán*, [illegible]mson. En la segunda sección, el trabajo [illegible] los siguientes Hermanos: *R.S.*, A. C. Donor; [illegible]F. Bala; *H.A.*, F. Sindiong; *Hombres de Tiro*, [illegible]in, G. Wadrazka, S. Quimson. *Compañeros*, [illegible]ete, F. Sindiong, W. de Aro. *Marino y Cami-*[illegible]F. Bala.

[illegible] pronunciaron discursos por el Ven. Hmno. Leo [illegible]r y el Muy Il. Gran Maestre. El Ven. Hmno. Donor [illegible]pondió al discurso del Gran Maestre con palabras adecuadas.

Terminados los trabajos, los Hermanos se trasladaron al California Restaurant cuyo dueño es el Hmno. Foo Sing, Primer Diácono de la Logia Lincoln, para un agape fraternal, y luego a la Labor Hall, donde se celebró una velada musical muy amena, seguida de un baile.

El día siguiente, el Gran Maestre y su comitiva visitaron el dique flotante *Dewey* y el acorozado *Huron* que a la sazón se hallaba en dicho dique, y por la tarde dieron un paseo en automóvil por los alrededores de Olongapo. Los visitadores se acordarán siempre de las atenciones y hospitalidad que les prodigaron los Hermanos de Olongapo, sobre todo el Ven. Hmno. Donor, el Ven. Hmno. Byron Russell y el Hmno. Foo Ying, quienes hacían todo lo que podían para hacer la visita lo más agradable posible para el Gran Maestre y su comitiva.



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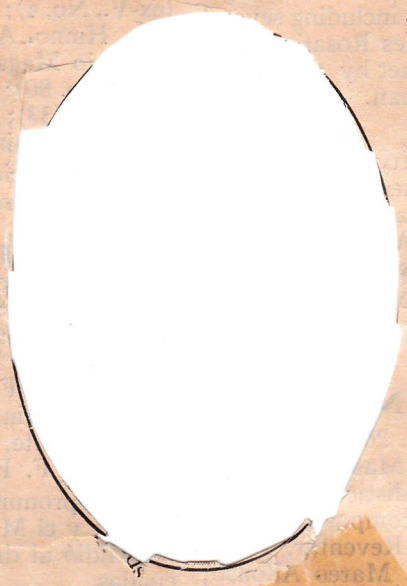
Rizal In His Travels

(This lecture, illustrated by 200 slides, was prepared by Rt. Wor. Bro. Joseph H. Schmidt, Deputy Grand Master of the Grand Lodge of the Philippine Islands, in collaboration with Wor. Bro. Leo Fischer, and was first delivered by Rt. Wor. Bro. Schmidt at a special meeting of Cosmos Lodge No. 8, held at Manila on April 24, 1926. Since the principal charm of this lecture consists in the beautiful views, it loses considerably when published without illustrations. The lecture is now making the rounds of a number of the Lodges of the Philippines, the same as Bro. Schmidt's previous lecture on "Famous Filipinos who were Masons.")

Masons are required to make certain symbolic journeys before they become entitled to travel in foreign countries and receive Master Mason's wages, and you all know that José Rizal, the great Filipino patriot and martyr, performed the symbolic travel of our ancient Order and was a most zealous Mason. Our purpose this evening, however, is to follow our illustrious Brother in his travels through the numerous countries of the earth which he visited, and to show you some of the scenes that must have engraved themselves upon his mind and influenced his ideas, his life, and his writings.



As you all know, José Rizal started upon life's journey on June 19, 1861, in the town of Calamba, on the picturesque Laguna de Bay. The house in which he first saw the light still stands, and so does the church where he attended worship when a child.

Wor. Bro. Austin Craig, to whose diligent research work we are indebted for much of the information which we are giving this evening, says that young Rizal made his first real journey at the age of seven years, when he accompanied his family on a pilgrimage to the famous shrine of Antipolo. We are further informed that the boy made frequent excursions on foot and horseback through the country surrounding Calamba, where beautiful landscapes and places of interest are plentiful.

In February, 1872, Rizal left his native town for the capital of the Islands, to pursue his studies at the Ateneo and, later, at the secular University of Santo Tomás, in Manila.

He was a brilliant student; but the injustice of one of his professors at the University so discouraged him with that center of learning that he decided to complete his education in Spain. You will realize the despotism of those who ruled the Philippines in those days, when you learn that Rizal had to conceal his departure, for fear of spite work on the part of the priests in control of Santo Tomás University.

Our hero was not yet twenty-one years of age when, on May 3, 1882, he left the country of his birth. He was then at a most impressionable age, and fond of learning as he was, his first great journey must have been intensely interesting to him.

The first foreign city he visited was Singapore, the seaport of the British Crown colony known as the Straits Settlements where he transferred to a French mail-steamer. In that city, young Rizal got his first glimpse of various oriental races with which he had never come in contact before. On its crowded streets he saw swarthy Klings from India mingle with Malays, Javanese, and the ubiquitous Chinese, and there he beheld a thing unheard of, in the Philippines—temples and pagodas erected to a faith other than the Roman Catholic.

After a journey of five days, the steamer touched at Colombo, in the British colony of Ceylon. Doubtless, his artistic eye noticed with admiration the picturesque types of the various Indian races represented by the population of that city, where he found much to hold his attention.

After leaving Colombo, the steamer crossed the Indian Ocean, and on May 28th it made a short stop at Aden, Arabia, another outpost of Great Britain. Instead of the luxuriant vegetation of Singapore and Ceylon, the young traveller found barren wastes of sand and rocks, with the homely camel replacing the lordly elephant and the familiar carabao. Here Somalis from the other side of the Red Sea approached the steamer to sell to the passengers ostrich plumes, corals, small bags of Mocha coffee, etc., and Arab boys dived for coins and sported about in the water as if there were no such a thing as sharks.

After leaving Aden, the ship passed through the Red Sea in which the heat, it being the latter part of May, was almost insufferable. Most likely, Mount Sinai was pointed out to the bright young man by some fellow passenger or officers of the ship as the ship entered the Gulf of Suez. Shortly after, the steamer cast anchor at Port Suez, in Egypt. The blue waters of the harbor, the sand and bare mountains of the shore, and the distant town, with its flat-roofed houses, looking like toys, with an occasional minaret pointing like a finger towards heaven, are generally all that the traveller sees of Suez, where ships bound for the Mediterranean ports anchor just long enough to make

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the necessary preparations for the journey through the famous Canal of Suez. Since Rizal passed five times through this waterway, I will give you a brief description of that part of the voyage.

The Suez Canal, built by Ferdinand de Lesseps, a French engineer, was formally opened in 1869. It is a ditch 8 or 9 meters deep connecting the Red Sea with the Mediterranean. Its minimum width is 65 meters. It runs through the desert and in its course passes through several lakes, and as the banks are of sand and the wash of passing ships would quickly cause them to cave in, the ships going through the Canal must travel at a very reduced speed. Often they must stop at one of the gares or waiting places to allow ships coming the other way to pass, the canal being too narrow in most parts for two vessels side by side. The distance from Suez to Port Said, the Mediterranean terminus of the canal, is about 160 kilometers. The wide, mysterious desert, the occasional sight of a caravan, the small villages on shore, must have kept Rizal on deck during the entire trip through the canal. At last came Port Said, a town known in those days as the sink-hole of creation, with a motley population largely composed of the dregs of Africa, Asia and Europe. Here the ship took coal, which was brought on board by endless strings of laborers of many races that looked like devils, blackened as they were by the coal-dust, shouting and singing at the top of their lungs—a scene from the lower regions at night, when the work was done by the light of torches.

