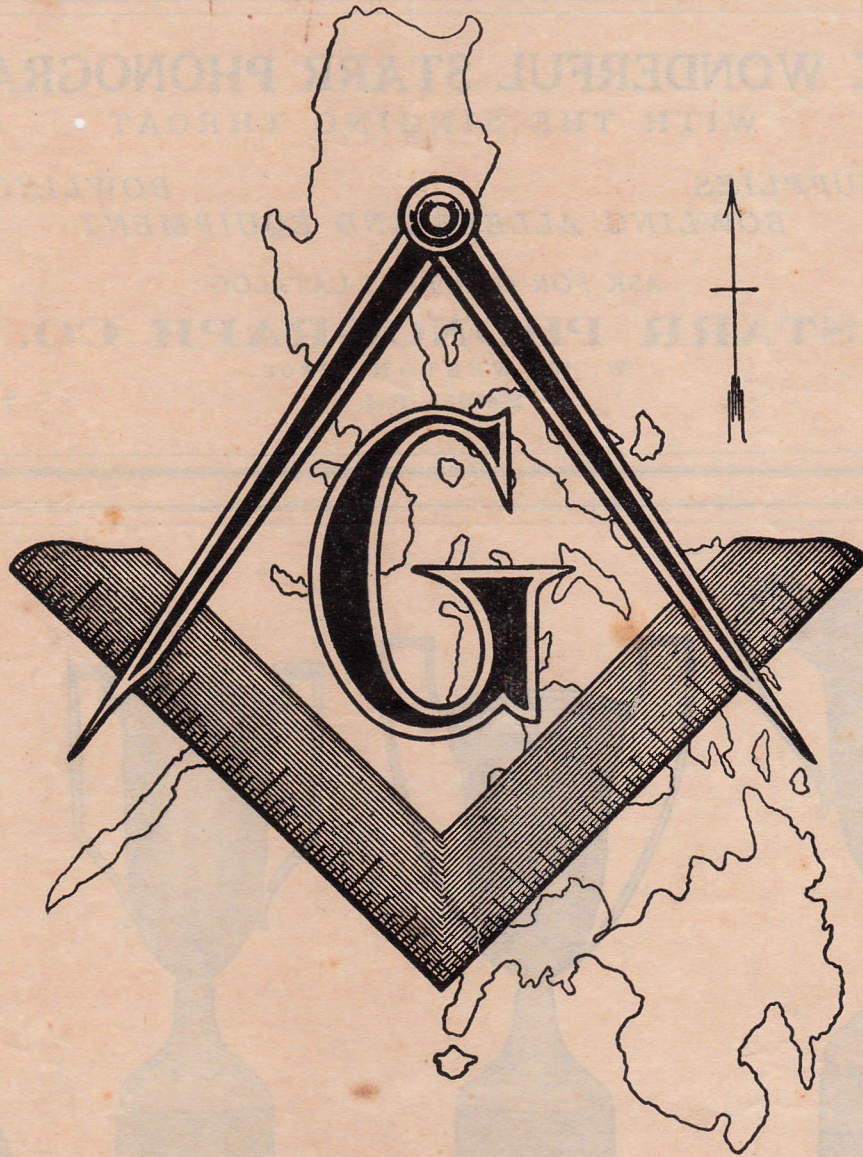


The Cable Tied

Vol. IV, No. 5

Manila, P. I.

Oct. 1, 1926



OFFICIAL ORGAN
OF THE
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OF THE PHILIPPINE ISLANDS

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Vol. IV

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No. 5

Alleged Grand Lodge Irregular

It was our idea not to pay any attention to the half-page advertisement in Spanish recently published by an alleged independent Grand Lodge of the Philippine Archipelago in one of the local papers; but we have received so large a number of inquiries from regular Masons regarding the standing of the organization so advertising itself in the non-Masonic press that we can not help making a statement.

While the body to which we have reference was still operating under the Spanish Grand Orient or Supreme Council, it was irregular but had, according to certain authorities—the great minority—at least a shadow of a claim to legality. But now that the Spanish Grand Orient has declared it to be an independent and sovereign body, which it had absolutely no authority or right to do, the alleged Grand Lodge of the Philippine Archipelago is as thoroughly and absolutely irregular and spurious as the other clandestine body, organized here by a so-called Assembly of Master Masons a few years ago. With an independent sovereign Grand Lodge in regular operation in the territory of the Philippine Islands, the organization of another Grand Body claiming sovereignty is a Masonic impossibility, and no regular Masonic Power will approve of such a flagrant invasion of the territory and violation of the rights of our Grand Lodge.

Shrine Loyalty

It gives us great pleasure to copy an editorial from the August number of "The Shrine Magazine" which brings out a few points that our Grand Lodge officers and this review have endeavored to impress upon a few of our Brethren who seem to have a mistaken idea of the relations between Symbolic Masonry and the Mystic Shrine. The editorial is so vigorous and comprehensive that we consider further comment unnecessary and can only congratulate "The Shrine Magazine" for publishing it. The article reads as follows:

THE WORK OF THE MYSTIC SHRINE BRINGS IT CLOSER TO THE PARENT MASONRY EVERY YEAR

The Grand Master of every Jurisdiction is supreme in his own territory. His control over every Mason in his Jurisdiction is one of the Ancient Landmarks of Masonry. Every Shriner is a Mason: Ergo, every Shriner is under the control of the Grand Master of the Jurisdiction in which he lives.

The expression "higher body" as applied to the Shrine is a misnomer. There is no higher body than a Grand Lodge. If any Mason doubts it, let him look at the Eastern Star in Pennsylvania and to half a dozen other illustrations of the power of Grand Masters to forbid Master Masons from being members of certain organizations.

The Imperial Council of the Mystic Shrine has ever and will ever recognize this fundamental of Masonry. Never has the Shrine failed to render to the Grand Masters the allegiance due them. Never has a Grand Master issued an edict against the Shrine.

La "Gran Logia" Anunciada es Irregular

Tuvimos la intención de abstenernos de todo comentario sobre el anuncio de media página insertado hace poco en español en uno de los diarios de la localidad por una supuesta Gran Logia independiente del Archipiélago Filipino, pero hemos recibido tantas consultas que nos han dirigido Masones regulares acerca del carácter del organismo que se anuncia de este modo en la prensa profana, que no podemos menos que hacer una manifestación sobre la materia.

Mientras el organismo de que se trata funcionaba bajo los auspicios del Gran Oriente Español o Supremo Consejo de España, fué irregular, pero, por lo menos según algunas pocas autoridades, le asistía algún derecho de pretender la legalidad. Pero actualmente, habiendo sido declarado cuerpo independiente y soberano por el Gran Oriente Español, el cual carecía de toda autoridad o derecho de hacer esto, la llamada Gran Logia del Archipiélago Filipino es tan absolutamente irregular y espuria como lo es el otro organismo clandestino que hace algunos años fué organizado en ésta por una "asamblea magna de maestros masones." Con una Gran Logia soberana e independiente que está funcionando regularmente dentro del territorio de las Islas Filipinas, es una imposibilidad la formación de cualquiera potencia rival que también pretendiese ejercer dicha soberanía, y no habrá potencia masónica regular que aprobara una invasión tan notoria del territorio y una violación tan escandalosa de los derechos de nuestra Gran Logia.

El "Shrine" es Leal

Con mucho gusto insertamos en estas columnas un artículo sacado de la sección editorial del número de "The Shrine Magazine" correspondiente al mes de Agosto, en el cual se hace hincapie en algunas ideas fundamentales, las mismas que los dignatarios de nuestra Gran Logia y también esta revista han tratado de inculcar en ciertos Hermanos que parecen tener una impresión errónea sobre las relaciones que existen entre la Masonería Simbólica y el Mystic Shrine. Tan fuerte y comprensivo es dicho artículo que huelgan los comentarios y nos limitamos a felicitar a "The Shrine Magazine" por haberlo escrito y publicado. Es como sigue:

LA LABOR DEL MYSTIC SHRINE LO APROXIMA CADA AÑO MÁS A LA MASONERÍA SIMBÓLICA A QUE DEBE LA VIDA

El Gran Maestre de cada Jurisdicción es supremo dentro de su territorio. El control que ejerce sobre todo Masón que se halle dentro de su jurisdicción es uno de los Antiguos Landmarks. Todo Shriner es Masón, y por consiguiente, todo Shriner está sujeto al control del Gran Maestre de la Jurisdicción en la cual se encuentra.

La expresión *higher body* es impropia cuando se le emplea para designar al Shrine. No hay cuerpo superior a la Gran Logia. Si cualquier Masón lo dudara, que se acuerde de lo que sucedió a la Orden de la Estrella Oriental en Pensilvania y de media docena más de casos en

The work of the Mystic Shrine brings it closer and closer to its parent Masonry every year. Grand Lodges recognize in the Shrine a vast power for good, and that this outlet for good-humored fun works for the dignity so desirable in the fundamental degrees.

Year by year Masonry is growing more and more proud of this happy laughing child and year by year the Shrine child grows closer and closer to the parent of which it is so proud.

The Man with the Masonic Emblem

When you see a man wearing a ring, lapel button or watch charm with the square and compass or the emblem of some order composed of Masons, do not jump at the conclusion that the wearer is a regular Mason entitled to all the rights and privileges of our Order. There is a possibility that he may have been made a Mason in a regular Lodge, but is not in good standing at the time or under the sentence of suspension or expulsion. He may hold membership in an irregular body. Or he may not be a Mason of any description. Unfortunately we have in these Islands no legislation protecting the Masonic emblem, and irregular organizations claiming to be Masonic are, as we all know, plentiful here. The greatest caution is therefore required and no Masonic intercourse with strangers must take place until one is fully assured that the stranger is a Master Mason in good standing, entitled to visit any Lodge in this Grand Jurisdiction.

Through inexperience and carelessness, a clandestine, suspended or expelled Mason may eventually gain admission into the body of a regular Lodge, and it goes without saying that such an individual may do a great deal of harm.

A few of our most active Masons have ceased wearing the square and compass altogether; others wear the emblem of orders composed of Masons, less known to the general public than those of Ancient Craft Masonry, while some wear Masonic emblems in such an inconspicuous way that only close examination will reveal them.

Our ritual and our laws are silent on the wearing of Masonic emblems outside the Lodge, in our daily life, and do not mention the Masonic ring, charm or button as one of the modes of recognition of the Master Mason. We must, therefore, not accept them as such, as some of our Brethren are unfortunately prone to do.

Tenth Annual Roll Call of the Red Cross

The Governor-General of the Philippine Islands has issued proclamation No. 47, dated September 20th, 1926, in which he urges the people of the Islands, without distinction of race or creed, to make the tenth annual roll call of the Red Cross, from November first to November thirtieth, a success.

As a non-sectarian, non-political and non-partisan organization the purpose of which is the relief of distress, the Red Cross cannot but have the approval and sympathy of the Masonic Order, and by the same token it should also have the unconditional support of the Fraternity and of its individual members in its membership drive next November. In speaking of the work of the Philippines Chapter of the Red Cross during the year, our Chief Executive says:

"During the past year the various departments of the Philippines Chapter and its Provincial Branches have operated effectively for the welfare of the people. Its Junior Red Cross employs seventy-one dentists and maintains a like number of clinics in the schools. Its Health and Nursing Activities cover the entire archipelago, with fifty-four nurses employed. Its War Service and Home Service Departments serve the personnel of our Army and Navy and assist in adjusting claims and family problems of disabled ex-soldiers and sailors who served in the Army and Navy of the United States. During the past year assistance has been extended to victims of disasters."

Good work! We hope our Brethren will show their appreciation of the excellent services rendered by the Red

que ciertos Grandes Maestros han hecho uso de su poder de prohibir a los Maestros Masones formar parte de determinados organismos.

El Consejo Imperial del Mystic Shrine siempre ha reconocido este principio fundamental de la Masonería y siempre ha de reconocerlo. El Shrine jamás ha dejado de mostrar a los Grandes Maestros la lealtad que les debe. Ningún Gran Maestro ha expedido edicto alguno contra el Shrine.

A medida que va transcurriendo el tiempo, la labor del Mystic Shrine lo aproxima más al Simbolismo al cual debe la vida. Las Grandes Logias reconocen en el Shrine la potencia de hacer mucho bien y se dan cuenta de que dicha sociedad cuyo fin es dar a los Masones una oportunidad para la expansión y alegría, fomenta la dignidad que tan deseable es en los grados fundamentales.

Cada año la Masonería va mirando con orgullo creciente a ese niño alegre y risueño y cada año ese niño se aproxima más a la madre de la cual es tan orgulloso.

Los Desconocidos Con Emblemas Masónicos

Cuando véis a algún desconocido que gasta un anillo, botón o dije con la escuadra y el compás o el emblema de alguna de las sociedades integradas exclusivamente por Masones, guardaos bien de sacar de ello la conclusión de que el portador de dicho emblema es un Masón regular y en posesión de todos los derechos y privilegios de nuestra Orden. Es posible que haya sido iniciado en una Logia regular pero que no es activo a la sazón o que haya sido suspendido o expulsado. También puede formar parte de una Logia irregular. Y no está excluida la posibilidad de que jamás haya sido Masón. Desgraciadamente no tenemos en estas Islas ley alguna que proteja los emblemas de la Masonería y es sabido que por aquí pululan los organismos clandestinos que alegan ser masónicos. Es preciso, pues, que se proceda con el mayor cuidado y que no se comunique masónicamente con desconocidos hasta que se tenga la seguridad absoluta de que son Maestros Masones de procedencia regular, con derecho a visitar cualquiera Logia de esta Gran Jurisdicción.

Gracias a la falta de experiencia y cuidado de los Hermanos, un Masón clandestino o expulsado puede hasta llegar a penetrar en el recinto de una Logia regular y huelga decir que una vez allí, el intruso puede hacer mucho daño.

Algunos de nuestros más activos Masones han dejado de gastar la escuadra y el compás y ostentan en su lugar los emblemas de sociedades compuestas de Masones cuyas insignias son menos conocidas al público que los del Simbolismo. Otros hay que gastan los emblemas de la Masonería en una forma tan poca conspicua que no son visibles a primera vista.

Nuestros rituales y leyes no dicen nada acerca del uso de las insignias masónicas fuera del recinto de la Logia y en nuestra vida diaria, y no citan los anillos, dijes y botones masónicos entre los medios de reconocimiento del Masón. No conviene, pues, que los aceptemos como tales, lo que desgraciadamente acostumbran hacer ciertos Hermanos poco prudentes.

El Décimo Alistamiento Anual de la Cruz Roja

El Gobernador General de las Islas Filipinas acaba de expedir su proclama No. 47, de fecha 20 de Septiembre de 1926, en la cual recomienda encarecidamente a los habitantes de las Islas, sin distinción de raza o religión, contribuyan su auxilio al décimo alistamiento anual de la Cruz Roja, para el cual se designa el período desde el 1.º al 30 de Noviembre.

Como sociedad que no pertenece a ninguna religión ni a ningún partido ni bando político y cuyo único fin es el socorro, la Cruz Roja tiene la plena aprobación y simpatía de la Institución masónica y por el mismo motivo, la Masonería y cada uno de sus adeptos deben apoyar incondicionalmente la campaña anunciada para el mes de Noviembre. El Jefe Ejecutivo de las Islas dice lo que sigue con referencia a la obra meritoria desempeñada por el Capítulo de Filipinas de la Cruz Roja en 1925:

Cross in the past by getting behind the Tenth Annual Roll Call of that organization in November.

