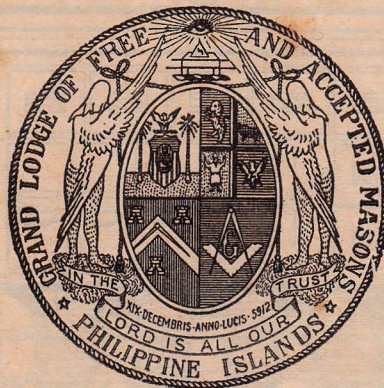


The Cable Tied

Vol. V. No. 1

Manila, P. I.

June 1, 1927



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
THIS JURISDICTION



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Born June 19, 1861, at Calamba, Laguna
Died for his convictions, December 30, 1896

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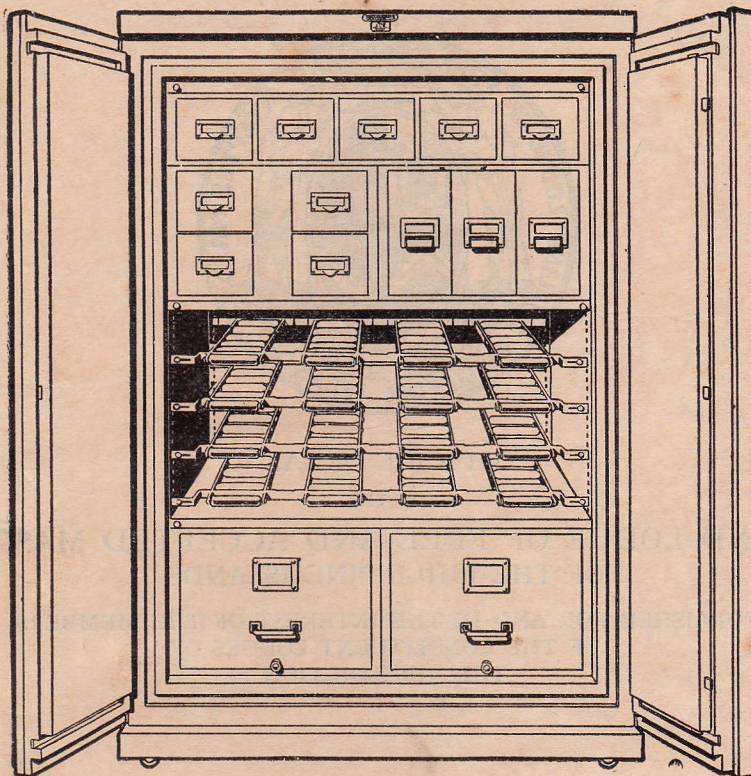
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THE CABLETOW

A Masonic Journal published monthly in English and Spanish by the Grand Lodge of Free and Accepted Masons of the Philippine Islands, in the interest of its Constituent Lodges.

Edited by a Board of Control composed of the Elective Officers of the Grand Lodge.

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Contributing Editors: GEORGE R. HARVEY, P.G.M.; TEODORO M. KALAW, Hon. P.G.M.

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Vol. V

June 1, 1927

No. 1

Editorial Section

Our Fifth Volume

With the present number, THE CABLETOW begins its fifth year of existence. The four years that lie behind us have been full of great struggles and worries for the management of this paper. Things looked dark at times, so dark, indeed, that the worst was feared by the friends of our enterprise. But month after month, year after year, THE CABLETOW has been extending its activities, improving in quality, gaining friends and supporters, and spreading the fame of Philippine Masonry, and it now occupies a post of great honor and prominence in the Masonic world.

The success achieved would be impossible had it not been for the loyal support our paper has been receiving from the members of the Craft. When its existence seemed in danger on one or two occasions, there were always to be found numerous Brethren who, realizing the great importance of our paper to Masonry, championed its cause with an ardor that was a source of gratification and inspiration to the workers and friends of THE CABLETOW.

We hope that during the new year we shall have the full support and cooperation of our Brethren, and on our part we shall do our best to deserve it. Honest, constructive criticism is cordially invited. Useful suggestions will be gratefully received by us. All deserving Masonic undertakings will receive such aid and assistance as we can give. And if our efforts prove to be a failure, it will be due to causes independent of our will.—L. F.

The Masonic Editor's Vow

I am firmly resolved: to write only that which is clean and true and for the best interest of the Craft; to endeavor to instruct and enlighten the readers of my paper; to let brotherly love, tolerance, and charity guide me in my judgments of persons, things, and events; to be temperate in expression, show fortitude under attack, display prudence in dealing with questions of moment, and endeavor to do justice to all, whether friend or foe.

I will not mock or belittle that which others firmly believe to be right, just, and holy, nor will I hurt the feelings of any person, great or small, if I can help it.

I will not allow my judgment and policy to be influenced by mercenary interests, but will proceed without fear or favor and prefer honest poverty to ill-gained affluence.

Towards my colleagues of the press I will ever be cour-

teous and honest, abstaining from borrowing their thoughts and ideas and copying their work without giving due credit in each case, and I will do all I can to bring Masonic journalism to that high level which it should and must occupy.

—L. F.

Two Forerunners

June brings two days of great significance to us Masons in the Philippine Islands: the nineteenth of the month is the anniversary of the birth of Dr. José Rizal and the twenty-fourth is the day of St. John the Baptist, that "eminent patron of Freemasonry." Both were forerunners. The ardent Essene announced the coming of the Christ and the redemption of mankind, while the great Filipino was the champion and harbinger of liberty of thought and conscience for his people. Both were imprisoned and executed like criminals for the noble cause they had espoused and were defending so fervently and heroically, one in distant Palestine, nineteen centuries ago, and the other in our city, only three decades ago. Neither of our two Brethren saw the realization of his dreams and ideals during his terrestrial existence; but no doubt they had prophetic visions of the future while they were still on this earth and witnessed events thereafter in a manner beyond the ken of mortal beings.

Blessed be the memory of both!—L. F.

Flag Day

Raised to its proud place of eminence by men good and true many of whom were Masons, the Star Spangled Banner waves over a nation the foundation of which was laid by members of our Fraternity. It has always represented to the world principles and ideals for which our Order has struggled and suffered persecution for centuries. It has been the guiding star of millions upon millions of men and women who have come from all parts of the globe to find under its protecting folds that liberty which was denied them in their own country. To live under it and owe allegiance to it is deemed an inestimable privilege by over a hundred millions of people. Feared by the powers of spiritual darkness, hated by the advocates of anarchy and social war, and detested by those who would exploit and tyrannize the ignorant and defenceless, Old Glory is among the flags of the world that which symbolizes the most all that our noble Masonic Institution stands for.—L. F.

Literary Pirates

Under the heading "Courtesy," *The Master Mason*, organ of the National Masonic Research Society, has the following to say:

The journal of the Grand Lodge of the Philippine Islands, THE CABLETOW, complains of Masonic journals who use material from its pages without due credit, as a lack of courtesy. That is putting it mildly. A recent issue of a Masonic journal in another land contained the first three chapters of *The Builders*, word for word, given as a lecture to a lodge of instruction, by a well-known Mason as his own, without a word or whisper of credit!

It seems incredible that the idea of right and wrong should not be properly developed in any man who wears the lambskin and has been taught to abhor dishonesty!

Articles on Philippine Masonry

Under the titles "Tragedies of the Early Filipino Masons" and "The Triumph of Filipino Masonry," Bro. Edward Arthur Dolph, of Island Lodge No. 5, has been publishing in "The New York Masonic Outlook" for March and April, 1927, two articles which, saving a few inaccuracies and omissions, are a good historical sketch of Masonry in these Islands. The illustrations are good; but it is very evident that they were made by an artist unfamiliar with the Philippines.

Of particular interest to our paper are the kind words which the author of these articles says of us and which are as follows:

An important feature in this educational work is THE CABLETOW, the official publication of the Grand Lodge of the Philippines. This magazine, in which English and Spanish versions of the same articles occur side by side, has printed many of the splendid lectures which have been given to the Lodges. By running a question and answer column, by printing short biographical and historical sketches, and by keeping its readers informed of events in the Masonic world at large, it is making a notable contribution to Masonic education in the Philippines.

Regular Attendance

Our Grand Lodge has been criticised by some for adopting at the Communication of 1926 an amendment to the Constitution intended to enforce regular attendance at the Lodge meetings. While there is a great deal to be said against such legislation, yet our Grand Lodge is by no means the only one that has taken such steps. We read in *The Queensland Freemason* that

Regular attendance is much insisted upon in India. If a member is prevented, he must give notice to the W. M., or give an explanation at the next meeting. This rule is admitted and enforced to such an extent and so successfully, that every offending member has to pay a fine.

Our amendment merely provides suspension for unexcused failure to attend Lodge meetings for twelve consecutive months and a member so suspended can easily secure his reinstatement by simply attending a meeting, so that his suspension really works little hardship upon him. We are positive that our members would not stand for a rigorous regulation like that in force in India.—L. F.

BON VOYAGE!

Bro. Leonard Wood, Governor-General of the Philippine Islands, and Mrs. Wood have left for the United States where our distinguished Brother will enjoy a well-earned vacation and recover from the operations which he has undergone recently and which have left his health in a shaken condition. We wish Bro. and Mrs. Wood a safe and pleasant voyage and hope that our Brother's recovery will be speedy and complete.—L. F.

Mississippi Flood Relief

In a letter sent out a few days ago, Most Wor. Grand Master Joseph H. Schmidt has called the attention of the Lodges and Brethren to the drive for funds that has been initiated in the Islands for the relief of suffering in the Mississippi River valley. We commend this matter to the benevolent attention of our readers and hope that they will lend a helping hand. Relief is one of the principal tenets of our Institution and our Brethren have never been slow in extending aid in disasters of such magnitude as the tremendous flood that has occurred in the Mississippi Valley.—L. F.

National Masonic Tuberculosis Sanatoria Association

The Grand Lodge of the State of New Mexico, U.S.A., has organized and incorporated a National Masonic Tuberculosis Sanatoria Association for the relief of migratory tuberculous Freemasons in the Southwest and has initiated a national program of hospitalization for all American Freemasons afflicted with the great white plague.

Over ten thousand dollars has already been raised from various sources in New Mexico alone, although the work has been under way but a short time, and it is hoped that contributions from American Masons all over the States will soon swell this initial fund to an amount sufficient to build and equip a tuberculosis sanatorium large enough to meet immediate needs and provide a fund for operating expenses. As the extent of the need for additional hospital facilities is determined, such provision could be made in one or more additional sanatoria, to be paid for out of the contributions of succeeding years.

Several of the United States Grand Lodges have already made contributions to this work.

"The Mountaineer Mason"

We have just received the first number of *The Mountaineer Mason*, a review published monthly by the Masonic Research Society of West Virginia at Morgantown, with Bros. Prescott C. White as editor, C. William Cramer and Gilbert B. Miller as associate editors, and E. M. Showalter as contributing editor.

The new publication is neatly gotten up and contains interesting reading matter. We notice an article taken from our paper, with credit duly given, also a reference to Bagumbayan Lodge No. 4, from our pen, which came to our new contemporary through the *South Australian Freemason*.

We wish *The Mountaineer Mason* success in its endeavors "to make more and better Masons" and hope to receive it regularly hereafter.—L. F.

Masonic Reading at Reasonable Price

We invite the attention of our readers to an announcement in this issue entitled "The Dollar Masonic Library". We have not seen the collection advertised; but know several of the works included in it and realize that the fact that the library is sponsored by two of the leading Grand Lodges of the United States is a guaranty of its quality and reasonable price. We therefore recommend that those of our Brethren who desire to obtain good Masonic reading at a remarkably low figure, send their orders and remittances to the CABLETOW, to be forwarded to the publishers and filled by them direct from New York City. The CABLETOW has taken up this proposition with the approval of the Committee on Masonic Study and Research, as a measure tending to foster Masonic reading and study among our Brethren.—L. F.

A Profitable Investment: An Advertisement in *The Cabletow*

Why is THE CABLETOW a first-class advertising medium?

In the first place, authorities on advertising say that a fraternal paper is among the very best advertising mediums extant. This is easily explained. Each member of the fraternity publishing the paper feels that the firm or person advertising in "our" paper shows his friendliness to the fraternity, and he feels that he should reciprocate by patronizing the advertiser. This is an element entirely lacking in other kinds of publications.

In the case of the CABLETOW, we have the further fact that it is the official organ of a society of men who must have a certain standing in society and an office, profession or trade the returns of which are sufficient not only to enable them to live decently, but to do charity, and who have solemnly pledged themselves to act on the square. Where a non-Mason is bound only by the laws of God and man, as far as honesty in business dealings and the payment of his bills is concerned, the Mason is bound by the obligations he has taken, in addition to the fear of incurring the penalties for unmasonic conduct for violations of the same. A Mason is, therefore, the best kind of a risk for the business man.

Another fact has, perhaps, escaped the attention of many persons. The CABLETOW is the official organ of our Grand Lodge and contains its official announcements. In many cases, it is not tossed into the waste basket, but complete files of it are formed and consulted from time to time. Advertisers occasionally find that advertisements of two or three years ago, seen by a reader of the paper while he was looking for a Grand Lodge circular or an article on his Lodge, still "work."