After loading coal, the ship moved out into the blue Mediterranean, while busy deckhands cleansed it from its thick coat of coal-dust. The coasts of Crete and Sicily, seen in the distance during the days that followed, surely made our hero think of ancient Greece and Rome of which he had read so much. On June 11th, the Italian coast with Mount Vesuvius and beautiful Naples came to view and here the young artist feasted his eyes on the beautiful sights of the city that has inspired thousands of painters of many nations.

At last the steamer arrived at the terminus of its voyage, Marseilles, the principal port of France on the Mediterranean Sea. Upon entering the harbor, Rizal beheld Château d'If, a castle and prison made famous by Dumas' novel "The Count of Montecristo." In the city, he must have strolled up and down the Cannebière, which is to Marseilles what the Escolta is to Manila, and we have no doubt that his first glance of France awakened in him a desire to know more of the admirable country upon which he had just set foot.

But he was bound for Spain, and after a brief sojourn in Marseilles he took the train and, skirting the Mediterranean and crossing the Pyrenees, he arrived in Barcelona.

Upon his arrival in Spain, the country which then ruled the Philippines, Rizal noticed that no ecclesiastical tyranny existed there as in the land of his birth. In Spain a man could more safely say what he thought, without fear of having to suffer for it than was the case in the Philippines. The youthful student must have wandered open-eyed through the streets of the city, along the various "Ramblas" as a number of the wide avenues of Barcelona are called, seeing and studying numerous monuments of the architectural and plastic arts. But here, as everywhere else, the thought of his native land was always uppermost in his mind and sadness filled his soul when comparison showed him everywhere how, at home in the Philippines, his own people were being oppressed and kept from progressing.

Rizal did not tarry long in Barcelona. At the beginning of October, 1882, we see him in Madrid, the capital of Spain, studying at the same time medicine, philosophy and letters at the Central University. He was a diligent student and lived very frugally while in Madrid, as his diary shows. It is astonishing what a treasure of knowledge

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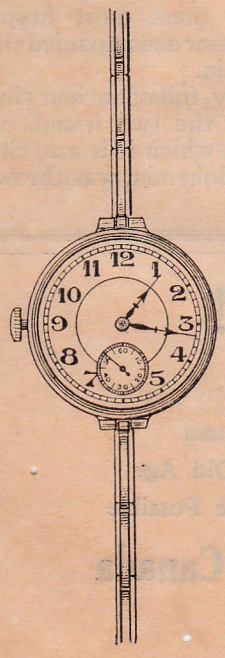

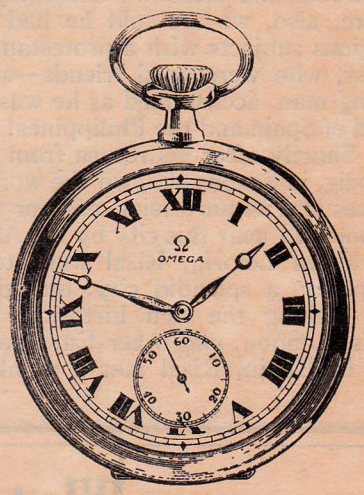

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and information the young man accumulated in the short space of a few years. He attended the theater whenever he thought he could afford it, and was a frequent visitor to the museums and art galleries.

Retana tells us that, while a student in Madrid, Rizal made a short trip to Valencia and Andalucia, and no doubt he visited Seville with its famous Alcazar, Granada, with its wonderful Alhambra, the palace-fortress of the Moors, and Cordoba, with its splendid mosque. He also saw Toledo, the oldest city in Spain.

About the middle of the year 1885, Rizal graduated in philosophy and letters, receiving the degree of *licenciado*, and in medicine, and at the age of 24 years, the young doctor proceeded to carry out his long-cherished plan to see a little more of the world. He was well equipped for travelling, as he had a good knowledge of English, Spanish and French, to which he soon added German. He first went to Paris, where he was for a short time with Dr. L. de Weckert, a famous ophthalmologist.

Paris, where Rizal made extended stays at various periods of his life, seems to have had a great fascination for him, which is not at all astonishing. The French capital is indeed a wonderful city. We can imagine Rizal strolling along the wide, crowded boulevards of Paris, admiring the beautiful Champs Élysées, the historical church of Notre Dame, the Dome of the Invalids, with Napoleon's tomb, and the many magnificent collections of arts and science, which were a source of admiration and inspiration to the youthful genius, endowed as he was with a most rare capacity for observation and study.

During the first months of 1886, Rizal left France for Germany, and there, in the picturesque university town of Heidelberg, he established himself with a Dr. Galezowsky and pursued special studies at the famous University. In the summer of 1886, he spent his vacation at Wilhelmsdorf, in the hill forest known as the Odenwald, in a valley of which the spring is being shown where Siegfried, the legendary hero of Germany, was murdered. In that healthful, restful country, Rizal made long tours on foot through the woods and meadows, according to the German custom. There, also, we are told he had frequent discussions on religious subjects with a protestant minister and a catholic priest, who were good friends—what a revelation to the young man, accustomed as he was to the intolerant priesthood of Spain and the Philippines!

Shortly after his return from this vacation, he visited Leipzig, in Saxony, known the world over for its publishing houses and its university, and for the crushing defeat given Napoleon I near this city by the Allied Armies in 1813.

From Leipzig, Rizal went to Berlin, the capital of Germany, a splendid city, but glaring in its modernness and lacking the rich historical recollections that make Paris, London, and other European capitals so fascinating.

In Berlin, Rizal met a number of persons of world-wide renown, who all seem to have taken a deep interest in the talented young Filipino. Among these were Dr. Rudolf Virchow and Dr. F. Jagor, the latter having travelled extensively in the Philippines and written a notable book on his travels there. Rizal's famous novel "Noli Me Tangere" was printed in Berlin in 1887, and a great deal of the author's time while there must have been taken up by work in connection with its printing.

In Berlin, Rizal was joined by Dr. Máximo Viola, who subsequently accompanied him on his travels through Germany, Austria, and Switzerland. Dr. Viola tells us that Rizal visited the sights of Berlin and other cities methodically, with a guide book or map, and that he carried a pedometer to record the distances made on foot. The same doctor speaks particularly of their visiting all the museums, the Aquarium, the Botanical Garden, the Synagogue, the Library, the National Gallery, the Reichstag Building and the famous street Unter den Linden.

The two friends also visited Potsdam, with the famous Palace of Frederick the Great and the historical windmill, all of which interested the young traveller very much. Frederick the Great, as many of you may know, was a Mason of great merit.

The Emperor ruling Germany at the time of Rizal's visit was William I, a Mason. The son of this monarch, who ascended the imperial throne as Frederick III, in the year 1888, was also a member of our Order.

On May 11, 1887, Rizal and Viola left the German capital and proceeded to Dresden, the capital of the kingdom of Saxony. As Bayard Taylor says: "Exclusive of its glorious galleries of art, which are scarcely surpassed by any in Europe, Dresden charms one by the natural beauty of its environs." One of the finest museums of arts and science in the world is that housed in the royal castle known as the *Zwinger*.

In the Royal Picture Gallery in the *Zwinger*, Rizal must have stood in mute admiration before Rafael's Sixtine Madonna and other splendid paintings for which that Gallery is noted.