The Rival Grand Lodges of Norway

The following paragraphs are largely a translation from the Bulletin of the International Masonic Association, which has taken this information from an article in "*Acacia*" and a report received by the Association. The situation resembles, though in a few points only, the problem that has arisen in the Philippines in connection with the declaration of independence of the spurious "Gran Logia del Archipiélago Filipino":

There was no independent development of Freemasonry in Norway until 1814. Until that year, Norway followed Denmark, because the same king ruled both countries.

After 1814, Norway was united with Sweden and the Norwegian Lodges accepted the Swedish Rite. However, for the same causes that had resulted in opposition to the Swedish Rite in Denmark, dissension arose in Norway also, and in 1882 several Brethren founded a Lodge independent from the Swedish Rite, under the obedience of the Grand Lodge "Zur Sonne," of Bayreuth. Several other Lodges under the same jurisdiction were created during the following years.

In 1893, these Lodges joined together and were recognized as a Provincial Grand Lodge under the name of "Polarstjernen" (Polar Star), still under the jurisdiction of "Zur Sonne" of Bayreuth.

In 1891, the Norwegian Lodges of the Swedish Rite separated from the Grand Lodge of Sweden and formed an independent Grand Lodge for Norway, which became the 10th province, just as Denmark is the 8th and Sweden the 9th, all of the Swedish Rite.

Relations of friendship existed between the Provincial Grand Lodge "Polarstjernen" (Humanitarian Rite, Bayreuth) and the Grand Lodge of Norway (Swedish Rite) until 1920.

During the year last mentioned, the Provincial Grand Lodge "Polarstjernen" was recognized as Grand Lodge independent from Bayreuth by decision of the Grand Lodge of Bayreuth itself. Since then, the Swedish Rite Grand Lodge of Norway has broken off relations with the new Grand Lodge of the Humanitarian Rite.

The argument of the National Grand Lodge of Norway is that the Grand Lodge "Zur Sonne" had no right to grant Masonic independence to the Provincial Grand Lodge "Polarstjernen" and make it a sovereign Grand Lodge. The National Grand Lodge was willing to recognize and did recognize the Lodges under the Provincial Grand Lodge "Polarstjernen" and had fraternal intercourse with the same while they were under a foreign Grand Jurisdiction; but it objected to the organization of a rival sovereign Grand Lodge in the territory over which it claimed and exercised jurisdiction, and so it withdrew recognition from the Lodges referred to when the new Grand Lodge was founded.

The Stranger Within Our Gates

What are you doing to make the visiting Brother feel at home in your Lodge? Do you leave the task—certainly a pleasant one—of making him welcome entirely to the Master or to the officer whose duty it is to receive and accommodate visiting Brethren, and content yourself with shaking hands with the stranger, or do you go a little out of your way to get acquainted with him and endeavor to be of service to him? Do you offer to accompany him home or give him a lift if he is a stranger in town, or to show him the town or any particular place or establishment he may be interested in, or ask him to drop in for lunch?

There are Lodges where upon the completion of labor

Durante el año pasado los distintos departamentos del Capítulo de Filipinas y sus sucursales provinciales han trabajado con eficacia por el bienestar del pueblo. La Cruz Roja Juvenil emplea setenta y un dentistas y sostiene un número igual de clínicas en las escuelas. Sus actividades de sanidad y asistencia de enfermos abarcan todo el Archipiélago, teniendo empleados cincuenta y cuatro enfermeros. Sus departamentos de Servicio de Guerra y Doméstico sirven al personal de nuestro Ejército y Marina y ayudan al arreglo de reclamaciones y problemas de familia de los soldados y marinos licenciados filipinos inválidos que sirvieron en el Ejército y Marina de los Estados Unidos. Durante el año pasado se extendió auxilio a los damnificados por las calamidades.

¡Muy bien! Esperamos que nuestros Hermanos han de demostrar su aprobación de los buenos servicios prestados por la Cruz Roja en el pasado y que todos contribuirán al éxito del Décimo Alistamiento anual que se llevará a cabo el mes de Noviembre de este año.

Las Grandes Logias Rivales de Noruega

Los párrafos siguientes son en gran parte una traducción del Boletín de la Asociación Masónica Internacional, el cual ha sacado sus datos de un artículo publicado por *Acacia* y de un informe recibido por la misma Asociación. En algunos respetos, la situación en Noruega tiene cierta semejanza con el problema que ha surgido en Filipinas en relación con la declaración de independencia de la espuria *Gran Logia del Archipiélago Filipino*:

No hubo desarrollo independiente de la Francmasonería en Noruega hasta 1814. Hasta dicha época, Noruega siguió con Dinamarca porque el mismo rey gobernaba ambos países.

A partir de 1814, Noruega estaba unida con Suecia y las Logias noruegas aceptaron el Rito sueco. Sin embargo, debido a los mismos motivos que produjeron la oposición al Rito sueco en Dinamarca, surgieron disensiones en Noruega, de suerte que, en 1882, algunos Hermanos formaron Logias bajo la obediencia de la Gran Logia "Zur Sonne" (de Bayreuth) que trabajaban independientemente del Rito sueco. En los años sucesivos, varias otras Logias de la obediencia de "Zur Sonne" levantaron columnas en Noruega.

En 1893, dichas Logias se unieron y fueron reconocidas como Gran Logia provincial con el nombre "Polarstjernen" (Estrella Polar), siempre bajo la obediencia de la Gran Logia "Zur Sonne."

En 1891, las Logias noruegas del Rito sueco se separaron de la Gran Logia de Suecia y formaron una Gran Logia independiente para Noruega, y Noruega se conoció desde entonces como décima provincia del Rito sueco, siendo Dinamarca la octava y Suecia la novena provincia de dicho rito.

Se sostenían relaciones de amistad entre la Gran Logia Provincial "Polarstjernen," del Rito humanitario de Bayreuth, y la Gran Logia Nacional de Noruega, del Rito sueco, hasta 1920. En dicho año, la Gran Logia "Zur Sonne" de Bayreuth, por sí y ante sí, reconoció a la Gran Logia provincial "Polarstjernen" como Gran Logia independiente de dicha obediencia de Bayreuth. Desde dicho reconocimiento, la Gran Logia del Rito Sueco de Noruega ha roto las relaciones de amistad que hasta entonces sostenía con la nueva Gran Logia del Rito humanitario.

La Gran Logia Nacional de Noruega mantiene que la Gran Logia "Zur Sonne" carecía de facultades para conceder la independencia masónica a la Gran Logia provincial "Polarstjernen" y erigirla en Gran Logia soberana. La Gran Logia Nacional estaba dispuesta a reconocer como regulares a las Logias de la obediencia de la "Polarstjernen" mientras éstas se hallaban bajo la obediencia de una potencia masónica extranjera, y en efecto las reconocían como regulares y sostenían relaciones fraternales con ellas; pero dicha Gran Logia Nacional se opuso a la organización de una Gran Logia soberana rival en el territorio en el cual ella misma pretendía ejercer jurisdicción masónica, y por

the Brethren go to their various places of abode in such a hurry that it would seem the Evil One were after them with a sharp stick. The poor visitor is left to shift for himself and the members will not even tarry a few minutes to ask him how he enjoyed himself and invite him to come again. In others, a small group of members stays behind and the visitor is gratified to receive offers of transportation or company home from a number of the Brethren, together with invitations to come again and make the Lodge his Masonic home. It is up to the individual member to see that his Lodge belongs to the latter class instead of the former. The Master and Wardens, willing as they may be, cannot be expected to do these things alone, and even if they could, their unaided efforts in this sense would not be sufficient to create that atmosphere of hospitality and welcome that the joint endeavor of the members alone can bring into being and maintain.

este motivo rompió las relaciones de amistad con las Logias referidas al formarse la nueva Gran Logia independiente.

La Hospitalidad

¿Qué acostumbráis hacer para agasajar a los Hermanos visitantes que se presenten en vuestro Taller? ¿Dejáis al Venerable y al dignatario cuyo deber es recibir y acomodar a los Hermanos visitantes, el deber agradable de dar la bienvenida a dichos Hermanos, limitándoos a estrecharles la mano? O ¿hacéis algún esfuerzo para trabar conocimiento con el forastero y tratáis de servirle de algún modo? ¿Le ofrecéis vuestra compañía o vuestro vehículo cuando se ha terminado la tenida, para conducirlo a su casa o enseñarle los puntos de interés si no conoce el pueblo? O ¿le ofrecéis acaso vuestra casa?

Hay Talleres en que, una vez terminados los trabajos, los miembros se separan con tanta prisa para retirarse a sus respectivas casas que parecería que se les ha avisado que éstas están quemándose. El pobre visitador tiene que retirarse sólo y nadie se detiene dos o tres minutos para preguntarle cuáles han sido sus impresiones y para convidarle para la próxima tenida. En otras Logias, siempre hay algunos miembros que no participan en dicho éxodo precipitado y el visitador queda muy complacido por los ofrecimientos e invitaciones que recibe y el interés que demuestran los Hermanos en su bienestar. Es deber de cada miembro velar por que su Logia pertenezca a esta clase y no a aquélla. El Venerable y los Vigilantes, por celosos que sean, no pueden hacer todas estas cosas sin ayuda, y aun si pudiesen hacerlo, todos sus esfuerzos no bastarían para crear aquella atmósfera de hospitalidad y bienvenida que sólo el esfuerzo conjunto de los miembros puede crear y conservar.

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

- GRAN LOGIA DEL ARCHIPIELAGO FILIPINO
- GRAN LOGIA DEL ARCHIPIELAGO FILIPINO, INC.
- GRAN LOGIA DEL ARCHIPIELAGO FILIPINO (G. O. E.)
- GRAN LOGIA DEL ARCHIPIELAGO FILIPINO, (NUEVA, INDEPENDIENTE)
- SUPREMO CONSEJO DEL GR. 33 PARA FILIPINAS
- GRAN MASONERÍA FILIPINA
- MARTIRES DE FILIPINAS
- GRAN ORIENTE FILIPINO
- GRAN LUZ MASONERÍA FILIPINA
- GRAN LOGIA NACIONAL DE FILIPINAS

Francis W. Delgado,

Grand Master.

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

- GRAN LOGIA DEL ARCHIPIELAGO FILIPINO
- GRAN LOGIA DEL ARCHIPIELAGO FILIPINO, INC.
- GRAN LOGIA DEL ARCHIPIELAGO FILIPINO (G. O. E.)
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PROVINCIAL TRIPS ON APPLICATION

J. R. KUYKENDALL
Prop.
VICENTE S. SIAT
Manager.

[Edict No. 11]

September 20, 1926.

TO ALL MASTER MASONS OF THIS
GRAND JURISDICTION:
GREETING:

At the last annual communication of our Grand Lodge the following report of the Committee on Jurisprudence was adopted:

We favor the adoption of the Grand Master's recommendation that as soon as evidence shall be furnished to the Grand Master that the new rituals and emblems of the Legionarios del Trabajo have been made effective, that the Grand Master shall declare null and void the provisions of the resolution adopted by this Grand Lodge in January, 1923, as far as the Legionarios are concerned, and that those Masons who have been expelled on account of maintaining their membership in the Legionarios del Trabajo in violation of the edict of the Grand Master be restored to the rights and privileges of Masonry under the provisions of Sec. 4 of Article V of Part 6 (Par. 310) of the Constitution.

The Special Committee on Copying Insignia, Usages, etc., having certified to me that the demands of this Grand Lodge have been met, and that the new rituals and emblems of the Legionarios del Trabajo have been made effective, I, therefore, by virtue of the power and authority in me vested, hereby declare null and void the provisions of the Grand Lodge Resolution of January 23, 1924, promulgated in Circular No. 46, as far as the Legionarios del Trabajo are concerned, and that the action of the Grand Lodge quoted above is now in effect with regard to the restoration of those expelled.

Given under my hand and the seal of the Grand Lodge, F. & A. M., of the Philippine Islands this twentieth day of September, A. L. 5926, A. D. 1926.

FRANCISCO A. DELGADO,
Grand Master.

Attest:

NEWTON C. COMFORT,
Grand Secretary.

SMOKE DIAMOND CIGARETTES

[Edicto No. 11]

20 de Septiembre de 1926.

A TODOS LOS MAESTROS MASONES DE ESTA OBEDIENCIA:
SALUD:

En la última reunión anual de esta Gran Logia se adoptó el siguiente informe de la Comisión de Jurisprudencia:

Estamos acordes con todo lo hecho por el Gran Maestro y bajo sus órdenes con referencia a los Legionarios del Trabajo y estamos en favor de la adopción de su recomendación al efecto de que se extienda un voto de gracias al Muy Ilustre Hmno. Manuel L. Quezon y al Ven. Hmno. Austin Craig por los valiosos servicios que han prestado a esta Gran Logia en este asunto. Asimismo estamos en favor de la adopción de la recomendación del Gran Maestro de que tan pronto como se demuestre al Gran Maestro que los nuevos rituales y emblemas de los Legionarios del Trabajo han entrado en vigor, dicho dignatario derogue las disposiciones de la resolución adoptada por esta Gran Logia en el mes de Enero de 1923 en cuanto se refieren a los Legionarios del Trabajo, y que los Masones que han sido expulsados por haber continuado perteneciendo a los Legionarios del Trabajo con infracción del Edicto del Gran Maestro, sean repuestos en el goce de los derechos y privilegios de la Masonería de acuerdo con las disposiciones de la Sección 4 del Artículo V de la Parte VI (Pár. 310) de la Constitución.

Habiendo certificado la Comisión especial sobre el Uso de Insignias, etc., que se ha accedido a las exigencias de esta Gran Logia y que los nuevos rituales y emblemas de los Legionarios del Trabajo han entrado en vigor y efecto, por la presente, en virtud de las facultades y autoridad de que me hallo revestido, declaro nulas y sin efecto las disposiciones del Acuerdo de la Gran Logia de fecha 23 de Enero de 1924, promulgado en la Circular No. 46, en lo que se refiere a los Legionarios del Trabajo, y que la resolución de la Gran Logia arriba copiada es actualmente en vigor con respecto a la rehabilitación de los expulsados.

En testimonio de lo cual, lo firmo de mi puño y letra y hago estampar el sello de la Gran Logia de M. L. y A. de las Islas Filipinas, hoy día veinte de Septiembre de 1926 (A. L. 5926), o sea, 1926 (E. V.).

FRANCISCO A. DELGADO,
Gran Maestro.

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October 1.—St. John's No. 9, Masonic Temple; High-Twelve No. 82, Masonic Temple; Hiram No. 88, Plaridel Temple.

October 2.—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple.

October 4.—Luz Océanica No. 85, Masonic Temple, Escolta; Service No. 95, Plaridel Temple.

October 5.—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

October 6.—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple; Dapitan No. 21, Masonic Temple.

October 7.—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.

October 9.—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.

October 11.—Southern Cross No. 6, Masonic Temple; Benjamin Franklin No. 94, Masonic Temple.

October 12.—Araw No. 18, Plaridel Temple.

October 13.—Bagumbayan No. 4, Masonic Temple; Modestia No. 83, Plaridel Temple.

October 14.—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, Plaridel Temple.

October 21.—Solidaridad No. 23, Masonic Temple.

October 23.—Sinukuan No. 16, Plaridel Temple.

Activities of Mt Kaladias Lodge No. 91

The presentation of the Past Master's Jewel to Wor. Bro. Clyde V. Powers, Past Master of this Lodge, was made a special affair at the Lodge on September 6, 1926. There was a program and a reception in connection with the affair to which the Dumaguete public was invited. There were twenty Brother Masons in attendance and thirty non-masons, ladies and gentlemen, who responded to our invitation.