An advertisement in THE CABLETOW is, therefore, a most profitable investment and it appears incomprehensible to us that many otherwise intelligent business men seem unable to see this. Of course, many of them are not familiar with the splendid class of men that compose our Order, with its teachings of honesty and integrity, and with the importance and high standing of the official publication of our Grand Lodge.

Moreover, to be an advertiser in the CABLETOW is, in a certain sense, a mark of distinction, because a number of classes of profitable advertisements are excluded from our columns.—L. F.

A Comparison

Looking through an Australian Masonic journal the other day, we prepared the following list showing the number of advertisements carried by our contemporary in each of the classes given, with the number of ads of the same class appearing in the April number of the CABLETOW in parentheses, if there were any:

Masonic regalia and books, 2 (2); tailors and haberdashers, 13 (1); shoes, 2 (5); undertakers, 3; monuments, 1 (2); printers, engravers, stationers, 10 (3); jewellers, 1 (2); insurance, 9 (1); real estate agents and brokers, 3; trust companies, 3; steamship lines, 1; accountants, 1; dentists, 2; opticians, 2 (1); pharmacists, 1; patent medicines, 1 (1); builders, 2; building materials, 2 (1); sign and house painters 6; carpenters, 2; gardeners, 2; furniture, 1 (2); pianos and organs, 2; phonographs, (1); radio sets, (1); kodaks, 1; typewriters, 1 (2); bicycles, 2; autos and auto supplies, 8 (5); machinery, 2; el. and mech. engineers, 5; groceries, meats, foodstuffs, 4 (4); fuel, 2; forage, 2; hotels, caterers, 2 (2); laundries, 1; cigars and tobacco, 1 (3); liquors, 9; mineral water, (1); stamps (1).

It seems that in a number of lines, our local business men are not awake to the value of advertising in a Masonic paper. Where are the tailors, undertakers, insurance companies, steamship lines, dentists, painters, and others?—L. F.

Official Section

The Grand Master's Saint John's Day Message to the Craft in these Islands

To all Regular Masons in and of this Grand Jurisdiction:

GREETINGS:—June twenty-fourth is a day hallowed to the memory of Saint John the Baptist whom our Ritual calls an eminent patron of Freemasonry and to whom our Lodges are dedicated. It is a day celebrated in many Grand Jurisdictions by fraternal banquets and gatherings and is the most universally observed holiday of Masonry. We recommend its observance to our Lodges and Brethren.

In this connection, we desire to remind all Masons and Masonic Bodies of our obedience that, to the Craft in the Philippine Islands, the day of Saint John the Baptist has become Masonic Home Day. On or before that day in A.D. nineteen hundred and twenty-four, each and every constituent Lodge holding under the M. W. Grand Lodge of Free and Accepted Masons of the Philippine Islands had pledged itself to contribute to the Masonic Home, School and Dormitory Fund a sum equivalent to ten pesos for each Master Mason on its rolls. This pledge was redeemed with commendable promptness by many Lodges and with some delay by others, while a small number are still striving to comply with that sacred duty.

We recommend that the Masters of the Lodges still indebted to the Masonic Home Fund take active steps towards having their Lodges settle such indebtedness and we hope and trust that on Saint John's Day 1927 we shall receive full payment or payment on account from each and every one of the delinquent Lodges.

Fraternally yours,

JOSEPH H. SCHMIDT, *Grand Master.*

Manila, P. I., June 1, 1927.

Monthly Announcement of Organizations Barred to Masons

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

JOSEPH H. SCHMIDT, *Grand Master.*

Grand Lodge Visiting Committee for June

Most Wor. Grand Master Joseph H. Schmidt has designated the following-named Brethren to act as Grand Lodge Committee for visiting the sick during the month of June: Wor. Bro. José Campos Rueda (No. 7); Wor. Bro. Clyde E. Weeks (No. 95), and Wor. Bro. Perfecto Feliciano (No. 16).

The Brethren named have been instructed to visit all sick Brethren not belonging to Lodges located in Manila whose names will be given to them by the Grand Secretary, and to bring them cheer and comfort, inquire in what way the Grand Lodge, the Grand Master, or the Committee can be helpful to them, and see that they receive visits from local Masons. Each visit is to be reported to the Grand Master, who will himself endeavor to visit each Brother reported ill.

Recent Activities of M. Wor. Grand Master Joseph H. Schmidt

May 2.—Official visitation, Union Lodge No. 70, San Fernando, La Union. Saw second degree conferred.

May 3.—Official visitation, Pangasinan Lodge No. 56, Dagupan, Pangasinan. Banquet and public reception.

May 4.—Official visitation, Agno Lodge No. 75, Tayug, Pangasinan.

May 5.—Returned to Manila from tour of inspection of North Luzon Lodges.

May 8.—Attended funeral services over remains of Bro. Reuben Castor, 1st Lieut., 26th Cavalry, under auspices of Benj. Franklin Lodge No. 94.

May 11.—Visited daughter of Mason at Sternberg Hospital.

May 20.—Official visitation, Island Lodge No. 5, Corregidor Island. Saw third degree exemplified and attended reception.

May 21.—Official visitation, Keystone Lodge No. 100, Corregidor Island. Saw second degree exemplified and attended reception and banquet.

Addresses Wanted

The Secretary of Mount Mainam Lodge No. 49, of Naic, Cavite, P. I., asks that any Brother knowing the address of Bro. Jacinto San Juan or Bro. José Barican communicate the same to him.

The Secretary of Pilar Lodge No. 15, Imus, Cavite, P. I., asks in a like manner for the addresses of Bros. Go Yan, Lo Tong Co, Luy Tuansi, Tiu Choc, and Sia Keng.

The Secretary of Manila Lodge No. 1 and Bro. Harry Behn of Brighton, Colorado, are particularly anxious to secure the present address of Bro. Clifford Cooke, last heard of from Aroroy, Masbate. Information has been received that this Brother has inherited a small fortune if he can be found to claim it. Members knowing Bro. Cooke's address are asked to communicate with Mr. Harry Behn, County Attorney, Brighton, Colorado.

Looking for Bro. J. E. Buford

Bro. J. E. Buford, a business college teacher from Dallas, Texas, is missing, and his wife, Mrs. J. E. Buford, has written to our Grand Secretary asking for assistance in locating him. This brother being much interested in Masonry, he may visit Lodges or communicate with Masons. He disappeared from Dallas last February, suffering from extreme nervousness. He is 45 years old, height 5 foot, 6 inches, weight 128 pounds, medium brown hair, thin at top, slightly gray, medium dark complexion. A picture of the missing man may be seen in the office of our Grand Secretary, in the Masonic Temple on the Escolta.

Bound Copies of Volume IV of *The Cabletow*

The same as in previous years, an arrangement has been made this year with a Manila bindery for binding copies of Vol. IV of the CABLETOW at the moderate cost of three pesos per volume. The material used ("fabrikoid") is vermin-proof and makes a very neat and durable binding.

Lodges or individual Masons desiring to take advantage of this low rate should forward to the CABLETOW, P. O. Box 990, Manila, P. I., a complete set of the twelve numbers of Volume IV, and remit at the same time the sum of ₱3.64, the 64 centavos additional being for postage and registration fee.

The figures quoted represent actual cost to the CABLETOW, or rather less, as an index is furnished free of charge.

As a reference book for Masonic information, the CABLETOW is invaluable to the Brethren of this Grand Jurisdiction, and since loose copies are apt to become damaged or lost, it is recommended that our Lodges and Brethren have their collections bound.

Stated Meetings of Manila Lodges

June 1 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple; Dapitan No. 21, Masonic Temple.

June 2 (First Thursday).—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Menciuis No. 93, Masonic Temple.

June 3 (First Friday).—St. John's No. 9, Masonic Temple; High-Twelve No. 82, Masonic Temple; Hiram No. 88, Plaridel Temple.

June 4 (First Saturday).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

June 6 (First Monday).—Luz Océanica No. 85, Masonic Temple, Escolta; Service No. 95, Plaridel Temple.

June 7 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

June 8 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple; Modestia No. 83, Plaridel Temple.

June 9 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, Plaridel Temple.

June 11 (Second Saturday).—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.

June 13 (Second Monday).—Southern Cross No. 6, Masonic Temple.

June 14 (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.

June 16 (Third Thursday).—Solidaridad No. 23, Masonic Temple.

June 25 (Fourth Saturday).—Sinukuan No. 16, Plaridel Temple.

July 1 (First Friday).—St. John's No. 9, Masonic Temple; High-Twelve No. 82, Masonic Temple; Hiram No. 88, Plaridel Temple.

July 2 (First Saturday).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple.

July 4 (First Monday).—Luz Océanica No. 85, Masonic Temple, Escolta; Service No. 95, Plaridel Temple.

July 5 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

July 6 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple; Dapitan No. 21, Masonic Temple.

THE DOLLAR MASONIC LIBRARY (Ten Books)

An Introduction to Freemasonry (Haywood), Songs of the Craft (Wilbur D. Nesbit and Douglas Malloch), Freemasonry and the Drums of '75 (Sidney Morse), Our Lodge Portrait Gallery (Roe Fulkerson), Twice Two is Four (M. W. Bingay), The Man Who Would be King (Kipling), Facts and Fables of the Craft (Haywood), The Soul of the Craft (Newton), The Walrus and the Carpenter (Haywood), The Little Masonic Dictionary (Boyden).

Prepared and sponsored by the Educational Commissions of the Grand Lodge of New York and the Grand Lodge of Michigan, we believe this is the most important contribution to the literature of the Craft in many years.

A popular series at a popular price. Well printed, strongly bound in paper and packed in a neat container. The entire set will be mailed on receipt of two pesos with fifty centavos additional for postage and packing.

THE CABLETOW

P. O. Box 990.

Manila, P. I.

A Brief Study in Masonic Symbolism

By BRO. E. A. TATTON, COSMOS No. 8

(Conclusion)

As the individual Mason may be said to symbolize a spiritual temple, the lodge or an assembly of Masons has been adopted as a symbol of the world. The neophyte may wonder how the lodge, the form of which he has been told is oblong, is made to symbolize the world, or the Earth planet, which he knows to be an oblate spheroid. But it is not the inhabitable world as we know it today that is intended, but the world as conceived in the time of Solomon. At that time the world was supposed to have the oblong form. The inhabited portion at that time was confined to the lands bordering on the Mediterranean Sea. In length it extended from Spain in the west to Asia Minor in the east, including the southern shore of Europe, the northern shore of Africa, and the western district of Asia, making a quadrangle, the length of which was about sixty degrees from east to west, and the breadth about twenty degrees from north to south. It is this form which represents what is symbolically said to be the form of the lodge.

This symbol is sometimes extended, the world and the universe being considered synonymous, when the lodge then becomes a symbol of the universe. In developing this symbolism of the world, the method used is shown by the mystical explanation of the officers of the lodge, its covering, and a portion of its ornaments. Bearing in mind that the lodge is a symbol of the world, or the universe, the situation of the three principal officers of the lodge in the East, West, and South refers to the sun at its rising, its setting, and its meridian height.

The antiquity and universality of this symbol becomes apparent when we study the various initiations practiced in the numerous Mysteries of the ancient world, such as the Mysteries of Egypt, India, Persia, Greece, and others.

We are all familiar with the explanation of the *point within a circle* as given in our Monitor. But the ancient interpretation of this symbol and its reference to the true philosophical system of Freemasonry is of great interest

to the Masonic student. This is one of several symbols that refer to the ancient sun-worship.

We now come to the last reference to this symbolism of the world or the universe. This is the *covering of the lodge* which is figuratively supposed to be "a clouded canopy". In considering the covering of the lodge, another symbol is suggested, that of the *mystic ladder* which connects the ground floor of the lodge with its covering. The ladder was widely dispersed among the ancient Mysteries where it was always supposed to consist of seven rounds or steps.

Throughout the three degrees of Craft Masonry there are various ceremonies that have been symbolized. The history of these ceremonies, or rites, as they are generally designated, a few of which will be briefly considered, shows them to be of great antiquity.

The *rite of discalceation* is a symbol of reverence and signifies that the spot which is about to be approached in this humble and reverential manner is consecrated to some holy purpose.

The aspirant on entering the Master Mason's lodge is entering the holy of holies of the Masonic temple where the solemn truths of death and immortality are inculcated. He should remember with a due sense of their symbolic application the words of that scriptural passage, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground".

The *rite of investiture*, or the ceremony of clothing, is another ritualistic symbolism of still more importance and interest in which the *Lambskin Apron* conveys the symbolic signification of purity. In connection with the apron the wearing of white gloves forms a part of, or rather a modification of, the symbolism and refers to "clean hands" as the apron is said to refer to a "pure heart".


The *rite of circumambulation* consists in a formal procession around the altar, and, among the ancients, alluded to the apparent course of the sun in the firmament which is from east to west by way of the south. This is another of the many allusions found in Freemasonry to sun-worship and brings us back again to the symbolism in which the lodge is a symbol of the universe.