From Dresden, the two travelers took the train to Tetschen, Bohemia, where they stopped for the purpose of telegraphing to Dr. Ferdinand Blumentritt, the philippinologist, living at Leitmeritz, Bohemia, a town of about 80,000 inhabitants. Upon their arrival in Leitmeritz, they were received by the doctor and his family. They put up at the hotel "Roter Krebs," but spent most of their time at the home of the Austrian professor, who showed them the city and entertained them most hospitably. When they took leave, the professor accompanied them as far as Prague, the capital of Bohemia.

Prague is an interesting old city, full of ancient churches, monuments and museums which the two friends visited. They passed over the bridge from which it is said St. John of Nepomuc, the patron saint of Bohemia, was thrown into

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the river for refusing to betray the secrets of the confessional. This bridge was commenced in 1357 and was 150 years in building. They also visited the Hradschin, the castle of the Bohemian kings of bygone years, from which they enjoyed a splendid view of the city.

From Prague, the two travelers went to Bruenn, the capital of Moravia, where they stayed only a short time.

Next came Vienna, the capital of Austria. As was his custom, Rizal visited the places of note methodically, in order not to miss any. Vienna is not only a regular treasure-house of art, but is noted for its splendid theaters and other places of amusement and for its good-natured, pleasant people.

Rizal and Viola left the Austrian capital in one of the steamers plying on the Danube River, going as far as the city of Linz. On their way they passed a number of picturesque places, among them the famous Benedictine Abbey of Melk.

After seeing Linz, Rizal and his companions boarded the train for Salzburg, the capital of the Austrian duchy of the same name, picturesquely situated on the Salzach River. This city is rich in fine churches and other monuments of ancient and modern art, and is the birthplace of Mozart, the famous composer, who, as some of you may not know, was a Freemason. Rizal doubtless must have visited the house in which Mozart was born and which has been converted into a Mozart museum.

The two friends then, recrossing the German frontier, proceeded to Munich, the capital of Bavaria, noted for its art collections.

The next Bavarian city they touched was Nuremberg, one of the few European cities that have retained their medieval aspect almost unimpaired.

From there, they went to Ulm, a city at the head of navigation on the Danube. At the time of their visit, the cathedral of Ulm, begun in 1377 and left unfinished, was being completed. This cathedral contains the largest organ in Germany and has a spire 528 feet high. According to Dr. Viola, Rizal climbed the steep stairs to the top of this lofty steeple without stopping once, a feat which shows Rizal's physical endurance.

Stuttgart, the capital of the kingdom of Wuerttemberg, was the next city visited. This place, charmingly situated among vine-clad and wooded hills, also boasts of valuable art collections and libraries and is the center of the publishing trade of south Germany.

Baden-Baden, a fashionable health resort in the grand-duchy of Baden, situated in a beautiful valley of the Black Forest, came next. At the time of Rizal's visit, this place was frequented annually by over 70,000 people, who came either to take the beneficent waters or to have a good time. Baden-Baden was then a regular Monte Carlo, but as Rizal was not addicted to gambling, the place did not appeal to him on that account.

Once more the two doctors crossed the German frontier, this time to enter the territory of the republic of Switzerland. First they stopped at Schaffhausen to see the famous falls of the Rhine, said to be more beautiful than the Niagara Falls, though far less gigantic.

Then they visited Basel, the second largest city of Switzerland, also situated on the Rhine. The Basel University is the oldest in Switzerland and the commerce of the city is the most prosperous.

Next came the turn of Bern, the capital of the Swiss Republic, situated on the Aar River.

In all these cities, the two young doctors stayed only a day or two; but the beautiful lake of Geneva held them a little longer. The first place they visited on that lake was Lausanne. In this city, several important Masonic conferences have been held and the name will be especially familiar to you for that reason.

From Lausanne, Rizal and Viola went to Geneva. There, also, several important Masonic conferences have been held. In this city, the two friends indulged in several trips on the lake in a row-boat. Rizal celebrated his twenty-fourth birthday, June 19, 1887, in Geneva.

On June 23rd, Rizal and Viola parted company at the Swiss frontier, the former continuing on his voyage to Italy and Viola going to Barcelona.

Rizal must have gazed with admiration upon the wonderful lakes of Upper Italy: Lake Maggiore with its enchanting islands, and Lake Como, where the Comacine Masters practised Masonry many centuries ago.

At Milan he saw the magnificent cathedral, built entirely of white marble.

He then went to Venice, the Queen of the Adriatic. The charm of this city of canals, with its palaces and churches containing rare treasures of art, its historical recollections, and its poetical reminiscences, has been sung by poets of all nations. The Palace of the Doges, the beautiful Square of Saint Mark, with its swarms of pigeons, and the masterpieces of art he saw in galleries and churches, must have left a deep impression on the young artist, poet,

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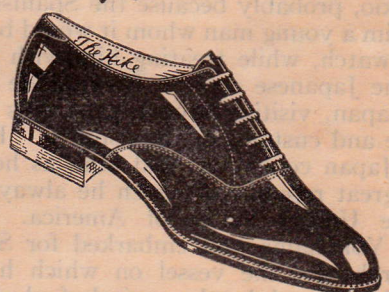

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and scholar.

From Venice, Rizal hurried to Florence, the city of Dante. More rapt admiration of gems of art, more dreams of past splendor, more inspirations marked his brief stay in Florence.

And now came Rome, the Eternal City. The Coliseum, the Temple of Vesta, the Via Appia, the Forum, mute witnesses of a history he knew so well; the Vatican and the magnificence of the Popes; the scenes of the glorious rebirth of the Italian nation: how his brain must have whirled in the evening from the impressions of the day!

And after Rome, Rizal saw Genoa, the birthplace of Columbus, with its admirable "Camposanto", its museums, churches, and galleries. But the young traveler was in need of rest and did not tarry long in any of these cities. Moreover, the call of his country must have become overpowering, for shortly afterwards, he embarked for the Philippines, taking the steamer at Marseilles, the French seaport, which he had already visited in 1882.

The ports at which his ship called on its way east were probably the same as those Rizal had visited in 1882. He again passed through the Suez Canal and saw the sights he had beheld five years before, until he reached Saigon, the capital of Indo-China, which he had not yet visited.

From Saigon to Manila is but a short voyage, and on August 5, 1887, Rizal again set foot on Philippine soil. But with what different eyes must he have looked upon his country and conditions there after having breathed the air of liberty in so many foreign lands! Is it astonishing that he felt oppressed and ill at ease in a country ruled like the Philippines were in those days, and that, after a few months' stay with his family in Calamba, he again left the Islands? This time he went to Hongkong, a city that has always given shelter to a small colony of Filipinos.

From Hongkong, Rizal made an excursion to the neighboring town of Macao, which, as you all know, is a Portuguese colony and is the place where the famous Portuguese poet Camoens spent a number of years in exile.

On February 22, 1888, our Brother sailed for Japan aboard the S. S. *Oceania*, arriving at Yokohama on February 28th. Yokohama is a very attractive city and Rizal must have liked it. He intended to stay at a hotel there; but, immediately upon his arrival, he received an urgent invitation to take up his abode at the Spanish embassy at Tokio, probably because the Spanish government considered him a young man whom it would be wise to keep under close watch, while treating him with courtesy.

From the Japanese capital, Rizal made trips into the interior of Japan, visiting several provinces and studying the language and customs of the country. But the scenic beauties of Japan could not hold him, as he was anxious to see that great republic of which he always was a great admirer: the United States of America. He therefore returned to Yokohama and embarked for San Francisco.

