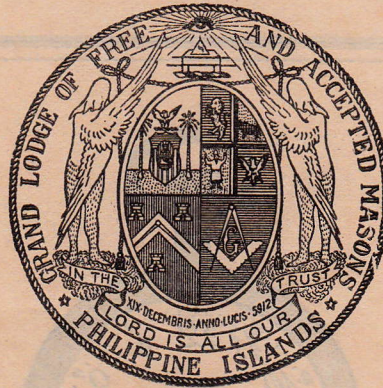


# The Cable Tied

Vol. IV. No. 11

Manila, P. I.

April 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

## At Eastertide

Nature voices all her gladness,  
Lays aside her gloom and sadness,  
All is peace and joy and gladness,  
At Eastertide.

So let every heart of sorrow  
Neither trouble keep nor borrow;  
All is peace upon the morrow,  
At Eastertide.

Tell the resurrection story,  
Tell of Him, the King of Glory,  
Every tongue repeat the story  
At Eastertide.

Ring, ye, Easter lilies, ring.  
In the breezes gently swing;  
Every heart for joy shall sing,  
At Eastertide.

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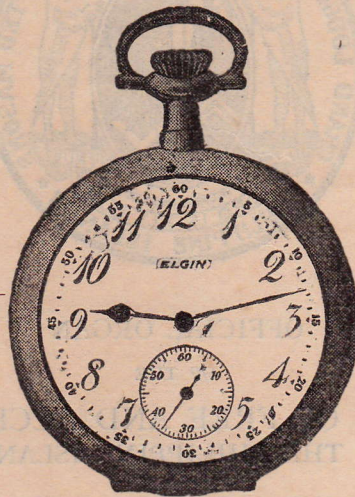


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MANILA, P. I.

# 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.

*Managing Editor:* LEO FISCHER, P.M.

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Vol. IV

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No. 11

## Easter

The Feast of the Resurrection is drawing closer. Holy Thursday, observed in commemoration of the institution of the Eucharist, Good Friday, the day on which the Great Master closed his earthly existence on the Cross, and Easter Sunday, the day on which the Christian world rejoices over the resurrection of the Savior, will soon be with us. While Easter is but the Jewish Passover in a Christian garb, it still has something of the pagan element clinging to it. Its very name in English as well as in German and other Teutonic languages is that of a pagan deity. In the description of the walk on Easter Sunday in his immortal "Faust", Goethe expresses the spirit in which the denizen of the North celebrates Easter, saying:

Sie feiern die Auferstehung des Herrn,  
Denn sie sind selber auferstanden.

Indeed, "they celebrate the resurrection of the Lord because they are risen themselves." Winter had kept them indoors, confined to close rooms and stuffy taverns, and with Easter comes Spring, "freeing river and brooks from the ice with her lovely, quickening glance" and enabling the humble burgher to fare forth from the confining walls of the city, out into field, meadow and wood.

To us Masons, Easter is chiefly the feast of the spiritual resurrection of man. In this existence we are bound by the chains of human imperfection from which only death can free us, followed by a glorious resurrection, the awakening in that all-perfect Lodge above in which the Great Architect of the Universe presides.—L. F.

## Dont't Be Long-Winded

The trouble with more than one of our orators is that they seem to think that in order to be good and convincing, a speech must necessarily be long, and in order to make it long, they drag in extraneous matter and repeat themselves again and again. The listener, at first interested and inclined in favor of the argument of the speaker, gradually becomes bored and ends by losing all interest and becoming prejudiced against speaker and argument. Often what would otherwise have been a good address is turned into a nightmare by the mania of the speaker to make it long. Mark Twain tells a funny story of how he once entered a church with twenty dollars in his pocket and listened to a minister extol foreign missions. Becoming enthused over the subject, he made up his mind to give five dollars when the plate would be passed. But the minister described the blessings of foreign missions so eloquently that he raised the amount to ten dollars and finally wound up

## La Pascua de Resurrección

Se está acercando la Semana Santa y pronto celebraremos el Jueves Santo, para conmemorar la institución de la eucaristía; el Viernes Santo, en que el Redentor terminó su existencia terrestre en la cruz, y la Pascua de Resurrección, en que todo el mundo cristiano está lleno de júbilo con motivo de la resurrección de Jesucristo. La Pascua de Resurrección no es más que la pascua de los hebreos en vestido cristiano, pero esto no obstante tiene algo del elemento pagano. Su nombre en inglés, alemán y otras lenguas teutónicas es el de una diosa pagana. En su drama inmortal "Fausto," Goethe, al describir el paseo del domingo de Pascua, dice respecto al espíritu en que los habitantes de los países septentrionales celebran dicha fiesta, que

Están celebrando la resurrección del Señor  
Porque ellos mismos han resuscitado.