Bro. James W. Chapman, Senior Warden, gave the opening remarks, welcoming our guests. Bro. Zacarias Laviña gave us a selection from his violin. We are very grateful to Mrs. Guillermo Magdamo who entertained the audience with her delightful singing. We are also deeply indebted to Mrs. Alice M. Day for the accompaniment on the organ of these two special musical numbers.

Wor. Bro. Gregorio Almazan, Past Master of this Lodge, presented the Jewel to Wor. Bro. Powers and eulogized his Masonic conduct and labors, particularly his labors in connection with this Lodge. Mrs. James W. Chapman, wife of our Senior Warden, pinned the Jewel. Wor. Bro. Powers responded and in his brief remarks he dwelt most ably on why Masonry teaches by symbols. Wor. Bro. Emilio M. Javier, Master, acted as toastmaster, announcing the numbers.

The reception was followed with refreshments and a delightful social hour.

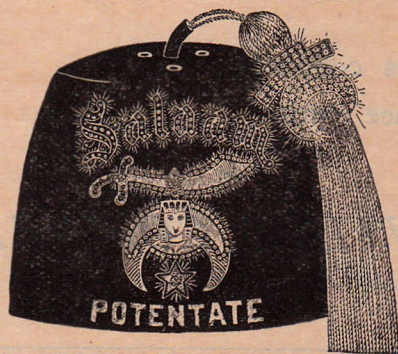
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Extracto del Acta de la Tenida Ordinaria Celebrada por la Respetable Logia "Iloilo" No. 11, M. L. y A., el Dia 27 de Agosto de 1926, A. D.

Dada cuenta por el Ven. Maestro del hecho de que hemos podido celebrar tres conferencias durante el mes en curso, en las fechas que aparecen en nuestro boletín, sobre los "Presidentes de los Estados Unidos que fueron Masones," los "Viajes de Rizal," y el "Hospital Masónico para Niños Lisiados," debido a la amabilidad del Ilustre Hmno. Joseph H. Schmidt, Gran Maestro Delegado de la Gran Logia de las Islas Filipinas, M. L. y A., quien nos ha cedido el uso de su aparato para proyecciones, con las vistas e ilustraciones correspondientes a dichas conferencias preparadas por el propio Ilustre Hmno. Schmidt;

Dada cuenta, además, del hecho de que el éxito del Hospital Masónico para Niños Lisiados, así como de otras obras emprendidas por nuestra Venerabilísima Gran Logia, se ha debido en gran parte a la iniciativa y esfuerzos continuados del mismo Ilustre Gran Maestro Delegado Hmno. Schmidt;

A moción del Primer Vigilante Hmno. Anselmo Sotero, secundada por el Segundo Vigilante Hmno. Ricardo A. Luna, la Logia procedió y ACORDÓ:

(1) Dar las gracias más expresivas al Ilustre Hmno. Joseph H. Schmidt, por su atención y amabilidad fraternales;

(2) Felicitar al citado Ilustre Hermano por sus valiosos esfuerzos e iniciativas en pró del bien de la Francmasonería en estas Islas; y

(3) Instruir al Hmno. Secretario para que envíe copias de la presente resolución al Ilustre Hmno. Schmidt, y al Muy Ilustre Hmno. Newton C. Comfort, Gran Secretario de la Gran Logia de las Islas Filipinas, M. L. y A., para los efectos oportunos.

Aprobada por unanimidad.

NOTA:—Las conferencias aludidas se pronunciaron el 8, 15 y 20 de Agosto.

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Malolos Lodge No. 46 Confers Third Degree for Pampanga Lodge No. 48

The evening of August 27, 1926, the members of Malolos Lodge No. 46 went to San Fernando, Pampanga, and again rendered valuable assistance to Pampanga Lodge No. 48 by conferring the Sublime Degree of Master Mason upon Bro. Paulino Estigoy (Stenographer in the Court of First Instance of Pampanga). The degree was given by a special team in Spanish composed of the following Brethren:

W.M. (1st section), Escolástico Gatmaitan (P.M.); *W.M. (2nd section)*, Dionisio Dimagiba (P.M.); *S.W.*, Amado V. Aldaba (P.M.); *J.W.*, Cristobal Santiago (W.M.); *Chaplain*, Mariano Queri; *S.D.*, Meliton Cruz; *J.D.*, Marcelo Castillo; *S.S.*, Honorato Carlos; *J.S.*, Eduardo Dimagiba.

Men of Tyre, Marcelo Castillo; Eliseo Tayao; Cristobal Santiago (W.M.).

Fellowcrafts, Meliton Cruz; Remigio V. Bernabé; Honorato Carlos.

Seafaring and Wayfaring Man, Mariano Queri.

The ritualistic work was exceptionally well done and each member of the team deserves special commendation.

The same evening, the third degree was also conferred upon Bro. Antonio M. Quito (Supervising Teacher) by a special team in English from Pampanga Lodge No. 48 with the assistance of some of the visiting Brethren including Past Masters. This English team was composed of the following:

W.M., S. L. Bautista; *S.W.*, Honorato Carlos (46); *J.W.*, Q. Abad Santos; *S.D.*, Basilio Castro; *J.D.*, Máximo M. Lapuz; *S.S.*, Emilio DyOco; *J.S.*, Melanio Orbeta.

Men of Tyre, A. C. del Rosario (P.M. No. 42); F. J. Olizon (21); A. D. Rosario (W.M. No. 88).

Fellowcrafts, Basilio Castro; Máximo M. Lapuz; Anastacio Lopez.

Seafaring and Wayfaring Man, F. Gonzales-Sioco (P.M. No. 4).

There was an especially big attendance and many Lodges were represented, among which were the following:

Bagumbayan No. 4, Cosmos No. 8, Araw No. 18, Dapitan No. 21, Batong-Buhay No. 27, Balintawak No. 28, Noli-Me-Tangere No. 42, Malolos No. 46, Mount Mainam No. 49, Pangasinan No. 56, Angalo No. 63, Tamaraw No. 65, Magat No. 68, Hiram No. 88.

The occasion was also honored by the presence of the District Inspector, Wor. Bro. Amado V. Aldaba, and a number of Past Masters and Worshipful Masters of other Lodges.

The Delinquent Brother

Are you a delinquent Brother? Are you a Brother who lives happily from day to day without serious thoughts of tomorrow, without having made certain that your wife and family will have ample resources of their own in case the Great Architect should suddenly take you away?

Of course, you love your family, and intend to provide for them to the best of your ability, but, have you made that provision? If you have been negligent and failed to provide sufficient funds that will be available at your death, then your family may be the next recipients of "charity" from the other Brethren.

You may think that your family will never need help—you think, "I am strong and able"—those were the very thoughts of other men who have passed the Great Divide leaving behind a helpless, dependent family. Getting down to tacks, have you performed your whole duty as a husband and father?

The Editor of the CABLETOW has been printing some editorials on the necessity for all men to carry some life insurance. We are in the life insurance business and know how tragically necessary the life insurance money is to so many suddenly bereaved wives, children, mothers and sisters. In a few minutes talk the manager of any life insurance company can relate to you enough heart-rending true stories of experiences with widows and orphans that you will go away with a firm desire to encourage all of your friends to carry sufficient life insurance that their loved ones will be saved the experiences of harrowing poverty.

A careful survey of the condition of the average 100 widows in the United States showed that from the standpoint of livelihood they could be divided into three groups: 1, 18 out of the hundred widows live on the incomes they inherited; 2, 47 out of the hundred widows must work to supplement the income received from inheritance, and 3, 35 out of the 100 widows are absolutely dependent upon their relatives, friends, or public charity. Life Insurance will place your wife in the group that is financially independent.

We have a very interesting chart showing the financial status of an average group of men beginning at age 25 and every 10 years afterward until death has taken all of the group. The chart is artistically colored and will be sent you free by merely sending a letter requesting a copy of the "MARCH THROUGH LIFE." It is startling to note that, at death, only one man out of every hundred, leaves wealth to his dependents.

If you are a delinquent who has left to Providence the maintenance and care of your family, write today for literature that will tell you how you can fully protect your loved ones without any strain on your income. It is certainly wise for the husband to carry enough life insurance to pay the expenses caused by his death as well as the living expenses of his family until they can adjust their manner of living and supplement their income rather than go without insurance and make it imperative for his friends and relatives to contribute to the support of his family. We will be pleased to have you consult us on any detail of life insurance without any obligation on your part. We know the positive benefits of insurance and desire to see every insurable man with a family possess life insurance in some good company.

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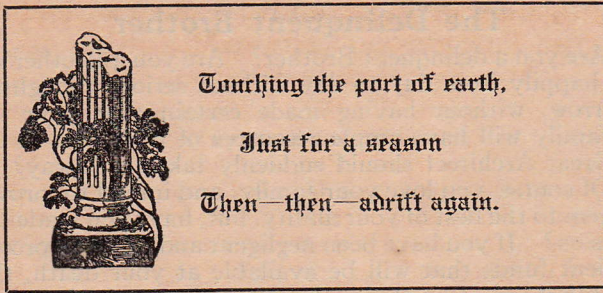
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Bro. Juan Co Eong Seng.
 Member of Batong-Buhay Lodge No. 27.
 Died in China the early part of 1926.

Bro. Lester Earl Hamilton.
 Member of Corregidor Lodge No. 3.
 Died September 15, 1926, in New York City.

Bro. Emilio Kosca.
 Member of Araw Lodge No. 18.
 Drowned at the time of the sinking of the S. S.
Asurias, Sept. 4, 1926.

Funeral Services for Our Late Brother Frank Andrew Lacross of Island Lodge No. 5

Sunday, September 12, 1926, Manila Lodge No. 1, at the request of Island Lodge No. 5, to which Bro. Frank Andrew Lacross belonged, conducted Masonic burial services in the Masonic Temple, Escolta, Manila, over the remains of this departed Brother.

There was a large number of Brethren and friends present, and the impressive ceremonies were beautifully put on by the officers of Manila Lodge No. 1.

Interment was in Cementerio del Norte, Manila.

Lester Earl Hamilton Enters that Celestial Lodge

A host of intimate friends and acquaintances were shocked to learn of the death in New York City on September 15, 1926, of Bro. Lester E. Hamilton, a member of Corregidor Lodge No. 3. Bro. Hamilton was a director of the Luzon Stevedoring Company and of the Manila Terminal Company, and had left here last March with his family for a vacation trip to the United States via Europe. The cause of his death is not known, but he had been ill for some time and had been operated upon September 1 of this year.

In business, social and Masonic circles our departed Brother leaves a multitude of friends who mourn the passing of a fine gentleman and a loyal Brother.

There is no fading past for such a man;
 God-blessed and self-respecting, all his gifts
 He treasured, and fulfilled the noble plan
 That far above the earth the soul uplifts.
 His voice will still return in pleasant cheer;
 Though no sound waves will break the silence deep;
 His grand example lingers, bright and clear,
 To cheer the spirit, though the eyes may weep.

SMOKE DIAMOND CIGARETTES

La Tolerancia de la Roma de los Emperadores

Roma, la Roma de los emperadores, la Roma creadora del derecho occidental, tan calumniada por los apologistas cristianos, que han pintado con colores apocalípticos las persecuciones de sus mártires, ha sido asimismo esencialmente tolerante. El gran principio del Senado y del pueblo romano en materias religiosas, era el siguiente: Sólo a los dioses corresponde castigar las ofensas hechas a los dioses.

Los romanos acogían a todos los dioses del Universo: la Isis egipcia tuvo un templo en Roma; los judíos tenían innumerables sinagogas en la ciudad; todos los cultos Orientales llegaron a tener templos en Roma, y el imperio jamás se preocupó de molestarlos.

La única acusación de intolerancia, que pesa sobre este pueblo creador del derecho y del gobierno, es la persecución de los cristianos primitivos durante los imperios de Nerón, de Marco Aurelio y de Dioclesiano.

La responsabilidad de estas persecuciones, debe recaer por entero sobre los propios cristianos: religión y culto, terriblemente dogmáticos e intolerantes; el cristianismo y los cristianos fueron perseguidos, porque llegaron a convertirse en una amenaza contra la estabilidad del imperio: se les acusaba de delitos gravísimos, entre los cuales puede citarse el haber fomentado el incendio de Roma, y de destruir por la violencia las estatuas de los dioses que veneraba la población. Por lo demás, las persecuciones han sido exageradas por los escritores cristianos, y para formarse un criterio más o menos exacto sobre esta cuestión, bastará que se compare la actitud del imperio pagano y la actitud del imperio cristiano.

El imperio pagano acogió los dioses de todas las naciones y respetó los cultos de los pueblos conquistados. El imperio cristiano, con Constantino y sus descendientes, masacró sistemáticamente a los adeptos de los cultos paganos y destruyó hasta sus cimientos la admirable civilización que había levantado el paganismo.—L. D. B., *Revista Masónica de Chile*.

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Notes from Mabini Lodge No. 39

August 20th a meeting was held in the Temple by the Members of this Lodge and visiting Brethren residing in Aparri with the object of organizing a "Get-Together Club." The purpose will be to foster increased social activity among local Masons and to show the general public that we are not "deadwood."

On this occasion talks were made by Bro. Catalino Sevilla, Judge of the Court of First Instance, Bro. José Gonzales and Bro. Pedro Palonan. Their talks were very much appreciated by all, especially that of Bro. Sevilla who entertained us with a few anecdotes appropriate to the occasion. His talk was very instructive and one could see that he was very well versed in Masonic matters. Bro. Dexter Lowell spoke on the necessity of the members of this Lodge making themselves more useful, both to themselves and to the community. Bro. Lowell has just returned from a short vacation in the United States where he took occasion to observe how things were being done by Masons over there.

An executive committee for ways and means was named consisting of the following named Brethren: Dexter Lowell, chairman; Salvador Torra, member; Hermogenes Florentino, member; Valentine Aguinaldo, member. These Brothers will decide on all matters pertaining to the social activities of the Lodge. It was decided to begin with a dance to be given on Friday evening, August 27th, and once every month thereafter as may be designated by the executive committee. It was also decided to place in the hands of the executive committee the designation of the time of meetings for the purpose of practice and instruction in Masonry, this to be not less than once a month and at every such meeting it is expected that certain designated Brethren will make short talks and any others that may be called upon at that particular time.

It is earnestly hoped that these resolutions will be carried out and every Brother will be expected to do his share.

SMOKE DIAMOND CIGARETTES

Los Masones de la Escuadra Asiatica Celebran una Partida de Campo Masónica en Cat's Eye Beach, Chefoo, China

El 29 de Agosto de 1926, los Masones de la Escuadra Americana en Asia celebraron una partida de campo masónica en Cat's Eye Beach, Chefoo, China.

Fuera de los miembros de la Orden presentes asistieron unos cuarenta otros invitados. La banda del crucero *Huron* amenizó la fiesta con excelente música y se sirvieron abundantes refrescos.