Most probably, the vessel on which he crossed the Pacific called at Honolulu, the capital of what was then the kingdom of Hawaii. Rizal little dreamt that in later years, many thousands of his countrymen would seek greater opportunities in the Hawaiian Islands.

On April 28, 1888, the steamer carrying Rizal arrived at San Francisco; but the passengers were obliged to remain in quarantine for some time. Immediately upon landing, Rizal went to the Palace Hotel where, according to his diary, he paid four dollars for a room, including bath and all. This hotel is of special interest to Masons. It was there that Brother Warren G. Harding, 29th President of the United States, died on August 2nd, 1923. In this hotel is the Masonic Club of San Francisco, where American Masons who have been in the Philippines, and Filipino Masons who visit the Golden Gate City are wont to meet. The present secretary of this club is Bro. Heman G. Squier, a Past Master of Manila Lodge No. 1. Rizal mentions visiting Market Street and the Chinatown of San Francisco, as well as the Golden Gate Park. On May 6th he went by ferry from San Francisco to Oakland, where he took the train and started on his trip across the continent of North America.

From Rizal's diary we see that he had breakfast at Reno, Nevada, on May 7th, and that on May 8th, the train was carrying him along the shore of the Great Salt Lake, which made him think of the Laguna de Bay.

He changed cars at Ogden, Utah, and on May 9th he awoke in the State of Colorado.

On May 10th, he crossed the Missouri River at Omaha. This river, he says, made him think of the Pasig.

On May 11th, he passed through Chicago; but the only thing he mentions in connection with that big city is the wooden Indians in front of the cigar stores.

On May 12th, Rizal passed through Buffalo where, as you know, our illustrious Brother, President William McKinley, was shot in 1901. Near this city he saw the famous Niagara Falls, which he did not find so idyllic and pretty as the Pagsanhan Falls in Laguna Province, but immensely more imposing and awe-inspiring.

On May 13th he awoke near Albany, New York. He was enchanted with the beauty of the banks of the Hudson River. At 11:10 a. m. on that same day, the train arrived at New York City and the transcontinental journey, which had lasted a week, was at an end. Rizal gave New York City three days of his time.

On May 16th, 1888, he left the United States aboard the S. S. *City of Rome*, bound for Liverpool, England, where he arrived on May 24th.

From Liverpool, our Brother went by train to London

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the capital of Great Britain. There he took up his abode in the district of Chalk Farm, near Regent Park and the Botanical and Zoological Gardens. He visited the historical buildings of the old city, including, of course, the Tower of London, Westminster Abbey, St. Paul's Cathedral, and the Houses of Parliament, and spent much of his time in the British Museum, studying documents on the Philippines and the Far East in the magnificent library of that institution. It appears that London is the place where Rizal was made a Mason, although this is not certain.

During the fall of 1889 we see Rizal once more in Paris busy with the reprinting of Morga's "Sucesos." He spent a great deal of his time in connection with his work at the National Library, the University, and the museums of Paris. He also made excursions to Versailles and other places in the vicinity of the French capital, and passed many agreeable hours at the house of the Pardo de Taveras and at the residence of Juan Luna, the painter of the famous canvas entitled "Spoliarium." But even Paris, with all its attractions, could not hold Rizal long.

In August, 1890, he went to Madrid, where a fairly numerous colony of Filipinos, mostly students, had gathered and there he remained for many months.

Early in 1891, he made a short visit to Paris, stopping at the well-known watering-place of Biarritz on his way to the French metropolis.

On June 27, 1891, he left Madrid for good and went to Belgium to attend to the printing of his novel "El Filibusterismo."

He stayed for a while in Brussels, the beautiful capital of Belgium, where he lived in a modest boarding-house in the suburb Ixelles.

The rich art galleries and splendid theatres for which Brussels is justly famous and the many other attractions of the city fascinated Rizal; but he found that the printing of his novel could be done cheapest at Ghent and he therefore removed to that ancient Belgian city. Here the same as in London and other places, the small Filipino colony, consisting almost exclusively of students, soon gathered around their talented compatriot. By the time the printing of "El Filibusterismo" had been completed by the publishing house of F. Meyer-Van Loo, Rizal received news of the outrages that had been committed against his family. He left Belgium and rushed back to the Orient, by way of the Suez Canal, over a route we have already described.

This time he only went as far as Hongkong, perhaps because he did not consider it safe to go to Manila. He was a Mason and therefore a marked man. In the hospitable colony of Hongkong, part of his persecuted family joined him and there he opened an office as an oculist.

But Rizal was anxious to do something for his countrymen, and in the spring of 1892, he went to British North Borneo in order to make arrangements for the Filipino agricultural colony which he intended to organize in the vicinity of Sandakan.

Upon his return to Hongkong he received from the Spanish authorities in Manila assurances that he would not be molested if he returned to the Islands. Trusting to the promises received, he left Hongkong, and on June 26, 1892, he again set foot on Philippine soil.

He put up at the old Oriente Hotel, then the best hostelry the city afforded, in a building now housing offices of the Insular Government.

Shortly after his arrival, Rizal made a trip to the town of Tarlac, on the new railroad.

But the Government soon found a pretext for closing the trap into which they had enticed Rizal by promises of immunity. He was arrested on false charges and we see him again start on a voyage, this time under compulsion and without knowing whither he was bound. On July 15, 1892, he was put on board the cruiser *Alava* which left Manila under sealed orders, and it was not until later that he learned that his destination was Dapitan on the northwest coast of Mindanao, where he was to live in exile.

In Dapitan our Brother spent over four years. He purchased a piece of land on Dalisay Bay, near the town, where he built a house and started a farm, a school, and, later, a hospital.

On August 1st or 2nd, 1896, Brother Rizal set out on still another journey. He had requested an appointment as a volunteer surgeon in the Spanish army then fighting the Cubans, and his request having been granted after much delay, he left for Manila via Iloilo, on the S. S. *España*.

After a lengthy stay on board the ship in Manila, Rizal sailed for Spain on September 3, 1896, on a Spanish

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mail steamer bound for Cadiz. This time he made the voyage under quite different conditions from his previous trips. Many of the passengers on board were openly hostile to him and travel under such conditions cannot but be a disagreeable experience. And in the meantime, hostile influences were at work against him in Manila, where the Spaniards, but more especially the Friars, were clamoring for victims on account of the recent discovery of the Katipunan, for which Rizal was unjustly blamed. At Suez, telegraphic instructions were received to keep Rizal in solitary confinement in his cabin, and Dr. Juan Utor y Fernandez, a prominent Mason, who had befriended Rizal on the voyage, communicated this disagreeable piece of news to our hero as the vessel was leaving Port Said for Barcelona.

The ship arrived at Barcelona on October 3, 1896. Rizal, under heavy guard, was conveyed to the prison of Montjuich, and three days later he started on his return voyage to the Philippines, a prisoner on board the Spanish transport *Colon*. This was Rizal's last voyage through the Mediterranean, the Suez Canal, the Red Sea, and the seas and ports we have already described in connection with his first voyage to Europe in 1882.

At Singapore, an attempt was made by his London friends to secure his release by means of habeas corpus proceedings; but unfortunately the writ was denied, for the reason that the *Colon* was held to be a government transport and as such was considered Spanish territory not subject to the jurisdiction of the courts of the British crown colony.

Upon his arrival in Manila, on November 3, 1896, Rizal was immediately taken to Fort Santiago. As we are all quite familiar with what happened from then on, I shall not repeat it here. His trial, which was a travesty on justice, took place in the Cuartel de España.