During the ceremony of initiation, there is an important period when the candidate is about to receive a full communication of the mysteries through which he has



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passed. This ceremony is called the *rite of intrusting*, because it is then that the aspirant begins to be intrusted with that for the possession of which he was seeking. It begins with the communication of *light*, which is one of the most important symbols in the whole science of Masonic symbolism. Light in this sense signifies the sublime doctrine of Divine Truth, and is made the symbol of truth and knowledge.

Another important ceremony in the ritual refers to the *north-east corner* in which the candidate becomes a representative of a spiritual corner-stone. The *corner-stone* is one of the most cherished and impressive symbols. The ceremony of the north-east corner, which derives all its typical value from the symbolism of the corner-stone, portrays the necessity of integrity and stability of conduct, of truthfulness and uprightness of character, and of purity and holiness of life. There are many interesting phases of this particular symbol such as its form, its position in the building, its strength and durability.

The most profound symbolism in Freemasonry centers around the name of God. This subject cannot be adequately developed in an article such as this. The subject as presented by Dr. Mackey in his "Symbolism of Freemasonry" is of vital importance to all Masons. Mention only will be made of the three symbols which express the different attributes of the Deity.

The letter "G" is the symbol of the self-existent Jehovah. It is in fact a symbol of a symbol, its prototype being the Hebrew *yod*.

The *All-seeing Eye* is a symbol of the omnipresent God.

The *equilateral triangle* is the symbol of the Supreme Architect of the Universe—the Creator; and when surrounded by rays of glory, it becomes a symbol of the Architect and Bestower of Light.

In addition to the material symbols, there is another type which derives its existence from tradition. This is

the mythical symbol, presented in the form of an allegory or legend. Hiram the Builder and all that refers to the legend of his connection with the temple, and his fate, such as the *sprig of acacia*, the hill of *Mount Moriah*, and the *lost word*, belong to this class.

Dr. Mackey divides the myths and legends of Freemasonry into three classes:

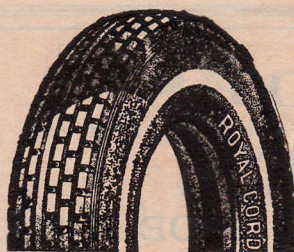
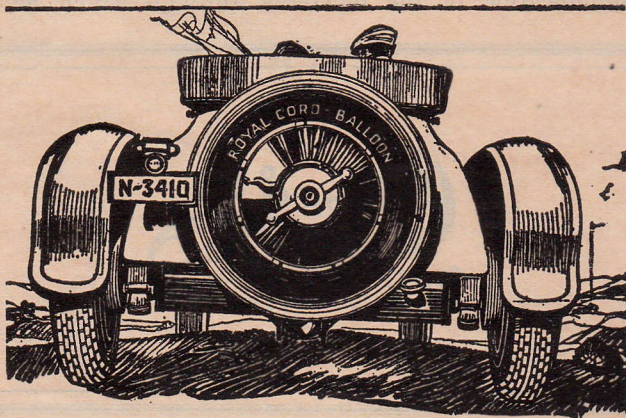
1. The historical myth.
2. The philosophical myth.
3. The mythical history.

In the Second Degree, we have the legend of the *winding stairs* which forms an important tradition of Ancient Craft Masonry. It belongs to the first class.

All that relates to the fate of Hiram Abif is referred to as the *Legend of the Third Degree*. In order to ascertain the signification of this symbol, to interpret correctly the reason for its universal adoption, it is necessary to trace the remote origin of the Institution of Freemasonry, and its connection with the ancient systems of initiation. This legend Dr. Mackey places in the third class. Various interpretations have been placed upon this mythical history. All of them, however, agree in retaining the general idea of a resurrection or regeneration, or a restoration from a lower to a higher sphere or function. This idea is found in all the ancient mysteries, and it is this same idea that is conveyed in the Masonic legend of the Third Degree.

The interpretation that has been very generally adopted by Masons in the United States makes Hiram Abif the symbol of human nature, as developed in the life here and in the life to come. The temple was the visible symbol of the world and its builder became the mythical symbol of man, the dweller and worker in that world. Some of the earlier continental writers interpreted it as a symbol of the destruction of the Order of the Templars and its restoration to its original wealth and dignities. In some of the high philosophical degrees it is taught that the whole

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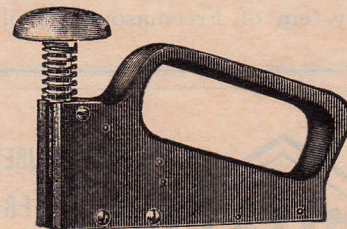
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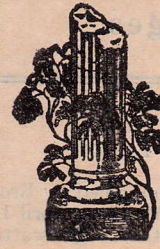
legend refers to the sufferings, death and resurrection of Jesus. Hutchinson, the earliest philosophical writer on Freemasonry in England, advanced the idea that it symbolized the decadence of the Jewish religion and the substitution of the Christian in its place. Dr. Oliver thought it typified the murder of Abel by Cain together with its attendant circumstances. One writer makes Hiram a symbol of the sun's loss of power during the winter months and its restoration to generative heat by the season of spring. Another writer supposes Hiram to be eternal reason whose enemies are the vices that deprave and destroy humanity, while others seek for an astronomical interpretation in which the annual changes of the sun are symbolized.

The last symbol to which attention is directed is the *Lost Word*, and the search for it. According to Dr. Mackey, this symbol includes within its scope all the others, it being the very essence of Masonic symbolism. For a just appreciation of the other symbols a knowledge of the origin of the Order is required. But the design and objects of the Masonic Institution are referred to exclusively by the symbolism of the *Lost Word*. In connection with the *Lost Word*, there is a substitute, and a recovery. The explanation of this symbol will aid the Mason in his search for Divine Truth.

Speaking of the Masonic Institution some one said:

"To diffuse useful information, to further intellectual refinement, to hasten the coming of the great day when the dawn of general knowledge shall chase away the lazy lingering mists, even from the base of the great social pyramid, is its high calling, in which the most splendid and consummate virtue may well press onward, eager to bear a part."

To achieve such a condition is the duty of every Mason, and the consummation of such an achievement will be greatly hastened if each and every member of the Fraternity conscientiously makes that "daily advance in Masonic knowledge" that is expected of him.



"They are out of the chaos of living,
The wreck and debris of the years;
They have passed from the struggle and striving,
They have finished their goblet of tears.
They have ceased, one by one, from their labors,
So we clothed them in garments of rest,
And they entered the Chamber of Silence;
God do for them now what is best."

Bro. José F. Ramos.

Member of Solidaridad Lodge No. 23.

Died at Manila, April 26, 1927.

Buried under auspices of his Lodge in the Del Norte Cemetery, May 2, 1927.

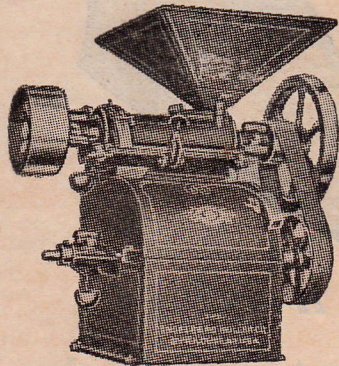
Services for Bro. Reuben Castor

On May 8th, last, at 8:30 a. m., funeral services over the remains of Bro. Reuben Castor, 1st Lieutenant, 26th Cavalry, were conducted by Benjamin Franklin Lodge No. 94 in the chapel of the U. S. Army Morgue in the Port Area, at Manila. The body will be sent to Philadelphia on the U. S. Army transport sailing from Manila on July 13th.

Bro. Castor, who was a member of King Solomon's Lodge No. 5, of Tombstone, Arizona, is survived by his mother.

"One man in a thousand, Solomon says,
Will stick more close than a brother,
And it's worth while seeking him half your days
If you find him before the other.
Nine hundred and ninety-nine depend
On what the world sees in you,
But the thousandth man will stand your friend
With the whole round world again' you."

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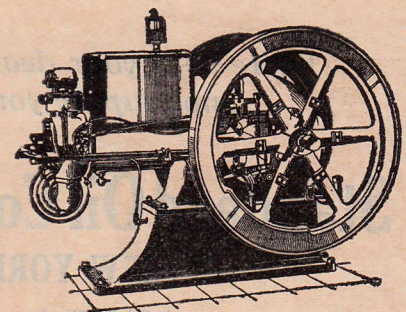
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INTERNATIONAL ENGINES

News from the Lodges

Grand Master Tours Northern Luzon

M. W. Grand Master Joseph H. Schmidt, accompanied by Bro. A. E. Tatton of Cosmos Lodge No. 8, left Manila on Monday, April 18th, at 9 a. m., by automobile, for the purpose of visiting the Lodges scattered throughout the hills and valleys of northern Luzon.

The first Lodge visited was Nueva Ecija Lodge No. 73, at Quezon, N. E. The Master of the Lodge being absent, the Senior Warden, Bro. José V. Cruz, opened the Lodge. The Grand Master was received with the Grand Honors and welcomed by the Brethren present; the usual addresses were made, and the meeting will be recorded in the annals of the Lodge as one of the star events in its history.

On Tuesday morning, April 19th, the Grand Master left for Muñoz, also in the province of Nueva Ecija. The early part of the afternoon was spent meeting informally with the Brethren of Memorial Lodge No. 90 at the home of Wor. Bro. Marceliano Hidalgo, the Master of the Lodge. At 4 p. m. the Grand Master left, accompanied by Wor. Bro. Vicente Orosa, Master of Cabanatuan Lodge No. 53. The Grand Master and party were guests of Wor. Bro. Orosa at the Rest House at Balite Pass for the night.

On the morning of Wednesday, April 20th, the party left Balite Pass and proceeded to Bayombong, Nueva Vizcaya. On the road between Aritao and Bambang they were met by the Master of Magat Lodge No. 68, Wor. Bro. Claro Samonte, and several members of the same Lodge. At 7 p. m., at Bayombong, Wor. Bro. Samonte opened his Lodge and received the Grand Master with the Grand Honors. The third degree was exemplified in excellent form and the Grand Master complimented the officers on their work. This was the first time that Magat Lodge had been visited by a Grand Lodge officer or instructor since its constitution in 1921.

On the morning of Thursday, April 21st, the Grand Master and party proceeded to Ilagan, the capital of Isabela Province. On the way they were met by Wor. Bro. Juan Orellana, the Master of Isabela Lodge No. 60, and several Brethren, and escorted into the town of Ilagan.

Upon his arrival, the Grand Master was requested by the Brethren of Isabela Lodge No. 60 to convene a special communication of the Grand Lodge for the purpose of laying the corner-stone of the Isabela Lodge Masonic Temple. This communication was opened at 5 p. m. in the building occupied by Isabela Lodge No. 60, from which the Grand Lodge proceeded to the site of the new Temple and performed the ceremony for which it had convened, with the following officers occupying the several stations:

M. Wor. Bro. Joseph H. Schmidt	Grand Master
Wor. Bro. Juan Orellana	Deputy Grand Master
Wor. Bro. Manuel Alindayu	Senior Grand Warden
Wor. Bro. Fortunato M. Bulan	Junior Grand Warden
Wor. Bro. Juan L. Evangelista	Grand Secretary
Bro. Francisco Beltran	Grand Treasurer
Bro. A. E. Tatton	Grand Chaplain
Bro. Alfonso Cagurangan	Senior Grand Deacon
Bro. Ildefonso Bunoan	Junior Grand Deacon
Bro. Catalino Guillermo	Senior Grand Steward
Bro. Bruno P. Martinez	Junior Grand Steward
Bro. Filomeno Mariano	Grand Marshal
Bro. Agustin Casipag	Grand Tyler

At 7 p. m., Isabela Lodge No. 60 was opened by the Master, Wor. Bro. Juan Orellana, and the Grand Master was received with the Grand Honors. Speeches of welcome were delivered by the Wor. Master and Wor. Bro. Evangelista. No degree work was put on; but after the meeting the M. W. Grand Master and party were entertained at a public reception and banquet, with 34 Brethren present.

On the morning of Friday, April 22nd, the Grand Master and party, accompanied by the Master and several Brethren of Isabela Lodge No. 60, proceeded to Tuguegarao, the capital of Cagayan Province. This town is very proud of its public school buildings, and in the afternoon the Grand Master's party, accompanied by Wor. Master Victoriano Luna, of Gonzaga Lodge No. 66, and Wor. Bro. Ceferino Diño, visited the same and other places of interest. At 7 p. m. Gonzaga Lodge No. 66 was opened and the Grand Master was received with Grand Honors. The address of welcome was delivered by Wor. Bro. José F. Quinto, district inspector. After the Lodge had been closed, the Brethren present proceeded to the hotel where a fraternal banquet was served, with 43 members of the Craft present. The principal address on this occasion was delivered by Brother Catalino Sevilla, judge of the Court of First Instance.