De los 163 Masones con que cuenta la escuadra, 48 forman parte de Logias de la Gran Jurisdicción de las Islas Filipinas. Están distribuidos del modo siguiente: Cavite No. 2, 27 miembros; Bagong-Buhay No. 17, 8; Pintong-Bato No. 51, 3; Magdalo No. 31, 2; Manila No. 1, St. John's No. 9, Pilar No. 15, Lincoln No. 34, Charleston No. 44, Mt. Mainam No. 49 y Mt. Lebanon No. 80, uno cada uno. Hubo dos miembros de la Logia Perla del Oriente No. 1034, S. C., de Manila. Hubo también dos de Ancient Landmark (G. L. de Massachusetts) de Shanghai, uno de Far Cathay No. 2855, E. C., de Hankow, dos de la zona del Canal de Panamá y uno de Puerto Rico. Los demás representaban a 31 Grandes Jurisdicciones de los Estados Unidos, a saber: California, 14 individuos; Nueva York, 11; Indiana, 8; Illinois, 7; Massachusetts, 6; Pensilvania, Washington y Texas, 5 cada uno; Rhode Island, Kentucky, Connecticut y Virginia, 4 cada uno; Arkansas, 3; Florida, Mississippi Ohio, Nuevo Jersey, Missouri, Carolina Norte y el Distrito de Columbia, 2 cada uno; Michigan, Oklahoma, Tennessee, Carolina Sur, Alabama, Vermont, Idaho, Dakota Sur, Wisconsin, Colorado y Luisiana, uno cada uno. No consta la obediencia de uno de los Hermanos.

El Hmno. V. G. Ponciano, de la Logia Charleston No. 44, de Guam, quien se encuentra actualmente a bordo del crucero americano *Black Hawk*, ha tenido la bondad de proporcionarnos los datos precedentes.

Los Masones de la escuadra celebraron una partida de campo en el mismo sitio el 23 de Agosto de 1925, según verán nuestros lectores si quieren darse la pena de consultar el CABLETOW correspondiente al mes de Septiembre de dicho año.



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Masons of U. S. Asiatic Fleet Hold Masonic Picnic at Chefoo, China

August 29, 1926, the Masons of the United States Asiatic Fleet held a Masonic picnic at Cat's Eye Beach, Chefoo, China.

In addition to members of the Order, there were present nearly forty invited guests. A fine musical program was given by the U. S. S. *Huron* band, followed by refreshments.

Of a total of 163 Masons in the fleet, this jurisdiction was represented by 48 Brethren, as follows: Cavite Lodge No. 2, 27 members; Bagong-Buhay No. 17, 8; Pintong-Bato No. 51, 3; Magdalo No. 31, 2; Manila No. 1, St. John's No. 9, Pilar No. 15, Lincoln No. 34, Charleston No. 44, Mt. Mainam No. 49 and Mt. Lebanon No. 80, one each. Perla del Oriente Lodge No. 1034 S. C., Manila, was represented by two members. There were two from Ancient Land-Mark (Massachusetts jurisdiction), Shanghai, one from Far Cathay No. 2855, E. C., Hankow, two from the Canal Zone, and one from Porto Rico. The rest represented 31 jurisdictions in the United States, as follows: California, 14 members; New York, 11; Indiana, 8; Illinois, 7; Massachusetts, 6; Pennsylvania, Washington and Texas, 5 each; Rhode Island, Kentucky, Connecticut and Virginia, 4 each; Arkansas, 3; Florida, Mississippi, Ohio, New Jersey, Missouri, North Carolina and the District of Columbia, 2 each; Michigan, Oklahoma, Tennessee, South Carolina, Alabama, Vermont, Idaho, South Dakota, Wisconsin, Colorado and Louisiana, one each. One Brother's jurisdiction was not given.

Bro. V. G. Ponciano, of Charleston Lodge No. 44, Guam, who is at present on the U. S. S. *Black Hawk*, kindly furnished the above information.

It will be remembered that a similar Masonic Picnic was held by the Masons of the fleet August 23, 1925, at the same place, an account of which was published in the September, 1925, CABLETOW.

Visiting Brethren at the Sugar Convention

At the recent annual convention of the sugar men of the Philippine Islands, held in Manila September 6 to 10, inclusive, 1926, the following Brethren, members of Lodges under the jurisdiction of the Grand Lodge of the Philippine Islands, attended as delegates: Bros. José S. Miraflores, Serafin Novella, R. R. Alunan, Remegio Abello and Rodolfo Medel of Kanlaon Lodge No. 64; Bros. E. G. Rivers and C. H. J. Penning of Southern Cross No. 6; Bro. V. S. Pascual of Labong No. 59; Bro. A. S. Arguelles of Rizal No. 22; Bro. M. Tiglao of Pampanga No. 48; Bro. Felipe Buenca-mino, Jr., of Sinukuan No. 16; Bro. Arnold H. Warren of St. John's No. 9; Bro. Catalino Navarro of Nilad No. 12; Bro. H. W. Corp of Cosmos No. 8; Wor. Bro. Luis R. Yangco, P. M. of Bagumbayan No. 4 and at present Senior Warden of Elisha Ward Wilbur No. 101; H. Heise of Acacia No. 78; and M. W. Bro. Wenceslao Trinidad, P. G. M. and P. M. of Batangas No. 35.

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Quién No Debe ser Venerable Maestro

NO puede, ni debe ser Venerable Maestro de una Logia el que en su corazón no se sienta Masón, antes que cualquier otra cosa en el mundo; el masón indiscreto, el injusto, el inmoral, y el disipado;

NO puede, ni debe ser Venerable Maestro el masón indiferente, el falto de entusiasmo y de espíritu;

NO puede, ni debe ser Venerable Maestro el indisciplinado, el intolerante, el inconforme, el irascible;

NO puede, ni debe ser Venerable Maestro el envidioso, el apasionado, el rencoroso, el intrigante;

NO puede, ni debe ser Venerable Maestro el poco estudioso, el superficial;

NO puede, ni debe ser Venerable Maestro el que hace alarde y abusa de su inteligencia;

NO puede, ni debe ser Venerable Maestro el muñidor de elecciones;

NO puede, ni debe ser Venerable Maestro el que pide, suplica o en cualquier forma gestiona recibir esa gracia.

—Gonzalez Ginorio, en "Acacia," Puerto Rico.

No ha pasado todavía para la Masonería el tiempo en que debe desempeñar un papel educativo y filosófico; al contrario, en el momento crítico por el cual atraviesa la humanidad, en un período como el actual en que la ciencia, la filosofía, el arte y la literatura están en completo período de renovación: renovación de ideas y de doctrinas, propiciadas por los progresos de los conocimientos empíricos; en el vertiginoso movimiento que esas ideas han producido en el inmenso y agitado océano de las pasiones humanas y las antítesis sociales, yo creo firmemente que el más noble deber de la Masonería es el de asimilar todo el material que el mundo puede ofrecerle para su alimento intelectual.

—Revista Masónica de Chile.

La Masonería debe estarse a la altura de su augusta misión en la hora actual. Creada para enseñar—uno de los más hermosos atributos de la Caridad—debe esforzarse en ejercer fecundamente su apostolado, ilustrando a las colectividades con principios que las aparten de los caminos del Mal y la induzcan por los caminos del Bien, donde florecen las virtudes que llevan al corazón humano la exquisita mirra que queman la bondad y el amor para embellecer y confortar la Vida, alejándola así de todo avieso propósito.—Hilario Machado.

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Two Specials At Mt. Lebanon No. 80

Thursday evening, September 9, the second degree of Masonry was conferred on Bro. Frederick Hermann Costenoble by a degree team composed of the following-named Brethren: *W.M.*, Anthony Simkus; *S.W.*, John L. Young; *J.W.*, Arthur L. Eddy; *Secretary*, R.E. Boyles; *S.D.*, Oswald F. Anderson; *J.D.*, Paul Rotherman; *S.S.*, Thomas Reed; *J.S.*, José S. Castillo, Jr.; *Tyler*, Albert A. Powell. The Staircase lecture was delivered by Bro. Oswald Fredrick Andersen in a particularly impressive manner and the charge was given by W. B. Goldenberg in his inimitable manner.

Thursday afternoon, September 16, Mr. Motel Goldstein was initiated into the mysteries of Freemasonry at Mount Lebanon Lodge No. 80, by a degree team composed of the following-named Brethren: *W.M.*, M. Goldenberg; *S.W.*, Anthony Simkus; *J.W.*, Arthur L. Eddy; *Treas.*, S. N. Schechter, P.M.; *Secretary*, Robert E. Boyles; *Chaplain*, J. H. Oswald; *S. D.* Oswald F. Andersen; *J. D.*, Paul Rotherman; *Marshal*, Charles Gordon, Service Lodge No. 95; *S.S.*, H. M. Levine; *J.S.*, J. S. Castillo, Jr.; *Tyler*, A. Powell.

The beautiful lambskin apron presentation speech was given in full form by Bro. Arthur L. Eddy. Wor. Bro. Schechter presented the working tools. Bro. Simkus delivered the lecture with Bro. Eddy operating the projecting machine. Wor. Bro. Goldenberg delivered the charge to Bro. Goldstein. Fraternal remarks were made by several prominent visitors.

Third Degree at Magat Lodge No. 68

The Third Degree of Masonry was conferred upon Bros. Eulalio H. Dolojan and Andrés Pasis, Fellowcrafts, on August 7, 1926. The team was composed of the following members:

First Section:—*W.M.*, Alfonso Castañeda, P.M.; *S.W.*, Vicente B. Oledan, *S.W.*; *J.W.*, Vicente Lumicao, *J.W.*; *Sec.*, J. M. Villanueva, *Sec.*; *S.D.*, Ernesto Cuisia; *J.D.*, Julio Tugab

Second Section:—*K.S.*, Alfonso Castañeda, P.M.; *K.T.*, Claro Samonte; *S.D.*, Ernesto Cuisia; *Ruff.*, Vicente B. Oledan, Baltazar Marinas and Claro Samonte.

Seafaring and Wayfaring Man:—*W.* Bro. Arsenio Natividad, P.M., Inspector of the Lodge.

Fellowcrafts:—Bros. Vicente Lumicao, Julio Tugab and Ernesto Cuisia.

The lecture of the degree was given by Bro. Arsenio Natividad, the charge and congratulations by Bro. Vicente Lumicao. The work was splendidly and thoroughly rendered. Short talks were delivered by Bros. Eulalio H. Dolojan and Andrés Pasis, the candidates.

A splendid dinner was served after the work.

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Agradecimiento a la Logia Kalilayan No. 37

El relato que hizo el Ven. Hmno. Salim Ackad del afectuoso recibimiento que le había tributado la Logia Kalilayan No. 37 cuyos miembros hicieron lo posible a fin de que la estancia de dicho Hermano en Lucena, Tayabas, fuese agradable, entusiasmó tanto a los miembros de la Logia Biak-na-Bató No. 7, reunidos en su tenida ordinaria de Agosto, que aprobaron unánimemente un acuerdo expresando la más cordial gratitud del Taller por dicha actitud fraternal.

Hermanos Visitantes en la Convención Azucarera

En la convención anual de los azucareros de las Islas Filipinas que se celebró en Manila en los días 6 al 10 de Septiembre, ambos inclusive, de 1926, asistieron como delegados los siguientes Masones de Logias de la obediencia de la Gran Logia de las Islas Filipinas: José S. Miraflores, Serafín Novella, R. R. Alunan, Remigio Abello y Rodolfo Medel, de la Logia Kanlaon No. 64; E. G. Rivers y C. H. J. Penning, de Southern Cross No. 6; V. S. Pascual, de Labong No. 59; A. S. Argüelles, de Rizal No. 22; M. Tiglaio, de Pampanga No. 48; Felipe Buencamino, Hijo, de Sinukuan No. 16; Arnold H. Warren, de St. John's No. 9; Catalino Navarro, de Nilad No. 12; H. W. Corp, de Cosmos No. 8; Luis R. Yangco, ven. pdo. de Bagumbayan No. 4 y primer vigilante actual de Elisha Ward Wilbur No. 101; H. Heise, de Acacia No. 78, y Wenceslao Trinidad, ex-Gran Maestre y ven. pdo. de Batangas No. 35.

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Sinukuan No. 16 Holds Social Function

The members of Sinukuan Lodge No. 16 and their families held a combined sport and social gathering at Klaridel Temple, 540 San Marcelino, Manila, September 12, 1926, at 3 p. m.

There was a program arranged for the occasion, consisting of two parts. The first part which was the most enjoyable feature of the day was a bowling tournament between two teams. Misses Natalia Castillo, Gregoria de Leon and Primitiva Santos composed the first team, and Misses María Dizon, C. Diaz and Cecilia Castillo the second. It was announced in the papers that the winning team was to get a prize, but this was not the case. Mr. Salvador Villarruz, a member, who offered the prizes, preferred to give something, though insignificant, to each and every one of the participants. Wor. Bro. and Judge Leonardo Garduño was the one who distributed the prizes to the winners.

The second part of the program was as follows:

1. Piano solo, by Miss Beatriz Feliciano.
2. Chelin solo, by Mr. Vicente Dizon, Mr. Pedro Limson at the piano.
3. Piano solo, by Miss Isabel Bernal.
4. Vocal solo, by Miss Isabel Lim, Miss Beatriz Feliciano at the piano.
5. CHALK TALK, by Mr. Vicente Dizon.
6. Special attention was given to a piano solo by Miss Amparo Acuña who entertained everybody by her Rapsodia Filipina.
7. Dance: Rigodon, Fox-Trot, Waltz, and Refreshments.

A Word of Praise

EDITOR, CABLETOW:

My Dear Sir:—Request that the CABLETOW be sent to my new address * * *. It is great paper. I surely enjoy reading it very much. I get so much good out of it. Every time I get it I pass it along to others, in order that others may be well advanced in Masonic News. It should be read by all Masons of the Philippine Islands and not merely glance over it, but get all the good that is in it. It is one paper that comes out with FACTS, and I am glad to know that we are above board at all times.

Fraternally yours,

(Sgd.) LEONEL C. FOUNTAINE,
Station Hospital, Fort Ethen Allen,
Vermont.

Addresses Wanted by Island Lodge No.5

Anyone knowing the present address of any one of the following Brethren is requested to communicate with the Secretary, Island Lodge No. 5, F. & A. M., Box 3, Corregidor Cavite, P. I. Their last known addresses are given:

Bros. Bayard E. Falconer, Springfield, Ill.; Russell W. Welshhans, Rodendo, Cal.; Clyde B. Ely, Osborn, Ohio; Herbert C. Lester, Brighton, Maine; Andrew J. Nix, Fort McDowell, Cal.; Thomas P. MacAloney, Cambridge, Mass.

Letters recently sent the above Brethren have been returned uncalled for.

La Letra "G"

Cuando fuí ascendido al grado de Compañero, me llamásteis la atención muy especialmente sobre la letra "G"; me dijísteis que ella era la inicial de "God," Dios, y la pujante base en que descansa nuestra Institución.

La letra "G" es el emblema del G. A. D. U. y encierra un inmenso lago de honda filosofía, comprendida solamente por aquellos que han desbastado la piedra bruta; han aprovechado la Primavera y tienen la simiente germinada: todas las zarzas y malezas robadoras de la vida han sido apartadas del sendero y esperan ansiosas que Gémiues derrame sobre cada espiga el germen purísimo y sostenedor de la humanidad.

Volvamos la mirada al firmamento, en una de esas noches serenas en que todo duerme y en que parece que comulgara el alma en la inmensidad; en que la naturaleza entera pendiera de un hilo y contemplemos esa maquinaria de leyes matemáticas e inmutables que obedecen como esclavo al gran artífice Osiris, y entonces, queridos hermanos, háltemos comprendido el profundo misterio de esa sola inicial que sirve de base a la más noble de las Instituciones sobre la tierra.