On December 30, 1896, Brother Rizal made his last journey on earth, with a serenity and firmness which were the envy and admiration of even his enemies. He made it on foot, with his arms tied behind his back, accompanied by soldiers with loaded rifles. From the death cell at Fort Santiago he thus marched along the Paseo de Maria Cristina, now the Bonifacio Drive, which was then bathed by the waters of the sea. His eyes dwelt for the last time upon beautiful Manila Bay. "How clearly you can see Corregidor and the Cavite mountains," he remarked serenely to the priest by his side.

When he reached the Luneta, he jumped lightly up the steep curb separating the driveway from the walk, though his arms were bound behind his back.

A few minutes later he took his place in front of the firing squad on the field of Bagumbayan, where many years ago Gomez, Burgos, and Zamora had perished on the scaffold and where numerous Filipino Masons and patriots were destined to spill their blood shortly after. Then a volley broke the stillness of the morning and when its echo had died away, Rizal's earthly travels were ended.

His body, like that of the Grand Master Hiram Abif, was buried more than once. From the Field of Bagumbayan it was conveyed to the Paco Cemetery where it stayed for some time. Then his remains were removed to a temporary repository in Tondo, and finally they were given a fitting resting-place in the Rizal monument which now adorns the Luneta.

Here, my Brethren, ends our brief account of the travels of José Rizal, one of the most ardent and talented Masons that ever lived, and of whom the Fraternity can be justly proud. From the time that he made his first symbolic journey until he was transferred to the Celestial Lodge above, he wore his apron with honor to both himself and our great Fraternity.

"SMOKE SWEET DREAMS CIGARETTES"

Brother Luther Burbank Enters the Celestial Lodge

Bro. Luther Burbank, the famous naturalist and originator of hundreds of new fruits and flowers, died April 10 in Santa Rosa, California, at the age of seventy-seven years.

Bro. Burbank's first notable success was achieved at the age of twenty-two, when he developed the world-famous Burbank potato, which has spread to every portion of the globe and is said to exert a greater influence upon the food supply of humanity than any other single food plant. Devoting virtually his whole life to scientific plant breeding he made more than 100,000 experiments with various forms of vegetation, with countless marvelous results.

Bro. Burbank was made a Master Mason in Santa Clara, California, August 13, 1921.

Dapitan Lodge No. 21 Grateful

On March 3, 1926, Dapitan Lodge No. 21 passed a resolution thanking a number of Brethren for helping the Lodge with a benefit ball it held on January 8th, last, for the purpose of raising funds to pay its outstanding indebtedness. The Brethren to whom a large part of the success of this entertainment is due are, according to this resolution, Joseph H. Schmidt, Mariano Santos, Manuel Guieb, Venancio Dungka, Manuel Go Siong Lim, José Alindogan Yap, and Ang Kim Chuy, and, of course, the Executive Committee appointed by the Master.

Unemployed Brethren Seeking Employment

Applicant No. 102.—Eligible in the First Grade; completed first year High School, 1915; graduate in bookkeeping and business forms, I. C. S., 1923; writes and speaks English, Spanish, Tagalog, Visayan and Bicol fluently; has had continuous service with the Government since 1917; at present, Municipal Treasurer and Deputy at an inadequate salary; Filipino, 29 years of age, married, in excellent health; has fine references, and official permission to seek a transfer. Desires work in the government service either in Manila or in the Bicol provinces.

No. 103.—High School graduate, 1923; teacher, elementary school, three years; last two years as principal, Central School; has passed Junior Teacher examination with 71 per cent, Second Grade with 78 per cent, and First Grade with 70 per cent. Desires employment with a private firm in Manila so he can pursue his studies at night and support a family of four. Filipino.

No. 104.—Graduate nurse, Philippine General Hospital. Qualified in Supervising Nurse Examination, Civil Service. Formerly employed as Supervising Teacher of Hygiene and Sanitation, Bureau of Education, from 1919 to 1925, at a monthly salary of ₱105.00. Resigned of his own accord. Filipino, twenty-eight years old, in excellent health, married. Desires position as President, Sanitary Division, preferably in Antique Province, or as Public Dispensary Nurse under Insular Bureau of Health.

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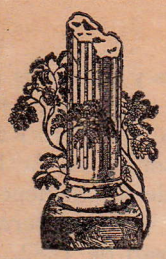

Rest for the toiling hand,
Rest for the thought-worn brow,
Rest for the weary, way-sore feet,
Rest from all labor now.

Bro. John James Flynn.
Member of Island Lodge No. 5.
Died in Washington, D.C., Nov. 16, 1925.
Buried November 19 in Arlington National Cemetery, Arlington, Virginia.

Bro. Benito Golding.
Member of Pampanga Lodge No. 48.
Died in Manila March 22, 1926.
Buried in Tarlac, Tarlac.

Bro. Mark M. Ludlow.
Member of Parma Lodge No. 183, Parma, Michigan.
Died April 14, 1926, in Cebu, Cebu, P. I.
Funeral services April 17, under the auspices of Tupas Lodge No. 62 of Cebu.
Body to be shipped to the States.

Wor. Bro. Harry Johnson Braman.
Past Master of Cavite Lodge No. 2.
Died March 19, 1926, in the United States.

Bro. Franklin Perry Rhodes.
Member of Cavite Lodge No. 2.
Killed in an automobile accident near the town of Bacoor, Cavite, April 13, 1926.
Funeral services at the Army Morgue, Manila, April 18, 1926.

Bro. Charles F. Sigg.
Member of Service Lodge No. 95.
Died in Sternberg General Hospital, Manila, April 20, 1926.
Combined Military and Masonic funeral services held at Ft. McKinley, Rizal, April 28.
Body to be sent to the States.

Memorial Day

Because you passed, and now are not—
Because in some remoter day
Your sacred dust in doubtful spot
Was blown of ancient airs away—

Because you perished—must men say
Your deeds were naught, and so profane
Your lives with that cold burden? Nay,
The deeds you wrought were not in vain.

Heroes of old! I humbly lay
The laurel on your graves again;
Whatever men have done, men may—
The deeds you wrought are not in vain.

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(Se facilitarán datos descriptivos en castellano si se piden)

José A. Ramos

A heroic figure among the Masons and patriots of the Philippine Revolution is José Anacleto Ramos, who first saw the light of Masonry on August 1, 1882, in Corinthian Lodge No. 1382, E.C., of London, England. He was the first Master of the first purely Filipino Lodge, Nilad; was the founder of Filipino Lodges in Hongkong, and went in 1895 to Japan, where he made strenuous efforts to secure the aid of that empire for his oppressed country. He rendered invaluable services to many of the Filipino patriots and their families and sacrificed his not inconsiderable fortune and his future to the cause of Freemasonry and of the Philippines. He died in straitened circumstances in Manila, on October 24, 1921. Masonry and the Filipino people owe this noble Brother a great debt of gratitude.

Entre los Masones y patriotas de la Revolución filipina se destaca la figura heróica del Hmno. José Anacleto Ramos, quien vió la Luz masónica en la Logia Corinthian No. 1382, de la obediencia de la Gran Logia Unida de Inglaterra, en Londres, el 1.° de Agosto de 1882. Fué venerable maestro de la primera Logia (Nilad) puramente filipina y fundador de la Masonería filipina en Hongkong, y él fué quien, en 1895, hizo esfuerzos inauditos para conseguir la ayuda del Japón para su patria. Prestó servicios inestimables a muchos de los patriotas filipinos y sacrificó a la causa de la Masonería y de la patria filipina toda su cuantiosa fortuna y su porvenir. Murió pobre, en Manila, el 24 de Octubre de 1921. La Masonería y el Pueblo filipino deben mucho a este abnegado y noble Hermano.