On the morning of Saturday, April 23rd, the Grand Master and party, accompanied by the Masters of Gonzaga Lodge No. 66 and

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Isabela Lodge No. 60, and Bro. Alberto Ramos, of Magat Lodge No. 68, proceeded to Aparri. At Lal-lo they were met by a delegation of Brethren of Mabini Lodge No. 39, and, at noon, the travelers arrived at Aparri.

As was to be expected, the Grand Master was kept busy, masonically and otherwise, during his entire stay in that city. On Sunday evening, he and his party were guests at a banquet at the home of Bro. José Chan, the Senior Warden of Mabini Lodge No. 39. In the evening of Monday, April 25th, he made an official visitation to Mabini Lodge and attended the banquet given in his honor after the meeting. And on Tuesday, April 26th, he saw the first degree exemplified by the Lodge mentioned and was present at the public reception following the degree work.

On Wednesday, April 27th, the Grand Master left Aparri on board the S. S. *Cagayan* and went to the island of Camiguin, where the boat remained all day Thursday, sailing in the evening of that day for Currimao, Ilocos Norte. Upon arriving at that port, on the morning of April 29th, he was met by Wor. Bro. Domingo J. Samonte, Master of Laoag Lodge No. 71, who is governor of the province of Ilocos Norte and who took the Grand Master and party by automobile to Laoag, the provincial capital, where they arrived about noon.

At the banquet given in his honor upon his arrival at Laoag, the Grand Master met most of the local Brethren informally. The banquet being over, the party visited the Lodge Hall and then the municipal cemetery. The Grand Master was greatly impressed with the reverence and respect shown by the Laoag Brethren for their dead. These are laid to rest in one section of the cemetery which the Lodge intends to purchase later, and a fine sepulchre is erected for each.

At 5 p. m. the Grand Master, accompanied by Wor. Master Samonte and six other Brethren of Laoag Lodge No. 71, proceeded by automobile to Vigan, the capital of Ilocos Sur and seat of Angalo Lodge No. 63.

At 8 p. m. he made his official visit to the Lodge mentioned, and after the meeting, the Brethren repaired to the hotel, where a banquet was served.

On Saturday, April 30th, in the morning, the Grand Master and party left for Baguio in a car placed at their disposal by the Vigan Brethren, arriving at the Simla of the Philippines at 2:30 p. m. In the evening, Baguio Lodge No. 67 was officially visited and the third degree was exemplified.

On Monday, May 2nd, at 4:30 p. m., the Grand Master and party left the mountain capital for San Fernando, La Union. Union Lodge No. 70, located in that provincial capital, was to have been visited on April 29th; but being two days behind schedule, the Grand Master had been compelled to change his plans. After a banquet at the Dacanay

Hotel, the official visitation of Union Lodge took place and the Grand Master saw the second degree conferred in a very efficient manner.

Bro. Ryan, a member of Union Lodge living in Baguio, drove his car down the Naguilian Road to San Fernando and returned after the meeting to Baguio, having as passenger the Grand Master and party and Wor. Bro. Wm. H. Reese, inspector of the 16th masonic district.

On May 3rd (Tuesday), at 1:30 p. m., the Grand Master and party left Baguio for Dagupan, and at 5 p. m. Pangasinan Lodge No. 56 was officially visited. The meeting being over, all present went to the hotel where a banquet awaited them, and after refreshment, the Brethren returned to the hall where a public reception was held.

On Wednesday, May 4th, at 3:30 p. m., Wor. Bro. Clark James, Master of Pangasinan Lodge No. 56, called for the Grand Master and party and took them in his car to Tayug, Pangasinan, where Agno Lodge No. 75 was officially visited at 6 p. m. The meeting was followed by a splendid banquet at the home of Bro. Fernandez and a public reception in the presidencia of the town. At 11:30 p. m. the party returned to Dagupan and spent the night there.

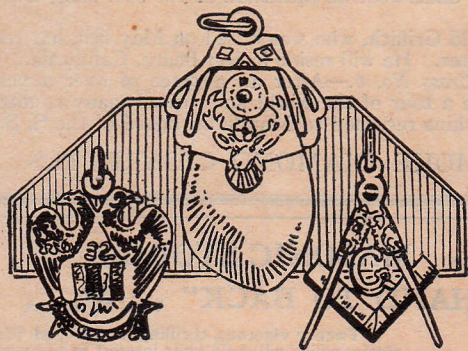
On Thursday, May 5th, the Grand Master and party boarded the train leaving Dagupan for Manila at 6:30 a. m., and at 1:30 p. m. they arrived at Manila, after a very interesting and masonically most profitable trip.

Maguindanaw Lodge No. 40

On April 2, 1927, the Members of this Lodge gave a reception in honor of Brother Lingoh Wang (No. 4), Consul General for China, who was visiting the southern islands. W. M. Manuel C. Fernandez and Brother Antonio T. Cosin spoke in behalf of Maguindanaw Lodge No. 40 and other Masons residing here. Bro. Wang responded with an inspiring speech which was appreciated by all present. Among the visitors were Bro. Quince E. Richardson (No. 6) and Bro. Cipriano Queppet (No. 100). After the reception in the Lodge refreshments were served in the Kwong Lee Hotel.

The operative Mason was a workman, first and last. He was valued for what he could do—not for the clothes he wore. The speculative Mason, if he deserved the title, will likewise be a true craftsman; and his standing as a Mason should be measured by what he achieves rather than by the titles he bears and the jewels he sports.—*Masonic News*.

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WOR. BRO. LEO FISCHER

An Introduction

Wor. Bro. Leo Fischer, our managing editor, having served the CABLETOW faithfully for four years, we think it were about time we introduced him to our readers. Born in Czechoslovakia in 1875 and educated in Germany, our Brother was naturalized an American citizen in Omaha, Neb., in 1898, and served his adopted country in three wars as an enlisted man and an officer. He came to the Philippines in 1899 and has been chief translator of the Insular Government for many years. Made a Mason in old Manila Lodge No. 342 twenty-five years ago, Bro. Fischer, in 1914, helped to organize Bagumbayan Lodge No. 4, of which he is a past master. He is a 33rd degree Mason, a Sojourner, and present worthy patron of the local chapter of the Eastern Star. Bro. Fischer has been very active in the journalistic field; he is editor of the *Far Eastern Freemason* and *The Lambskin* and was editor of *El Aguila*, now discontinued. He has been writing practically all the editorials of the CABLETOW since it was first founded and has run the "Questions and Answers" department since the beginning, besides furnishing a number of leading articles and other material.

Sojourning Brethren:

The following brethren, who have been sojourning in the Philippine Islands for the past two years or more, returned to the United States on the *Thomas*, which sailed May 3, 1927, for San Francisco: Lieut. Col. Wm. E. Murray, Q.M.C.; Major Paul R. Hawley, M.C.;

Major Arthur L. McCoy, Q.M.C.; Major William R. Scott, Chaplain; Capt. Walter D. Vail, D.C.; Capt. Truman E. Boudinot, S.C.; Capt. James C. Bates, C.A.C.; Capt. Albert G. Kinberger, M.C.; Capt. George E. Lindow, M.C.; Capt. Jack G. Fuller, V.C.; 2nd Lieut. David Hottenstein, C.A.C.; Warrant Officer Sandy Grant; Tech. Sgt. Kenneth Gilbert, M.D.; Staff Sgt. John D. Sims, M.D.; Master Sgt. Dallas M. Sprinkle, C.A.C.; Master Sgt. Joseph A. Zeller, C.A.C.

The following brethren left on the *Somme* which sailed for San Francisco on May 11th: Capt. Arthur W. Waldron, C.A.C.; Capt. Lawrence L. Simpson, Q.M.C.; Capt. Lawrence P. Worrall, F.D.; Warrant Officer Claude Barkley; Tech. Sgt. Dudley Birge, Ret.; Master Sgt. Wm. B. Pulliam, A.C.; Tech. Sgt. Carter Shackelford, M.D.

Cavite No. 2.—Bro. Samuel W. Finkelstein left the Islands on May 20th, last, sailing from Manila on the S. S. *President Cleveland*. His States address will be 1441 59th Street, Brooklyn, N. Y.

Corregidor No. 3.—M. W. Grand Master Joseph H. Schmidt is in receipt of a letter from Wor. Bro. L. C. O'Donnell, Past Master of this Lodge, congratulating him upon his election as Grand Master and wishing him success. Wor. Bro. O'Donnell is still very much interested in the Islands and their inhabitants and especially in the progress and work of Freemasonry in this country.

Bagumbayan No. 4.—Bro. N. Inouye informs our Secretary that he is back at Talomo, in the Province of Davao.

Bro. Rufino Martinez writes from Shanghai, under date of April 24th, that he found that city like an armed camp, with miles of barbed wire entanglements, and tanks, guns, and soldiers everywhere.

Bro. R. S. Flores and Wor. Bro. Fortunato Acuña visited our Bro. Fernando Bermejo at Panay, Capiz, on April 24th, and found him confined to his bed and very weak.

Bro. Julio Curva writes from Daet that he will take leave from June 16th to September 6th, and come to Manila where he intends to take the bar examination.

Our Tyler, Bro. José L. Ochoa, has been successfully operated on for hernia by Bro. Dr. Basilio Valdés.

Bro. Mario Gutierrez has also been on the sick list.

Wor. Bro. Rafael L. Garcia returned from Baguio on May 14th and is now stationed at Ft. Wm. McKinley. He was recently promoted to a majority.

Island No. 5.—W. Bro. J. F. Connolly, P.M., has found it necessary to postpone his vacation until December, at which time he expects to visit relatives in Australia.

W. Bro. L. Y. Hartman, P.M., and Bros. W. H. Burns, P. E. Welsh, Raphael Meyerson, E. L. Harrison, and G. E. Harrison returned to the United States on the May transports.

Bro. Roscoe Bonham went to the United States in May on six months' leave. He expects to spend his leave in Texas.

Bro. Edmond P. Hall is confined in the U. S. Veterans' Hospital, Outwood, Kentucky. He has been totally disabled since 1922. Any brother who may be in the vicinity of Outwood, Kentucky, is requested to visit Bro. Hall.

Due to the activity of our building committee, W. Bro. E. R. Martinez, P.M., and Bro. F. W. Voss, our Lodge Hall is to receive a fresh coat of paint. We are fortunate in having such a wideawake building committee.

Bro. Frederick Childress, our Senior Warden, returns to the United States on the July transport. He is one of the "faithful few," always present at our meetings, and has taken a very active part in the work.

Miss Aurelia R. Martinez, daughter of Wor. Bro. E. R. Martinez, P.M., recently underwent an operation at the Sternberg General Hospital.

Bro. Gerald Griffith, who was raised on May 6th, has returned to the United States. He will reside in San Pedro, California.

Southern Cross No. 6.—After an absence of over a year during which he made a tour of the world and visited many countries, Wor. Bro. E. A. Perkins returned to Manila on board of the S. S. *Empress*

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of Canada on May 19th, accompanied by his wife and daughter. On his voyage, Wor. Bro. Perkins did a great deal of Masonic study and research work, as witnessed by his fine monograph on the British Expedition to Manila and Freemasonry, presented by him to the Grand Lodge at the last Annual Communication. No doubt Masonry in general and the Craft in the Islands in particular will receive great benefits from our Brother's Masonic studies and experiences in the shape of articles and lectures.

Cosmos No. 8.—Bros. John W. Ratliff and Ludwig C. A. Wienke have secured several good accounts with Manila firms and are conducting a selling campaign throughout the provinces.

The last transport took away another of our active members, Bro. Wirt P. Farley, who was stationed at Sternberg Hospital for some time and who left on May 3rd, his immediate destination being Fort Eustis, Virginia.

The Secretary has received word from Brother Thomas G. Henderson, who is on his way to South Africa via Colombo. Brother Henderson was aboard the S. S. *Hawaii Maru*, in Saigon, Indo-China, at the time of writing, and was evidently enjoying the trip. He sends his regards to his Manila friends.

Brother Otto O. Hanson and family left on May 5th for an extended visit to America. Mrs. Hanson and the children will spend some time with relatives in Seattle, Washington, while Brother Hanson will go to Alaska to look up some of his old time friends there, then later in the year he will make a trip on foot across Columbia, South America.

Due to the difficulties of the South American trip Bro. Hanson is not sure when he will return to Manila, but believes that he cannot be back until about the first of next year.

Pilar Lodge No. 15.—We have received news from Bro. Floyd R. King that he intends to reside permanently in Alexander, Los Angeles, California, U. S. A.

Bro. and Mrs. C. Karganilla are mourning the death of their daughter which occurred on April 19th. The funeral was held a week later, the body being buried at the Pasay cemetery.

Bro. A. Castañeda, formerly operator of the Cebu Radio Station, has been transferred to the Pasay Radio Station.

Bro. and Mrs. D. Paras are mourning the loss of their daughter who died on May 12th and was buried on May 15th.

Bro. and Mrs. A. Castañeda lost their two years old daughter by death on May 9th. Her remains were laid to rest in the afternoon of the next day in the Pilar Masonic cemetery.

Bro. D. Paras' residence and restaurant were burnt on Sunday night, May 22nd, causing him a loss of several thousand pesos.