Sólo la reflexión profunda y consciente nos puede llevar por el sendero marcado por nuestros antecesores; ellos nos legaron una obra admirable y perfecta, pero cubierta, velada, en forma de símbolos y es porque el simbolismo ha sido el lenguaje casi universal desde la más remota antigüedad y el método más positivo para la instrucción; pues, a semejanza de la naturaleza, se dirige la enseñanza por los sentidos. Rodeada nuestra Institución de enigmas difíciles de interpretar, ilustrando a sus adeptos por medio de símbolos, es como se ha podido transmitir inalterables hasta nosotros, resistiendo las eventualidades de los siglos, los sagrados misterios de la Masonería.

En todas las épocas y en todos los climas se han hermanado el sistema Filosófico con el Simbólico; contemplad las alegorías que adornan los monumentos más antiguos, mirad hacia los cuatro cardinales de nuestro Templo y os asombraréis de esa serie constante de principios invariables y uniformes que forman un conjunto armonioso y perfecto, fuente inagotable de profundos estudios.

Sócrates nos dice en el Phaedo de Platón: "Que eran hombres de genio los fundadores de los misterios o secretas asambleas de los iniciados, quienes, en las primeras edades del mundo, enseñaban bajo enigmas difíciles de comprender, cuán necesario era purificarse antes de descender a las regiones desconocidas, para no ser precipitados en el abismo; porque sólo a los exentos de las impurezas del mundo, les era permitido gozar de la presencia de la Divinidad."

De aquí que nosotros, que llegaremos a ocupar un puesto en el Oriente eterno, necesitamos de lanzar el barro de nuestras sandalias, romper la piedra bruta, dominar nuestras pasiones, encadenar nuestros vicios y hacer de cada uno de nosotros un bloc cristalino que lleve por eje único la Virtud.

Nuestra Institución debe ser estudiada bajo muchos aspectos que no se escapan a vuestra penetración y conocimientos. Vista bajo el punto religioso, podemos decir muy alto que la Masonería es el origen de todas las religio-



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A War Time Story

In the little city of Canton, nestling among the hills of Cherokee county, there is one of those old beautiful before-the-war homes, which stands today as a monument to the power of the square and compasses.

If you will take the trouble to examine the house, you will find it bears scars made by the incendiary's torch, and the old people will tell you that this was the only house left in this proud little city after Sherman made his well-remembered trip through Georgia.

I was told this story by one who was born and reared in the house. He told me that when the army came into Canton, burning everything before it, that this house was fired with the rest. There was, of course, no man about the place to help extinguish the fire, and his mother and the children drew water from the well and succeeded in putting it out. This they did three different times. The fourth time the incendiaries determined to succeed, so after firing the house, they cut the well-rope and removed it.

You can imagine the feelings of this mother, as she saw the fire eating its way into her beautiful home, and realizing the hopelessness of saving anything.

Suddenly, in her dire distress, a thought came to her, and like the drowning man who grasps at even a straw, she immediately acted upon the impulse. Rushing into the house and opening a drawer, she took therefrom a Mason's apron, bearing upon its pure white surface the emblems of the order. Armed with this apron alone she rushed from the burning building in search of someone in charge of the soldiers. Seeing a man whom she judged to be an officer, she approached him, and holding the apron before his face, demanded to know if he was a Mason, and if so, that he save her home.

Without answering her question by word of mouth, he ordered the men under his command to extinguish the flames at once.

After the fire was put out, the officer placed a guard near the house, with orders to see that no one should damage the property, or disturb the inmates of the home.

It is not at all strange that the impressions made upon the mind of the youth in this home should have influenced him to seek admission among members of the fraternity, as soon as he should become a man, and it was he who related this story in the presence of a number of Brethren who will verify what I have written to be substantially what he told us.—*From Masonic Stories, by E. A. McHan.*

nes, es la religión de la evidencia, de la razón y de la humanidad; porque está fundada en las leyes de la humanidad, de la razón y de la evidencia, que ni deja lugar a dudas ni menos provoca las animosidades y odios que otras religiones han arraigado el espíritu de la secta, que ha cubierto de sangre las páginas de la Historia e impuesto las creencias por medio de la fuerza y los suplicios. Su moral es tan pura como su doctrina, es un raudal inagotable para sus adeptos; residen en su tabernáculo: la caridad que consuela; el perdón de las injurias, que olvida lo pasado; la tolerancia, que concilia las opiniones; la indulgencia, que previene los accesos irreflexivos del amor propio; la amistad grata expansión del alma, que ayuda a sobrellevar los pesares de la vida, siendo el emblema de los nobles sentimientos del corazón; y la igualdad que completa esta obra admirable, arrojando a sus pies las vanas decoraciones y títulos inventados por la ignorancia, para saciar los apetitos de los opresores de la humanidad.

Es la más sublime, la más noble, la más perfecta de todas las Instituciones.

Acabo de recibir la plenitud de los derechos y deberes del Masón, ya soy uno de los tantos millones de receptáculos que guardan con fé inquebrantable sus preciosos principios; y digo con fé, queridos hermanos, porque la fé es para el alma lo que el aire para la vida, ella debe ser nuestra compañera inseparable, ella debe mantenernos siempre en vía recta y elevarnos como MASONES verdaderos sobre el nivel de todos los que no han llegado ante el ara santa de nuestra Institución a desnudar su corazón y bañarse en su purísima luz.

Desde que el Artífice del Universo depositó en el cerebro del hombre el neuroma creador de la fraternidad, la Masonería es inmortal sobre la faz de la Tierra. Toca, pues, a nosotros mantenerla incólume, darle mayor prestigio con nuestro honor, honradez y justicia y entonces podremos llevar nuestra frente en alto para recibir el beso de luz que a diario nos envía el G. A. D. U. cuyos rayos descienden sobre la tierra y penetran la nube impura que cubre el alma viviente.—*José Santos Zepeda, en Boletín Masónico, San Salvador.*

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	Lodges	Members		
United States.....	16,630	3,125,171	France, Grand Lodge of.....	136 7,000
Canada:—			Germany, Three Globes.....	151 17,722
Alberta.....	134	12,017	Germany, Grand	
British Columbia.....	109	12,775	Countries Lodge.....	148 18,051
Manitoba.....	99	11,078	Germany, Eclectic Union.....	23 3,262
New Brunswick.....	41	5,608	Germany, Zur	
Nova Scotia.....	79	9,579	Freundschaft.....	84 8,574
Ontario.....	539	102,096	Germany, Hamburg.....	63 5,300
Prince Edward Island.....	17	1,140	Germany, Zur Sonne,	
Quebec.....	79	13,206	Beyreuth.....	36 3,397
Saskatchewan.....	177	12,796	Germany, Saxony.....	39 5,508
	1,274	180,295	Germany, Zur Eintracht.....	8 740
British Isles:—			Germany, Free Union of	
England.....	3,870	274,000	Five Independent Lodges.....	5 1,403
Ireland.....	650	65,000	Germany, Masonic Union	
Scotland.....	1,158	92,000	of Rising Sun, Nuernberg.....	48 2,300
	5,678	431,000	Greece.....	18 950
Australasia:—			Hungary.....	82 6,124
New South Wales.....	388	50,638	Italy, Grand Orient.....	507 30,000
New Zealand.....	236	19,715	Italy, Grand Lodge.....	560 60,000
Queensland.....	278	21,000	Luxemburg, Supreme Council.....	1 110
South Australia.....	106	11,051	Netherlands.....	106 6,421
Tasmania.....	36	2,827	Norway.....	15 6,993
Victoria.....	279	30,332	Norway, Norske Polarstjernen.....	4 804
Western Australia.....	105	6,493	Poland.....	13 300
	1,428	142,056	Portugal, Lusitania.....	80 3,000
Central and South America:—			Roumania, Grand Lodge and	
Argentine Republic, Grand			Supreme Council.....	8 300
Orient.....	115	4,000	Spain, Grand Orient.....	64 4,700
Brazil, Grand Orient.....	330	12,000	Spain, Grand Lodge.....	8 200
Brazil, Grand Orient of			Serbs, Croats, Slovenes,	
Rio Grande Do Sul.....	39	2,142	Jugoslavia.....	9 400
Chile.....	55	3,800	Sweden.....	42 20,188
Colombia, Barranquilla.....	11	1,500	Switzerland, Alpina.....	36 4,502
Cuba.....	148	12,201	Turkey, Grand Orient.....	10 2,600
Cuba, Oriental.....	10	1,200	Ukraine.....	7 300
Costa Rica.....	7	243		
Ecuador.....	5	645		2,856 275,273
Guatemala.....	14	300		
Honduras.....	3	150		
Haiti, Grand Orient.....	75	17,000		
Mexico, Valle de.....	15	1,500		
Mexico, Various Regional				
Bodies.....	25	2,500		
Mexico, York.....	15	1,028		
Peru.....	9	1,000		
Panama.....	6	500		
Paraguay, Grand Orient.....	10	800		
Salvador, Cuscatlan.....	5	402		
Sao Paulo.....	65	2,500		
Santo Domingo.....	13	1,000		
Uruguay, Grand Orient.....	19	4,000		
Venezuela, United States of.....	13	600		
Venezuela, Two Grand Lodges.....	14	750		
	1,021	71,561		
Europe:—				
Austria, Vienna.....	15	1,320		
Bulgaria.....	12	1,100		
Belgium.....	24	4,000		
Czechoslovakia, Lessing of the				
Three Rings.....	14	800		
Denmark.....	18	6,340		
France, Grand Orient of.....	462	40,000		

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Egypt, Grand Lodge National....	82	3,200
Liberia.....	9	250

91 3,450

RECAPITULATION

	Lodges	Members
United States (50 Jurisdictions)...	16,330	3,125,171
Canada.....	1,274	180,295
British Isles.....	5,678	431,000
Australasia.....	1,428	142,056
Central and South America.....	1,021	71,561
Europe.....	2,856	275,273
Africa.....	91	3,450

Grand Total..... 28,678 4,228,806

(The above statistics are from "The Masonic Year 1926" published by Masonic History Company, Chicago.)

Unemployed Brethren Seeking Employment

Applicant No. 118.—Graduate of Philippine Nautical School. Elementary School teacher for one year. Holds license as Third Mate on coast-wise vessel, serving as such for two years. Has worked in a navy yard for two years as an electrician. Last position was for a short time as a clerk in the Government service. Not employed at present. Filipino. Desires clerical work, or a berth as Third Mate.

No. 119.—High School graduate, speaks good English, Tagalo, Chinese and a little Spanish. Has been a Chinese interpreter in the Government service. Twenty-eight years of age, married, with one child. Desires position either as Chinese interpreter, or with some commercial house.

If there be a period in a man's life wherein he is entitled to demand from his fellow creature, "Thou Shalt Love Thy Neighbour as Thyself," it is in the hour of distress.

La Esperanza de la Humanidad

Los templos masónicos se multiplican y la Humanidad ve en cada cimiento que se levanta, una esperanza de que allí han de tener sus tribulaciones dulce y piadoso consuelo. Ella sabe que en los recintos de estos templos el hombre viene a invocar a la Divinidad, para que inspire sus actos en los breves instantes de su vivir, en que apenas si le queda tiempo para admirar la magnificencia de su obra imponderable; sabe que aquí se recoge en modesto Saco el óbolo de amor que nuestro corazón ofrece para los que sufren y padecen; sabe que nosotros nos llamamos hermanos, y que nos juramos sincero cariño, con juramentos que no pueden romperse, porque el alma, cuando formula votos que son santos, se siente satisfecha y el corazón no tiene espinas que le puncen; sabe que no son sino sofismas esas verdades inventadas por el error, o por la calumnia, o por el fanatismo, para desprestigiar una institución, sobre la cual quieren que se lancen anatemas para que se la aniquile por prevaricadora, por enemiga de todo lo que puede haber de noble y de grande; sabe, en fin, que nosotros buscamos la luz para difundirla por la sobre haz de la tierra, que no reconocemos otra superioridad que la del verdadero mérito, que somos apóstoles que predicamos que no debe haber sino una sola familia, en la cual no se conozcan los privilegios; porque siendo todos hermanos, se encontrarán desde luego en el camino de la igualdad.—*Hilario Machado.*

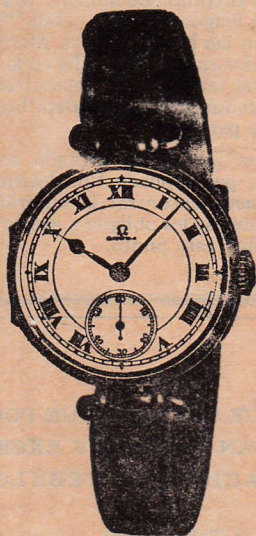
Muchos males que padecen nuestras Logias tienen su origen en la falta de asistencia. A veces las mejores iniciativas fracasan por falta de ambiente en que agitarse y desenvolverse.

Muchas ideas que pudieran traducirse en hechos prácticos y de positiva conveniencia, son desechadas por falta de concurrencia para estudiarlas y discutir las.—*Acacia, Puerto Rico.*

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Questions and Answers

Consultas

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

278.—Is a Lodge required to bury a member suspended for the non-payment of dues at the time of his death? May it bury such a member legally? How about the expenses?

Answer.—In paragraph 261 of our Constitution, you will find the following provision:

The Lodge may, in its discretion, bury a member suspended for non-payment of dues if there be no other Masonic offense established against him, but it shall not pay the expenses of the burial.

This seems to answer your question. As regards the expenses of the burial, there is nothing to prevent the members from taking up a collection for this purpose if they think it meet and proper.

279.—My Lodge created some time before I joined it a special fund to which every candidate for the degrees is required to contribute the sum of thirty pesos. Is this legal, and if so, where is the authority for such a fund to be found?

Answer.—Our Constitution provides a minimum of fees for the degrees, but not a maximum (par. 169). The amount of the fees for the degrees should be fixed in the By-Laws of the Lodge. We find no authority for the collection from the candidate of any sum over and above the amount so fixed, except the five pesos additional for each degree, provided for by resolution of the Grand Lodge in 1923 (Circular No. 1, 1923; CABLETOW, Vol. I, page 4), which extra fee is remitted to the Grand Lodge, for the Masonic Home, School and Dormitory Fund. The prohibition of paragraph 183 of the Constitution, "No lodge shall levy any extra assessment on its members," does not apply, and we find no prohibition of the collection of the additional amount you mention anywhere in our Constitution and regulations. It seems to us, however, that your Lodge should legalize this collection by adding the additional sum collected from each candidate to the fees for the degrees, that is, by amending its By-Laws, fixing the fees for the degrees at a sum thirty pesos higher than the present amount.

280.—Where could I find the original text of the account of Freemasonry contained in "The Natural History of Staffordshire" published in the 17th century?

Answer.—Bro. Jacob Hugo Tatsch, the well-known Masonic bibliophile, published an article with a facsimile reproduction of the text you mention in *The Master Mason* (Masonic Service Association of the United States), in the July-August number of 1924 (Vol. I, Nos. 7-8, page 487).

281.—What is the meaning of the word "Steinmetzen" and who were these men?

Answer.—"Steinmetzen" is a German word meaning "stonemasons" and is still used to designate stonecutters. Masons in general, i.e., bricklayers, etc., are called "Maurer" and Freemasons "Freimaurer" in German. The "Steinmetzen" so often referred to in Masonic history were the operative Masons employed in the building of cathedrals, etc., in the middle ages, whose work consisted in trimming and preparing stones, and who were organized into Lodges and had a ritual from which ours is largely derived.

282.—I have noted with interest your article on insurance. I fully agree with you in principle; but where do I, as Master of the Lodge, find the necessary authority for insisting upon candidates being required to take out insurance? There is nothing in the Constitution to this effect.