The Oxford Bible for Masons

The American Branch of the Oxford University Press, 35 West 32nd Street, and 34 West 33rd Street, New York City, has forwarded to the CABLETOW a review copy of the Oxford Bible for Masons.

The special features of this Bible are:

Masonic Concordance.—An alphabetically arranged Concordance or Word Book, providing references to thousands of Bible passages relating to the Craft. An invaluable guide to a better understanding of the ritual.

The Bible and Masonry, by R.·. W.·. and Rev.·. Joseph Fort Newton, Litt. D.—An informing article by this gifted writer outlining the history of the Bible as related to Masonry.

A Mason's Charge, by R.·. W.·. and Rev. Joseph Fort Newton, Litt. D.—An inspiring message to the owner of the Bible offering counsel for its proper use as "the rule and guide for our faith and practice."

Symbolic Presentation Pages.—Artistically executed presentation pages with symbolic ornamentation. Have spaces for entering the name and number of the Lodge, the Candidate's name, when initiated, passed, and raised, and the signatures of officers, members and friends.

Full-Page Illustrations.—In addition to twelve beautifully colored maps of Bible lands there are eighteen full-page illustrations.

The use of clear, black-faced type provides a Bible that is exceptionally easy to read and yet is compact in size. The white spaces between the lines and ample margins serve as a contrast to the heavy impression of the type and provide a page that is legible and restful to the eye. A specially high grade fine white paper with a dull surface has been used, which is a further aid to comfortable reading. Size of Bible is $6\frac{7}{8} \times 4\frac{3}{4} \times 1\frac{1}{4}$ inches.

The Bible is put out in three different styles of binding: No. 01850, blue cloth, boards, round corners, blue edges, ₱4.50; No. 01852, blue Moroccoette, limp, round corners, gold edges, ₱6.50; No. 01857, blue French Morocco leather, overlapping covers, round corners, blue under gold edges, ₱8.50.

These are beautiful volumes for Bible Presentations to newly raised Master Masons.

"SMOKE SWEET DREAMS CIGARETTES"

El Mallete simboliza la fuerza: la Fuerza de Números, de la Inteligencia, la Pasión, Energía, Entusiasmo; la Fuerza de la Verdad, Derecho y Justicia; la Fuerza de los Principios de la Libertad, Igualdad y Fraternidad; la inmensa Fuerza de las Ideas; la Fuerza, que combina todas estas Fuerzas, de la Orden Masónica y de un pueblo resuelto y libre.—*Pike.*

Unique Masonic Event

In the presence of between six or seven hundred Master Masons, April 30, 1925, in Warwick Lodge No. 16, Phenix, Rhode Island, M. W. Bro. J. Ellery Hudson, P.G.M., assisted by his eight sons and his two sons-in-law, all members of Warwick Lodge, conferred the third degree of Masonry upon his grandson, Bro. Marshall Hudson Nye. M. W. Bro. Hudson, as Master, gave all of the lectures complete, together with the charge to the candidate. It is doubtful if this Masonic event has ever been equaled in the United States.

Hacia la Luz

Ningún derecho, ninguna religión, puede despojar al hombre de los atributos con que lo dotara al crearlo el G.·. A.·. D.·. U.·.: sólo por medio del Oscurantismo se logra esclavizarlo. En todas las épocas la Franc.·. ha sido el obstáculo insuperable, la resistencia indomada, la protesta formidable. Como lanza inútilmente contra la roca sus ondas un mar en cólera, así han escupido sobre ella toda su hiel y descargado el rayo de todas sus iras, todos los poderes de la tierra. Pero así, combatida a la continua, herida de muerte a veces, sangrando siempre, ella ha marchado y marchará perpetuamente hacía sus altísimos ideales. Por eso mira horrorizada que a esta edad en que la electricidad dispersa por los cuatro puntos del planeta las más avanzadas ideas, se pretenda todavía, en nombre del que dijo: "Yo soy el camino, la verdad y la vida", matar con fulminaciones la libertad de pensamiento, para que reine y perdure el error y la ignorancia, con que en días trágicos ametrallaban las puertas del Templo de la Luz, los enemigos del progreso.—*Hilario Machado, Venezuela.*

"SMOKE SWEET DREAMS CIGARETTES"

Personals

Personales

Sojourning Brethren:

Bro. Herman H. Winburg arrived in Manila from Shanghai April 4.

Bro. W. M. Crosby of the Pacific Commercial Co. left for the United States April 7.

Bro. W. A. McKellar of Macleod and Co. and Mrs. McKellar sailed April 19 for the Homeland.

Bro. Walter E. Antrim, Manager of the Manila Hotel, departed April 19 for a well earned vacation in the States.

Bro. Hartford Beaumont, who left the islands some five years ago, celebrated his silver wedding in New York, March 17 last.

Manila No. 1.—Bro. Samuel Fraser of the Pacific Commercial Co. was an out-going passenger en route to the United States the latter part of April.

Bro. Samuel D. Gaches is now a Major in the Finance Reserve, U. S. Army.

The wife and daughter of Bro. C. E. Nathorst, Colonel and Assistant Chief of Constabulary and Aid to Governor-General Wood, were incoming passengers April 18.

Bro. Samuel R. Hawthorne left April 21 for a three months business trip to the States.

Bro. Franklin E. Hedrick and family left the latter part of April for the United States.

Cavite No. 2.—The wife and daughter of Bro. Walter J. Robb left for a vacation in the States April 7.

Corregidor No. 3.—Our late Bro. Elisha Ward Wilbur was originally a member of Corregidor Lodge and dimitted to help organize Bagumbayan Lodge No. 4, of which he was the first Master. The new Lodge at Victorias, Occidental Negros, was named Elisha Ward Wilbur Lodge in his honor.

Letters have been received from Bros. J. Irving Sloat, Letterman General Hospital, San Francisco, Robert F. Olds, 118 Winthrop Avenue, Albany, New York, E. S. Neilond, Fort Foile, Maryland, and W. S. Koontz, 561 East Washington St., Indianapolis, Ind.

Bagumbayan No. 4.—Bro. Kleber U. Pool and his baby were reported sick at Ft. McKinley.

Bro. Procopio F. Eleazar writes from Berkeley, California.

Letters have been received from Bros. Louis Ottofy and Cornelio Cruz, both of whom are in the States.

Bro. William Weis has requested a dimit.

The wife of Bro. Vicente Fabella entered St. Luke's Hospital recently as a patient.

Bro. Maximo Kalaw was host to many friends and Brethren of this Lodge on the occasion of the christening of his youngest child.

Bro. Felix I. Rampola has returned to Manila after many months in the provinces.

Bro. Domingo Onrubia writes that he finds time for Masonic work in Legaspi, Albay.

Bro. Victoriano Elicaño has returned to his geological field work in Bataan and Zambales after a short stay in Manila. Mrs. Elicaño was reported sick, but is now recovering.

Wor. Bro. Leo Fischer, P.M., has been granted a certificate of capacity as a Major in the Officers Reserve Corps, U. S. Army.

Wor. Bro. José C. Velo, P.M., was on active duty as a First Lieutenant, Quartermaster Corps Reserve, at Ft. McKinley, from April 18 to May 2, 1926.