Bro. and Mrs. F. Mañago are back in the City after spending their honeymoon in Baguio.

Bro. R. Jara, Doctor in the Phil. General Hospital, is spending his vacation in Iloilo.

Zapote No. 29.—Bro. Lorenzo Cruz, who has for over a year been absent in the Visayas, where he was supervising teacher, is back in his home town, Noveleta. He was recently married to a sister of Wor. Bro. Miguel Luna.

Bros. Lucio Crudo and Victoriano P. Perianes, whose ship is going to be stationed in the South of the Archipelago had a parting cup—soft drinks, of course—with the Brethren of Zapote Lodge returning to Manila after the meeting at Rosario.

Isarog No. 33.—Miss Isabel D. Dy Liacco, the daughter of Wor. Bro. Mariano Dy-Liacco, will be married on June 7th to Roberto Regala, a doctor of science in law of Yale University and present secretary of the Public Service Commission. Miss Dy Liacco is the first attorney of the fair sex of the Bikol region. The nuptial ceremonies will take place at the Masonic Hall of Naga, which is in the house of Bro. Dy-Liacco, and will be followed by a reception and ball.

Mabini No. 39.—Bro. Nicolas H. Hagunos had the misfortune of losing his father, who died at Luna, La Union, on May 2nd. Bro. Hagunos attended the funeral and then returned to his official station in Bontoc, Mountain Province.

Maguindanaw No. 40.—In April, Wor. Bro. Antonio A. Pabayo, our district inspector, made a business trip to Manila, and Bro. V. C. Hipona, chief clerk and deputy of the provincial treasury, also went to the capital, for a short vacation.

Mt. Mainam Lodge No. 49.—In April, Bro. Urbano Garcia and family spent their summer vacation in Naic, and Bros. Casimiro Ang Peng Chiu and family returned to Manila after an extended stay in Sorsogon, Sorsogon.

Bro. Guillermo Pelinas is reported to be doing well at Honolulu, where he is working for the Hawaiian Electric Company.

Bro. Arcadio Alarcon had the misfortune of losing his youngest daughter.

Bro. Esteban Yuvienco's home was blessed by the arrival of a sturdy boy, the first son from his second wife.

The wife of Bro. Lorenzo Vilorias has presented her husband with a fine baby girl. Both mother and child are well.

Gonzaga No. 66.—Mrs. Maria M. Taguinod, wife of Bro. Teodoro T. Taguinod, Senior Warden of Gonzaga Lodge No. 66, passed to a more perfect world above in the afternoon of May 11th, in the General Hospital. Mrs. Taguinod had undergone an operation which caused her untimely death. She was buried May 15, 1927, in La Loma Cemetery, Manila.

Bro. R. C. Thrasher, Past Master of Mabini Lodge No. 39, formerly of the Pacific Commercial Company, has joined the Red Line Transportation Co. and is now residing in Tuguegarao.

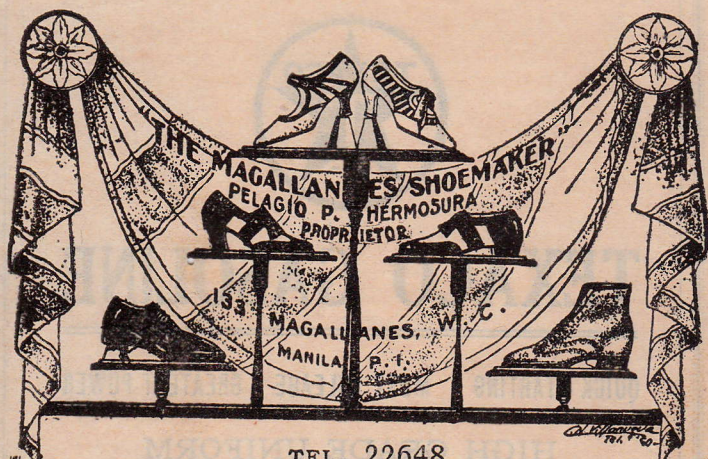
Magat No. 68.—Bro. Juan Umaguig returned to his desk in April, after having been confined to bed for many weeks owing to a double fracture of the leg which he sustained by a fall from his horse.

Bros. Isabelo Giron and Alfredo Zurack were on the sick list in April; but did not remain there very long.

Bro. Ambrosio Belmonte, academic supervisor of Nueva Vizcaya, attended the summer classes in the Philippine Normal School in Manila in April and May.

Bro. Tomas P. Maddela, provincial treasurer of Bulacan, spent his accrued leave with his family in Bayombong.

Bro. Diego Gloria, Jr., of Plaridel No. 74, has affiliated with our Lodge.



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Bro. Baltazar Mariñas, overseer of the Bureau of Public Works in Nueva Vizcaya, has resigned and is attending to his store and his contract to furnish gravel to the government for a certain portion of the road.

Bro. Tomas Lumicao writes from California that his American Brethren there showed him the greatest courtesy and hospitality when he visited Lodge.

Mt. Lebanon No. 80.—Bro. Gordon B. Dodd has at last been heard from. His present address is Post Headquarters, Fort Eustis, Virginia. He and his family write that they had a pleasant trip home and Bro. Dodd asks to be remembered to all the members of the Craft in the Islands.

Service Lodge No. 95, F. & A. M.—The following brethren sailed for the United States as indicated:

Sailed on the "Thomas" (new address given after each name)—Sgt. Alexander W. Bishop, Fort Hancock, N. J.; Joseph L. Dole, Almena, Kansas.; Sgt. Paul Hitler, 354 Vernon Ave., Brooklyn, N. Y.; Sgt. Earl F. Jolin, 38th Inf., Ft. Douglas, Utah; Sgt. John I. Moore (dimitted); Master Sgt. Paul F. Mousby, C.W.S., Hq. 1st Corps Area, Boston, 9, Mass.; Pvt. William J. Stone, Q.M.C., Camp Holabird, Maryland.

Sailed on the "Somme":—Master Sgt. Charles J. Armstrong, Fort Rosecrans, Calif.; Staff Sgt. Charles Gordon (dimitted); 1st Sgt. John F. Lapinsky, Co. K, 1st Inf., Ft. Sam Houston, Texas; Tech. Sgt. Ashley C. Moore, Ft. Winfield Scott, Calif.; Tech. Sgt. Edmund Weiss, Q.M.C., Fort Bliss, Texas.

Bro. John A. Hellmers of the U. S. S. *Beaver*, who is returning to the U. S. for duty, dimitted on May 2nd.

Bro. Edward W. Tuffly of the 66th Service Squadron, Camp Nichols, was elected to membership by affiliation at the Stated Meeting of May 2nd.

Bro. Phillip J. Delp (1st Sgt. Hq. Bty., 60th C. A.) returned to the Philippines from furlough in the United States on the *Thomas* which arrived April 25th.

Bro. James J. Hendershott is ill in Letterman General Hospital, San Francisco. He is being visited by the officers and brethren of Military Service Lodge No. 570, F. & A. M., San Francisco, who kindly offered to represent this brother's own lodge while he is confined to his bed.

Bro. Frank A. Mitzner visited Lomita Lodge No. 644, Lomita, Calif., on the evening of March 18th.

Bro. Samuel M. Walden has sent in his new address as Co. B, 38th Inf., Fort Logan, Colorado.

Bro. Clifford E. Ditmer has mailed his dues for the year from Haines, Alaska, where he is now located.

Bro. Charles Poitras has also sent in his dues, writing from Co. F, 14th Inf., Gatun, Canal Zone, with which company he is on duty as sergeant.

Bro. Alfred T. Nelson has been a patient in Ward No. 6, Sternberg General Hospital, since May 3d, suffering with a fractured shoulder which he sustained while returning from the last Stated Meeting to his quarters. Brother Nelson was attempting to board a street car at San Marcelino and Gral. Luna, when a carretela struck him and knocked him down. He is getting along nicely at present.

Palawan No. 99.—On April 19th, Superintendent Mitra, the Master of this Lodge, made a record, being the first official to reach Puerto Princesa by land on his motorcycle. He motored from Iwahig over the proposed provincial road to the capital, where he was given an official reception by Bro. Governor S. F. Cacdac.

Bro. P. D. Dellosa, Secretary of this Lodge, left on April 10th for Manila, with his family, for an extended leave of absence.

On April 15th, Bro. José Sarmiento was called to the Central Office of the Bureau of Prisons, Manila, he having been promoted to a better position.

Governor Bro. S. F. Cacdac left with his family on April 15th, for Manila.

Bro. Lt. C. García went to the southern part of Palawan island during the latter part of April, for inspection.

Bro. N. Alivio arrived from Manila with the provincial fiscal, Bro. S. M. Bolaños.

W. M. Ramon P. Mitra, Superintendent of the Iwahig Penal Colony, returned from Manila on April 4th, after a month's stay in the capital.

Keystone Lodge No. 100.—Bro. Federico E. Palma lost his house and contents, worth approximately ₱12,000, in the recent Mariveles fire.

Bro. Faustino Gregorio, band master of the 91st Coast Artillery on Corregidor Island, has composed a fine march which will soon be published by a company in the United States. According to late reports, the piece is now being printed.

Bro. Modesto Mendoza, our tyler, is completing a course at the National University.

Mrs. Fajardo, wife of Bro. Saturnino Fajardo, has been ill at the post hospital, Corregidor.

Wor. Bro. Cornelio M. Aguirre and Bro. Cecilio Munar, E. A., are on vacation, the former in Batangas and the latter in Manila.

Another vacationist is Bro. Inocencio G. Sigua, of the 91st Coast Artillery Band, who is spending a 3-months furlough in Pampanga Province.

Bro. (Lt.) Pacifico C. Sevilla has been assigned to duty at Fort Frank, Carabao Island.

Through the efforts of Bro. Jesus Blanco, Chief Engineer of the S. S. *Miley*, and Bro. Amado Esleta, the *Green Parrot Ball* given for the entertainment of the wives, daughters, and lady friends of the Masons residing on Corregidor, on the evening of April 22, 1927, was a great success.



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Página Editorial

Nuestro Tómo V

Con el presente número, THE CABLETOW empieza el quinto año de su existencia. Los cuatro años que acaban de terminar han sido una época de grandes luchas y trabajos para la redacción de esta revista. A veces los asuntos de la misma presentaban tan mal cariz que sus amigos temieron por su vida. Pero mes tras mes, año tras año, THE CABLETOW ha continuado a ensanchar el campo de sus actividades, influencia y utilidad. Ha mejorado mucho y se ha conquistado un número crecido de amigos y apoyadores. Ha ido propagando por el mundo la fama de la Francmasonería de este país y ocupa actualmente un puesto envidiable en la prensa masónica.

El éxito que se ha alcanzado habría sido imposible si no hubiésemos recibido tanto apoyo y cooperación. En las dos o tres ocasiones en que creíamos que corría peligro la existencia del CABLETOW, se presentaron siempre unos tantos Hermanos los cuales, dándose cuenta cabal de la importancia de nuestra revista, la defendieron con tanto brío que nos quedamos muy satisfechos y llenos de inspiración y valor para el futuro.

Esperamos que durante el año que viene hemos de contar con el mismo apoyo y cooperación. Haremos todo lo posible para merecerlos. Recibiremos con placer las críticas útiles. Prestaremos nuestro concurso y ayuda a todas las empresas masónicas que los merezcan. Y si nuestros esfuerzos resultaran en fracaso, será debido a alguna causa extraña a nuestra voluntad.—L. F.

Dos Precursores

El mes de Junio nos trae dos días de mucha significación para la Masonería de las Islas Filipinas: el diez y nueve de Junio es aniversario del nacimiento del doctor José Rizal, y el veinticuatro es consagrado a San Juan Bautista, aquel patrono eminente de la Francmasonería. A los dos podemos llamarlos precursores. El Gran Esenio anunció la llegada de Jesucristo y la redención de la humanidad y el Gran Filipino fué heraldo de la libertad de pensamiento y conciencia para su pueblo. Los dos fueron encarcelados y ejecutados como criminales, muriendo por la noble causa que tan valientemente sostenían, el uno en la Tierra Santa, hace diez y nueve siglos, y el otro en nuestra ciudad, hace solamente tres décadas. Ninguno de los dos vió la realización de sus sueños e ideales en esta vida terrestre; pero no cabe duda de que los dos tuvieron visiones proféticas aún antes de pasar al Oriente Eterno, y que presenciaron los hechos subsiguientes de una manera que los pobres mortales desconocemos absolutamente.

¡Bendita sea la memoria de uno y de otro!—L. F.

El Día de la Bandera

Elevado a su puesto de honor por hombres leales y justos, muchos de los cuales formaban parte de nuestra Orden, la Bandera estrellada es insignia de una nación cuyos cimientos los echaron Francmasones. Siempre ha sido símbolo ante el mundo de los mismos principios e ideales por que nuestra Institución ha luchado y sufrido durante

varios siglos. Ha sido un faro para millones de hombres y mujeres que han acudido a las playas americanas en busca de la libertad que los fué denegada en su propia tierra. Vivir a su sombra y deberla fidelidad es tenido por privilegio por más de cien millones de hombres. Temida por los poderes de las tinieblas, odiada por los que predicán la anarquía y la guerra social y detestada por los que pretenden explotar y oprimir a los ignorantes e indefensos, la Bandera estrellada es entre las enseñas nacionales la que más simboliza los ideales de nuestra noble Institución.—L. F.

