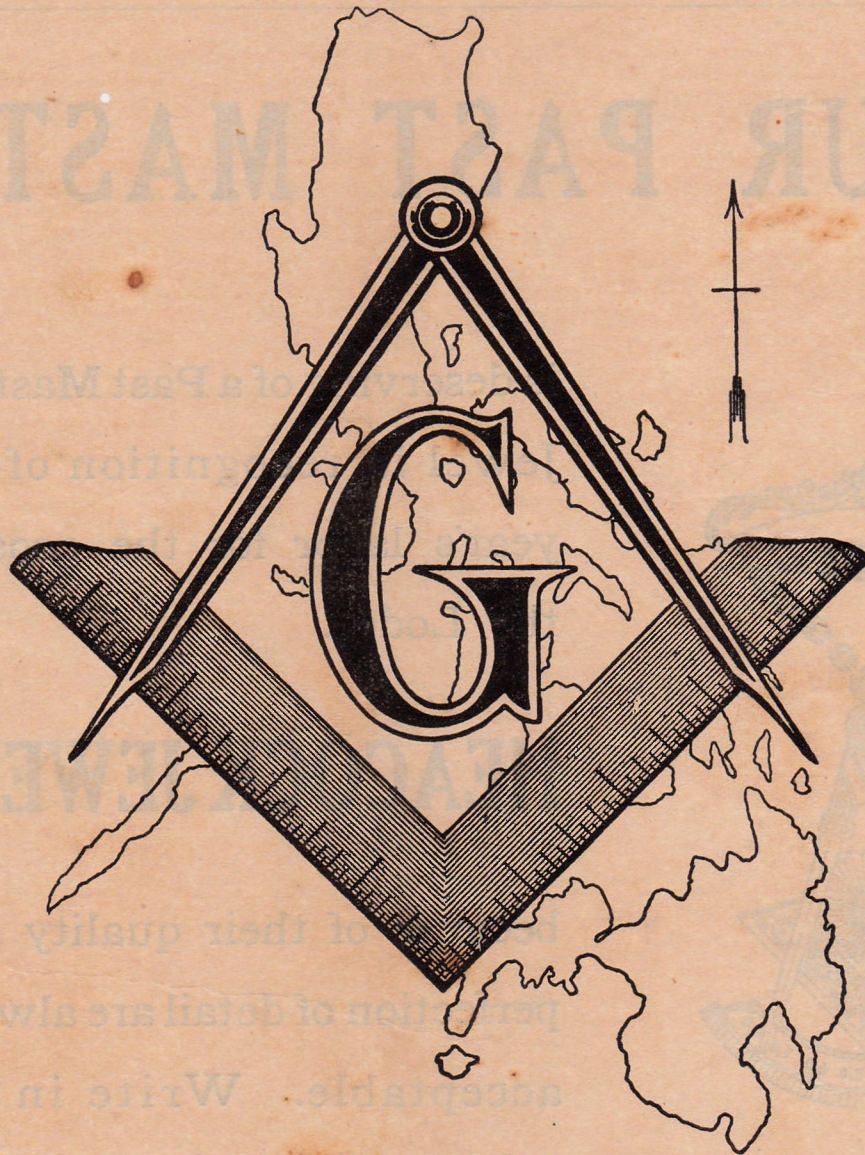


The Cable Tow

Vol. IV, No. 7

Manila, P. I.

Dec. 1, 1926



OFFICIAL ORGAN

OF THE

GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS
OF THE CONSTITUENT LODGES OF
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From December 13th.

To December 25th.

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THE CABLETOW

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Vol. IV

December 1, 1926

No. 7

Christmas

In all contests, armed or otherwise, a time is sure to come when the participants, weary of war and strife, sigh for a truce. In the struggle for life carried on in office, shop or store, when spring-time comes, we long for a vacation, a respite from the chase after the elusive dollar or the not less elusive peso. But in that same struggle there is another kind of armistice that heart and soul demand, and that is the truce from selfishness, harshness and penury that the Christian world declares at Christmas. A more fitting time than the birthday of the Prince of Peace could not be found for such a truce. He preached a reign of love and good-will towards all mankind, and on his birthday we endeavor to live up to the law he preached. We feel a strange softening about the heart and an unusual loosening about the purse-strings. Reminiscences of our childhood persist in coming back to our mind. Snatches of Christmas carols ring in our ears, with the pealing of distant bells reminding us of the church to which our parents used to take us on Christmas day. And faces and voices almost forgotten come back on the tide of memory and bring a smile or a tear to our eyes.

Christmas is approaching again. How shall we celebrate it this year? Making merry and eating and drinking to our heart's content, of course. But we must not forget the poor and afflicted. There are many dark corners into which a ray of light seldom shines, and these we must endeavor to find and to them we must give the attention they deserve. The light, the joy we radiate is twice as bright as that we make shine inward only, and the pleasure of giving is infinitely greater than that of receiving.

We wish our readers a merry Christmas!

Our Brother José Rizal

That other generations might possess
From shame and menace free in years to
come
A richer heritage of happiness,
He marched to that heroic martyrdom.

—Allan Seeger.

Thirty years pregnant with important events have rolled by since December 30, 1896, the day when our Brother José Rizal showed to the world how a Filipino Mason and patriot can meet death for his ideals. Rizal was one of those who fell in the night: he did not live to see the fruits of the labors of himself and those who worked with him for the spiritual, moral and material betterment of his people, because he was destined to water the field he was tilling with his generous blood, leaving others to reap the rich harvest he had helped to prepare.

La Navidad

En todas las contiendas y luchas viene un momento en que los contendientes, cansados ya de pelear, desean una tregua. En la lucha por la existencia que se lleva a cabo en la oficina, la tienda o el taller, suspiramos por una vacación, una tregua en la persecución del peso elusivo. Pero en la misma lucha hay otra tregua que nos piden el alma y el corazón, cansados del egoísmo y crueldad de nuestra vida diaria, y esta tregua la declara el mundo cristiano en la Pascua de Navidad. No se podría escoger una ocasión mejor para semejante armisticio que el aniversario del nacimiento del Príncipe de la Paz. Él inició el reinado del amor y buena voluntad hacia todos los hombres, y en su fiesta tratamos de vivir según sus enseñanzas. Nuestro corazón se vuelve blando y compasivo y experimentamos menos vacilación que ordinariamente en abrir la bolsa. Los recuerdos de la infancia insisten en invadir nuestro alma. Creemos oír las canciones de Navidad y las campanas de la iglesia a que solían conducirnos nuestros padres en los días lejanos de la juventud. Y nos parece ver caras y oír voces casi olvidadas cuyo recuerdo nos hace sonreír o llorar.

Se está acercando la Pascua de Navidad. ¿Cómo la celebraremos este año? Desde luego, nos vamos a divertir, comer y beber bien y reír mucho. Pero no debemos olvidar a los pobres y afligidos. Hay rincones tristes donde nunca penetra el sol, y éstos debemos buscar y traerles su rayo de sol. Así podemos pasar una Navidad muy provechosa, porque la alegría que distribuimos es alegría doble para nosotros.

¡Deseamos Felices Pascuas a todos nuestros lectores!

Nuestro Hermano José Rizal

¡Oh! tierra filipina! Oh, Madre Dolorosa,
esclava tres centurias del Sable y el Misal . . . !
¡Prosigue en tus empeños, matrona valerosa,
que ya en tu oriente brilla la estrella milagrosa
que iluminó los sueños benditos de Rizal!

—José Limón de Arce (Puerto Rico).

Han transcurrido treinta años preñados de acontecimientos importantes desde el 30 de Diciembre de 1896, aquella fecha memorable en que nuestro Hermano José Rizal demostró al mundo cómo un Masón y patriota filipino puede morir heroicamente por sus ideales. Rizal fué uno de los que cayeron en la noche: no pudo ver en esta vida los frutos de los empeños de él y los que trabajaban con él en pro de la mejora espiritual, moral y material del pueblo filipino, porque él tuvo que regar el campo con su sangre generosa, dejando que otros recogiesen la hermosa cosecha que él había ayudado a preparar.

But José Rizal is not dead. Somewhere, somehow, his spirit, the immortal part of man, lives and contemplates the result of his labors and sacrifices while among us, rejoicing over the freedom, the peace that have taken the place of the oppression and unhappiness of the gloomy days preceding the advent of the forces of America.

We are proud to remember that José Rizal was a Mason, and that not in name only. His Masonic writings show that he understood the spirit and principles of our Institution as thoroughly as the best of us and we know that he was a very active Mason. The anniversary of his execution has become a Masonic holiday in these Islands, in addition to being an official one, and no Filipino Mason allows the 30th of December to pass by without reflecting upon the life-work and the death of that Brother who emulated our Grand Master H. A. in his great fidelity to his trust: José Rizal.

Those Who Have Gone Before

As the old year slides quietly into the boundless sea of eternity and becomes a thing of the past, let us dedicate a few moments to those of our Brethren who have gone to the Great Beyond. We can no longer feel the grasp of their hands nor can we see their earthly shapes or hear the voices we knew so well. All that is perceptible to the senses represented by the five steps in the second degree has vanished. But there are senses besides the five we have been taught to distinguish: senses more highly developed in some individuals than in others, which future ages may study and define, and to these our dead are still alive. To all of us, however, the memory of their qualities, their sayings and their acts is still alive, and what they have said and done still governs and influences our own actions. Of the true Masons who have passed to the celestial Lodge above, we can say with truth that

"There are stars that go out in the darkness,
But whose silvery light shineth on;
There are roses whose perfume still lingers,
When the blossoms are faded and gone;
There are hearts full of light and of sweetness,
When no longer their life current flows;
Still their goodness lives on with the living,
Like the souls of the star and the rose."

It is a source of gratification to a Mason to be able to mention the name of a departed Brother and say to a younger man: "He was a genuine Mason, a man good and true. Try to follow his footsteps and example and you will do well." We all must sooner or later start upon the journey to that undiscovered country from whose bourn no traveler returns, and bearing that in mind, we should endeavor to live so that we may be pointed out to the younger generations of Masons as an example to follow, instead of the mention of our name being followed by silence or by an apology.

A Watch Needed

One of the articles of equipment the Master of a Lodge must possess is a watch that keeps correct time. Unfortunately, some of our Masters do not seem to have any. Judging by the chain or fob they wear, they have a time-piece of some sort; but if it is running, it must be slow. Otherwise, how would you explain their being so often late for Lodge meetings and other Masonic gatherings? We have seen fifteen, twenty or twenty-five Brethren waiting, waiting, fifteen minutes, half an hour, perhaps even forty-five minutes. The Senior Warden, nervously pulling his watch, which keeps perfect time—this year, anyway—explains for the eleventh or twelfth time that he does not care to go on with the work, for fear the Worshipful might feel offended. Then, at last, the sound of a door and a general sigh of relief: in comes the Master,

José Rizal no ha muerto. No sabemos dónde ni cómo, pero estamos ciertos que su espíritu vive y contempla los frutos de su labor y sacrificios terrestres, viendo con regocijo que en su adorado país reinan la libertad y el bienestar en lugar de la opresión y malestar de aquellos días tétricos de hace treinta años.

Repetimos con orgullo que José Rizal fué Masón y que no lo fué solamente de nombre. Sus escritos masónicos demuestran que comprendía perfectamente el espíritu y los principios de nuestra veneranda Institución y sabemos todos que fué Masón muy activo. El aniversario de su fusilamiento se ha convertido en una fecha sagrada para la Masonería filipina, además de ser un día feriado por el Gobierno, y ningún Masón filipino deja pasar el 30 de Diciembre sin meditar sobre la labor y muerte de un Hermano que emuló al G.: M.: H.: A.: en su fidelidad al deber: nuestro Hermano José Rizal.