Bros. José Escaler and José Abad Santos left for the United States on April 19, 1926. Bros. Escaler and Santos are members of the Educational and Commercial mission to the metropolis.

Bro. José L. Ochoa, the faithful Tyler, is reported sick.

Wor. Bro. Roy D. Bennett has returned to our fold. Wor. Bro. Bennett dimitted from our Lodge and became a member of Magat Lodge No. 68, at Bayombong, Nueva Vizcaya, where he served as Worshipful Master.

Bro. William Mossbauer writes from Fort Brady, Michigan, where he is now stationed. Bro. Mossbauer is first sergeant in Company "M" of the 2nd Infantry.

We are glad to hear that Bro. Manuel S. Manongdo, who was confined for a long time in Baguio hospital, is now recuperating.

Bro. William Gritz is heard from in the United States. He says he needs as much "dope" on Philippine Masonry as possible. Bro. Gritz has always been talking on Philippine Masonry in different Lodges.

Bro. Pedro de Mesa writes from Mindoro sending his greetings.

The child of Bro. Gutierrez is reported sick.

We are glad to receive a letter from Wor. Bro. Chas. Gallagher together with the January number of the bulletin of Mystic Tie Lodge No. 272 of New York.

Bro. Juan Casuga, manager of the "Manila Book Company," donated to our Lodge library a copy of "Philippine Revolution" by M. Wor. Bro. Kalaw.

Bro. Vicente A. Navarro was initiated into the mysteries of Freemasonry on April 14, 1926.

We have been honored by the visit of Wor. Bro. Crosby of Cavite Lodge No. 2, and Bro. Cohen of Corregidor Lodge No. 3.

Bros. Tiongson, Rojas and Lopez are in Baguio attending the Auditors' Convention. Bro. Felix Tiongson went to Baguio especially for the climate because of his health. Bro. Luis Meneses is likewise up in the Mountain capital on official business.

Bro. Lingoh Wang left April 20 for a month's stay in Zamboanga.

Island No. 5.—Wor. Bro. L. Y. Hartman spent the last two weeks of March on detached service at Camp John Hay, Baguio. Bro. F. A. Lacross, S.W., filled the Master's chair very creditably during the absence of Bro. Hartman.

Bro. F. H. Hawney, J.S., is returning to the United States on the May transport.

Southern Cross No. 6.—Bro. Clive Percy Masters, who was Junior Warden of the Lodge in 1925, and is now permanently located in Seattle, Washington, has applied for and has been granted a dimit.

Bro. George Walter Kerr has left for a vacation in Europe.

Bro. and Mrs. Theodore L. Hall and Mrs. Hall's mother left for San Francisco April 21 for a six months vacation in the States.

Mrs. Leas, wife of Bro. F. A. Leas, and children, departed for the Homeland April 21.

Cosmos No. 8.—Wor. Bro. Fred M. Holmes, P.M., spent two weeks in the Southern Islands during April.

St. John's No. 9.—The wife and daughter of Bro. E. E. Wing left for the Homeland via Europe on April 7.

Iloilo No. 11.—The wife of Bro. R. O. F. Mann left for the United States April 19.

Our Secretary, Bro. Amado F. Cortes, has been detailed by the Philippine National Bank as cashier of its agency at Bacolod. Bro.

Biak-na-Bato No. 7.—El 7 de Abril salió para Hongkong el Ven. Hmno. Buenaventura N. Adriano, por asuntos concernientes a su establecimiento. Durante su ausencia, el ex-Venerable Lino Gutierrez se hará cargo de la Veneratura. En la víspera de su marcha, los dignatarios y ex-Venerables de la Logia ofrecieron a su querido Venerable una cena en el Filipinas Grill Room que fué muy animada.

Rizal No. 22.—Los Hmnos. Salomon e Isaac Lahana nos escriben desde México, D. F., que, con motivo de la celebración de las ceremonias de la Fiesta de la Independencia de aquella progresiva República, todos los establecimientos comerciales izaron sus respectivas banderas, habiendo llamado poderosamente la atención de todos los mexicanos la Bandera Filipina enarbolada al lado de la Americana en las puertas de su establecimiento, 3a. de Capuchinas, No. 69, México, D. F., por ser la vez primera que se la ha visto exhibida en un establecimiento filipino en aquella República.

Makabugwas No. 47.—La señora del Hmno. Ruperto A. Borja dió a luz a una hija el 9 de Marzo.

Marble No. 58.—El Hmno. Casimiro G. Platón está de luto, porque la muerte inexorable arrancó de su lado a su virtuosa esposa, la cual falleció en un hospital de Manila.

Acaba de salir para China el Hmno. Sih Tocking, con el fin de pasar sus vacaciones y contraer matrimonio en su tierra natal. Volverá dentro de algunos meses.

El Hmno. Ceferino Purísima acaba de ser ascendido al puesto de superintendente de escuelas de Abra. Con motivo de este bien merecido ascenso, los Hermanos de la Logia le ofrecieron un baile en la noche del 5 de Marzo.

El Hmno. Victor Mijares ha experimentado el dolor de perder al menor de sus hijos.

Nuestro querido Hmno. R. N. Morelos, miembro activo de la Logia Malolos No. 46, y actual Tesorero Provincial de esta provincia por espacio de 4 años está ahora en espera de nuevo orden de la Secretaría Ejecutiva y su sucesor para su traslado a la Provincia de Bataan para sustituir a nuestro Hmno. Vicente Avila, cuyo destino no sabemos hasta ahora. Y se oye extraoficialmente, que el que le va a sustituir en Romblon es el Hmno. Angel S. Tadeo, ex-Venerable Maestro de la Logia Abra No. 86.

El Hmno. Matías S. Martinez, Segundo Vigilante, se halla actualmente en Manila por asuntos personales.

Labong No. 59.—El día 7 de Marzo se celebró un banquete fraternal en la nueva casa del Hmno. Genaro Tan Torres, V.M., al cual asistieron muchos de los Masones de la localidad con sus respectivas familias y las viudas de los difuntos Hmnos. Emilio Reyes y Rufino Hernandez. Entre los presentes se hallaron los Hmnos. José M. Raymundo y Julian Sogueco, Venerables pasados, quienes se marcharán pronto para sus nuevos destinos, de Médico provincial de Iloilo el primero, y de Agrimensor Inspector del Gobierno de la provincia de Capiz el segundo.

El Hmno. Vicente Pascual, químico de la Mabalacat Sugar Co. en Pampanga, se encuentra actualmente en su residencia en Malabon, Rizal, padeciendo de una enfermedad delicada. Sabiendo este caso, el Venerable Maestro acudió presuroso a la casa del mencionado Hermano para prestarle sus servicios.

Se anuncia el feliz nacimiento de un robusto niño de la esposa del Hmno. Teodorico Bayas, Past Master, de Malabon, Rizal, en el mes de Marzo pasado, gozando de buena salud tanto el bebé como la madre.

Santiago de la Rosa took the S. S. *Cebu*, April 10, for Manila whence he will proceed to Davao to take charge as cashier of the agency there.

According to news items which have appeared in the press, two members of this Lodge will be affected by changes to take place in the Judiciary very soon. Bro. and Judge Antonio Horrilleno, of the Zamboanga court of first instance, is slated for the Tayabas bench, while the present provincial fiscal of Cebu, Bro. Gervasio Diaz, will be promoted as auxiliary judge of the court of first Instance of Iloilo.

During the latter part of March, Bro. Juan Samson visited Iloilo on official business.