El rigor invernal los había obligado a quedarse dentro de sus habitaciones estrechas y tabernas mal ventiladas, pero con la Pascua vino la primavera que "con su mirada linda y vivificadora libraba al río y a los arroyos de su capa de hielo," de modo que el humilde ciudadano pudo salir de las murallas de la ciudad y pasearse en los campos, praderas y bosques.

Para los Masones, la Pascua de Resurrección es una fiesta en que celebramos la resurrección espiritual de la humanidad. En esta existencia estamos cargados de las cadenas de la imperfección humana de que sólo puede librarnos la muerte seguida de una resurrección gloriosa y despertar en aquella Logia celeste y perfecta en que preside el Gran Arquitecto del Universo.—L. F.

## Discursos Más Breves

Más de uno de nuestros oradores tiene el grandísimo defecto de pensar que a fin de ser buenos y convincentes sus discursos, deben ser largos, y para hacer que lo sean, habla de toda clase de cosas extrañas a la materia y anda repitiendo lo que ya ha dicho. El que oye hablar a un orador de estos empieza por encontrar interesante lo que dice y se siente dispuesto en favor de la causa que sostiene, pero paulatinamente pierde el interés y se aburre soberanamente, siendo el resultado final que pierde toda simpatía por el orador y, desgraciadamente, también por la causa que éste defiende. A menudo lo que de otro modo hubiera sido un discurso excelente, se convierte en pesadilla por el empeño del orador de hacerlo lo más largo posible. Mark Twain nos inculca lo que acabamos de exponer por medio del siguiente cuento chistoso: dice que una noche entró en una iglesia donde el pastor hablaba sobre las misiones entre los paganos. Llevaba veinte dólares en el bolsillo. Pronto

by resolving to put the entire twenty on the collection plate. However, the minister kept on talking and talking. Becoming wearied and his enthusiasm dying out, Mark Twain tells us he thought ten would be enough, and then five, and finally, when the plate passed him, he borrowed ten cents from it for carfare home.

This little tale should carry a lesson to our orators and also writers who argue for a cause. Grip the attention of your listeners and readers just so long and no longer. Let up at the psychological moment. Don't give your audience time to get tired of you and your subject. Don't become verbose and pile on paragraph after paragraph until you end by entirely spoiling the effect of what you have said first.

Be brief and to the point and your Brethren will rise up and call you blessed!—L. F.

### Individuality

Many a Mason, about to write an article or prepare a lecture, takes the work of a standard author or approved lecturer and writes his own production according to the pattern before him. While in no way chargeable with plagiarism or literary dishonesty, yet he can be accused of imitation to a degree bordering on the sins mentioned, which should certainly be non-existent in the literary field of Masonry. The worst result of this practice is that it stifles the free development of individuality. The Brother thus slavishly following the model and guidance of another, would perhaps have turned out a much more acceptable and attractive piece of architecture had he used his own system, judgment, and ideas instead of adopting the designs laid down on the trestle-board by another master. The rugged and unpolished work of a tyro often creates an impression of originality and strength that the finished, more perfect masterpiece of experience fails to produce.

No doubt many an author who had success and fame within his grasp has thrown away his chances to climb to lofty heights by failing to develop his own individuality.

It is the same with the administration of the executive officers of our Masonic Bodies. The Master or Grand Master, for instance, who in his administrative acts, his addresses, his message and edicts copies the manner and style of his predecessors gives us not himself, but a poor copy of some one else. His work does not appeal to us because it does not ring true. He does not impress us as a free agent. We cannot pass in review his official acts and pronouncements and say: this is the man himself, this bears his stamp, this comes from his own brain and mind. All we see is words and acts that somehow seem stereotyped, hollow and unoriginal, however smooth and elegant they may sound or look and however in accordance with precedent they may be.

Let us be Masters and trace our own designs and plans instead of being copyists and imitators of others!—L. F.

### Changes in the Management of the Cabletow

Upon recommendation of the Committee appointed by the Grand Master to investigate the financial condition of the *Cabletow* and recommend changes in connection therewith, the following important modifications have been introduced: Wor. Bro. Leo Fischer, the associate editor, will take over part of the work heretofore done by Bro. Samuel Stickney and will be managing editor of the paper, and the advertising will be taken care of by Mr. R. B. Clark.