No Se Conoce Amor Más Sublime

Hace algunos meses, un jóven de Indiana se cayó al agua y estaba ahogándose. Dos otros jóvenes avanzaban hacia él a través de la capa de hielo traidor que cubría el agua. “¡Déjame ir, Billy, no peso tanto como tú!” exclamó uno de los dos, al pasar delante y correr hacia el que se ahogaba, pero se rompió el hielo y el héroe encontró la muerte de la cual quería salvar al compañero. Barton B. Bradley pereció, pero su nombre vivirá siempre y su noble ejemplo encenderá el fuego del heroísmo y sacrificio en miles de almas. Sus compañeros de la Orden de Molay, sociedad de hijos de Masones de la cual Bradley formaba parte, está reuniendo un fondo dedicado a su memoria, para sufragar los gastos de un estudiante en el colegio a que asistía, y dicho colegio ha adoptado “Déjame ir” como su lema. En efecto, el jóven Bradley no murió en vano.

“Déjame ir”—¡cuántos jóvenes han dicho las mismas palabras a los padres, la esposa o la novia cuando la patria reclamaba los servicios de sus hijos! Y ¡cuántos no han vuelto! Pero el nombre del héroe se pronuncia con orgullo por su familia y sus amigos y su ejemplo estimulará a generaciones futuras a dar sus vidas por el ideal. El heroísmo y patriotismo son tradicionales en ciertas familias y las tradiciones de esta clase han convertido en héroes a individuos que de otro modo habrían sido cobardes.

Asimismo hay en este mundo miles de familias en que han llegado a ser tradición la Masonería y el espíritu de la Institución en que ciframos nuestro orgullo, porque el altar de la Masonería es un verdadero altar de sacrificios en el cual ofrecemos en holocausto nuestras vanidades, pasiones y egoísmos, y no hay amor más puro y grande que el que abraza el verdadero Masón por su Hermano.—L. F.

La Ayuda Mútua

Al celebrarse en la capital belga el Día Colonial, el 2 de Julio de 1922, vimos un espectáculo conmovedor cuando pasaban en revista los mutilados de la Gran Guerra en la hermosa plaza en frente de la casa consistorial: un veterano ciego empujaba una silla de ruedas cuyo ocupante, un parálítico, dirigía los movimientos del compañero.

¡Qué ejemplo sublime de la ayuda mútua que debe caracterizar a todo Masón!

El más pobre entre nosotros tiene algo que dar a su compañero, algo que contribuir a la causa común. El Hermano que carece de medios de fortuna tiene su inteligencia, sus consejos, su palabra o visita alentadora; el que

tiene tantas ocupaciones profanas que le queda escaso tiempo para la Masonería, puede ayudar con su óbolo, su influencia o su voto, según sea el caso: en dos palabras, cada uno da lo que puede y ayuda como y cuando puede.

El Masón americano tiene un ejemplo magnífico en los primeros pobladores de los bosques y praderas de las partes central y occidental de su país. Difícil es hallar mejores ejemplos de la virtud de la ayuda mútua que los que representan las vidas de aquellos batalladores de la civilización, y sabemos por experiencia propia que ese espíritu se ha mantenido vivo en muchas partes de los Estados Unidos.

¿Y no son la hospitalidad proverbial y el *pintacasi* de los filipinos manifestaciones del mismo espíritu?—L. F.

La Asistencia Regular

Algunos han criticado a nuestra Gran Logia por haber adoptado en su reunión de 1926 una enmienda a la Constitución cuyo objeto es conseguir que los miembros asistan con mayor regularidad a las tenidas. Es cierto que toda legislación de esta índole es, hasta cierto punto, censurable, pero conviene señalar que nuestra Gran Logia no es la única que ha adoptado medidas semejantes. Lo prueba el párrafo siguiente que copiamos de *The Queensland Freemason*:

En la India británica insisten mucho en que los Hermanos asistan con regularidad a las tenidas. Si un miembro no puede asistir, debe dar parte de ello al Venerable o explicar su ausencia en la próxima tenida. Este reglamento se hace cumplir tan estrictamente y con tanto éxito que todo infractor del mismo tiene que pagar una multa.

Nuestra enmienda dispone la suspensión solamente en los casos en que un Hermano deja de asistir a las tenidas de su Taller por doce meses consecutivos, sin tener excusa válida. El miembro suspendido por falta de asistencia puede fácilmente conseguir su rehabilitación asistiendo a una tenida, de suerte que su suspensión no es muy gravosa para él. Estamos convencidos de que nuestros Hermanos se opondrían enérgicamente a un reglamento tan severo como el que tienen en la India británica.—L. F.

UN BREVE ESTUDIO SOBRE EL SIMBOLISMO MASÓNICO

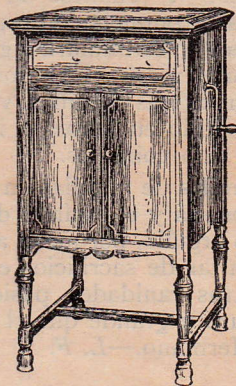
Traducción de Una Plancha Arquitectónica del Hmno. A. E. Tatton

(Conclusión)

El Masón operativo construyó su edificio temporal con sus manos mientras que el Masón especulativo se dedica a levantar el templo del carácter, "aquella casa que no es obra de las manos y es eterna en el cielo."

Así como se puede decir del Masón que simboliza un templo espiritual, se ha adoptado a la Logia o asamblea de Masones como símbolo del mundo. El neófito puede quizás preguntarse cómo la Logia, cuya forma es oblonga, puede simbolizar al mundo o a nuestro planeta, que sabe ser un esferoide achatado por los polos. Pero no se trata del globo terrestre según lo conocemos actualmente sino del mundo según la concepción que se tenía del mismo en los tiempos del rey Salomón. En aquella época se suponía que el mundo era de forma oblonga. En longitud se extendía desde España, en el oeste, hasta Asia Menor, en el este, incluyendo la costa sur de Europa, la costa norte de Africa y la parte oeste de Asia, formando un rectángulo cuya longitud era de unos sesenta grados de oriente a occidente y cuya anchura era de unos veinte grados de norte a sur. Es esta forma que representa lo que se dice simbólicamente ser la forma de la Logia.

A veces se hace más extensivo este símbolo, considerándose como sinónimos el mundo y el universo y convirtiéndose la Logia en símbolo del universo. Al desarrollar este simbolismo del mundo, el método que se usa se demuestra por la explicación mística de las dignidades de la Logia, su cubierta y parte de sus adornos. Teniendo presente que la Logia es símbolo del mundo o universo, la situación de los tres principales dignatarios de la Logia en el oriente, occidente y mediodía se refiere al sol en su nacimiento, puesta y mayor altura.



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La antigüedad y universalidad de este símbolo se hacen patentes cuando estudiamos las diferentes iniciaciones practicadas en los numerosos misterios del antiguo mundo, como lo fueron los del Egipto, de la India, Persia, Grecia y otros más.

Todos conocemos la explicación del *punto dentro del círculo* que se da en nuestro monitor. Pero la antigua interpretación de dicho símbolo y su referencia al verdadero sistema filosófico de la Francmasonería son de mucho interés para el que estudia la Masonería. Es uno de los varios símbolos que se refieren a la antigua adoración del sol.

Ahora llegamos a la última referencia al simbolismo del mundo o universo. Es la *cubierta de la Logia* que metafóricamente se supone ser un "palio nublado." Al tratar de la cubierta de la Logia, se nos sugiere otro símbolo, o sea, la *escala mística* que une el piso de la Logia con su cubierta. La escalera era muy conocida en los antiguos misterios donde se suponía siempre tener siete peldaños.

En los tres grados de la Masonería simbólica hay varias ceremonias que han sido simbolizadas. La historia de dichas ceremonias o ritos como se las llama generalmente y algunas de las cuales estudiaremos brevemente, muestra que son de gran antigüedad.

El *rito de descalce* es símbolo de reverencia y significa que el lugar al cual se acerca uno en forma tan humilde y reverente está dedicado a algún fin sagrado.

El aspirante, al entrar en la Logia de Maestros Masones, penetra en el santasanción del templo masónico donde se inculcan las verdades solemnes de la muerte e inmortalidad. Debe acordarse, compenetrado por su aplicación simbólica, de las palabras bíblicas "Quítate tus zapatos de tus pies porque el lugar que estás pisando es tierra sagrada."

El *rito de investidura* o ceremonia de vestir es otro simbolismo ritualístico aun más importante e interesante en el cual el *mandil de cuero de cordero* tiene el significado simbólico de pureza. En relación con el uso del mandil, el de guantes blancos forma parte o más bien una modificación del simbolismo y se refiere a las "manos limpias" como se dice el mandil se refiere a un "corazón limpio."

El *rito de circunambulación* consiste en una procesión solemne alrededor del altar, la cual entre los antiguos aludía a la aparente carrera del sol en el firmamento que se dirige del este al oeste por vía del sur. Esta es otra de las muchas alusiones a la adoración del sol que tenemos en la Francmasonería y nos hace volver al simbolismo en el cual la Logia simboliza el universo.

Durante la ceremonia de iniciación hay un momento

importante en que el candidato va a entrar en el pleno conocimiento de los misterios por que ha pasado. Dicha ceremonia se llama el *rito de confiar* porque es entonces cuando se empieza a confiar al aspirante lo que ha estado buscando. Empieza con la comunicación de la *luz* la cual es uno de los símbolos más importantes en toda la ciencia del simbolismo masónico. La luz en este sentido significa la sublime doctrina de la Verdad Divina y es símbolo de la verdad y del saber.

Otra ceremonia importante del ritual se refiere al *ángulo nordeste* en el cual el candidato representa una piedra angular espiritual. La *piedra angular* es uno de los símbolos más apreciados e impresionantes. La ceremonia del ángulo nordeste, la cual deriva todo su valor típico del simbolismo de la piedra angular, expresa la necesidad de integridad y estabilidad de conducta, de veracidad y rectitud y de pureza y santidad de vida. Hay muchas fases interesantes de este símbolo, como lo son su forma, su situación en el edificio, su fuerza y durabilidad.

El más profundo simbolismo en la Francmasonería tiene por centro el nombre de Dios. Esta materia no se puede desarrollar convenientemente en un artículo como el presente. El tema según lo presenta el Dr. Mackey en su obra "Symbolism of Freemasonry" es de importancia vital para todos los Masones. Mencionaremos solamente los tres símbolos expresivos de los diferentes atributos de la Deidad.

La letra "G" es símbolo del Jehová existente por sí mismo. Es en efecto el símbolo de un símbolo, siendo su prototipo el *yod* hebreo.

El *Ojo que todo lo ve* es símbolo del Dios omnipresente.

El *triángulo equilátero* es símbolo del Supremo Arquitecto del Universo o Creador, y circundado de rayos de gloria simboliza al Arquitecto y Dador de la Luz.

Además de los símbolos materiales, hay otra clase que deriva su existencia de la tradición. Este es el símbolo místico que se presenta en forma de una alegoría o leyenda. Hiram el Constructor y todo lo que se refiere a la leyenda de su participación en la construcción del templo y su suerte, como por ejemplo *la rama de acacia*, el cerro *Moriah* y la *palabra perdida*, pertenecen a dicha clase.

El Dr. Mackey divide los mitos y leyendas de la Francmasonería en tres clases:

1. El mito histórico,
2. El mito filosófico.
3. La historia mítica.

En el segundo grado tenemos la leyenda de la *escalera de caracol* que forma una tradición importante de la Masonería simbólica. Pertenece a la primera clase.

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Todo lo referente a la suerte de Hiram Abif se llama *Leyenda del Tercer Grado*. Para averiguar la significación de este símbolo e interpretar correctamente el motivo de su adopción universal, es necesario trazar el origen remoto de la Francmasonería y su relación con los antiguos métodos de iniciación. El Dr. Mackey coloca esta leyenda en la tercera clase. Se han dado varias interpretaciones diferentes a esta historia mítica, pero todas están unánimes en retener la idea general de una resurrección o regeneración o restauración desde una esfera o función inferior a otra más elevada. La misma idea se halla en todos los antiguos misterios y es la misma que entraña la leyenda masónica del Tercer Grado.