Los Que Han Pasado al Oriente Eterno

Ya que el año viejo va desapareciendo en el mar de la eternidad y será pronto cosa del pasado, dediquemos un rato de reflexión a nuestros Hermanos que han pasado a mejor vida. Ya no podemos sentir su apretón de mano ni ver las caras ni oír las voces que nos eran tan queridos. Ha desaparecido todo lo que es perceptible para los sentidos representados por los cinco peldaños de la escalera del segundo grado. Pero hay otros sentidos más que los cinco que nos han enseñado distinguir, sentidos que están más desarrollados en ciertos individuos que en la generalidad y que la ciencia del futuro aprenderá a conocer mejor que la nuestra, y para estos sentidos, los muertos no han pasado de este mundo. Pero para todos nosotros sin distinción, el recuerdo de las virtudes y buenas palabras y obras de nuestros queridos muertos no ha perecido y lo que han dicho y hecho continua a ejercer cierta influencia en nuestras vidas. De los buenos Masones que han sido trasladados a la Gran Logia celestial se puede decir que son como las estrellas que se extinguen y cuya luz es visible por mucho tiempo después, y como las rosas cuyo perfume nos deleite cuando la flor ya se ha convertido en polvo.

El Masón siente satisfacción íntima cuando puede citar el nombre de un Hermano difunto y decir a algún jóven: "Fué un Masón de verdad, bueno y leal. Sigue su ejemplo y todo estará bien." No debemos olvidar que más tarde o temprano es preciso que todos emprendamos el viaje al país desconocido del cual nadie ha vuelto, y recordando esto, debemos esforzarnos a vivir de tal modo que cuando ya hemos dejado el mundo de los vivos, nuestras vidas podrán servir de ejemplo a los jóvenes en vez de conservarse el silencio o decirse alguna palabra de excusa cuando se pronuncian nuestros nombres.

Los Venerables Que Necesitan Un Reloj

Una de las cosas que debe poseer todo Venerable Maestro es un reloj que no atrasa. Desgraciadamente, algunos de nuestros Venerables no lo tienen. Por la cadena o leopoldina que gastan, se ve que tienen un reloj, pero si éste funciona, debe atrasar lastimosamente. Si no, ¿cómo se explica que con tanta frecuencia llegan tarde en las tenidas, reuniones de comités, banquetes, etc.? Vemos a quince, veinte o veinticinco Hermanos que esperan quince minutos, media hora o tres cuartos de hora. El Primer Vigilante, nervioso, saca de vez en cuando su reloj el cual, este año por lo menos, funciona perfectamente, y explica por la novena o décima vez que él no desea empezar para no incomodar al Venerable. Al fin se oye una puerta que se abre y entra el Venerable, sereno y sonriendo como si no hubiese pasado nada, y con la mayor calma del mundo empieza los trabajos de la noche. Pero, ¡cosa extraordinaria! algunos de los miembros no parecen tener ganas de sonreír. El empleado, rendido por el calor y trabajo excesivo del día, desea ac-

serene and smiling, and as if nothing had happened, he leisurely proceeds with the work. But would you believe it? Some of the members on the side-lines do not feel like smiling. The working man or clerk who likes to turn in early after a hard day's labor and to whom it was a sacrifice to come to the Lodge, and the young husband or father to whom the hours spent away from wife or children are also a great sacrifice, will not attend the next meeting, because why should they waste their time sitting around the Lodge, waiting for the Master, who should be an example of punctuality? And, who can blame them for feeling resentful at having been treated with so little consideration by the man whom their votes have placed where he is?

We do not think Masters of that type should receive an expensive Past Master's jewel and the usual stereotyped words of praise at the end of their term. What the Lodge should give them is an Ingersoll watch, with a short dissertation on the theme "Time is Money."

Courtesy Between Masonic Publications

Courtesy between Masonic publications demands that when one publishes an article taken from the columns of another, it give the latter credit for it, because otherwise the article may pass as original matter. Unfortunately there are a few—very few, we must say—Masonic publications that do not observe this rule. A few days ago we found in one number of the bulletin of a Central American Grand Lodge not less than three of our editorials, without the least indication of their origin, so that they appeared to be contributions from the pen of some one connected with the paper. It seems that our colleague likes our work, and we desire to state that he is welcome to copy all he wants; but we must ask that next time he uses any of our articles, he do not forget to state where he took them from, because otherwise he might lay himself open to the charge of adorning himself with borrowed plumes.

The Red Cross

A destructive typhoon swept three of the most fertile provinces of the island of Luzon last month. Enormous damage was done to the crops in the field, the fruit trees, the houses and other structures. A tidal wave caused by the hurricane wrought havoc along the seashore. And the harvest of the Grim Reaper was so plentiful that the bodies had to be cremated. In the relief work one organization was in the vanguard, as usual: the Red Cross. Thanks to its excellent organization, to its devoted workers, and to the funds placed at its disposal by its supporters, it was able to provide food and shelter and bring comfort to thousands of sufferers. This is the kind of work that Masonry loves and admires and that Masons support with enthusiasm.

The Annual Roll Call of the Red Cross last month may have missed a number of Masons and these we invite now to join. We believe that every member of our Order should belong to the Red Cross. Its mission is one germane to that of Masonry and we should look upon it as our agent in a line of work in which Masons have always engaged with enthusiasm: the relief of the distressed.

Three Recommendations

December is the time when the prudent Mason begins to think of paying his Lodge dues for the coming year. By far the great majority of our active members belong to orders or associations in some way connected with the Masonic Order to which they have to pay dues besides, and to those who are members of the Masonic Hospital for Crippled Children we would recommend that they do not forget to pay their dues to that corporation. And while we are busy giving good advice, we want to suggest that in view of the smallness of the annual dues to the Hospital,

tarse temprano y para quien ha sido un sacrificio asistir a la tenida, y el recién casado o amante padre para quien todo minuto lejos de la esposa o familia es un gran sacrificio, no asistirán a la próxima tenida de la Logia, porque no ven ningún motivo para malgastar su tiempo esperando al Venerable, quien debía de ser un modelo de puntualidad. Y ¿quién puede censurar los demás por estar resentidos de haber sido tratados con tan poca consideración por el hombre a quien sus votos han colocado en el puesto elevado que ocupa?

A los Venerables Maestros de esta clase no se les debe dar una joya costosa de ex-Venerable y no se les debe espetar las palabras de encomio que se suelen pronunciar cuando se hace dicha entrega. Mejor sería si la Logia los obsequiara con un reloj de níquel y si al hacerse la entrega se pronunciaría un pequeño discurso sobre el tema "El tiempo es oro."

La Cortesía Entre Periódicos Masónicos

La cortesía entre periódicos masónicos exige que cuando uno inserta en sus columnas un artículo tomado de otro, haga constar la fuente de dónde ha sacado el artículo porque de otro modo pasa como artículo propio. Desgraciadamente hay algunos (muy contados, ciertamente) periódicos masónicos que copian los artículos de otros sin poner el nombre de la revista de donde los han tomado. Hace poco encontramos en un solo número del boletín de una Gran Logia del Centro de América no menos que tres de nuestros editoriales sin la menor indicación de su procedencia, de manera que parecían ser artículos escritos por algún colaborador de dicho boletín. Parece que nuestros artículos gustan al compañero y deseamos constar que como todos, él puede copiar los que quiere publicar, pero le rogamos no olvide la próxima vez esa pequeña indicación de la procedencia que es tan necesaria para evitar que se lo acuse de adornarse con plumas ajenas.

La Cruz Roja

Un bagueo destructor visitó tres de las provincias más fértiles de la isla de Luzon el mes pasado, causando estragos tremendos a las cosechas, los árboles frutales y las casas y otras edificaciones. Una ola causada por el huracán asoló los barrios situados en la playa. Y tan numerosas fueron las víctimas humanas que se encontraron bajo los escombros que fué necesario quemar una porción de cadáveres. En los trabajos de socorro, la Cruz Roja ocupó el puesto de honor, como era de esperar. Gracias a su excelente organización, sus obreros entusiastas y los fondos facilitados por sus amigos, la Cruz Roja pudo facilitar alimentos y albergue y enjugar las lágrimas a miles de damnificados. Esta es una labor que admira y aplaude la Masonería y que los Masones apoyan con entusiasmo.

Es posible que unos tantos Masones no hayan respondido al alistamiento general de la Cruz Roja del mes de Noviembre y a éstos nos permitimos sugerir que ingresen en dicha sociedad, porque creemos que todo Masón debe de pertenecer a la misma. Su misión se asemeja mucho a la nuestra y debemos considerarla como nuestro agente en una labor a la cual los Masones se han siempre dedicado con preferencia: el socorro.

Tres Sugestiones

En Diciembre el Masón prudente ya empieza a ocuparse del pago de sus cotizaciones para el año próximo. La gran mayoría de nuestros miembros activos forma parte de otras sociedades u órdenes relacionados con la Masonería a las cuales es preciso pagar cotizaciones, y a los que pertenecen también al Hospital Masónico para Niños Lisiados nos permitimos recomendar no olviden pagar sus cotizaciones para

which amount to only two pesos, they remit, let us say, five years' dues at once. This would save them the trouble of sending a small sum year after year for five whole years, and it would mean a great deal of labor saved for the secretary of the corporation. Remember that that hard-working Brother receives no salary or emoluments for his work.

We are told that for next year, the directors of the corporation have an ambitious program for the Masonic Hospital. The more funds the corporation has, the more good it can do. This suggests to us a third recommendation, which is, that any Brother who can afford it and is generous and altruistic enough to do it, would do a truly masonic thing if he sent a cash donation to the Masonic Hospital for Crippled Children.

Here are three recommendations that should appeal to every good Mason. How about it, Brother?

Sign Your Name

We have received a question for our Question and Answer Department, concerning Question No. 295 published in our October number. This question is signed "Sojourner" and no name appears in the letter. We do not accept anonymous communications and will not take up this matter until "Sojourner" has given us his name and address. An anonymous letter of any kind does not look good to us.

Official Visitation of No. 93

December 4, 1926, there will be an official visitation of Mencius Lodge No. 93, Masonic Temple, Escolta, Manila.

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 MASONERIA FILIPINA
- MARTIRES DE FILIPINAS
- GRAN ORIENTE FILIPINO
- GRAN LUZ MASONERIA FILIPINA
- GRAN LOGIA NACIONAL DE FILIPINAS

Francis C. Delgado,

Grand Master.

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Chrysler	" " 2.50	Chrysler	" " 1.50
Packard	7 " 4.00	Packard	7 " 3.00
Packard Limousine 7 Pass. ₱6.00 per hour			
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dicha corporación. Y como ya estamos dando buenos consejos, sugerimos que en vez de pagar la pequeña cantidad de dos pesos para las cotizaciones de un año, remitan al Hospital la cantidad de diez pesos o más, pagando las cotizaciones de cinco o más años, porque de este modo podrán ahorrarse el trabajo de hacer cinco o más remesas diferentes y podrán también ahorrar mucho trabajo al secretario de la corporación. Hay que tener en cuenta que dicho Hermano tiene mucho que hacer y no percibe sueldo ni emolumentos.

Nos dicen que el año próximo será un período de mucha actividad fructífera para el Hospital. Para esto se necesitan fondos, y en vista de esta necesidad nos permitimos hacer una tercera sugerión, a saber, que cualquier Hermano que tenga los fondos para ello y sea bastante altruista y generoso, haría una cosa verdaderamente masónica si enviase un donativo en metálico al Hospital Masónico para Niños Lisiados.

Ahí tenéis tres recomendaciones que todo buen Masón debe considerar buenas. ¿Qué le parece, Hermano?

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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- SUPREMO CONSEJO DEL GR. 33 PARA FILIPINAS
- GRAN MASONERIA FILIPINA
- MARTIRES DE FILIPINAS
- GRAN ORIENTE FILIPINO
- GRAN LUZ MASONERIA FILIPINA
- GRAN LOGIA NACIONAL DE FILIPINAS

Francis C. Delgado,

Gran Maestro.

SMOKE DIAMOND CIGARETTES

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Just send us the names and addresses of eight girls you know—4 in your neighborhood and 4 in other towns. TOGETHER WITH THIS AD. We will immediately send you this beautiful imported Bead Necklace—

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Pacific Commercial Company

101-107 ECHAGUE, MANILA, P. I.