Answer.—It is left to the discretion of each member of the Lodge to decide whether or not a petitioner for the degrees or affiliation should be admitted. No one will blame you for refusing to admit a petitioner whose family may sooner or later become a burden upon the Lodge.

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

278.—¿Está obligada una Logia a enterrar a un miembro suspendido por falta de pago de sus cotizaciones? ¿Puede enterrar legalmente a un Hermano suspendido por F.D.P.? ¿Y qué disposición hay sobre los gastos?

Contestación.—En el párrafo 261 de la Constitución se halla la disposición siguiente:

La Logia puede, a su discreción, enterrar a un miembro suspendido por falta de pago de sus cuotas si no hubiese ninguna otra falta masónica probada contra él, pero la Logia no pagará los gastos del entierro.

Nos parece que la precedente cita es contestación a vuestra pregunta. En cuanto a los gastos del entierro, no hay nada que prohíba que los miembros abran una suscripción para este objeto si les parece conveniente.

279.—Con anterioridad a mi admisión en la Logia a que pertenezco, ésta creó un fondo especial al cual todo solicitante de los grados debe contribuir la cantidad de treinta pesos. ¿Es esto legal? y en caso afirmativo, ¿qué reglamento o disposición autoriza dicho fondo?

Contestación.—Nuestra Constitución dispone un minimum para los derechos por los grados, pero no dice nada acerca de un maximum (par. 169). La cuantía de los derechos por los grados debe fijarse en el reglamento interior de la Logia. No hallamos disposición alguna que autorice el que se exija al candidato alguna cantidad además de los derechos dispuestos en el reglamento interior de la Logia, salvo los cinco pesos por cada grado provistos por la resolución adoptada por la Gran Logia en 1923 (Circular No. 1, 1923; CABLETOW, Vol. I, pág. 4), cantidad que se entrega a la Gran Logia para el Fondo del Asilo, Colegio y Dormitorio Masónicos. No es aplicable a este caso la prohibición del párrafo 183 de la Constitución, al efecto de que "Ninguna Logia podrá imponer contribuciones extraordinarias a sus miembros," y no encontramos ninguna disposición que prohíba la recaudación de la cantidad adicional a que Vd. se refiere. Opinamos, sin embargo, que su Logia debe de legalizar dicha práctica mediante una reforma de su reglamento interior, aumentando los treinta pesos de que se trata, a la cantidad que parece consignada en dicho reglamento como derechos de los tres grados.

280.—¿Dónde puedo hallar el texto original de la breve historia de la Francmasonería que se contiene en "The Natural History of Staffordshire," documento que se publicó en Inglaterra en el siglo XVII?

Contestación.—El conocido autor y bibliófilo Jacob Hugo Tatsch ha publicado en *The Master Mason* (revista de la Masonic Service Association of the U. S.), en el número correspondiente a los meses de Julio y Agosto de 1924 (Tomo I, Nos. 7-8, pág. 487), un artículo con un facsimile del texto original de dicha historia.

281.—¿Qué es el significado de la palabra "Steinmetzen" y quienes fueron estos individuos?

Contestación.—"Steinmetzen" es una palabra alemana que significa picapedreros o canteros y que todavía se emplea en Alemania para designar dichos artesanos. A los albañiles los llaman "Maurer" y a los Francmasones "Freimaurer" en la lengua alemana. Los "Steinmetzen" a que se hace mucha referencia en las historias de la Masonería fueron los "Masones operativos" empleados en la edad media en la construcción de las catedrales y palacios y que labraban y preparaban las piedras para dichos edificios. Dichos "Steinmetzen" formaban Logias y tenían un ritual del cual se ha sacado en parte el nuestro.

282.—He notado con mucho interés su artículo sobre seguros. Estoy conforme con el principio, pero ¿puede Vd. decirme dónde yo, como Venerable de mi Logia, puedo encontrar la autoridad necesaria para insistir en que a los solicitantes se les obligue a asegurarse la vida? La Constitución no dice nada sobre este punto.

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No other authority is required. However, we might invite your attention to the fact that the official "Reference of Petition for Degrees" suggests to the investigating committee, among other questions to be asked of the candidate, the following:

5. *Has he made prudent provision for his dependents in case of death or disability?*

283.—We are having an argument as to whether nominations for office are permissible. Please decide.

Answer.—In our Grand Jurisdiction, nominations for office are expressly prohibited, both in the Grand Lodge (par. 20-A) and in the subordinate Lodges (Uniform Code of By-Laws, Art. II, Sec. 2), by a clause reading as follows:

* * * *Nominations of candidates for office shall not be made. A violation of this section shall be deemed unmasonic conduct.* * * *

In other Grand Jurisdictions, such nominations are permitted. In California, for instance, nominations are considered proper (Cal. Procdgs. 1872, p. 561).

284.—Our Master is about to absent himself and it is reported that he intends to ask one of the past masters of the Lodge to take charge during his absence. Can he do this?

Answer.—Paragraph 220 of our Constitution provides that—
In the absence of the Master, the Senior Warden (and in his absence also, the Junior Warden), shall succeed and be charged with all the powers and duties of the Master.

As you see, this provision is mandatory and for this reason the Master cannot legally appoint some one else if either of the Wardens is available.

285.—When did the Grand Lodge of England assume its title of United Grand Lodge?

Answer.—The United Grand Lodge of England was born when the two contending Grand Lodges, the Moderns and the Ancients, held the great Lodge of Reconciliation in Freemason's Hall, London, on St. John's Day, December 27, 1813. We read in *The Builders* (by Joseph Fort Newton), that—

It was a memorable and inspiring scene as the two Grand Lodges so long estranged filed into the Hall—delegates of 641 Modern and 359 Ancient or Atholl Lodges—so mixed as to be indistinguishable the one from the other. Both Grand Masters had seats of honor in the East. The hour was fraternal, each side willing to sacrifice prejudice in behalf of principles held by all in common, and all equally anxious to preserve the ancient landmarks of the Craft.

Contestación.—Se deja a la discreción de cada miembro de la Logia el resolver si o no se debe admitir al solicitante de los grados o de afiliación. Nadie os criticará si os negáis a admitir a un solicitante cuya familia puede más tarde convertirse en una carga para vuestra Logia. No se necesita más autoridad. Sin embargo, podemos llamarle la atención hacia el hecho de que nuestro formulario oficial titulado "Referencia de Solicitud de Grados" sugiere a los apломadores, entre otras preguntas que deben dirigir al solicitante, la siguiente:

5. *¿Ha dispuesto lo necesario para la protección de los que dependen de él, para el caso de su muerte o incapacidad?*

283.—Haga Vd. el favor de indicarnos si o no son permisibles las proposiciones de candidatos para los cargos en la Logia.

Contestación.—En nuestra Gran Jurisdicción, las proposiciones de candidatos para los cargos están expresamente prohibidas, tanto en la Gran Logia (pár. 20-A) como en las Logias constituyentes (Código Uniforme de Reglamentos Interiores, Art. II, Sec. 2), por la siguiente cláusula:

* * * *No se hará ninguna nominación de candidatos para cualquier cargo. La infracción de esta sección se considerará como conducta impropia de un Masón.* * * *

En otras Grandes Jurisdicciones son permisibles dichas nominaciones; en California, por ejemplo, se ha declarado que lo son (Cal. Proceedings, 1872, pág. 561).

284.—Dicen que el Venerable Maestro de nuestra Logia, quien está para ausentarse temporalmente, tiene la intención de nombrar a uno de los ex-Venerables para sustituirle. ¿Es esto legal?

Contestación.—El párrafo 220 de la Constitución dispone que—
En ausencia del Venerable Maestro, el Primer Vigilante (y en ausencia de éste el Segundo Vigilante) sucederá a dicho Venerable Maestro y estará investido de todas las facultades y deberes que corresponden al mismo.

Como veréis, la precedente disposición es mandatoria y por esto, el Venerable Maestro no puede legalmente nombrar a otra persona si es disponible cualquiera de los Vigilantes.

285.—¿Cuándo tomó la Logia de Inglaterra el título de "Gran Logia Unida?"

Contestación.—La Gran Logia Unida de Inglaterra nació el día de San Juan Evangelista, 27 de Diciembre de 1813, cuando las dos Grandes Logias rivales que entonces existían, los "Modernos" y los "Antiguos," celebraron su gran "Logia de Reconciliación" en Freemason's Hall, en Londres. En su obra *The Builders*, nuestro Hmno. Joseph Fort Newton dice que:



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286.—What authority have the two Supreme Councils of the United States over the several Grand Lodges of that country? Is there such a thing as a Central Grand Lodge of Government of Masonry in the United States?

Answer.—In the United States, the Ancient Craft or Symbolic Masonry and Scottish Rite Masonry (the degrees from the 4th to the 33rd, both inclusive) are kept strictly separate and are completely independent from each other. The Grand Lodges are each sovereign and absolutely independent within its territory and recognize no superior Masonic authority. There is no central government or General Grand Lodge in the United States of America and attempts to create one have always met with strong opposition on part of the majority of the American Grand Lodges, who are very jealous of their independence and sovereignty.

287.—At a Masonic funeral is an Apprentice qualified to wear the jewel of an officer of the Lodge?

Answer.—He is not. Funerals are conducted by a Lodge of Master Masons, and an officer's jewel should rest upon a Master Mason, or not at all. There can be no exception to this.

288.—Is a Past Master of a Lodge in good standing and thereby a member of the Grand Lodge entitled to any regular ordinary communications or correspondence of the Grand Lodge?

Answer.—He is entitled to see any correspondence not of a confidential nature in the files of the Grand Lodge. He is entitled to and will receive such correspondence as is sent to all Past Masters. He is not entitled to ask for or to receive copies of the correspondence of the Grand Lodge office. He can see these in the office. The Grand Lodge does not have funds or clerks sufficient to furnish copies of ordinary communications to the over 600 members of the Grand Lodge, and if one is entitled to receive such, all would be likewise. The CABLETOW now takes the place of many formerly separately printed circulars.

289.—What constitutes a quorum for the Annual Communication of the Grand Lodge?

Answer.—This is covered in Par. 16 of the Constitution, which states that "representatives of at least a majority of the chartered Lodges shall be present." As at present constituted, with 97 chartered Lodges, a quorum for the Annual Communication would be the representatives of 49 or more chartered Lodges.

290.—What are the office hours of our Grand Secretary?

Answer.—The Grand Secretary maintains an office in the Masonic Temple, room 524. The office is open for the transaction of business from 8 a. m. to 6 p. m. The closing hour is not fixed; many days the office stays open for business until 7:30 p. m. The office is open longer than any other business office in Manila. The Grand Secretaries are at the office all the time, if not, the assistants know where they are. They can be reached by phone almost any time, day or night.

291.—When and where does the Grand Master hold office?

Answer.—The Grand Master is not an office man. He is always available at his place of business. In the Philippines he generally has a telephone on his table and can be consulted at any hour during the day. In other Grand Jurisdictions it is very rare that the Grand Master and the Grand Secretary live in the same city. In Illinois the Grand Lodge meets in Chicago, the Grand Secretary has his office in Decatur, and the Grand Master lives in Harrisburg, each hundreds of miles apart.

292.—Does the Lutheran Church oppose Freemasonry?

Answer.—It does not. Many of its ministers are members of the Masonic Order. However, there are individual ministers and, perhaps, congregations belonging to the Lutheran Church who are opposed to secret societies in general, and we have read recently that a Lutheran minister in St. Louis, Mo., caused a split in his church by his refusal to receive members of secret societies at communion.

293.—When is a Mason said to be "clothed"?

Answer.—In the Lodges of this Grand Jurisdiction, a Mason is said to be "clothed" when he wears his Masonic apron. In certain Grand Jurisdictions, Belgium for instance, Master Masons do not wear aprons. In the Lodges of old, a Mason was not considered to be properly clothed unless he wore white leather gloves, a white apron, and the jewel of his Masonic rank.

294.—You entitle your notices of deaths "Broken Columns". Does this allude to a Masonic symbol?

Answer.—Do you not remember what "a beautiful column broken" denotes in the third degree? In the non-Masonic world, the broken column symbolizes death; in Freemasonry, as you must know, it alludes to the broken Pillar of Beauty.

295.—Could our Grand Lodge legally issue legislation binding upon Masons not belonging to any of its subordinate Lodges?

Answer.—Yes. Paragraph 327 of the Constitution of our Grand Lodge provides, regarding jurisdiction, that—

The jurisdiction of the Grand Lodge includes all Lodges and Masons within the territorial limits of the Philippine Islands and all Lodges and their members without the Philippine Islands, acting under its authority.

296.—What is a "Just Lodge?"

Answer.—In Lippincott-Johnston's "Masonry Defined" we find the following:

JUST LODGE. A Lodge is said to be Just, Perfect and Regular under the following circumstances: Just, when it is furnished with the three great

¡Cuán memorable e inspirador fué el espectáculo que representaban las dos Grandes Logias que por tantos años habían sido extranjeras cuando entraron en el salón! Tan mezclados estaban los delegados de las 641 Logias de Modernos y los de las 359 Logias de Antiguos o de Atholl, que no era posible distinguir los unos de los otros. Ambos Grandes Maestros ocuparon sitios de honor en el Oriente. Fué una hora de fraternalismo sublime. Cada una de las partes se mostraba dispuesta a sacrificar sus prejuicios en aras de los principios comunes a los dos y todos estaban igualmente empeñados en conservar los antiguos landmarks de la Masonería.

286.—¿Qué autoridad ejercen los dos Supremos Consejos del R.E.A. y A. de los Estados Unidos de América sobre las diferentes Grandes Logias de dicho país? ¿Existe en América una Gran Logia Central o gobierno federal de la Masonería?

Contestación.—En los Estados Unidos hay separación completa y absoluta entre la Masonería Simbólica y la del Rito Escocés (los grados desde el 4.º al 33.º, ambos inclusive). Cada una de las Grandes Logias de dicho país es soberana e independiente dentro de su territorio y no reconoce ninguna autoridad superior en Masonería. No hay gobierno central ni Gran Logia General en los Estados Unidos y toda tendencia de crear algo de esta clase hallaría oposición violenta de parte de las Grandes Logias, las cuales son muy celosas de su independencia y soberanía.

287.—¿En unos funerales masónicos está un aprendiz autorizado para ostentar la insignia de un dignatario de la Logia?

Contestación.—No lo está. Los funerales corren a cargo de una Logia de maestros masones, y la insignia de dignatario corresponde a un maestro masón, y a nadie más. Esta es una regla sin excepción.

288.—¿El maestro pasado de una Logia es miembro activo y, por ello, miembro de la Gran Logia con derecho a cualquier comunicación o correspondencia regular de la Gran Logia?

Contestación.—Tiene derecho a ver cualquier correspondencia que no sea confidencial y que obre en los archivos de la Gran Logia. Tiene derecho a recibir y recibirá la correspondencia que se envía a todos los Maestros Pasados. No tiene derecho a pedir ni a recibir la correspondencia de la oficina de la Gran Logia. Esta correspondencia puede verla en la oficina. La Gran Logia no tiene fondos ni empleados suficientes para enviar copias de comunicaciones ordinarias a más de 600 miembros de la Gran Logia; y si alguno de ellos tiene derecho a recibirlas, todos lo tendrían. El CABLETOW ocupa ahora el lugar de muchas circulares impresas que anteriormente se expedían.

289.—¿Qué es lo que constituye quorum en la tenuta anual de la Gran Logia?