La interpretación que se ha adoptado muy generalmente por los Masones de los Estados Unidos hace de Hiram Abif el símbolo de la naturaleza humana según se desarrolla en esta vida terrestre y en la futura. El templo fué el símbolo visible del mundo y su constructor se convirtió en símbolo mítico del hombre, habitante y trabajador en dicho mundo. Algunos de los autores continentales más antiguos lo interpretaron como símbolo de la destrucción de la Orden de los Caballeros Templarios y de la restauración de sus riquezas y dignidades anteriores. En algunos de los altos grados filosóficos se enseña que toda la leyenda se refiere a la pasión, muerte y resurrección de Jesu Cristo. Hutchinson, el autor más antiguo sobre la filosofía de la Francmasonería en Inglaterra, expresó la idea de que simbolizaba la decadencia de la religión judía y la substitución del cristianismo en su lugar. El Dr. Oliver pensaba que representaba el asesinato de Abel por Cain con las circunstancias acompañantes. Un autor afirma que Hiram es símbolo de la pérdida de potencia del sol en los meses invernales y de la restauración de su calor generador por la primavera. Otro autor supone que Hiram es la razón eterna cuyos enemigos son los vicios que pierden y destruyen a la humanidad, mientras que otros buscan una interpretación astronómica en que se simbolizan los cambios anuales del sol.

El último símbolo al que se llama la atención es la *Palabra Perdida* y la busca de la misma. Según el Dr. Mackey, este símbolo incluye dentro de su alcance a todos los demás y es la misma esencia del simbolismo masónico. Para poder apreciar en su justo valor los demás símbolos, es preciso conocer el origen de la Orden. Pero el simbolismo

de la Palabra Perdida se refiere exclusivamente a los fines y propósitos de la Institución Masónica. En relación con la Palabra Perdida, existe un substituto y una recuperación. La explicación de dicho símbolo ayudará al Masón en la busca de la Verdad Divina.

Alguién ha dicho lo que sigue respecto a la Institución Masónica:

La divulgación de informes útiles, el adelantamiento de la cultura intelectual, la aproximación de aquel hermoso día en que la alborada del saber general hará desaparecer las tinieblas persistentes hasta de la base del gran pirámide social, es su más elevada misión a la cual la virtud más magnífica y consumada puede dedicarse con ahinco.

Es deber de todo Masón procurar que este ideal se convierta en realidad lo más antes posible y podemos acelerar su realización si cada uno de nosotros trata concienzudamente de adelantar diariamente en el conocimiento de la Masonería, como se espera lo haga.

EL SEGURO

En los países verdaderamente cultos y civilizados el seguro es una de las bases de la estabilidad del hogar y tan necesario para la vida como la higiene y la seguridad pública. El hombre digno y laborioso, el honrado padre de familia que tiene el sagrado deber de proporcionar a sus hijos pan y abrigo, educación y cuidados de todo género, el seguro es hoy para él un deber y una tranquilidad espiritual para un no muy remoto porvenir. La Masonería no es una Agencia de colocaciones, ni una sociedad de socorros mútuos, por lo que no tiene, ni debe tener la obligación, ni puede atender con eficacia el sostenimiento de huérfanos y viudas. Pero el masón, como todo hombre, tiene el deber de proteger y proporcionar a su familia todo lo necesario para la vida y si tal no hiciera es indigno de ser masón y de ser hombre. Y el masón que por negligencia o falta de previsión no pone los medios necesarios para la protección de su familia después de su muerte comete un delito grave contra la familia, contra la Fraternidad Masónica y contra la sociedad humana; porque abandona a sus hijos a los peligros de una vida incierta y siempre miserable si por su corta edad no están aún capacitados para la lucha, porque con tal conducta desprestigia el buen nombre de masón y, por consiguiente, el de nuestra Augusta Institución, y porque al abandonar elementos todavía mal preparados y adaptados a la vida aumenta las cargas y peligros sociales, el lastre social, engrosando las legiones de la mendicidad y la prostitución.—*Partenon*.

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Mensaje del Gran Maestro Relativo al Día de San Juan Bautista

A todos los Masones Regulares de esta Obediencia:

SALUD:—El día veinticuatro de Junio es consagrado a la memoria de San Juan Bautista a quien nuestro ritual llama un patrono eminente de la Francmasonería. Las Logias simbólicas están todas dedicadas a dicho gran Esenio y su día se celebra en muchísimas Grandes Jurisdicciones con banquetes fraternales y tenidas extraordinarias y es la fiesta más generalmente observada de la Francmasonería. Recomendamos su observancia a todos los Talleres y Masones de estas Islas.

En relación con esto, deseamos recordar a todos los Hermanos y organismos masónicos de esta obediencia que, para los Masones de Filipinas, el día de San Juan Bautista es también día del Asilo Masónico. En mil novecientos veintitrés, todas las Logias de esta obediencia prometieron solemnemente contribuir al fondo del Asilo, Colegio y Dormitorio masónico, en el día de San Juan Bautista del año mil novecientos veinticuatro o antes de dicha fecha, una cantidad equivalente a diez pesos por cada Maestro Masón que tuviesen. Dicho compromiso se cumplió con prontitud loable por muchas Logias y con cierta demora con otras, y un pequeño número de Talleres está aún luchando para redimir la palabra empeñada.

Recomendamos a los Venerables Maestros de las Logias que no han saldado completamente dicha obligación, tomen medidas activas para conseguir que esto se haga, y esperamos que en el día de San Juan Bautista que se aproxima, recibiremos de todas toda la cantidad que deban o una parte importante de la misma.

Fraternalmente,

JOSEPH H. SCHMIDT, *Gran Maestro.*

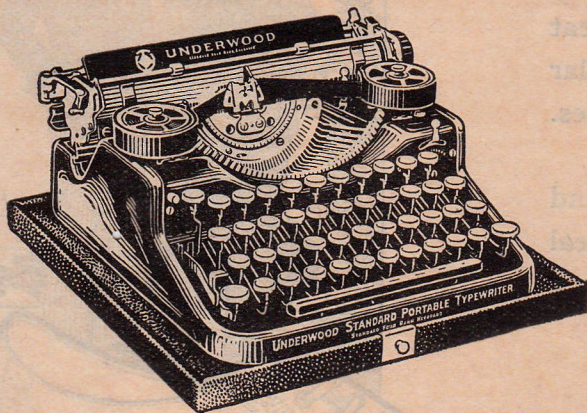
Manila, I. F., 1.º de Junio de 1927.

NOTICIAS DE NUESTROS TALLERES

Isabela No. 60

Salió el Muy Ilustre Gran Maestro en compañía de su Secretario, Hmno. A. E. Tatton, de Bayombong a las 7:00 a. m. del día 21 de Abril en dirección a Ilagan. En la misma mañana, un comité de la Logia Isabela No. 60, compuesto de los Hermanos Juan Orellana, Venerable Maestro, Fortunato M. Bulan, ex-Venerable Maestro, Primo Paggao y Bruno P. Martinez, salió también de Ilagan para recibir al Gran Maestro y comitiva en San Luis, entre Nueva Vizcaya e Isabela, pero se encontró con él entre los municipios de Angadanan y Echague, Isabela, y llegaron en Ilagan antes de las 12:00 m. A las 3:00 p. m. los miembros de la Logia Isabela No. 60 iban a saludarle en el Hotel del Hmno. Ventura Guzman donde se alojó, y a las 4:00, en compañía de éstos, fué al Templo para abrir la Gran Logia presidida por él mismo y asistido de los Hmnos. Juan Orellana, Venerable Maestro, Manuel Alidayu como Gran Primer Vigilante, Fortunato M. Bulan, Gran Segundo Vigilante, Francisco Beltran, Gran Tesorero, Juan Ll. Evangelista, Gran Secretario, A. E. Tatton, Gran Capellán, Filomeno Mariano, Gran Maestro de Ceremonias, Alfonso Cagurangan, Gran Primer Diácono, Ildefonso Bonoan, Gran Segundo Diácono, Catalino Guillermo, Gran Primer Experto, Bruno P. Martinez, Gran Segundo Experto, y Agustin Casipag, Gran Guarda Templo Externo, con el objeto de colocar la primera piedra para el futuro templo de dicha Logia y, después de cerrada la Gran Logia, se retiró con su Secretario al Hotel y volvió al templo a las 7:00 para verificar su visita a la Logia que le recibió en tercer grado de la Masonería con los honores debidos. A las 9:00 se sirvió una cena íntima seguida de baile que duró hasta la medianoche.

A las 8:30 a. m. del día 22, después de visitar a un hijo enfermo del Fiscal Provincial, Hmno. Felix Martinez, ex-Venerable Maestro de la Logia Tamaraw No. 65, el Gran Maestro siguió su viaje a la provincia de Cagayan con un comité compuesto del Venerable Maestro y de los Hmnos. José Camacho, Francisco Medina, Francisco Beltrán y Primo Paggao, que le acompañó hasta Aparri.



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SOLE AGENTS FOR THE PHILIPPINES

El Muy Il. Hmno. Kalaw Visita Tres Logias del Sur

El Muy Il. Hmno. Teodoro M. Kalaw, Gran Maestre pasado honorario, acaba de dirigir al Muy Il. Hmno. Joseph H. Schmidt, Gran Maestre de M. L. y A. de las Islas Filipinas, la comunicación siguiente a la visita que hizo como representante de dicho Gran Maestre a tres Logias del Sur de estas Islas:

"Mayo 6, 1927.

Muy Ilustre Gran Maestre:

Tengo el honor de participarle que, cumpliendo sus instrucciones, he visitado, durante mi estancia en Iloilo y Negros, las logias Kanlaon No. 64 en Bacolod, Negros Occidental, y Acacia No. 78 e Iloilo No. 11, en la ciudad de Iloilo.

La logia Kanlaon celebró durante mi visita en la noche del Sábado, 16 de Abril, una tenida de iniciación con asistencia de muchos Hermanos de la logia y de otras más. Después de la tenida se sirvió a todos una cena. Durante los dos actos reinó la más franca cordialidad entre los Hermanos presentes.

La logia Acacia celebró una tenida de exaltación con mi asistencia en la noche del Miércoles, 20 de Abril, habiéndose observado las ceremonias de rigor. He notado en esta logia una cordial fraternidad entre miembros americanos y filipinos. También se sirvió una cena.

La logia Iloilo celebró una reunión informal en la tarde del 23 de Abril en donde un buen número de miembros poseídos de entusiasmo suscitaron algunos puntos de la Masonería. Se sirvió después un ligero lunch.

A las tres logias y a los Hermanos en ellas reunidos transmití su mensaje de saludo y de buena voluntad. Ellos están sumamente agradecidos a esta atención por parte de usted y esperen con ansia su visita personal en aquellos valles.

Fraternalmente suyo,

TEODORO M. KALAW."

El Rdo. J. Inwood, provincial del Condado de Kent (Inglaterra), decía así, en un sermón dicho en Gravesend en 1793, el día de San Juan Bautista: "La Institución masónica no se opone en lo más mínimo al ejercicio de los deberes que tenemos contraídos para con Dios y con nuestros semejantes, al contrario, los ayuda eficazmente y yo, por mi carácter, os digo solemnemente que ésta es la más pura verdad."

DE LOS OBREROS

Silañanan No. 19.—El Hmno. Silvino Gallardo, comandante de la Policía Insular, quien estuvo en Cabanatuan como comandante provincial de la Policía Insular en Nueva Ecija, ha sido trasladado a Lingayen y ha asumido el mando de las fuerzas del cuerpo de que forma parte, destinadas en la provincia de Pangasinan.

Solidaridad No. 23.—El Hmno. Francisco F. Techico ha sido destinado recientemente como Inspector de la Asiatic Petroleum Co., en la Provincia de Albay, con residencia en Legaspi.

El Hmno. Francisco Julia, Intérprete de la Oficina del Trabajo, ha sido habilitado en los exámenes previos para ejercer la profesión de abogado por la Corte Suprema de Filipinas. Los miembros de la Logia Solidaridad No. 23 han ofrecido un agape fraternal el día 7 de Mayo, en honor a dicho hermano.

Marble No. 58.—Durante todo el mes de Abril, uno de los hijos del Hmno. Vicente F. Montiel estuvo enfermo de tifus, hallándose ahora en estado de convalecencia.

La Sra. del Hmno. D. J. del Callar con su hijo de corta edad salió el 6 de Abril, para reunirse con su esposo en Lingayen, Pangasinan.

El Hmno. Segundo A. Montojo, que estaba de vacaciones en Cabolutan, Badajoz, tuvo la desgracia de caerse del caballo aunque afortunadamente sin graves consecuencias, pero tuvo que irse a Manila para un tratamiento médico.

El Hmno. Andres Mortel, Maestro Supervisor de Escuelas, se halla hoy en esta Capital por asuntos propios.

Isabela No. 60.—El Hmno. José Camacho celebra la llegada de un robusto niño. Tanto la madre como el hijo gozan de buena salud.

En el mismo día de la visita del Grand Master a la Logia Isabela No. 60, la buena Cigüeña visitó también la casa del hermano Alfonso Cagurangan, trayéndole una hermosa niña.

La sepultura del difunto hijo del hermano Raymundo Dumaua que se enterró en el cementerio de la Iglesia Romana de Tumauiñ el día 27 de Marzo último, fué violada el Viernes Santo. El violador ya está en manos de la autoridad.

El Hmno. Bonifacio U. Mequi, maestro principal de la escuela pública en el barrio de Annafunan, Tuguegarao, Cagayan, llegó con su familia en Ilagan el día 26 de Abril de 1927, con el objeto de pasar una temporada al lado de su suegro, el hermano Francisco Beltran.