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Notice of Annual Meeting of the Grand Lodge F. & A. M. of the Philippine Islands

Notice is hereby given that the Annual Meeting of the members of the Grand Lodge F. & A. M. of the Philippine Islands, a corporation, will be held at the Masonic Temple, Manila, P. I., on Tuesday, January 25, 1927, at 4 o'clock p. m., on said day for the election of Directors for the ensuing year and for the transaction of such other business as may properly come before said meeting.

NEWTON C. COMFORT, *Secretary*.

Manila, P. I., Dec. 1, 1926.

Official Visitation of Minerva Lodge No. 41

November 17, 1926, M. W. Bro. Francisco A. Delgado, Grand Master, accompanied by Rt. Wor. Bro. Joseph H. Schmidt, Deputy Grand Master, and officers and members of the Grand Lodge, made an official visitation of Minerva Lodge No. 41.

Batong-Buhay Lodge No. 27 and Luz Oceanica Lodge No. 85 were the guests of honor on this occasion.

The third degree of Masonry was conferred upon Bro. Emilio Gonzalez y Jalandoni, a Fellowcraft of Minerva Lodge, the first section being put on in Spanish by a special team from Luz Oceanica No. 85, and the second section, in English, by members of High-Twelve Lodge No. 82.

After work, there were various speeches, the last being made by the M. W. Grand Master.

Notes from Pinagsabitan Lodge No. 26

November 13, 1926, Pinagsabitan Lodge was officially visited by the Most Worshipful Grand Master Bro. Francisco A. Delgado and other officials of the Grand Lodge. It was the first time that the members of this Lodge heard real interesting and purely instructive Masonic speeches. Among the speakers were: W. M. Bro. A. Leynes Corcuera, P. M., W. M. Bro. Ramon Mendoza, P. M. and Assistant Grand Secretary, Bro. Sebastian Pamatmat and the Most W. G. M. Francisco A. Delgado.

In honor of the Most Worshipful Grand Master and the members of the delegation a banquet was offered by the Lodge followed by a ball. Both banquet and ball were very well attended.

On October 15, 1926, the Lodge was officially visited by the W. M. Ysidro Paredes, P. M. and District Inspector at the same time. The occasion was well attended by the Brethren from different places. Among the visitors were: Bros. Juan Suba of Cabanatuan No. 53, Rosalio Villalon of Laoag No. 71, Escolastico Bedia and Geronimo Sainz of Makiling No. 72, B. M. Boyers of Angola No. 236, U. S. The work of the evening was also made important by the delivery of the Past Master's Jewel to W. M. Felipe Ongkiko, P. M. Both Bros. Paredes and Ongkiko delivered encouraging speeches and every member went home more enthusiastic. After the Masonic ceremonies the Lodge was opened to the public. In connection with this affair the Brethren's families were also invited. This was done in order that the families of Masons may also enjoy that fraternal intercourse, quite necessary for peace and harmony.

Address Wanted by Manila No. 1

Any Brother who knows the present address of Bro. Clifford Cook, a former member of Manila Lodge No. 1, will please communicate with Mr. Harry Behm, Brighton, Colorado. A small legacy has been left Bro. Cook, but his whereabouts are unknown.

Aviso de la Junta Anual de los Miembros de la Gran Logia de las Islas Filipinas

Por la presente se notifica que se celebrará la Junta Anual de los Miembros de la Gran Logia de M. L. y A. de las Islas Filipinas, como corporación, en el Templo Masónico, Manila, I. F., a las 4 p. m. del Martes, 25 de Enero de 1927 para elegir a cinco Directores y despachar los demás asuntos que puedan presentarse legalmente.

NEWTON C. COMFORT, *Secretario*.

Manila, I. F., 1.º de Diciembre de 1926.

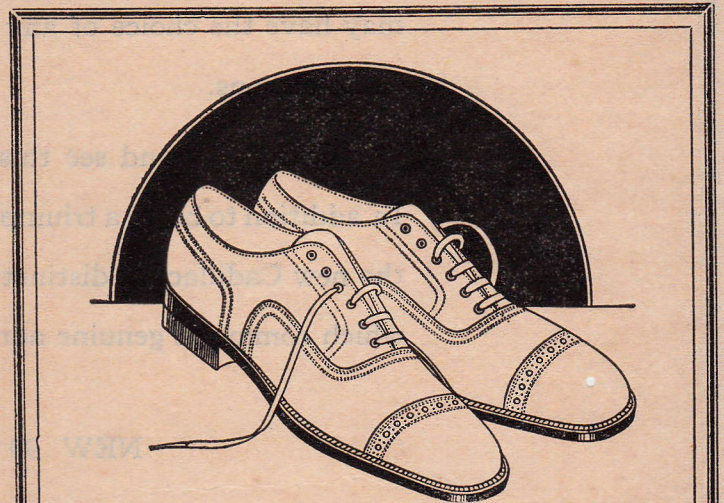
Es Limitado Nuestro Espacio

En esta época del año, el CABLETOW suele recibir para su publicación muchos artículos relativos a los resultados de las elecciones o a las instalaciones de oficiales en las Logias. Si los publicáramos todos, necesitaríamos dos o tres números de nuestra revista exclusivamente para este fin, y por este motivo es preciso que nos limitemos a publicar los nombres de los cinco dignatarios principales, etc., en la lista que insertaremos en el número correspondiente al mes de Enero, si se reciben a tiempo los resultados de las elecciones. Artículos relativos a las instalaciones se publicarán solamente cuando hay algo de extraordinario, tal como la presencia del Gran Maestro, etc.

Muchos de los artículos que recibimos son bien escritos, pero esto no obstante no podemos publicarlos por la escasez de espacio.

Hacemos esta advertencia a fin de que los Hermanos que puedan enviarnos artículos de la índole descrita sepan por qué éstos no se publican luego en las columnas de esta revista.

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Manila, P. I.

Stated Meetings of Manila Lodges

December 1.—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple; Dapitan No. 21, Masonic Temple.
December 2.—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.
December 3.—St. John's No. 9, Masonic Temple; High-Twelve No. 82, Masonic Temple; Hiram No. 88, Plaridel Temple.
December 4.—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple.
 Perla del Oriente No. 1034, S. C., 145 Plaza Sta. Cruz.
December 6.—Luz Océanica No. 85, Masonic Temple, Escolta; Service No. 95, Plaridel Temple.
December 7.—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.
December 11.—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.
December 13.—Southern Cross No. 6, Masonic Temple; Benjamin Franklin No. 94, Masonic Temple.
December 14.—Araw No. 18, Plaridel Temple.
December 15.—Bagumbayan No. 4, Masonic Temple; Modestia No. 83, Plaridel Temple.
December 16.—Corregidor No. 3, Masonic Temple; Bagong-Buhay No. 27, Plaridel Temple; Solidaridad No. 23, Masonic Temple.
December 25.—Sinukuan No. 16, Plaridel Temple.
January 1.—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple.
January 3.—Luz Océanica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.
January 4.—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.
January 5.—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple; Dapitan No. 21, Masonic Temple.
January 6.—Isla de Luzon, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.
January 7.—St. John's No. 9, Masonic Temple; High-Twelve No. 82, Masonic Temple; Hiram No. 88, Plaridel Temple.
January 8.—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.



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The New Past Master and His Jewel

A Soliloquy

You dainty, exquisite piece of gold and enamel! you perfect work of art! With what satisfaction, what pride shall I wear you! How you will sparkle against the somber black of my dress coat, and how the other past masters will envy me my fine jewel with the big diamond! I noticed one to-night whose jewel must have cost only the tenth part of mine—it is probably gilt silver, nothing else. And yet, one must acknowledge, he has done more for Masonry than I could ever dream of doing and his Lodge is one of the first in ritualistic work and in relief and charity. Ah, that is, perhaps, the reason why they cannot afford to give their past masters a decent jewel! And yet the good Brother looked so proud of his little old bauble! I suppose it was on account of what it meant to him, what it represented * * *. (Pause.)

Well, well, what is the matter with me? That simple jewel brought on a train of thought that makes me see my own in a different light! First I remembered my father, how he used to caress that old bronze war medal of his and say he would not give it for a gold cross studded with brilliants, because of what it represented: the long weary marches and hardships, the sweat and blood, the danger! Then I reflected how little I had done to win my beautiful jewel, pinned on me after an indifferent administration. And, finally, I remembered the great pecuniary sacrifice it represents for my Brethren, and the chance that the price of my jewel is the sum of disbursements taken from the appropriation for Masonry in the budget of my Brethren and that that appropriation will be sooner exhausted on account of my jewel, with the result that some worthy charity will suffer!

I don't feel half so proud of my little jewel now! I wish the Brethren had given me something less sumptuous and had put the difference in the charity fund. I'd feel much better about it!

How to Dress in Lodge

Elsewhere in this issue we publish a letter from Wor. Bro. Shallenberger regarding an editorial we wrote about official dress. That our Australian Brethren are still worrying about the prevailing "looseness" in that respect is shown by the following recent article in an Australian contemporary:

THE DINNER JACKET NEW STYLES IN MEN'S EVENING CLOTHES

By Fonthill Beckford

During the war the dinner jacket enjoyed a period of promotion; it was worn on many occasions when in the ordinary course of events the full evening tailed coat, white tie, and white waistcoat would have been considered essential.

This state of things was, however, only temporary—the result of relaxed etiquette, which was excused in face of greater issue. With the armistice and a return to the more normal course of life, the dinner jacket was relegated to its proper sphere again, and once more we distinguished between those occasions which demanded full evening dress and the informal gatherings which only required the dinner jacket.

We believe in simplicity for Masonic gatherings. Masonry is a democratic institution, not a rich man's club, and its meetings should not be treated like funerals or weddings, but should be as informal as is compatible with decorum and good customs. And it should never be said of a Lodge that Brethren have to stay away because they have not the required dress, or that good material is kept out by lack of means to maintain a well-stocked elegant wardrobe.

SMOKE DIAMOND CIGARETTES

El Nuevo Ex-Venerable y Su Joya

Un monólogo

¡Qué exquisita obra de arte! ¡toda de oro y esmalte, con un gran brillante! ¡Con qué satisfacción y orgullo te portaré! ¡Cómo brillarás en mi frac negro y cuánto me envidiarán los demás ex-Venerables mi hermosa joya! Esta noche ví a uno cuya joya no puede haber costado más que la décima parte de lo que ha costado la mía—una medalla sencilla de plata dorada. Y su dueño es un hombre que ha hecho más por la Masonería que yo podría hacer en un siglo y su Logia tiene la fama de ser una de las primeras en las obras de caridad. Supongo que por esto no pueden dar una joya decente a sus ex-Venerables. Y el buen hombre parecía orgulloso de su joya—tal vez por lo que representa para él * * *. (Pausa.)

¡Dios mío!: la humilde joya de aquel ex-Venerable me ha hecho meditar tanto que ya no puedo mirar la mía con los mismos ojos que antes. En primer lugar me acordé de mi padre que ostentaba con tanto orgullo la medalla de bronce que le dieron por haber prestado servicio de guerra y me dijo que no la cambiaría por una cruz llena de brillantes, porque representaba tantos peligros y privaciones, tanto sudor y sangre. Y luego se me ocurrió que yo había hecho muy poco para ganar esta hermosa joya, la cual me fué entregado al fin de una veneratura poco gloriosa. Y por último me acordé del sacrificio económico que debe representar para tantos Hermanos y de la probabilidad de que el precio de mi joya es la suma de muchas cantidades pequeñas sacadas del presupuesto para fines masónicos de tantos Hermanos, y que dicho presupuesto será agotado más temprano y algún pobre sufrirá por ello!

¡Ya no estoy tan orgulloso de mi hermosa joya! Más me gustaría si los Hermanos me hubiesen dado una medalla sencilla e ingresado la diferencia en el fondo de beneficencia.

BECK'S Escolta at Jones Bridge
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AS USUAL—WE LEAD

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A Book for the Beginner in Freemasonry

Bro. J. Hugo Tatsch, P.M., Curator of the Iowa Masonic Library, has completed his series of articles entitled the "Half Hour Study Club" which appeared in the Grand Lodge Bulletin of the Grand Lodge of Iowa during 1925-26, and these can now be had in attractive book form under the title of *Short Readings in Masonic History*.