Contestación.—De esta materia se trata en la cláusula 16 de la Constitución, que dice que "los Dignatarios o representantes de, por lo menos, una mayoría de las Logias con carta constitutiva deben estar presentes." Según están constituidas en la actualidad, con 97 logias autorizadas, un quorum en la Reunión Anual estaría formado por representantes de 49 logias autorizadas o más.

290.—¿Cuáles son las horas de oficina de nuestro Gran Secretario?

Contestación.—La oficina del Gran Secretario está en el Templo Masónico, cuarto No. 524. La oficina está abierta de 8 a. m. a 6 p. m., la hora del cierre no está fijada; muchos días la oficina continúa abierta hasta las 7:30 p. m. Esta es la oficina que está más tiempo abierta en Manila. Los Grandes Secretarios están en ella constantemente, y cuando no, el personal sabe dónde están. Se puede comunicar con ellos por teléfono casi a cualquier hora del día y de la noche.

291.—¿Cuándo y dónde tiene su despacho el Gran Maestro?

Contestación.—El Gran Maestro no necesita hacer oficina. Se le puede encontrar siempre en el lugar de su negocio o profesión. En Filipinas generalmente tiene un teléfono sobre su mesa y puede ser consultado a cualquier hora del día. En otras grandes jurisdicciones es raro que el Gran Maestro y el Gran Secretario vivan en la misma ciudad. En Illinois la Gran Logia se reúne en Chicago, el Gran Secretario tiene su despacho en Decatur, y el Gran Maestro vive en Harrisburg, separado cada uno de ellos centenares de millas.

292.—¿Se opone la Iglesia luterana a la Masonería?

Contestación.—Muchos de los pastores de la Iglesia luterana son Masones y dicha Iglesia no está opuesta a la Masonería. Sin embargo, hay pastores y congregaciones de la misma que han registrado su oposición a las sociedades secretas en general. Hace poco, lémos que en



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lights; Perfect, when it contains the constitutional number of members; and Regular, when it is working under a Charter or Warrant of Constitution emanating from proper legal authority.

297.—Is a Master Mason suspended for non-payment of dues entitled to Masonic burial? If so, does the Lodge pay the expenses of the funeral?

Answer.—This is fully covered by paragraph 261 of our Grand Lodge Constitution, which reads, in part, as follows:

* * * *The Lodge may, in its discretion, bury a member suspended for non-payment of dues if there be no other Masonic offense established against him, but it shall not pay the expenses of the burial.*

Under this provision, a suspended Mason is not entitled to Masonic burial, but the Lodge may give him a Masonic burial if it so see fit. However, the Lodge is prohibited from paying the expenses of the burial of a suspended Mason.

298.—Why does the Master of a Lodge remain covered while the Lodge is in session?

Answer.—The ancient custom was for inferiors to uncover the head in the presence of superiors, while the superior remained covered. To remain covered is therefore a token of superiority of rank or office.

299.—I was told some time ago that a petitioner for the degrees must prove that his life is insured if he has dependents. Where can I find any provision to this effect?

Answer.—Our Constitution contains no such provision, but in the official form entitled "Reference of Petition for Degrees" (par. 354 of our Constitution) you will find that the committee on investigation is required to obtain the following information regarding the petitioner:

5. *Has he made prudent provision for his dependents in case of death or disability?*

Unfortunately the committees have been rather lax in regard to this important matter and a number of Lodges and numerous dependents of deceased Masons are now suffering the consequences of this laxness.

300.—What is the meaning of "High Twelve" and "Low Twelve," as used in our ritual?

Answer.—We copy from Lippincott-Johnston, "Masonry Defined":

High Twelve.—*The hour of noon or twelve o'clock in the day, when the sun is high in the heavens, in contradistinction to low twelve, or midnight, when the sun is low down beneath the earth. The expression is always used, in Masonic language, to indicate the hour of noon, at which time, as the tradition tells us, the Craft in the Temple were called from labor to refreshment. The phrase was used in the earliest rituals of the last century. The answer in the old catechisms to the question, "What's a clock?" was always, "High Twelve."*

Low Twelve.—*In Masonic language midnight is so called. The reference is to the sun, which is then below the earth. Low twelve in Masonic symbolism is an unpropitious hour.*

Upon the occasion of the 125th anniversary festival of the Royal Masonic Institute for Boys of England the Masons in Great Britain contributed a sum in excess of \$400,000 for this famous benevolence.



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293.—¿Cuándo está "vestido masónicamente" (*clothed*) un Masón? *Contestación.*—En las Logias de esta Gran Jurisdicción, el Masón está vestido masónicamente cuando lleva puesto el mandil masónico. En ciertas otras obediencias, como por ejemplo en Bélgica, los Maestros Masones no gastan mandil. En algunas de las Logias antiguas, no se consideraba como vestido masónicamente al Obrero a menos que tuviese puestos guantes blancos de cuero, un mandil blanco y la joya correspondiente a su categoría masónica.

294.—El departamento en que Vds. dan parte de los fallecimientos de Hermanos lleva por epígrafe "Columnas rotas." ¿Alude dicho título a algún símbolo masónico?

Contestación.—¿No se acuerda Vd. de lo que significa la hermosa columna rota en el tercer grado? En el mundo profano, la columna rota simboliza la muerte; en la Francmasonería, como Vd. debe saber, alude a la Columna de la Belleza y la muerte de quien se conocía por dicho título.

295.—¿Podría nuestra Gran Logia aprobar alguna disposición legal que fuese obligatoria para Masones pertenecientes a Logias de otras obediencias?

Contestación.—Sí. Con respecto a la jurisdicción, el párrafo 327 de la Constitución de nuestra Gran Logia dispone lo que sigue:

La jurisdicción de la Gran Logia comprende a todos sus propios miembros donde quiera que residan, y a todos los Masones dentro de los límites territoriales de las Islas Filipinas, y todas las Logias y sus miembros fuera de las Islas Filipinas que funcionen bajo la autoridad de la Gran Logia.

296.—¿Qué es una "Logia justa" (Just Lodge)? *Contestación.*—Copiamos la definición siguiente de la obra de Lippincott-Johnston titulada "Masonry defined.":

LOGIA JUSTA *Se dice de una Logia que es justa, perfecta y regular si reúne las siguientes condiciones: Justa, si tiene las tres Grandes Luces; Perfecta, si está integrada por número constitucional de miembros; y Regular, si está funcionando en virtud de una constitución emanada de autoridad legal competente.*

297.—¿Tiene derecho a sepelio masónico un Masón suspendido por falta de pago de sus cotizaciones en la fecha de su muerte? Si lo tiene, ¿sufraga o nó la Logia los gastos del entierro?

Contestación.—Hay una disposición aplicable al caso en el párrafo 261 de la Constitución de nuestra Gran Logia. La copiamos como sigue: * * * *La Logia puede, a su discreción, enterrar a un miembro suspendido por falta de pago de sus cuotas si no hubiese ninguna otra falta masónica probada contra él, pero la Logia no pagará los gastos del entierro.*

Según la disposición citada, el Masón suspendido no tiene derecho a ser enterrado masónicamente, pero la Logia puede hacerlo si lo estima conveniente. Sin embargo, se prohíbe a la Logia sufragar los gastos del entierro de un Masón suspendido.

298.—¿Por qué permanece el Venerable de la Logia con la cabeza cubierta mientras la Logia está trabajando?

Contestación.—En la antigüedad, el inferior se quitaba el sombrero o gorro en presencia del superior, mientras que éste permaneció cubierto. El conservar la cabeza cubierta es por lo tanto una señal de superioridad en categoría o rango oficial.

299.—Hace poco, alguien me dijo que un solicitante de los grados tiene que probar que tiene asegurada la vida si tiene familia. ¿Dónde puedo encontrar la disposición al efecto?

Contestación.—Nuestra Constitución no contiene disposición alguna sobre esta materia, pero al consultar el formulario oficial titulado "Referencia de solicitud de grados" (pár. 354 de la Constitución) Vd. verá que a los aplomadores se les exige que obtengan, entre otros informes relativos al solicitante, el siguiente:

5. *¿Ha dispuesto lo que aconseje la prudencia, en beneficio de los que dependen de él, para el caso de su muerte o incapacidad?*

Desgraciadamente, las comisiones han procedido con mucha dejadez en este punto importante y muchas Logias y numerosas familias de Masones difuntos están actualmente sufriendo las consecuencias de dicha falta de cuidado.

(NOTA:—El texto oficial de la Constitución en castellano no expresa bien el sentido de la parte del formulario que citamos arriba, porque dice así: "¿Ha hecho alguna prudente economía para los que dependen de él, para el caso de su muerte o incapacidad?")

300.—(Solamente en inglés.)

Decisión, perseverancia y energía han menester los que consagran parte de su vida a la causa de la Humanidad. Muchos combates hay que sostener, muchos rencores que arrostrar, muchas iniquidades que extinguir. La frente del apóstol no se inclina ni aún al roce doloroso del dardo de la calumnia, y por sobre su cabeza augusta pasan bramando, sin estremecerla, el odio salvaje de los protervos, la cólera brutal de los tiranos.—*Hilario Machado.*

Personals

Personales

Sojourning Brethren:

Bro. "Charlie" A. Crytser, well known in Manila as the former local representative of the Dearborn Chemical Company, is now practicing his profession of engineering in Chicago, under the firm name of Crytser & Pask, with offices in the *Tribune* Building.

Bro. Walter E. Antrim, Manager of the Manila Hotel, returns October 3 from an extended trip to the United States.

Bro. and Doctor H. D. Kneidler made a trip to Hongkong in September to meet his wife and family who have returned from a long visit to the Homeland.

Manila No. 1.—Bro. Paul L. Lambert writes from Nogales, Arizona, and signs himself "Capt. Paul L. Lambert, c/o 25th U. S. Infantry." Bro. Paul states: "One of these fine days I am landing back in Manila again."

Bro. and Atty. Joseph N. Wolfson returned Sept. 5 from an eight months trip around the world.

Bro. and Capt. Walter E. Wilson has returned to Manila after a vacation in Camarines Norte which was combined with business in connection with his mining interests there.

Bro. W. W. Marquardt and Mrs. Marquardt left the latter part of September for the Homeland.

Corregidor No. 3.—Mrs. Geo. R. Harvey, wife of M. W. Bro. Geo. R. Harvey, P.G.M., returned September 19 after a long visit in the United States.

Bro. Abraham Gideon, Manager of the Metropolitan Water Works, will arrive back in Manila the early part of November.

Bro. Robert M. McCrory is leaving for the United States the early part of October.

Bagumbayan No. 4.—Bro. and Judge José Abad Santos, who has been on a political mission to the United States, is again with us, having returned September 19.

Bro. José G. Sanvictores has come to the City from the South on a business trip. He says his cattle industry in Bukidnon is flourishing, which takes the place of an invitation for industrious pioneers to help settle Mindanao.

Bro. Pedro de Mesa arrived from Mindoro with his family to enter some hospital and consult physicians.

A letter has been received from Bro. Fausto Gonzalez at Paris to the effect that he would be sailing home-bound and reach Manila about the first of September.

We wish to extend the warmest congratulations to both W. Bros. Gervasio Eraña and Herminio Talusan on the arrival into their families of little, lovely girls, now the beautiful angels of their homes.

Word has been received from Bro. Paulino Vytiaco after his transfer to Alaminos, Pangasinan.

Bro. Exequiel B. Perez, one of the oldest members of our Lodge, is again very active in the pursuit of his Masonic labors. He was unanimously chosen to be the manager of the next Bagumbayan Spread for October. He has been seen in almost all the previous dinner entertainments we have had, and so, from all indications, he will do his utmost to make the affair a most delightful one. Do not miss the opportunity of seeing it for yourself.

The Brother who recently passed to the degree of Fellowcraft in our Lodge is Bro. Herman Donoso Cortés after passing a satisfactory examination showing his proficiency in the preceding degree. As soon as he and Bro. Avena can prepare themselves for the Sublime Degree, the same will be conferred upon them without delay.

We congratulate the following Brethren and their better halves on the arrival of additional members to their families: Bros. Antonio Fernando, Antonio Viterbo, and Segundo M. Infantado.

The wife of Bro. Pedro de Mesa has recovered from malaria fever she contracted in Mindoro and has left the Philippine General Hospital.

Mrs. Apolinario G. de los Santos is also to be congratulated on her recovery from her recent illness.

Bro. Manuel T. Paz of the Constabulary has lately been made Aide-de-Camp to General Crame.

Under the auspices of the Public Welfare Commission Bro. Honorio Poblador will soon conduct an educational campaign designed to reduce juvenile delinquency in the Philippines.

A letter has been received from Bro. Cornelio C. Cruz, pensionado of the University of the Philippines, now at Crystal Falls, Michigan, speaking of the profitable way he is spending his time in America, specializing in geology and geography.

Island No. 5.—The Lodge extends its sincere thanks and appreciation to Manila Lodge No. 1, F. & A. M., for conducting the funeral services and burial of our Late Senior Warden, Brother FRANK A. DREW LACROSS, in the Cementerio del Norte, September 12, 1926.

The wife of Wor. Bro. E. R. Martinez has been ill in a Manila hospital for some time.

Wor. Bro. J. F. Connolly has just recovered from a serious attack of dengue fever.

Bro. W. H. Kendall returned to the United States on the September transport.

Mr. Sidney J. Vestey was initiated an Entered Apprentice Mason on September 14th. Bro. George R. Wingate occupied the East.

Wala na No. 13.—El Hmno. Canuto S. Nadurata, Train Dispatcher de la Manila Railroad Company, ha estado enfermo en su casa en Calocan, Rizal, por espacio de tres semanas.

La Srta. Presentación Villa, hija de nuestro Hmno. Genaro Villa que ya ha pasado al Oriente Eterno, ha estado también enferma por algunos días en su casa en Pasay, Rizal, y ahora ya se encuentra de buena salud.

El Hmno. Gregorio A. Vicente, ex-Secretario de la Logia, está de enhorabuena por ser padre de una hija que su Señora, Lúcia Antonio, hija de nuestro Past Master, Anselmo Antonio, que ya ha pasado al Oriente Eterno, dió luz el primero de Septiembre proximo pasado, en el Hospital General, gozando de buena salud tanto la niña como la madre.

La Sra. Susana Fernando de Fetalvero, hija de nuestro Hmno. Guardatemplo, Nemesio Fernando, se halla enferma en el Hospital Mary Chiles.

Bagong-Buhay No. 17.—El Her. Primer Diácono, Julio Balayboa, Chief Commissary Steward, U. S. Navy, después de algún tiempo de prestar servicio en tierra, fué destinado de nuevo a bordo del U.S.S. HENDERSON que salió para América el día 10 de Septiembre.

Sentimos mucho la separación del Hermano por su actividad e interés demostrados durante el tiempo que ha estado ejerciendo el cargo de Primer Diácono.

Malinaw No. 25.—El Hmno. Secretario Feliciano F. Exconde ya se encuentra en esta localidad, procedente de Bukidnon, Mindanao, muy agradecido de la buena voluntad de los hermanos Rubin y Laserna, Gobernador y Chief Clerk de la Tesorería de dicha provincia, miembros de la Logia Magindanaw No. 40, así como a la de todos aquellos que prestaron ayuda a su hermana durante su enfermedad en dicha localidad.

El Hermano Felix Catipon se encuentra en el Hospital de San Pablo, víctima de fiebre tifoidea en estado poco grave. Deseamosle pronto mejoramiento de salud.

Maktan No. 30.—El Hmno. J. Samson de la Lógia Iloilo No. 11 residente hoy en estos Valles, ha estado por algún tiempo recluso en el hospital del Sur. Una de las Luces del Taller se fué a visitarle; su restablecimiento ha causado alegría a los hermanos de esta Lógia.