Still confined at his house by a swollen foot, Junior Warden Bro. Luna has not been able to attend our meetings of the past two months. Bro. Luna is in charge of the local observatory of the Weather Bureau.

Successfully operated on for the removal of calculi in the bladder, Bro. Ernst August Kramer is now convalescing at the St. Paul's hospital of this city.

Bro. José Fernandez Jereos is here after a brief sojourn at Olutanga, Zamboanga, but expects to leave again very soon for Misamis.

Walana No. 13.—Bro. Rafael Araujo's wife gave birth to a son at the Maternity House on April 15, 1926. Both mother and child are doing well. Bro. Araujo recently graduated from the School of Fine Arts, University of the Philippines.

Bro. Ramon F. Samaniego and Mrs. Samaniego are the proud parents of a baby boy born April 14 at the Maternity House. Both mother and baby are in good health.

Sinukuan No. 16.—Bro. Isauro Gabaldon is expected to return to the Islands some time this month.

Araw No. 18.—Bro. and Doctor Liborio Gomez, Professor of Pathology and Bacteriology, College of Medicine and Surgery, U.P., is due to arrive on the *President Wilson* May 16, according to a cablegram from Washigton.

Silañganan No. 19.—Bro. Angelo Angeles won the first prize, a gold buckle, at the recent tennis tournament at Santa Cruz, Laguna.

Rizal No. 22.—Bro. Arsenio N. Luz went to Hongkong the latter part of April, to meet and greet the Spanish aviators who were on their way to Manila.

Pinagsabitan No. 26.—The Brethren of the Lodge wish to express their appreciation and thanks for the appointment of Wor. Bro. Isidro Paredes, P.M. of this Lodge, as Inspector of this District.

The Brethren of this Lodge wish to extend their sympathy to Bro. Olivares and family on account of the death of Bro. Olivares' wife.

Wor. Bro. Balbino Kabigting celebrated his birthday March 31.

M. W. Bro. Rafael Palma, P.G.M., and family were visitors at the home of Bro. and Mrs. Bonifacio during Holy Week.

Bros. Kabigting, Sayo, Abaño, and others went to Santa María recently for the purpose of acquiring land either by homesteading or by purchase. Other Brethren are doing the same thing.

Bro. Sancho Escueta, Master Sgt. Electrician, Ft. Mills, Corregidor, has been granted three months leave which he will spend in his home town, Iloilo.

Bro. Eduardo A. Religioso has been designated to attend the Supervising Teachers Convention at Baguio this year.

Minerva No. 41.—Bro. Frank H. Goulette, after an extended trip through Europe and the United States, is again in Manila for a short stay. Bro. Goulette will return to the Homeland soon to make his permanent residence there, though we expect to see him from time to time on short visits to the Islands.

Mt. Apo No. 45.—Bro. and Judge P. J. Moore, after having been confined for some time in the Bishop Brent Hospital at Zamboanga, is now on the road to recovery in Sternberg General Hospital at Manila. Bro. Moore plans to go from Manila to the United States.

Makabugwas No. 47.—A daughter was born to the wife of Bro. Ruperto A. Borja March 9.

Filipinas No. 54.—Bro. Silverio Villarama spent Holy Week in Baguio, where he was very hospitably entertained by Bro. Martin Carreon of Baguio Lodge No. 67.

Angalo No. 63.—Wor. Bro. Paul C. Palencia has returned to Vigan after a vacation in the United States.

Gonzaga No. 66.—March 31, 1926, Gonzaga Lodge No. 66 conferred the first degree of Masonry on Simeon Sorita, Municipal Treasurer of Faire, Cagayan. The work was done splendidly by the English team. After the work, supper was served at the Koga Restaurant.

April 1, 1926, Bro. Benito L. Reyes arrived in this town for a summer vacation. He expects to stay with his family in the neighboring town of Peñablanca until next month. He is a student pensionado in the Philippine Normal School, Manila.

April 3, 1926, a farewell dance was given by the members of this Lodge and visiting Brethren in honor of Bro. Teodorico Taguinod, Senior Warden of this Lodge. It was attended by families of Masons in this locality. Bro. Taguinod left this province on April 5, 1926, for Manila, to continue his studies.

April 10, 1926, Bro. Segismundo Perez, at present Justice of the Peace of Tuao, Cagayan, was in Tuguegarao to meet his daughter who came from Manila for a vacation. Bro. Perez returned to Tuao the following day with his children.

Baguio No. 67.—Bro. Ceferino Floresca, former Secretary of this Lodge, has been transferred from Capiz, Panay, to Zamboanga, Mindanao, as Deputy District Auditor.

Makiling No. 72.—Bro. Paul Rokohl has returned to the Islands after a nine months visit to the United States.

Acacia No. 78.—Bro. Gifford Jones spent a few days in Manila during April.

Benjamin Franklin No. 94.—Bro. J. M. Bury had a severe stroke of apoplexy April 18.

Wor. Bro. Leo Fischer To Take Vacation

May 8, 1926, Wor. Bro. Leo Fischer, P.M. of Bagumbayan Lodge No. 4 and Associate Editor of the CABLETOW, will leave Manila for a three or four months vacation in the States.

Bro. Fischer has rendered signal service to the CABLETOW, particularly in maintaining the high editorial worth of this publication, and will be greatly missed during his absence. However, we hope he will find time to send us contributions from his facile pen for the numbers to appear during the time he is away.

We wish Wor. Bro. Fischer a pleasant journey and a safe return to these shores.

A Good Custom

A custom which has been adopted by many Lodges in the United States is to notify the Lodge in the town to which a member has moved his residence of that fact and request them to endeavor to get the brother to visit their Lodge, the idea being to get him interested in the work of the local Lodge and finally transfer his membership. We frequently overlook the fact that our Lodge is but part of a great fraternity and that membership in that fraternity is of first consideration, our Lodge membership being of secondary importance. A large proportion of the annual loss by suspensions is caused by members, often active ones, moving away to new locations, and, not being acquainted with the members of the order at that place, gradually lose their interest and are eventually suspended. There is no doubt but that if this policy were carried out by every Lodge, many members would be saved who otherwise would be lost to the order.

"Kit Carson's Rifle is kept by Montezuma Lodge of Freemasons at Santa Fe, New Mexico, to which he belonged, and to which he bequeathed his rifle."—*Masonic Home Journal.*

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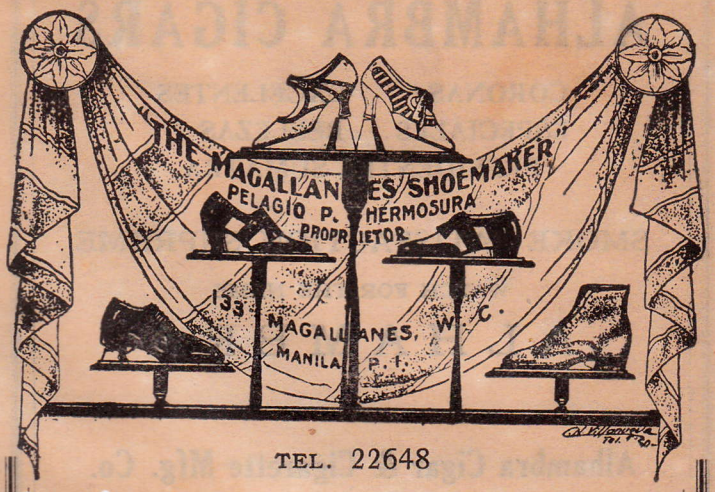

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