The new pocket size volume was designed to meet the needs of individuals and study circles who wished to have elementary papers on the history of Freemasonry. Departing from the general method of recording Masonic origins from dim antiquity, Bro. Tatsch fixes upon the formation of the Grand Lodge of England in 1717 as a starting point. With this definitely established in the first chapter, he launches into the historical, social and economic background of modern Freemasonry by presenting fascinating accounts of English life in medieval times, and shows the development of architecture and the old guilds from the time of the Norman invasion of England. Another chapter is devoted to the rise of Operative Masonry in the twelfth century, followed by a concise and readable account of the "Old Charges," known as the title deeds of the Fraternity. Freemasonry in the seventeenth century—that obscure and most baffling period of Craft history and development—is fully covered.

The threads of 1717 are picked up again in Chapter VII, in which the story of the "Modern" Grand Lodge is told. The interesting history of the "Ancient" Grand Lodge, formed in 1751, is related in Chapter VIII. The concluding part of the book treats of the Union of 1813, when the outstanding Grand Lodges of the eighteenth century harmonized their differences and formed what is now the United Grand Lodge of England.

Many interesting sidelights are touched upon in the volume as a whole, but these are presented so as not to detract from the principal purpose of the book—to give a concise and running account of Freemasonry's development. Bro. Tatsch has avoided any treatment or discussion of the obscure, dubious and controversial points, leaving these to the specialist who is well grounded in the main theme as a whole. The author has sought to place the beginner upon a solid foundation of fact, so that he will not be misled by the erroneous or anachronistic symbols and interpretations too often foisted upon the novice, by over-zealous enthusiasts.

The value of the book is greatly enhanced by a descriptive table of contents and an index. Three appendices on "How to Form a Study Circle," "What Shall I Read?" and "Research Associations and Lodges" will enable any interested Mason to continue his search for further light.

The new volume can be obtained from the Torch Press, Cedar Rapids, Iowa, at 90 cents U. S. currency postpaid in art boards and buckram, or 50 cents in heavy paper covers. A special price of \$4.50 for 12, \$7.50 for 25 and \$25.00 for 100 is made in quantities. Lodges and educational committees wishing to buy larger quantities can obtain special imprint or presentation editions at very low prices.

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O Little Town of Bethlehem

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent hours go by.
Yet in thy dark street shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.

O morning star, together
Proclaim the holy birth!
And praises sing to God the King,
And peace to men on earth.
For Christ is born of Mary
And gathered all above,
While mortals sleep the Angels keep
Their watch of wondering love.

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessing of His Heaven.
No ear may hear His coming!
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.

O Holy Child of Bethlehem,
Descend to us we pray!
Cast out our sin and enter in,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O, come to us, abide with us,
O Lord Emmanuel!

—Phillips Brooks.

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1927 CARNIVAL

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Activities at Mount Lebanon Lodge No. 80

That enthusiasm makes duty a pleasure was shown by the officers and members of Mount Lebanon Lodge No. 80 on November 4th, when after a long Stated Meeting which lasted until late in the evening, the Sublime Degree of Master Mason was conferred upon Bro. G. B. Dodd, a Fellowcraft of this Lodge who leaves for the United States on December 1st. Another member of the Lodge sailing on the Transport *Thomas* is Bro. Robert E. Boyles, Secretary of Mount Lebanon Lodge No. 80.

On November 11th, the officers and members of the Lodge assembled in the Lodge hall for the purpose of conferring the Sublime Degree of Master Mason on Bro. Simon Salamy, a Fellowcraft of Mt. Lebanon. The team conferring the degree was composed of the following Brethren:

First Section:—*W.M.*, Wor. Bro. M. Goldenberg; *S.W.*, Anthony Simkus; *J.W.*, A. L. Eddy; *Sec.*, William Merz; *S.D.*, J. H. Oswald; *J.D.*, Fred Costenoble; *S.S.*, H. M. Lavine; *J.S.*, J. S. Castillo.

Second Section:—*K.S.*, Wor. Bro. Goldenberg; *K. of T.*, Anthony Simkus; *Men of Tyre*, Bros. Lavine, Oswald and Eddy; *Fellowcrafts*, Bros. O. F. Anderson, R. Key and C. E. Weeks. *Sea and Wayfaring Man*, A. Simkus.

The lecture was delivered by Wor. Bro. M. Goldenberg and the charge by Wor. Bro. J. L. Young.

Bro. Judge H. Oswald became the Masonic Father of the youngest Master Mason of Mount Lebanon Lodge by presenting Bro. Salamy with the Holy Bible. The lecture delivered by Bro. Oswald in connection with the Bible presentation was indeed impressive.

Among the visiting Brethren were Wor. Bro. J. B. Screen, Master of Service Lodge No. 95, and Wor. Bro. John Arville, P.M. of La Perla del Oriente No. 1034. Wor. Bro. Screen addressed the Lodge with a few well-chosen remarks and so did Wor. Bro. Arville who gave the Brethren the benefit of his experience and especially impressed upon the youngest Master Mason present the importance of living up to our Masonic principles.

After the ceremonies, Bro. Salamy availed himself of the privilege of addressing the Lodge as its youngest Master Mason.

A Brother Editor's Comment

Wor. Bro. T. M. Shallenberger, the editor of the "Masonic Eastern Star Bulletin" published in Des Moines, writes us a complimentary letter with regard to an editorial we published in our issue of last September. His comments hit the nail on the head and justify our reproducing the entire letter, which is as follows:

Des Moines, Iowa, Oct. 1926.

DEAR EDITOR OF THE "CABLETOW:"

I want to commend your editorial on "official dress" commenting upon the agony of an Australian brother.

The only objection to your article is, that it does not go far enough.

Why *any official dress*? Why should not a Mason dress "of his own free will and accord"?

Of course if any brother feels that he lacks a proper dignity and a dress suit will supply the deficiency by all means let him wear a "plug" hat, a stand-up collar and knee breeches if necessary.

We wild and woolly Westerners assemble in our Lodges in our *native* dignity and not dressed as head waiters.

It is the boast of Adelpic Lodge No. 509 of Des Moines, Iowa, that in its forty years there has never been a meeting that the poorest of its 1100 members could not attend and feel that it is the internal and not the external that makes a man worthy to be a Mason. God forbid that the cut of a man's clothes be a badge of Freemasonry.

Yours,

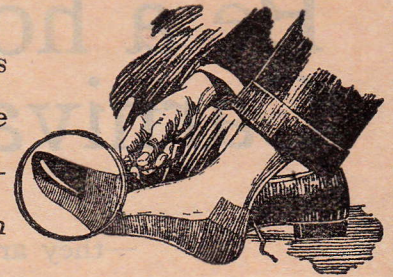
T. M. SHALLENBERGER.

We agree with you, Bro. Shallenberger, and thank you for your letter.

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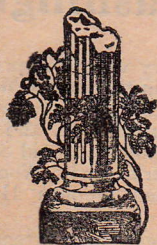
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Bro. Eleuterio Sanchez.

Member of Magdalo Lodge No. 31.
Died October 15, 1926.

Bro. Martin M. Cruz.

Member of Liwayway Lodge No. 81.
Died October 19, 1926.
Buried October 24, in Bigaa, Bulacan.

Bro. José Jardiniano.

Member of Maguindanaw No. 40.
Died in Malaybalay, Bukidnon, some four months ago.
(Information received from Postmaster at Malaybalay.)

Bro. Eusebio Marcelo.

Senior Deacon of Batong-Buhay No. 27.
Died November 2, 1926.
Buried November 7, in Cementerio del Norte, Manila, under the auspices of his own Lodge.

Bro. Santiago Hallaré.

Member of Bagong-Buhay No. 17.
Died November 4, 1926.
Buried November 7, under the auspices of his own Lodge.

Bro. Egbert Theodor Georges.

Died in Hangchow, China, June 2, 1926, of ptomaine poisoning.
Buried at Hangchow June 3.

Bro. Manuel S. Manongdo.

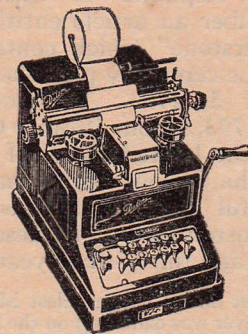
Member of Bagumbayan Lodge No. 4.
Died in Cava, La Union, November 6, 1926.

Our Grand Representative Near the Grand Lcldge of Maine Passes to the Great Beyond

M. W. Bro. Waldo Pettengill, Past Grand Master of the Grand Lodge of the State of Maine, and Grand Representative of the Grand Lodge of the Philippine Islands near the Grand Lodge of Maine, entered that Celestial Lodge on September 5, 1926, at the age of eighty-two.

M. W. Bro. Pettengill was one of Maine's greatest citizens, known far and wide as a man of sterling worth and faithful to every trust. His love for Masonry and his service for the Fraternity was life-long and loyal, and in his death both his State and Masonry have suffered a great loss.

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The Laying of the Cornerstone of the Capitol at Washington

The "National Republic" of Washington publishes in its September number an article entitled "The Laying of the Capitol Cornerstone" which contains a contemporaneous account of the ceremony published in a Boston newspaper on October 5, 1793. The cornerstone was laid on September 17, 1793, by our Brother George Washington, then President of the United States of America, who wore on this occasion the famous apron made for him by the wife of his faithful comrade-in-arms, Bro. Lafayette. Here is how the Boston newspaper describes this historical event one hundred and thirty-three years ago:

On Wednesday last one of the grandest Masonic processions took place, which, perhaps, ever was exhibited on the like important occasion.

About ten o'clock, Lodge No. 9 were visited by that congregation so grateful to the craft, Lodge No. 22, of Virginia, with all their officers and regalia, and directly afterwards appeared on the southern banks of the grand river Potowmack, one of the finest companies of volunteer artillery that hath been lately seen, parading to receive the President of the United States, who shortly came in sight with his suite—to whom the artillery paid their military honors, and his Excellency and suite crossed the Potowmack, and was received in Maryland by the officers and brethren of No. 22, Virginia, and No. 9, Maryland, whom the President headed, and preceded by a band of music, the rear brought up by the Alexandria volunteer artillery, with grand solemnity of march, proceeded to the President's square, in the City of Washington, where they were met and saluted by No. 15, of the City of Washington, in all their elegant regalia, headed by brother Joseph Clark, Rt. W. G. M. P. T., and conducted to a Lodge prepared for the purpose of their reception. After a short space of time, by the vigilance of Brother C. Worthy Stephenson, grand marshal, the brotherhood and other bodies were disposed in a second order of procession, which took place amidst a brilliant crowd of spectators of both sexes, according to the following arrangements:

The Surveying department of the City of Washington
 Mayor and corporation of Georgetown
 Virginia Artillery
 Commissioners of the City of Washington, and their attendants
 Stone cutters
 Mechanics
 Two Sword Bearers
 Masons of the Fifth Degree
 Bibles, etc., on Grand Cushions
 Deacons with Staffs of Office
 Stewards with Wands
 Masons of the Third Degree
 Wardens with Truncheons
 Secretaries with Tools of Office
 Pay-Masters with their Regalian
 Treasurers with their Jewels
 Band of Music
 Lodge No. 22, of Virginia, disposed in their own order
 Corn, Wine and Oil
 Grand Master, Pro Tem
 Brother George Washington, W. M.,
 No. 22, Virginia
 Grand Sword-Bearer.

The procession marched two-abreast, in the greatest solemn dignity, with music playing, drums beating, colours flying, and spectators rejoicing; from the President's Square to the Capitol, in the City of Washington, where the grand marshal ordered a halt, and directed each file in the procession to incline two steps, one to the right and one to the left, and face each other, which formed an hollow oblong square; through which the grand sword-bearer led the van; followed the grand master P. T. on the left—the President of the United States in the center, and the Worshipful Master of No. 22, Virginia, on the right—all the other orders, that composed the procession advanced, in the reverse of their order of march from the President's Square to the Southeast corner of the Capitol; and the artillery filed off to a destined ground to display their maneuvers and discharge their cannon. The President of the United States, the Grand Master, P. T., and Worshipful M. of No. 22, taking their stand to east of a huge stone; and all the craft, forming a circle westward, stood a short time in silent awful order.