Livawayay No. 81.—Acaba de volver de los Estados Unidos, donde estuvo algunos años, el Hmno. Ildefonso S. Reyes, ex-venerable de esta Logia, acompañado por su esposa e hija.

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Consultas

(Este Departamento se halla bajo la dirección del Ven. Hmno. Leo Fischer, redactor gerente del CABLETOW, desde el mes de Julio de 1923. Las contestaciones a las consultas están basadas en la jurisprudencia masónica generalmente aceptada y en los landmarks y usos de la Masonería, pero esto no obstante, no se les debe considerar como decisiones oficiales de la Gran Logia o Gran Maestro de M. L. y A. de las Islas Filipinas a menos que se haga constar expresamente que lo son.)

357.—Me cuentan que en una instalación de dignatarios hace un año, uno de los dignatarios carecía de certificado de proficiencia (entiendo que obtuvo uno más tarde) y se entregó al instalador un formulario en blanco en lugar de dicho certificado. ¿No es esto ilegal?

Contestación.—Desde luego. Ha sido ilegal la instalación de dicho dignatario y según la ley de California (véase Cal. 1879, p. 190), una instalación efectuada como queda dicho es nula y sin efecto.

358.—¿Quién fué Tifon, el asesino de Osiris? ¿Existe alguna relación entre su nombre y la palabra "tifón?"

Contestación.—Set-Tifon fué el dios del mal de los egipcios antiguos. El nombre significa "serpiente". Tifon hizo una tentativa de usurpar el trono, pero fué descubierto por Isis. Más tarde, Tifon persuadió a Osiris a que entrase en una caja la cual mandó luego cerrar y echar al río. Luego sigue la relación de las peregrinaciones de Isis en busca del cadáver de su marido y la mutilación de los restos por Tifon. Osiris es levantado de los muertos y Tifon muere por mano de Horus.—La palabra *tifón* (baguío) viene del vocablo árabe *tufan*, soplar.

359.—¿Qué son los "Hermanos sirvientes?"

Contestación.—En muchos países europeos no se considera a los miembros de las clases bajas dignos de ser Maestros Masones, pero a veces sucede que las Logias tienen necesidad de personas de dichas clases para el servicio de mesa en los banquetes, etc., que en dichos países se celebran en Logia de Aprendiz, y para estos casos hay unas tantas de dichas personas que ostentan solamente el primer grado de la Masonería, habiendo sido iniciados con el único fin de poder prestar servicios en dichas ocasiones, y éstos son los que se llaman "Hermanos sirvientes".

360.—Un miembro de nuestra Logia ha solicitado plancha de quite manifestando que desea afiliarse con una Logia en los Estados Unidos donde se encuentra actualmente. ¿Es necesario que pida plancha de quite? ¿No puede pertenecer a las dos Logias al mismo tiempo?

Contestación.—Puede, en lo que toca a nuestra Gran Logia. Sin embargo, es posible que en la Gran Jurisdicción en que desea afiliarse, exista la prohibición absoluta de pertenecer a dos Logias a la vez. En nuestra Gran Jurisdicción, el párrafo 250 de la Constitución de la Gran Logia dispone lo que sigue:

Ningún Masón será miembro de más de una Logia en esta jurisdicción al mismo tiempo: Entendiéndose, sin embargo, Que el ser miembro de una Logia en instancia no se considerará como ser miembro de dos Logias a la vez dentro del significado de la presente prohibición.

En lo que respecta a nuestra Gran Jurisdicción, un miembro de una Logia de esta obediencia puede por lo tanto afiliarse con una Logia de otra sin separarse de su Logia madre.

361.—¿Puede el Venerable Maestro castigar o suspender a cualquiera de los Vigilantes de su Logia por negligencia en el desempeño de sus deberes?

Contestación.—Si, puede. La Gran Logia de California (Cal. 1888, pp. 463. 678) ha resuelto que—

Los dignatarios prometen a desempeñar los deberes de sus respectivos cargos con diligencia y el Venerable puede suspender al que se muestre negligente, hasta un Vigilante.

362.—Entiendo que no se pueden conferir grados en domingo, por lo menos bajo circunstancias ordinarias. Sin embargo, ¿no puede el Venerable Maestro declarar suspendida dicha prohibición o no puede el Gran Maestro otorgar una dispensa en un caso excepcional y urgente?

Contestación.—Claro que no, puesto que el párrafo 170 de nuestra Constitución prohíbe absolutamente los trabajos de grado en domingo y ningún Masón, inclusive el Gran Maestro, puede autorizar la infracción de una disposición de la Constitución que ha jurado acatar.

363.—Si se produce de repente una vacante en el cargo de tesorero de una Logia, ¿quién se encarga de los fondos y será custodio de los mismos mientras no haya sido nombrado un sucesor?

Contestación.—En el caso de que se trata es deber del Venerable Maestro encargarse de los fondos. Esta es jurisprudencia que rige en California cuya constitución hemos adoptado en Filipinas, con ciertos cambios. En el tomo de actas de dicha Gran Logia correspondiente a 1893, p. 18, y en el de 1912, p. 155, se establece la regla de que el Venerable Maestro de la Logia es el que debe custodiar los fondos en el caso de una vacante en el cargo de tesorero de la Logia. El Venerable Maestro debe inmediatamente nombrar a un tesorero nuevo e instalarle, y el nuevo tesorero continuará desempeñando el cargo hasta la próxima elección e instalación anual.

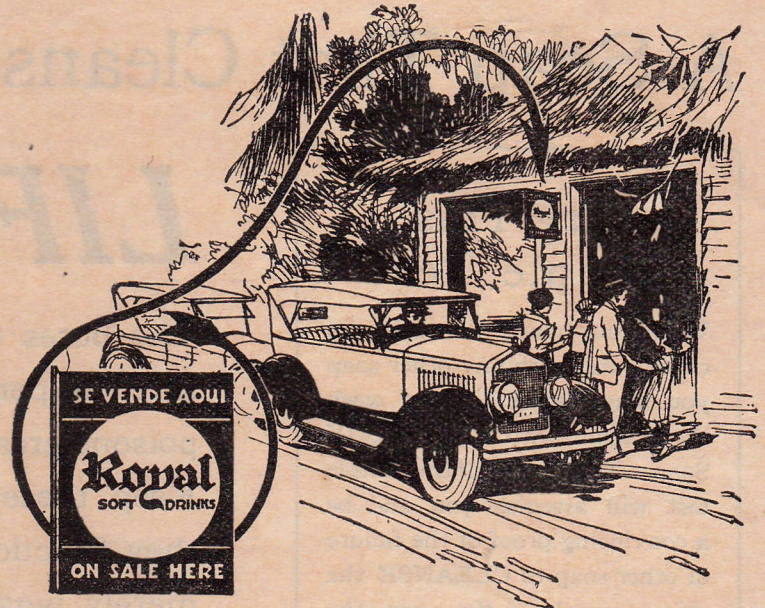
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364.—A. y B. pertenecen a la misma Logia. Al comienzo de una tenida ordinaria de la Logia, A. se presentó al Venerable y se opuso a que B. permaneciera dentro del recinto de la Logia, alegando que B. era inmoral y afirmando que él (A.) se hallaba dispuesto a formular cargos contra B. si fuese necesario. El Venerable no quiso mandar que B. saliera del Templo. ¿Obró correctamente el Venerable?

Contestación.—Ciertamente. El párrafo 249 de la Constitución dispone lo que sigue:

Todo miembro de una Logia tiene derecho en todo tiempo a estar presente y tomar parte en sus actos mientras se conduzca de una manera debida y ordenada, pero si se comporta de una manera inconveniente, el Venerable Maestro puede negarse a admitirlo o puede excluirlo de la Logia, de la misma manera que el Venerable Maestro debe negarse a admitir a cualquier miembro que se presente en estado de embriaguez.

Estar presente en su Logia es uno de los derechos fundamentales del Masón y no se lo puede privar de dicho derecho excepto por mala conducta en el mismo sitio y momento o por hallarse en una condición que haga que no convenga que el interesado visitara la Logia, como lo son la embriaguez y el desequilibrio mental. Al Masón se lo debe considerar como inocente mientras no haya sido probada su culpabilidad por una comisión de justicia regularmente constituida.

La Tolerancia Griega

Los griegos eran esencialmente patriotas y religiosos, pero su tolerancia les impedía masacar a los filósofos que rompían las tradiciones políticas y religiosas de la ciudad. El caso de la muerte de Sócrates tiene características especiales: Sócrates fué un mártir a semejanza del Cristo: quería morir a toda costa. Sus provocaciones a domicilio, formaron en su contra un verdadero partido de enemigos irreconciliables, y Sócrates no fué una víctima de la intolerancia, sino de un partido político. La comprobación más evidente de este aserto es que los atenienses condenaron a muerte, poco después, a Melitus, su principal acusador, y erigieron un templo a su memoria.—*Revista Masónica de Chile.*

¿Existen Ateos?

Veo que existe en el diccionario la palabra "ateo," y creo que debería eliminarse. Rechazo y no puedo concebir que exista un verdadero ateo.

Imaginemos una noche primaveral. El cielo brilla con claridad dulcísima. Los últimos arrebos del crepúsculo se desvanecen poco a poco en tintes lilas y matices rosáceos al occidente. Algunas estrellas brillan aquí y allá como puntos de luz incierta, como retinas de ángeles que miran un momento a la tierra y se vuelven de nuevo a los cielos. La luna llena sube magistralmente como un sol de plata. Las flores, como el galán de la noche y el Ilán-ilán, se abren al beso de la luna y llenan el aire con su embriagador aroma. Los ruisiñores cantan en la enramada su serenata a los cielos. El espacio se dilata en la inmensidad, y la luz corre como el pensamiento del Creador por toda la creación. Ante tan majestuoso espectáculo como éste y otros mil que nos ofrece la naturaleza, decidme: ¿habrá quién niegue la existencia de Dios?

—*Acacia (P. R.)*

El género humano está lleno de defectos que envían nuestro ambiente y nos hace vivir una atmósfera corrompida, habiéndose construido, para purificar ese ambiente, los templos masónicos, con el fin de combatir el vicio, la inmoralidad y la ignorancia. Tiene, por lo tanto, cada masón, el deber de preparar a su semejante hasta ponerlo en su propio nivel.—*Acacia (P. R.)*

El Mejor Patriota

Si queremos hacer una Patria noble y digna, debemos trabajar con abnegación inquebrantable por mejorar física, intelectual y moralmente a todos los ciudadanos que la integran. Será, pues, el mejor patriota, ante Dios y ante la Historia, aquél que más intensamente labore por enaltecer a la patria enalteciendo el estado y la conciencia de su hijos.—*Acacia (P. R.)*

Carácter

Es carácter lo que ha hecho a Ford, el gran mago industrial. Carácter es lo que ha hecho a Edison, el mago de la electricidad. Y es también carácter lo que ha hecho a Burbank, el mago de la vegetación. La ley del equilibrio aplícase también al carácter. Todo en la naturaleza es bipolar. La voluntad es el Norte. Estos genios a quienes nos hemos referido, giran alrededor del Polo Norte. Los pusilánimes, los irresolutos, sin voluntad, deficientes de carácter, son atraídos por el Polo Sur.—*Acacia, P. R.*

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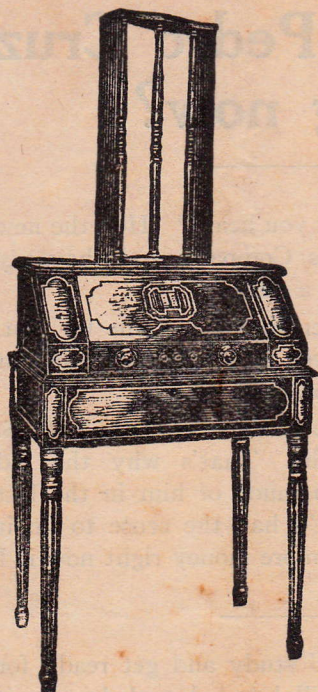
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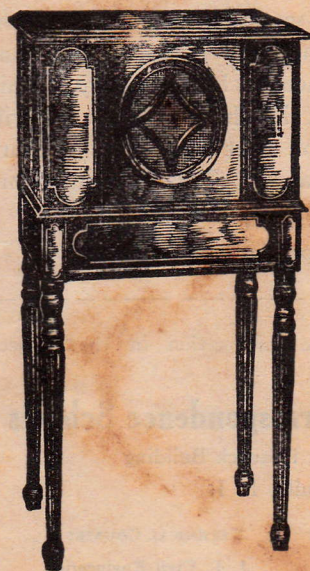
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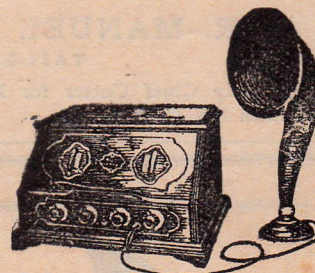
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