El Hmno. Isidro Reyes y esposa lloran hoy la pérdida de un hijo de corta edad víctima de la disenteria. Los padres no escatimaron gastos para salvar al pequeño, pero todos los recursos de la ciencia fueron impotentes para atajar el mal. Acompañamos al hermano acónjgado en su dolor.

A la chita callando el Hmno. Nicolas Santiago de la Lógia Magdalo No. 31, Post Master de este puerto, se hizo miembro del apostolado de San Marcos. La iniciación (lease ceremonias) previo al ingreso se verificó en el Municipio de Naga. Desde hace algún tiempo el Hmno. Santiago goza de buena salud y no dudamos que su luna de miel será eterna. Hacemos votos porque sea feliz en su nuevo estado.

De nuevo se encuentra entre nosotros el Hmno. V. Segura, Past Master de esta Lógia, después de su inspección en la vecina provincia de Bohol. Tenemos entendido de que pronto saldrá para la provincia de Bukidnon en cumplimiento de sus deberes oficiales.

El Hmno. D. Alfon de la Lógia Tupas No. 62 se encuentra de nuevo entre nosotros después de una ausencia de algunos meses. El Hmno. Alfon estuvo en Manila para colocar a su hijo bajo el cuidado del Hospital Masónico para Niños Lisiados.

Marble No. 58.—Ha pasado a mejor vida, en la noche del 16 de Agosto, la virtuosa esposa de nuestro Hmno. Sebastian Uy Quilin, víctima de una cruel y penosa enfermedad. El entierro se verificó a las 4.30 de la tarde del día 17 en el cementerio municipal de Romblon, con asistencia de todos los Hermanos entonces presentes en la localidad.

El Hmno. José Gutierrez, después de una breve estancia en Manila para someter a tratamiento médico a uno de sus hijos, ha vuelto a ésta el 21 de Agosto, con su hijo ya restablecido.

El Hmno. Amando Bulaong se ha marchado para Manila el 27 de Agosto por la muerte de un tío suyo.

Agno No. 75.—Después de larga y penosa enfermedad ha fallecido en la tarde del 31 de Agosto la esposa de nuestro hermano tesorero, Demetrio Arceo. El entierro se verificó en la tarde del sábado, 4 de Septiembre. Sus Hermanos de la Logia Agno acompañan al esposo en su dolor.

Bro. and Col. S. C. Vestal will be the next Commandant of the Artillery School at Fort Monroe, Virginia. He and Mrs. Vestal will leave the Philippines in February, 1927.

Southern Cross No. 6.—Mrs. F. H. Stevens, wife of M. W. Bro. Frederic H. Stevens, P. G. M., returned from the Homeland September 19.

Bro. Whipple S. Hall was also an incoming passenger from the States on September 19.

Wor. Bro. Theo. L. Hall is expected back in Manila some time during the present month of October.

Congratulations are due to Bro. Frank L. Merritt on the arrival of a daughter.

Bro. A. L. Ammen of the Ammen transportation Company was an

outgoing passenger for the United States on September 22.

Bro. Arthur F. Fischer, Director of Forestry, left for the States on the same date.

Cosmos No. 8.—Bro. John Nevins was an incoming passenger on September 19, returning from an extended trip to various parts of the world.

Bro. Henry Strauss has resigned from the Hale Shoe Company to become connected with the Malabon Sugar Refining Company.

Bro. Adolph H. Langenheim left September 8 via the States for a vacation in Europe.

Bro. Robert Hill is again with us, having arrived in Manila during September.

St. John's No. 9.—Bro. C. G. Herdman, now stationed in Iloilo as the representative of the Pacific Commercial Company, was a recent visitor in Manila.

Bro. H. M. Cavender, general agent for the Dollar Line, made a trip to the southern islands, including Mindanao, during September in the interest of shipping matters.

Mrs. H. J. Belden, wife of Bro. H. J. Belden, Manager of the Mercantile Bank of China, sailed for the States on September 22.

Iloilo No. 11.—Bro. Timoteo Certeza is now the father of another girl.

Bro. Vicente Layson has been appointed a councilor of the City of Iloilo.

Bro. Cecilio I. Lim, after two months in the hospital, is now convalescent.

Bros. Pablo Nava and Emelio Onglatco made recent trips to Manila on business.

Bro. Santiago Villaflor is again acting Postmaster of Iloilo.

Nilad No. 12.—Bro. Ambrosio Pablo, who was sent to the United States as a Government *pensionado* last year, is one of the 1926 graduates in the District of Columbia, who secured the degree of Bachelor in Political Science from the American University. He is now enroute to the Philippines via Europe, and expected to arrive next November.

Wor. Bro. Mariano Gonzalez, our present Secretary, has been recently granted an additional honor in his Masonic life by his appointment as the Grand Representative of the Gran Logia Nacional de la Republica Dominicana near the Grand Lodge of the Philippine Islands. Wor. Bro. Aurelio Leynes Corcuera, P. M., has been appointed Instructor of the Grand Lodge.

It is with sincere sorrow we announce the death of the sons of Bros. Vicente C. Ramos and Pedro Maglaque, and of the brother of Bro. Federico de Quesada.

Word has been received from the Secretary of the Port Royal Lodge No. 242 of South Carolina to the effect that Bro. John M. Kosuth, who was granted a dimit from our Lodge, has recently affiliated with their Lodge.

Walana No. 13.—Bro. Canuto S. Nadurata, Train Dispatcher of the Manila Railroad Co., has returned to his desk after three weeks' confinement in bed on account of sickness.

Miss Presentación Villa, daughter of our late Bro. Genaro Villa, was for several days confined in bed on account of sickness.

Bro. & Mrs. Gregorio A. Vicente are now the proud parents of a baby girl born on September 1, last. Both mother and baby are in good health.

Susana Fernando de Fetalvero, daughter of our Tyler, Nemesio Fernando, is ill at the Mary Chiles Hospital.

Sinukuan No. 16.—Miss Soledad Garduño, Y. W. C. A. Pensionada in the United States, daughter of Wor. Bro. and Judge Leonardo Garduño, P. M., has returned to the Islands after one year's absence.

Rizal No. 22.—The wedding of Miss Carmen Albert and Bro. Arsenio Luz, Director of the Philippine Carnival, took place September 30.

Mabini No. 39.—Bro. Dexter Lowell is again among us after a short sojourn in the United States where he went on vacation.

Maguindanaw No. 40.—Bro. Elias Dioquino, First Lieut., P. C., has recently returned from the United States via Europe, after graduation from the U. S. Infantry School at Fort Benning, Georgia. Bro. Dioquino is now stationed at Baguio, Mt. Province.

Mt. Apo No. 45.—Bro. and Judge P. J. Moore, after a long illness in the Sternberg General Hospital, Manila, where he had one leg amputated below the knee, has left for the United States.

After several months illness Bro. Guy Holland is now fully recovered and has left for Baguio.

Bro. Juan Lozada, our District Engineer, who entered the Zamboanga General Hospital for a minor operation, is again at his desk after about two weeks' confinement.

We are glad that several Brethren of Cavite and Olongapo Lodges who came down here for temporary duty on board U. S. Ships paid us frequent visits.

Bro. George N. Massabni, Mactan No. 30, has moved from Jolo to Zamboanga and is now representing Leon Acriche & Co., with establishment at Calle Ave. Gob. Lim.

Malolos No. 46.—Bro. and Capt. Federico C. Oboza, P. C., Provincial Commander of Cavite, was married September 12 to Miss Carmelita Henson of San Fernando, Pampanga.

Pintong-Bato No. 51.—Wor. Bro. Pedro C. Aragon, our present Master, has recently returned from an investigation trip in the Ilocos

Provinces. While at San Fernando, La Union, he stayed with Wor. Bro. Bonifacio Tadiar, Past Master of the Union Lodge, who cordially entertained him in spite of the sickness of a member of his (Tadiar) family.

Bro. Vicente J. Villaflor has safely returned from Fabrica, Occidental Negros, after a thorough study of lumber grading in that locality. He is joining his family in Manila now enroute to Limay, Bataan, his official station.

Bro. José Arcellana has recently left Manila for the southern islands on the cableship "Bustamante" for the purpose of repairing certain insular cables which are now interrupted. He is expected to be away from his family for about one month.

Bro. Teo. C. Batungbacal, a supervising postoffice inspector of the Bureau of Posts, is now on an extensive inspection trip in the provinces of central Luzon. We last heard of him in the Province of Tarlac.

Bro. Florentino Bautista, a postoffice inspector of the Bureau of Posts, stationed at Lucena, Tayabas, has recently come to Manila for the purpose of proceeding to Taytay, Rizal, where he is summoned to appear by the court.

Bro. and Mrs. José T. Ramos are the happy parents of a robust baby girl recently born in the Philippine General Hospital.

Mayon No. 61.—Bro. and ex Gov. A. U. Betts of Albay Province was a recent visitor to Manila.

Gonzaga No. 66.—On August 20, 1926, Bros. Bonifacio Mequi and Felino Cepeda, both Entered Apprentices of this Lodge, were passed to the degree of Fellowcraft Mason.

Bro. Francisco Beltran, Junior Warden of Isabela Lodge No. 60, was a visitor of this Lodge on the evening of August 20, 1926. Bro. Beltran came to Tuguegarao for the express purpose of witnessing the passing of his son-in-law, Bro. Mequi, to the degree of Fellowcraft.

In view of the authority given this Lodge by Biaknabato Lodge No. 7, Bro. Hilario Maggay, an Entered Apprentice, was, on the 24th of August, 1926, passed to the degree of Fellowcraft.

The officers and members of Gonzaga Lodge No. 66 convey their condolence to Bros. Toribio Bunuan, Fellowcraft, and B. Pagalilauan, actual Secretary, on account of the death on August 26, 1926, at 4:30 p. m. of the former's wife, Genoveva Pagalilauan de Bunuan, and sister of the latter. The deceased was buried the following morning, August 27, 1926, the funeral services having been attended by Brethren.

Magat No. 68.—Bro. Arsenio Natividad, District Inspector of Magat Lodge No. 68, has been transferred to *San Fernando, Pampanga*, to be the Provincial Commander in said province.

Mt. Kaladias No. 91.—The departure of Bro. Esteban José, a member of this Lodge, for Cuyo, Palawan, to become Academic Supervisor of the Bureau of Education in that province, and that of Bro. V. Tayao of Malolos Lodge No. 46, who had been Academic Supervisor for this province, was the occasion of another gathering of just the Brethren at the Masonic Temple where we had a most delightful fraternal gathering and social hour. Bro. Tayao had been a very faithful visitor at our lodge during his stay with us and he had greatly assisted us in our ritualistic work.

When Wor. Bro. Mariano de la Rosa, of Isarog Lodge No. 33, was assigned temporarily for duty as Judge of the Court of First Instance in this province, he was a Guest of Honor at a reception in the Masonic Temple to which just the Brethren were invited. He addressed the Brethren and encouraged us very much in our Lodge work.

Bro. Pelagio Villarín is now with us in Dumaguete as Supervising Teacher of this district. Bro. Bernardino Santos is now Principal Teacher of the Larena Junior High School, Siquijor. Both of these are promotions and we rejoice with these two Brethren in their successful services and work.

Mabuti No. 92.—Bro. Manuel Oppus, Capt. P. C., who until recently was Provincial Commander of Surigao, has been transferred to Bayongbong, Nueva Vizcaya.

Bro. Adriano B. Papica writes from Tuguegarao, Cagayan, where he is actually stationed as Red Cross Dentist.

Bro. Isidoro Gomez Reyes writes from Laoang, Samar, where he and his family are actually residing. Bro. Gomez is an Agent of the Firm of Gutierrez Hermanos.

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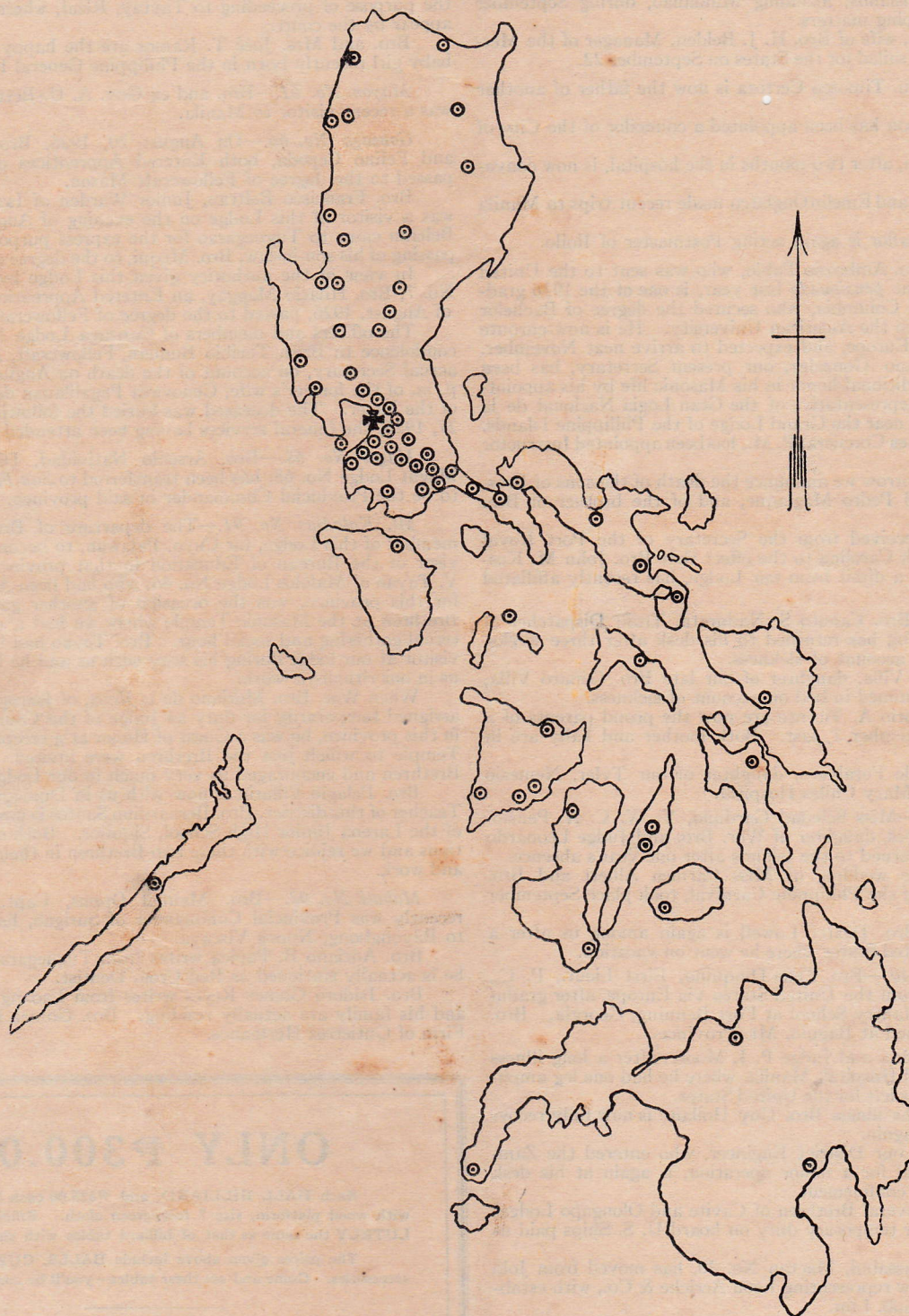
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