The artillery discharged a volley.

The Grand Master delivered the Commissioners, a large silver plate with an inscription thereon, which the Commissioner ordered to be read, and was as follows:

This southeast corner stone of the Capitol of the United States of America, in the City of Washington was laid on the 17th day of September, 1793, in the eighteenth year of American Independence, in the first year of the second term of the Presidency of George Washington, whose virtues in the civil administration of his country have

been as conspicuous and beneficial as his military valor and prudence have been useful in establishing her liberties and in the year of Masonry 5793, by the President of the United States, in concert with the Grand Lodge of Maryland, several lodges under its jurisdiction, and Lodge No. 22, from Alexandria, Virginia; Thomas F. Johnson, David Steuart, and Daniel Carrol, Commissioners; Joseph Clark, Right Worshipful Grand Master, pro tempore; James Hoban and Stephen Hallette, architects; Collin Williamson, master mason.

The plate was then delivered to the President, who, attended by the grand master P. T.—and three most worshipful masters descended into the cavasson trench, and deposed the plate, and laid on it the cornerstone of the Capitol of the United States of America—on which was deposed corn, wine and oil; when the whole congregation joined in awful prayer, which was succeeded by Masonic chanting honours and a volley from the artillery.

The President of the United States and his attendant brethren ascended from the cavasson to the east of the cornerstone, and there the grand master P. T., elevated on a triple rostrum, delivered an animated and ingenious oration.

The whole company retired to an extensive booth, where an ox of 500 pounds was barbecued, of which the company generally partook, with every abundance of other recreation, the festival concluded with fifteen successive volleys from the artillery, whose military discipline and manoeuvres, merit every commendation.

The oration delivered by Joseph Clark, Rt. Worshipful Master P. T., was in part as follows:

"I presume you expect I shall in some measure address you on this very important occasion, which I confess is a duty incumbent on me, although quite inadequate to the task, and entirely unprepared, for until high meridian yesterday I was not solicited, neither had I a conception to have the performance of this duty.

"Therefore you will accept my observations with brotherly love, they are, I assure you, sincere, and dictated by a pure Masonic heart, though very brief.

"Brothers I beg leave to declare to you that I have, and I expect that you also have, every hope that the grand work we have done today will be handed down, as well by record, as by oral tradition, to as late posterity as the like work of that ever memorable temple to our order erected by our ancient G. M., Solomon.

"The work we have done today—laying the cornerstone of this designed magnificent temple, the capitol of our extensive and populous states of veterans republicans; states which were recovered, settled and permanently established by the virtuous achievements and bravery of our most illustrious brother, and benevolent friend to mankind, George Washington.

"I say, that we further hope that this work may be remembered for many ages to come as a similar work hath from the commencement of time to this remarkable moment; I mean the work of laying the cornerstone of our ancient, honorable and sublime order.

"We also hope that the grand architect of all men, free masons and master, may continue his great gifts of ability to all those concerned, to preserve in raising, not only on this particular cornerstone, but on every other cornerstone, already planted, and that may be planted, in this extensive site for a federal city—edifices so durable with strength and beauty, that with common care and nurture they may not envy time.

"And we further hope that all the edifices which may be erected in this Territory of Columbia, may be numerously inhabited with citizens, to merit every commendation for their virtue, honor, bravery, industry and arts.

"And I hope that our super-excellent order may here be indefatigably laborious, not only to keep in good repair our hallowed dome—but the incessantly industrious to adorn it, with the grand theological virtues, faith, hope and charity and embellish it with wisdom, strength and beauty.

"It would be ungrateful—indeed I think impossible on this occasion

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not to notice, under the auspices of our most glorious divine providence, the rapidity of the growth of these magnificent buildings, and this extensive city, in so short a period, by the assiduous indefatigable labor and industry of all those very valuable characters for virtue, honour, understanding and ability, who have had not only the supreme command, but in every grade.

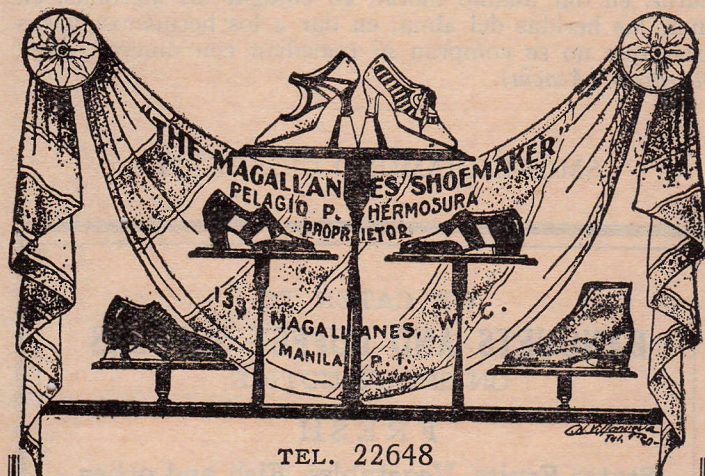
"Brothers, permit me to suggest to your good understandings, if so much can be done by the local assistance of two-fifteenths of these vast states, by such an eminent leader, excellent Directors, Architects, Surveyors and Mechanics; what ought we to conceive will be done by them, when aided by the remaining thirteen-fifteenths, who will set to with willing and powerful hands, not in a local and sparing, but in an infinitely generous and loving manner. And in addition thereto, an university of individuals, like innumerable hives of bees bestowing their industrious labor on this second Paradise."

Strenuous Trip Made By Our M. W. Grand Master

What probably constitutes a record in the annals of official visitations was made by M. W. Bro. Francisco A. Delgado the latter part of October, on his trip to the Southern Islands. Leaving Manila at five o'clock in the afternoon of October 20, M. W. Bro. Delgado returned to this city the morning of the 28th, and in the interim had constituted and installed the officers of one Lodge and visited five others in the Visayan Islands! Considering the time necessary for the steamer trips, a great deal was crowded into the remaining days of his absence, and the schedule must have been splendidly arranged.

October 22, at three o'clock in the afternoon, M. W. Bro. Delgado made an official visitation of Kanlaon Lodge No. 64, Bacolod, Occidental Negros, and that same evening he constituted and installed the officers of Elisha Ward Wilbur Lodge No. 101, Victorias, Occidental Negros. October 23, at 3 p. m., he paid an official visit to Acacia Lodge No. 78, and that evening made an official visitation of Iloilo Lodge No. 11, both these Lodges being located in the City of Iloilo, Panay. The evening of October 24, M. W. Bro. Delgado made an unofficial visitation of Makawiwili Lodge No. 55, Capiz, Capiz. The evening of October 25 was devoted to an official visitation of Hamtik Lodge No. 76, San José, Antique.

As can readily be seen, quite a bit of ground was covered in a short time.



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Actividad Pasmosa del Muy Il. Gran Maestre

Nuestro Muy Ilustre Gran Maestre ha quizás establecido un record en los anales de las visitaciones oficiales en relación con el viaje que hizo a las islas del Sur en la última parte del mes de Octubre próximo pasado. El Muy Il. Hmno. Delgado salió de Manila en la tarde del 20 de Octubre y volvió a esta ciudad en la mañana del día 28, y en estos pocos días constituyó una Logia, instalando a sus dignatarios y oficiales, y visitó cinco otros Talleres en las Islas Visayas. Teniendo en cuenta el tiempo que tuvo que viajar en diferentes vapores, es sorprendente lo mucho que hizo en los demás días de su ausencia. El itinerario debe haber sido preparado con mucho acierto.

El día 22 de Octubre, a las 3 de la tarde, el Muy Il. Hmno. Delgado hizo una visita oficial a la Logia Kanlaon No. 64, de Bacolod, Negros Occidental, y en la misma noche constituyó e instaló los dignatarios y oficiales de la Logia Elisha Wilbur No. 101, de Victorias, Negros Occidental. El 23 de Octubre, a las 3 de la tarde, hizo una visita oficial a la Logia Acacia No. 78, y en aquella noche visitó oficialmente la Logia Iloilo No. 11, hallándose tanto ésta como aquella en la ciudad de Iloilo, Panay. En la noche del 24 de Octubre, el Muy Il. Hmno. Delgado hizo una visita no oficial a la Logia Makawiwili No. 55, de Cápiz, Cápiz. La noche del 25 de Octubre la consagró a una visita oficial de la Logia Hamtik No. 76, de San José, Antique.

Se verá que realizó mucho en un período muy breve.

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From One of the Pioneers of American Masonry in the Philippines

One of the most active Masons who prepared the ground for our Grand Lodge was Wor. Bro. Heman G. Squier, who was for some time division superintendent of schools of Romblon and was later assistant postmaster of the city of Manila. Bro. Squier is a man with a vision and has Masonry in his heart and soul. That he did not go to sleep masonically after leaving the Islands, is shown in the following letter which gives an account of his Masonic activities in the United States:

411 O'Farrell St., San Francisco,
Oct. 11, 1926.

A. SCHIPULL, Esq.,

Master, Manila Lodge No. 1, F. & A. M.,
Manila, P. I.

MY DEAR BROTHER:

Your letter of August 29th reached me today and it is with pleasure that I shall endeavor to comply with your request. Although over twenty years have passed since the night I had the pleasure of raising you as the 300th member of Old Manila Lodge No. 342, my thoughts and sentiments have often reverted to those good old days when one and all were endeavoring to lay the foundation for the superstructure of true American Freemasonry in the Philippine Islands—how well we succeeded is for those of you who are still there to say. The work was fraught with many grave responsibilities, and with some disappointments and while many obstacles confronted us from time to time, I always felt that the rank and file of the "Old Guard" were prompted at all times with the highest ideals. While I have affiliated with the Fraternity here in the States, I have as yet failed to find any lodge that reflects the good fellowship and traditions of the Craft in a more ideal manner than did old Manila and Cavite Lodges. It was sure a great privilege and honor to have been one of the many workers who labored so zealously in establishing something of the ideals of Masonry as we understood them on the mainland into that priest-ridden and long-forgotten country of the Far East.

You ask for a history of my Masonic activities since leaving the Islands.

It was some time after my arrival in the States before I determined to affiliate with any lodge here. In 1907 I moved with my family to the little town of Willows, in the northern part of the state and found there an old lodge of some eighty members. Becoming a regular visitor, I became interested in their many problems. Like many of the old lodges, they were at a standstill and the membership were satisfied to drift along in the same old way. They held their meetings in an old dilapidated lodge room and when it was proposed that they branch out and build a new Temple, many of the older members resented the movement—stating that the old Lodge hall had been good enough for them and they would and did oppose any decided change. The Master appointed a hall committee of five members to investigate and report. This committee soon got at loggerheads and thus matters stood when at the earnest solicitation of several of the members my dimit was presented and I became a member of Laurel Lodge No. 246. Feeling that here was a good field to work in the furtherance of the Craft, I took a very active part in the work. In due time the Master added two new members to the old Hall Committee and this committee honored me by electing me to the chairmanship. Before the end of the following year we had the pleasure of having completed, financed and beautifully furnishing a fine four-story Temple at a cost of some \$40,000.00. In fact it was the pride not only of the fraternity but of the residents as well, for it was the finest building in the little city. New members began to come in and the lethargy of dry rot was broken. Last week one of the Past Masters called on me and urged me to be present at a meeting to be called in the near future when they would publicly burn the last mortgage. Shortly after the completion of the Temple the company I was with transferred me to the Chicago office where I remained until 1914 when I was stationed in San Francisco where I have been ever since. During the Fair in 1915, realizing the need of some general meeting place where any and all of the city Lodges could have a common place of meeting, I conceived the idea of organizing a Masonic Club in San Francisco. Feeling that it was necessary to have some active Lodge behind such a movement and knowing from previous experiences that it would not do to try to enlist any of the old established Lodges in any new movement, several of us quietly got together and organized Bethlehem Lodge No. 453 along rather altruistic lines. Of this Lodge I became its secretary—a position which I have held ever since. In February, 1916, the Masonic Club became a reality with a membership of over 2000 and located in the Palace Hotel—the best location in the city. I remained as its manager and secretary for nine years until January 1st, 1926, when I was forced to resign on account of ill health and a general breakdown. In fact my life was despaired of by the physicians and I went to Honolulu for three months. I gained a little there and since my return I have led a very quiet life and am glad to say that I have entirely regained my health.

During the life of the club many noted achievements were taken

Dignatarios de los Talleres para 1927

Esta revista desea publicar en su número correspondiente al mes de Enero una lista completa de los nuevos dignatarios de los Talleres para 1927 y para este fin se ruega a todos los Venerables y Secretarios velen por que los informes relativos a los resultados de las elecciones se transmitan con prontitud al Gran Secretario.

Ya se ha enviado a cada Logia el formulario impreso provisto para este fin. Cuesta poco trabajo llenarlo y echarlo al correo, pero esto no obstante es un hecho deplorable que algunas de las Logias no lo hacen hasta después de haber recibido una carta o cartas de la Gran Secretaría solicitando el envío de dichos informes demorados.

Esperamos que este año, los secretarios de las Logias han de obrar con más prontitud y que los Venerables harán que dichos informes sean enviados inmediatamente después de la elección.

De este modo facilitarán los trabajos de la Gran Secretaría y ayudarán mucho a la administración del CABLETOW.

Rogamos, pues, a los Venerables y Secretarios nos presten su cooperación en este sentido.

La Virtud

La Virtud, como la Libertad y como el Amor, no ha tenido ni tendrá nunca otra patria que el corazón humano: nace de él; y si desgraciadamente no adquiere su completo desarrollo, es porque muchas veces el fanatismo religioso y los errores y las preocupaciones que trae consigo, interrumpen o coartan su explayamiento, ofreciendo absoluciones y perdones en nombre de una Divinidad a la que injurian y a la que pretenden alhagar con las dádivas cuantiosas de los pobres irredentos del dogma y del altar.—*Rafael Heredia Reyes en el "Boletín Masónico."*

La Caridad

¡Cuántos piensan que ejercitan la caridad porque dan unos miserables centavos a algún pobre! La caridad no consiste sólo en dar dinero; la verdadera caridad estriba en estar dispuesto a prestar otra ayuda, a más de la pecuniaria: en dar auxilio moral, en enjugar las lágrimas, en sanar las heridas del alma, en dar a los hermanos tantas cosas que no se compran ni remedian con dinero.—*Raul Benedicto (Acacia).*

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up and carried through. Among the most worthy was the enlisting and organization of 135 young members of the Craft into a Masonic Ambulance Corps which went overseas with the 91st Division and saw active service until the signing of the Armistice in 1918. One of the most honored titles I have been given and the one I value most highly is "Dad, the organizer of the Masonic Ambulance Corps."

Another worthy achievement of the Club was the organization of over a thousand Ladies of Masonic affiliation to work with the Army in knitting, sewing, etc. At the close of the war they received a communication from the Army officials stating that the work they had done had saved the Army in redeemed clothes, etc., upwards of \$60,000.00. After the close of the war, they kept up their organization and took up the work of caring for the sick and unfortunate members of the Craft and their families, visiting the sick in the hospitals and rendering assistance wherever possible. They accomplished wonders along this line and my good wife became its active president for several years and at the time of her death on Jan. 1st, 1925, was still acting as such.

Recently Brother Leo Fischer visited our city and we had a wonderful time talking over the many activities of the "Old Guard."

One of the greatest pleasures of the remaining years of my life would be to visit Old Manila and renew some of those old acquaintances and revel once again in old familiar surroundings. While I have given you an idea of some of the activities in the Blue Lodge I have said nothing of work in the so-called higher bodies. My endeavor has always been to further the Blue Lodge activities and let the frills of Masonry take care of themselves.

Kindly overlook any errors as I am my own typist and am not an adept in any way. I can hardly realize that you have such a large and well-organized Grand Lodge. Still there is nothing impossible to men imbued with the spirit such as was manifested by the rank and file at the time Old Manila No. 342 was in its infancy. I feel very grateful to the Good Lord that I was privileged to in a humble way contribute my little in the work of that trying period. Remember me to all of the old friends and acquaintances that may still be among you and I extend my best wishes and prayers for the furtherance of the Craft and the continued growth and welfare of that dear old Lodge, Manila No. 1. Whenever any of you come to the States look me up and I will try my best to give you a good time. God bless you one and all.

Sincerely and Fraternaly Yours,

(Sgd.) H. G. SQUIER.

Discipline vs. Anarchy

Some time ago, our Grand Lodge sent out a circular letter warning certain foreign Grand Lodges not to recognize an irregular "Grand Lodge" recently organized in these Islands. We now find this letter reproduced in a sheet entitled "Unabhängige Internationale Logen-Correspondenz" (Independent International Lodge Correspondence), published in Hamburg, Germany, by one Walther Funder.

In commenting upon this letter, the paper mentioned intimates that the attitude taken by our Grand Lodge would have made the recognition of a body like the "Freimaurerbund zur aufgehenden Sonne" impossible, and it adds, further, that the "Grand Lodge" declared irregular by our Grand Lodge has shown itself to be a valuable link in the chain of Universal Masonry by its opposition to the jesuitical "Antikultur" campaign and the "vaticanization" of the Philippine Islands.

As regards the "Freimaurerbund zur aufgehenden Sonne," we will say that this is a glaringly irregular organization that even the International Masonic Association, which can not be said to use a very fine net, has found it necessary to reject. The supposed merits of the irregular "Grand Lodge" denounced by the circular mentioned we shall not discuss at all, as this is not an article dealing with fiction.

But we must stress the fact that the German sheet referred to seems to advocate the abolition of regularity and territorial jurisdiction. This is where it makes a mistake. The maintenance of the two principles mentioned is necessary for the stability and future existence of Masonry. Our Institution would quickly degenerate and disintegrate if it were not for these principles. Only strict discipline can ward off the Masonic chaos that self-seekers, grafters, cranks, and politicians would soon create if allowed to make Masonry their stamping-ground and organize Lodges and Grand Lodges to their heart's content, with the consent and sanction of the Masonic world.

¿La Disciplina o El Caos?

No hace mucho, nuestra Gran Logia envió a ciertas Grandes Logias extranjeras una circular advirtiéndoles que no debían reconocer a cierta "Gran Logia" irregular organizada en estas Islas. Acabamos de ver una copia de dicha carta en una hoja titulada "Unabhängige Internationale Logen-Correspondenz" (Correspondencia de Logias internacional independiente) que se publica en Hamburgo, Alemania, por un tal Walther Funder.

En su comentario sobre dicha circular, la hoja mencionada insinúa que la actitud adoptada por nuestra Gran Logia hubiera hecho imposible el reconocimiento de un organismo como el "Freimaurerbund zur aufgehenden Sonne" y dice también que la "Gran Logia" tachada como irregular por nuestra Gran Logia ha mostrado que es un eslabón valioso de la cadena masónica universal por su posición a la campaña "anti-cultural" de los jesuitas y a la "vaticanización" de las Islas Filipinas.

Respecto al "Freimaurerbund zur aufgehenden Sonne" conviene que nuestros lectores sepan que dicho organismo es tan plenamente irregular que ni siquiera la Asociación Masónica Internacional, la cual no es excesivamente escrupulosa en la admisión de Potencias masónicas en su seno, se ha visto en la necesidad de rechazarlo. No nos ocuparemos de los supuestos méritos de la "Gran Logia" irregular de que se trata porque este no es un artículo relativo a cosas imaginarias.

Pero deseamos hacer hincapié en el hecho de que la hoja alemana parece oponerse a los principios de la regularidad y jurisdicción territorial. Al hacerlo, comete un error muy grave. La conservación de dichos principios es indispensable para la estabilidad y existencia futuras de la Masonería. En efecto, nuestra Institución no tardaría en degenerar y desintegrar si no se mantuviesen los principios de la regularidad y jurisdicción territorial. Se necesita la disciplina más estricta para impedir el caos masónico que crearían los ambiciosos políticos, embaucadores, maniáticos y otros si se les permitiera a hacer de los suyos en la Masonería y organizar Logias y Grandes Logias con el consentimiento y la permisión de la Masonería regular.

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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.)

309.—What is the "Universala Framasona Ligo?" I see it mentioned in a Masonic paper. Is it identical with the International Masonic Association of which our Grand Lodge used to be a member?

Answer.—The "Universala Framasona Ligo" or Universal League of Freemasons was founded in Berne, Switzerland, in 1913. It was practically dormant during the Great War, but experienced a revival in 1924. Its first president was Magalhaes Lima, Grand Master of Portugal. Unlike the International Masonic Association, with which it has no connection, the Universala Framasona Ligo is a society composed of individual Masons (not Masonic Grand Powers) from various jurisdictions and its purpose is to hold conferences, purify Masonry, and work for uniformity of ritual and unity among Masons.

310.—Will you please settle this doubtful point: is not the way in which Master and Wardens are placed practically an ancient landmark of our Institution?

Answer.—On this point, Dr. Oliver, the eminent Mason, says:

*The Lodges in ancient times were not arranged according to the practice in use amongst ourselves at the present day. The Worshipful Master, indeed, stood in the east, but both the Wardens were placed in the west. The south was occupied by the senior Entered Apprentice, whose business it was to obey the instructions of the Master, and to welcome the visiting brethren, after having duly ascertained that they were Masons * * **

311.—A short time ago, while sitting in a Lodge in British Columbia, I witnessed the examination of five Entered Apprentices for promotion to the Fellow Craft degree. Instead of each being given his examination complete, they asked the first question of the first candidate, the second of the second, and so on, so that each man got only what I should call one-fifth of an examination. Would such a thing be deemed legal in our Grand Jurisdiction?

Answer.—We don't know with certainty that it would, as we know of no official precedent. However, it might be considered legal, for the reason that in interpreting the constitutional provisions concerning the examination of candidates before advancement, the Grand Lodge of California decided that "it will suffice if questions are put to, and answered by, the candidates in rotation." The Constitution of our Grand Lodge is largely taken from that of California; but in connection with the subject here discussed, the California law now differs from ours (contained in paragraph 168 of the Constitution) in that it contains the additional provision that "any number of candidates may be examined at any meeting, but not more than five shall be examined at any one time. Such examination shall be held in front of the East."

312.—What is the society called "The Tall Cedars of Lebanon?" Is it masonic?

Answer.—According to a tradition, this association or order, which requires Masonic membership as a prerequisite to admission, originated in New Jersey and is almost a century old. It is certain, however, that the author of the ritual of the "Tall Cedars," Rev. G. S. Gassner, is generally considered as founder of the order, and that the "Supreme Forest" (Grand Lodge) was incorporated at Trenton, N.J., in 1902. There are now nearly one hundred local "forests" of the order, with a membership of about 60,000. The society is confined to the United States. According to its official literature, it is "A fraternal order, devoted to the promotion of closer fraternal relations between Masons of all Lodges, and to promotion of clean and original amusement."

313.—I am a stamp collector and as such and as a Mason I am interested in the Masonic stamps said to have been issued by the Russian Government. Could you give me a description of them and tell me where to obtain them?

(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 las jurisprudencias masónicas generalmente aceptadas y en los Landmarks y usos de la Masonería, no se deben considerar como decisiones oficiales de la Gran Logia o el Gran Maestre de M. L. y A. de Filipinas a menos que se haga constar expresamente que lo son.)

309.—¿Qué es la "Universala Framasona Ligo?" ¿Es idéntica con la Asociación Masónica Internacional de la cual formaba parte nuestra Gran Logia?

Contestación.—La "Universala Framasona Ligo" o "Liga Universal de Francmasones" fué fundada en Berna (Suiza) en 1913. Hizo casi nada durante la guerra de 1914-1918, pero renació a nueva vida en 1924. Su primer presidente fué el Gran Maestre de Portugal, Il. Hmno. Magalhaes Lima. La "Universala Framasona Ligo" no tiene nada en común con la Asociación Masónica Internacional; ésta es una sociedad de Grandes Potencias masónicas y aquélla de Masones individuales pertenecientes a diferentes obediencias. El fin de la Liga es celebrar conferencias, purificar los trabajos masónicos y procurar que haya uniformidad en los rituales y unidad en la Masonería universal.

310.—Haga Vd. el favor de decir si no es cierto que la posición que ocupan el Venerable y los Vigilantes es casi un *landmark*.

Contestación.—Con respecto a este punto, el Dr. Oliver, conocida autoridad masónica, dice lo que sigue:

*En la antigüedad, las dignidades no ocupaban los mismos sitios en la Logia que ocupan actualmente. El Venerable Maestro se hallaba en el Oriente como hoy día, pero los dos Vigilantes ocupaban el Oeste. En el sur se hallaba el Aprendiz de más edad, cuyo deber era cumplir las instrucciones del Venerable Maestro y dar la bienvenida a los Hermanos visitantes, después de haberse cerciorado de que eran Masones * * **

311.—Hace poco, hallándome en una Logia en Colombia Británica, presencié el examen de cinco Aprendices que habían pedido aumento de salario. No se sometió a cada uno al examen completo, sino que la primera pregunta se dirigió al primer examinado, la segunda al segundo, etc., de suerte que a cada uno se le sometió a lo que yo llamaría sólo la quinta parte del examen. ¿Se podría hacer esto en nuestra Gran Jurisdicción?

Contestación.—No podemos contestarle con certitud, porque no conocemos ningún precedente oficial que pueda guiarnos. Sin embargo, se puede considerar legal un examen de esta clase en esta obediencia, porque la Gran Logia de California, interpretando las disposiciones constitucionales sobre el examen de los candidatos antes de recibir aumento de salario, resolvió que "basta que las preguntas se dirijan a uno solo de los candidatos al llegar el turno de cada uno" (cuando hay más que un candidato). La Constitución de nuestra Gran Logia ha sido copiada en gran parte de la de California, pero con respecto a la materia de que se trata, la legislación californiana es actualmente diferente de la nuestra (contenida en el párrafo 138 de nuestra Constitución), porque en California han adoptado una nueva disposición adicional que no tenemos aquí, al efecto de que "se podrá examinar a cualquier número de candidatos en cualquiera tenida, pero no se podrá examinar a más que cinco a la vez. Dicho examen se verificará en frente del Oriente."

312.—¿Qué clase de sociedad es la se llama "The Tall Cedars of Lebanon?" ¿Es masónica?

Contestación.—Parece haber una tradición al efecto de que dicha sociedad u orden, que no admite más que a Masones, tuvo su origen en Nueva Jersey hace casi un siglo. Lo cierto es, sin embargo, que generalmente se considera como fundador de los "Tall Cedars" al Rvdo. G. S. Gassner, autor del ritual de dicha sociedad, y que la "Supreme Forest" o Gran Logia de la misma se constituyó en corporación en Trenton, N.J., en 1902. Hay actualmente unas cien "forests" locales y un total de aproximadamente 60,000 miembros. La sociedad no existe más que en los Estados Unidos. Según sus reglamentos, es "Una sociedad fraternal cuyo objeto es estrechar las relaciones de amistad entre los Masones de todas las Logias y divertirse de un modo inocente y original."

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Answer.—About a year ago, it was reported in the Masonic press that General Yudenich, commander of the Russian armies, issued a series of stamps (5, of 5, 10, 15, 20, and 50 kopecks), each of which had a square on it and the legend "Are you a Mason?". This is erroneous. The chevron or square like design on these stamps, which were actually issued in 1919, cannot be said to represent a Mason's square, and the legend referred to reads "postage stamp." I presume you can obtain this set from any important stamp dealer. With Freemasonry banned by all governments in Russia, Czarist as well as Soviet, it was not very likely that Masonic stamps would be issued in that country.

314.—Can a Mason from another Grand Jurisdiction, let us say New York, be prosecuted masonically for visiting a local lodge declared spurious and clandestine by the Grand Lodge of the Philippine Islands?

Answer.—Most assuredly he can. The exercise of discipline by our Lodges extends to "Its own members (except the Master), and all other Masons within its jurisdiction," and if the offense was committed in Manila, the Grand Master may designate any local Lodge to try the offender. It is one of the Landmarks of Masonry that "Every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides."

315.—What is a "setting-maul?" I mean what is it used for in operative Masonry? And could you tell me whether it is not the proper instrument that should be on the Master's pedestal?

Answer.—A setting-maul is a heavy wooden hammer used to set the stones in their proper position. Owing to the use to which it was put by the third of the "Men of Tyre," it is with us Masons a symbol of lawless violence. The Master's gavel, on the other hand, is a symbol of law and order and as such, and being a gavel and not a setting-maul, it should not be given the shape of the instrument last mentioned, as is still done in some Lodges in the United States.

316.—Apropos of our Masonic Hospital for Crippled Children, could you not tell me if this line of charity is handled exclusively by the Order of the Mystic Shrine in the United States?

Answer.—Quite recently, the Scottish Rite Bodies of Dallas, Texas, purchased the interest of Hella Shrine Temple in the Hospital for Crippled Children of Dallas, established five years ago by Hella Temple. The Hospital is now being managed exclusively by the Dallas Scottish Rite Bodies. The first hospital for Crippled Children was a Scottish Rite idea of helpfulness.

317.—Does service as Master of a Lodge under dispensation entitle a Mason to the rank of past master?

Answer.—It does not, because according to our Constitution (par. 323) the title of past master applies only to one *who has been regularly elected or named in a charter and installed, and has served a term as Master of a chartered Lodge * * **

318.—What is the earliest Masonic periodical known?

Answer.—According to Bro. J. H. Tatsch, the oldest Masonic paper he has been able to trace was one appearing in Germany in 1738, entitled "Der Freimaurer, eine moralische Wochenschrift" (The Freemason, a moral weekly publication). He says, however, that there was nothing Masonic about the paper other than the name, and mentions as the first typical Masonic magazine the "Journal fuer Freymaurer," published from 1784 to 1786 in Vienna, Austria.

319.—Was the Joseph Findel who wrote a history of Freemasonry an American? From what state or country did he hail?

Answer.—Joseph Findel was of German birth; he was born in Germany in 1828 and was made a Mason in Bayreuth in 1856. He died in 1905. There is an English translation of his history, which is said to be the first history of Freemasonry ever written. Our Grand Lodge has a German edition of the work.

313.—Tengo una colección de sellos de correos y por este motivo, y siendo Masón, me interesa mucho la serie de sellos de franqueo que según dicen ha emitido el gobierno de Rusia. ¿Puede Vd. darme una descripción de dichos sellos y decirme dónde puedo obtenerlos?

Contestación.—Hace un año, leímos en la prensa masónica que el general Yudenich, comandante de los ejércitos rusos, había emitido una serie de sellos (cinco, de a 5; 10, 15, 20 y 50 kopecks), en cada uno de los cuales se veía una escuadra y las palabras "¿Sois Masón?" Esto es erróneo. El cheurrón o escuadra que se ve en dichos sellos, los cuales fueron emitidos en 1919, no es una escuadra de masón y la traducción correcta de las palabras que aparecen en los sellos es "sello de correos." Supongo que Vd. podrá obtenerlos de cualquier buen tratante de sellos. Tanto el gobierno imperial de Rusia como el de los soviets prohibían las Logias masónicas y por este motivo no hubo la menor probabilidad de una emisión de sellos masónicos en dicho país.

314.—¿Se puede procesar masónicamente a un Hermano de una obediencia extranjera, como por ejemplo Nueva York, por haber visitado una Logia de la localidad que ha sido declarada espuria y clandestina por la Gran Logia de las Islas Filipinas?

Contestación.—Claro que sí. El ejercicio de la disciplina por una Logia es extensivo no sólo a sus propios miembros (excepto el Venerable Maestro), sino también a todos los demás Masones dentro de su jurisdicción (pár. 136, Const.), y si la infracción se ha cometido en Manila, el Gran Maestre puede designar a cualquiera Logia de la localidad para procesar al acusado. Es uno de los landmarks de la Masonería que "todo Masón está sujeto a las leyes y reglamentos de la jurisdicción donde reside."

315.—¿Qué es el mazo (*setting-maul*)? ¿Para qué sirve en la masonería operativa? Y ¿puede Vd. decirme si no es este instrumento en vez del mallette que debe emplear el Venerable Maestro?

Contestación.—Un mazo es un martillo grande de madera que sirve para colocar las piedras en su sitio. Con motivo del uso que hizo de dicho instrumento el tercero de los "Hombres de Tiro," los Masones lo consideran como símbolo de violencia y desorden. El mallette del Venerable Maestro, al contrario, es símbolo de ley y orden y por esta razón no se le debe dar la forma de un mazo, como se hacía antes en muchas de las Logias de los Estados Unidos.

316.—Respecto a nuestro Hospital Masónico para Niños Lisiados, ¿puede Vd. indicarme si o no esta clase de institución benéfica se dirige exclusivamente por la Orden del Mystic Shrine en los Estados Unidos?

Contestación.—No hace mucho, los Cuerpos del Rito Escocés de Dallas, Texas, adquirieron la participación del Templo Hella del Shrine en el Hospital para Niños Lisiados de Dallas que fué fundado por dicho Templo hace cinco años. En la actualidad, los Cuerpos del Rito Escocés de Dallas son dueños exclusivos de dicho hospital. El primer hospital para niños lisiados fué una idea de Masones del Rito Escocés.

317.—¿Tiene derecho al título de ex-Venerable el Masón que ha sido Venerable de una Logia en instancia?

Contestación.—No lo tiene, porque según el párrafo 323 de nuestra Constitución, el título de ex-Venerable Maestro *se aplica solamente a aquel que ha sido regularmente elegido o nombrado en una carta y tomado posesión de su cargo, y ha desempeñado el período de ejercicio como Venerable Maestro de una Logia con carta * * **

318.—¿Qué es el primer periódico Masónico que se haya publicado?

Contestación.—Según el Hmno. J. H. Tatsch, el periódico más antiguo de que tiene noticia es uno que se publicó en Alemania en 1730, con el título "Der Freimaurer, eine moralische Wochenschrift" (El Francmasón, semanario moral). Dice, sin embargo, que la única cosa masónica en dicho periódico fué su nombre, y menciona como primer periódico típicamente masónico el "Journal fuer Freymaurer," que se publicó en Viena, Austria, desde 1784 a 1786.

319.—¿Fué americano Joseph Findel, el autor de una historia de la Francmasonería? En caso contrario, ¿de qué país fué oriundo?

Contestación.—Joseph Findel nació en Alemania en 1828 y se hizo Masón en Bayreuth en 1856. Falleció en 1905. Hay una traducción inglesa de su "Historia" la cual parece ser la primera historia de la Francmasonería que ha sido escrita. Nuestra Gran Logia tiene una edición en alemán de dicha obra.

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Personals

Personales

Sojourning Brethren:

Bro. and Justice Geo. Malcolm returned to Manila October 28.

Bro. E. A. Aced left October 28 for the United States.

Bro. W. M. Crosby returned the middle of November from a vacation in the United States.

Manila No. 1.—Bro. J. P. Heilbronn returned from the United States and Europe November 6.

Bro. S. F. Gaches returned November 14 from a trip around the world.

Bro. R. M. Douglas was a visitor at St. Joseph Lodge No. 45, South Bend, Indiana, on October 18, 1926.

Miss Marguerite Wolfson, daughter of Bro. J. N. Wolfson, returned to Manila November 14.

Bro. and Mrs. Hugo H. Miller were outgoing passengers on November 21.

Corregidor No. 3.—Very Wor. Bro. Joseph F. Bromfield, Past Grand Lecturer, returned to the Islands November 5 from a trip around the world.

Mrs. Lester E. Hamilton, widow of our late Bro. L. E. Hamilton, returned to Manila from the United States November 14.

Bro. John Hausserman is again among us, after an absence of eight years in the Homeland.

Bro. Abraham S. G. Gideon, Manager of the Metropolitan Water Works, is scheduled to arrive from a trip to the States on December 12.

Bagumbayan No. 4.—Among the Filipino delegates who left for Tokyo, Japan, to attend the convention of the Oriental Chapters of the American Red Cross, was Bro. José Fabella, Public Welfare Commissioner. Bro. Honorio Poblador will be the acting Public Welfare Commissioner during his absence.

Bro. Arsenio Bartolome has been reported sick.

Bro. Paulino Vytiaco has been transferred from Tagudin to Candon, Ilocos Sur.

Bagumbayan Lodge appreciates the visit made by the following Brethren to its October communication: Wor. Bros. Aurelio Corcuerra, of Nilad Lodge, and Aurelio D. Rosario of Hiram Lodge; Bros. Florentino M. Serrano of Ma-Bu-Ti Lodge, P. Feliciano of Sinukuan Lodge and Juan S. de Hernandez of Mt. Lebanon.

Our youngest Master Mason, Bro. Vicente J. Avena, had the honor of listening to Wor. Bro. Corcuerra, Official Grand Instructor of the Grand Lodge, for the Hiramic Legend.

Bro. P. F. Eleazar is now on his way to the Philippines via Europe.

Bro. Ignacio Javier, a charter member, recently contracted rheumatism and is now confined in bed.

The wife of Bro. and Senator Camilo Osias gave birth to a bouncing baby girl November 5.

Baby girls were recently born to Mrs. E. L. Claudio, Mrs. Mario Gutierrez and Mrs. Manuel Gamban.

Southern Cross No. 6.—Wor. Bro. Omar M. Shuman, P. M., and Mrs. Shuman, returned to Manila November 4.

Wor. Bro. Theodore L. Hall and Mrs. Hall returned to Manila October 31, after a seven months stay in the States.

Bro. Whipple S. Hall and Mrs. Hall left for the United States November 21.

Bro. Julius S. Reese sailed for the Homeland November 18 via Europe.

Cosmos No. 8.—Bro. Arnold E. Pfeiffer will leave on December 1st for the United States, and expects to remain for some time in San Francisco. As Junior Steward Bro. Pfeiffer has been very active in the

Maktan No. 30.—El 18 de Septiembre, el Ven. Maestro recibió un mensaje telegráfico en que se le informaba de que la anciana madre del Hmno. Guillermo Rusia acababa de pagar su tributo a la Naturaleza. Después de contestar el mensaje con una expresión de condolencia en representación de todos los Hermanos del Taller, el Ven. Maestro dispuso que el Hmno. Secretario fuera al municipio de Argao para asistir al entierro en nombre y representación de la Logia y de los Hermanos.

Por carta recibida de Manila y dirigida al Ven. Maestro, nos enteramos de que la Sra. Regina de Madrigal, esposa del Hmno. Antero Madrigal, falleció en el Hospital General después de una operación quirúrgica, el día 20 del mes de Octubre. Inmediatamente se transmitió al Hmno. Madrigal una resolución de condolencia y simpatía por tan irreparable pérdida, deseándole al propio tiempo resignación cristiana.

En la exaltación al Sublime Grado de Maestro Masón del Hmno. Lim Yuk Su, verificada en 6 de Septiembre, la Logia estaba concurrida como pocas veces se ha visto. Actuó en la segunda sección de los trabajos el Ven. Her. Alfonso Lecaros Pas, Venerable de la Logia Dagohoy No. 84, quien con los demás miembros que componían el *team* inglés trabajaron de un modo correcto y acabado.

En dicha tenida concurren miembros de las siguientes Logias: Tupas No. 62, Gonzaga No. 66, Cosmos No. 8, Bagumbayan No. 4 y Dagohoy No. 84.

Después de los trabajos se sirvió un tenteempié espléndido y abundante.

También el 17 del mismo mes cuando se exaltó al Hmno. Burnie May, la concurrencia era numerosa, y por primera vez se cantó después de la obligación del candidato el "Nearer My God To Thee." El acto resultó imponente y emocionante. Después se abrió por el Hmno. M. Borromeo el buffet y los refrescos.

Filipinas No. 54.—Nuestro Hermano Andres Yu Bu, de Pitogo, Tayabas, se quedó enfermo en Octubre y fué a Manila en busca de la salud quebrantada.

El Hermano Amando Tuazon ha estado en Manila hace poco por asuntos de negocios.

Marble No. 58.—Nuestro Ven. Maestro salió para Manila el 20 de Octubre último a donde sus deberes como miembro de la Legislatura le llaman.

Han estado también en esta capital los Hmnos. Andrés Mortel, José Gutierrez, Cayetano Mayuga, Luis Firmalo, José S. Perez, Inocencio Gonzales, Adriano N. Ríos, Marcelino Buyco y Agustín Fetalvero, algunos por asuntos oficiales y los demás por asuntos propios.

El 27 de Octubre salió para Manila por asuntos oficiales, como tesoro provincial interino de esta provincia, el Hmno. Melanio Honrado, habiendo regresado el 6 de Noviembre.

El Ven. Hmno. Juez Garduño salió para Capiz el 27 de Octubre para celebrar sesiones en Antique.

El Hmno. Alberto Santa Cruz salió también para Capiz el 25 del Octubre.

El Hmno. Ceferino Purísima, superintendente de división de escuelas de esta provincia, salió para Manila el día 4 de Noviembre por asuntos oficiales a visitar otras divisiones del parte Luzon.

Lodge, and his efficient services in the ritualistic work are deeply appreciated.

Bro. Andrew J. Hargis is also leaving Manila on December 1st on the Transport *Thomas*, and will make his future home in Oakland, California.

The Secretary has received a letter from Bro. John Sinn, of Honolulu, in which he sends his fraternal regards and Christmas greetings to all the Brethren.

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Bro. John N. Kruseman expects to leave about January 3rd for an extended trip to Europe, stopping enroute in Australia and South Africa, and spending some time in Holland before returning to Manila.

Bro. Henry Strauss left on November 17th for a business trip to Cebu and Southern Island ports.

The Wor. Master has received a letter from Bro. John Fitzgerald, who is now located in Plattsburg Barracks, New York, and who finds the cold weather there not so pleasant as the balmy breezes of Manila.

A very interesting letter has been received from Bro. Marshall H. Burnham, who is now living in Detroit, Michigan. He states that Wor. Bro. Walter A. Smith, Past Master of Tupas Lodge No. 62, is also a resident of Detroit, and that they meet frequently.

Wor. Bro. and Judge Manuel Camus, P. M., was an outgoing passenger for Japan November 3.

Sinukuan No. 16.—Bro. Isauro Gabaldon, resident Commissioner in the United States, arrived in Manila November 14. Bro. Gabaldon left the States some seven months ago on account of ill health and spent most of the intervening time in Spain.

Maktan No. 30.—Mrs. Massabni (née Eileen Porter), wife of Bro. George N. Massabni of this Lodge, died of typhoid fever at St. Paul's Hospital, Iloilo, Iloilo, the morning of November 2, 1926. The funeral was held the afternoon of that same day.

Mount Apo No. 45.—Bro. Juan S. Alano who was for several weeks suffering from malaria and typhoid fever in Bishop Brent's Hospital is now at home.

Bro. Federico Gotua of Nilad Lodge No. 12 is in Zamboanga looking after the interests of his Company. Bro. Gotua is Vice-President of the Mindanao Lumber Co.

Bro. J. J. Wilson is making a flying trip to Manila on the S. S. *Montague* on business.

Bro. Arsenio Sebastian, Superintendent of Hydraulic Electric Light who was confined in the Zamboanga Gen. Hospital for malaria, is now convalescing at his home.

Isabela No. 60.—Bro. Patricio Guerrero has been transferred to Palawan as Provincial Commander of that province. Prominent employees of the government and members of Isabela Lodge No. 60, and other Brethren residing in the locality, headed by Bro. Felix Martinez, Provincial Fiscal of Isabela, offered an impromptu dinner in honor of the departing Brother and Mrs. Guerrero at the residence of Bro. Vicente Kanoy on October 22, at 7:00 p. m. Eloquent speeches exalting the brilliant qualities of Bro. Guerrero as an officer and a Brother were made. He left Ilagan with his family October 25, 1926. By the transfer of Bro. Guerrero Isabela Lodge lost a valuable member.

Bro. Placido Buensuceso, municipal president of San Mariano, invited all his friends and Brethren in Ilagan to attend the celebration of his town holiday. In view of the inclement weather very few Brethren and visitors attended the fraternal banquet prepared for them.

Bro. Manuel Alindayu is a proud father of a healthy baby boy of twelve pounds. This is the fourth and the only living son.

Bro. Francisco Medina is now enjoying his accrued leave after having served as Provincial Treasurer for a long time. Brother Benito L. Sales, past senior warden of this lodge, is now taking his place as Provincial Treasurer of Isabela.

Agno No. 75.—Bro. Felipe S. Fernandez wishes to express his gratitude for the kindness and assistance extended by Bro. Julio M. Dizon of Pampanga Lodge No. 48 to Bro. Fernandez' four children who had been taken sick and who were restored to health through the care given them by Bro. Dizon, who refused to accept any professional fee for his services in this connection.

Kasilawan No. 77.—Bro. José Vergara, formerly secretary of this Lodge, arrived in Manila on Sunday, Oct. 17th, from the United States where he was sent as a *pensionado* of the Rockefeller Foundation fully a year ago, on specialized work. Bro. and Dr. Vergara is connected with the office of the Public Welfare Commissioner.

Bro. Juan R. Avelino has resigned as Secretary of the Lodge and Bro. Joaquin Lectura, recording secretary of the Fiber Standardization Board and chief clerk of the Philippines Fiber Inspection Service, succeeded him as acting secretary.

Acacia No. 78.—Bro. A. G. Yankey returned to the Islands November 14.

Mount Lebanon No. 80.—Bro. Robert E. Boyles, Secretary of the Lodge, is sailing for the homeland on the Transport *Thomas*, leaving our shores on December 1st. Bro. G. B. Dodd is also leaving on the *Thomas*.

Wor. Bro. S. N. Schechter is spending a short vacation in Baguio.

High-Twelve No. 82.—Wor. Bro. Felipe Carbonilla, who had been confined to bed at his residence at Pasay during the latter part of November, has already recovered from his illness. Though still a convalescent, he is now busy fulfilling the duties of his responsible position in the shipping firm "Admiral Oriental Line."

Bro. and Mrs. G. W. Lewis de Silva were visited by a stork which brought to their residence a baby girl on November 11th, as an addition to their already big family. Both mother and child are enjoying excellent health.

Bro. Vicente Caguioa, now a self-supporting student in the United States, writes that he was able to make his way clear, despite of all difficulties, to reach New Haven, Conn., and enrol in the Yale Forest School, a branch of Yale University.

Dagohoy No. 84.—Bro. Isabelo Binamira, Sec-Treas. of the Bohol Land Transportation Co., was married to Dr. Patalinghug of the Mission Hospital, Tagbilaran, Bohol, November 17, 1926.

The wife of Bro. Nicolas Roxas, President of the Sanitary Division, Ubay, Bohol, gave birth to a robust baby November 13.

Wor. Bro. and Dr. Adolfo Aldaba is now on vacation and may not return to Tagbilaran.

Wor. Bro. Valeriano Segura, P. M. of Maktan Lodge No. 30, recently visited our Lodge and delivered a most instructive talk.

Hiram N. 88.—Bro. Gregorio R. Sales, Senior Warden, is mourning the untimely death of his father. The remains were buried in Trinidad, Baguio. The members of this Lodge wish to convey their most heartfelt sympathy in his bereavement.

New Lodge Officers for 1927

The CABLETOW desires to publish in the January, 1927, issue, a complete Roster of the new Lodge Officers for 1927, and to this end the management earnestly requests the cooperation of all Masters and Secretaries in seeing that reports of results of elections are promptly forwarded to the Grand Lodge Secretary.

A printed form is provided for this purpose and a blank copy thereof has already been sent to each Lodge. Very little time or effort is required to fill out and mail this form, yet it is a lamentable fact that in the case of some Lodges this is not done until one or more letters have been sent out from the Grand Secretary's office asking for these delayed reports.

We trust that this year all Lodge Secretaries will be prompt in this matter, and that the Masters themselves will see to it that these reports are forwarded immediately after the elections.

This will facilitate the work of the Grand Lodge office, and will be a great help to the management of the CABLETOW.

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