Lodges and individual Masons should address communications intended for the management of the *Cabletow* to "The *Cabletow*, P. O. Box 990, Manila, P. I."

se quedó tan entusiasmado por las palabras elocuentes del predicador, que resolvió poner cinco dólares en el platillo cuando se iba a hacer la colecta. Fué tal la elocuencia del que hablaba que Mark Twain dice no tardó en elevar su contribución a diez dólares y luego a veinte. Pero no se hizo la colecta y el pastor continuó hablando. Empezó a debilitarse el entusiasmo del oyente a medida que se cansaba. Como consecuencia, acabó por rebajar la cuantía de su contribución, primero a diez dólares y luego a cinco, por lo aburrido y disgustado que se quedó, y "saben Vds., señores, al hacerse la colecta, no puse nada sino tomé prestado del platillo una moneda de diez céntimos, porque no llevaba sencillo y necesitaba dicha cantidad para el tranvía."

Este cuentecito debe servir de lección a los oradores y autores que defienden una causa. Es preciso que ocupen la atención del oyente o lector solamente el tiempo necesario. Deben terminar cuando haya llegado el momento psicológico para ello. No deben permitir que su audiencia se cansé del orador y del tema que sostiene. No deben ser verbosos y prolijos y continuar hablando hasta que su palabrería acaba por destruir el buen efecto de lo que han dicho antes del momento en que debían haber terminado.

Siguid el plan indicado y veréis que vuestros Hermanos estarán contentos y satisfechos de vosotros en vez de escurrirse cuando empezáis a hablar.—L. F.

### Cambios en la Administración del Cabletow

Mediante recomendación de la Comisión nombrada por el Gran Maestro para estudiar la condición económica del *Cabletow* y recomendar los cambios que fuesen necesarios, se han hecho los siguientes: El Ven. Hmno. Leo Fischer se encargará de parte del trabajo despachado hasta la fecha por el Hmno. Samuel Stickney, como redactor gerente de la revista, y el Sr. R. B. Clark se encargará de los anuncios.

Las Logias y los Masones deben dirigir todas las comunicaciones para nuestro periódico a "The *Cabletow*, P. O. Box 990, Manila, P. I."

### El Hmno. Samuel Stickney

Después de haber prestado servicios al *Cabletow* como administrador del mismo durante algo menos de cuatro años, el Hmno. Samuel Stickney nos deja. Sentimos sinceramente separarnos de él. Su cortesía y trato afable y cortés le han ganado muchos amigos en esta parte del mundo donde ha estado activo en los campos de la pedagogía y del periodismo desde los primeros años del esfuerzo educativo de los Estados Unidos de América en Filipinas.

Le deseamos éxito en lo que emprenda y mucha prosperidad y buena salud, y esperamos poder publicar de vez en cuando algunas noticias buenas del amigo y compañero en la revista a cuyo desarrollo ha contribuido tanto.

### Más Individualidad

Muchas veces el Masón que se dispone a escribir un artículo o preparar una conferencia toma la obra de algún autor clásico o conferenciante conocido y confecciona su obra según el modelo que tiene delante. Al que obra así no se le puede acusar de plagiarismo, pero sí se lo puede acusar de imitación en un grado tal que se asemeja demasiado al plagiarismo, el cual no debe de conocerse en el periodismo masónico. Lo peor de la práctica que denunciamos es, que ahoga el desarrollo libre de la individualidad en el interesado. El Masón que así ajusta su trabajo exactamente al ajeno, habría quizás dado al mundo una pieza de arquitectura mucho más aceptable e interesante si hubiese hecho uso de sus propios métodos, planes e ideas en vez de adoptar lo trazado por otro maestro. El trabajo basto y áspero del novicio produce a veces una im-

### Bro. Samuel Stickney

After almost four years' service with *The Cabletown*, as business manager of the paper, Bro. Samuel Stickney is leaving us. We sincerely regret to see him go. Bro. Stickney's courtesy and frank, pleasant ways have gained him many friends in this part of the world where he has been active in the educational and journalistic fields since the early days of America's effort in the Philippine Islands.

We wish him success in whatever he may undertake and, above all, good health, and we hope to be able to publish from time to time good reports of him in the paper which he has helped to build up.

### The Payment of Dues

The least a man can do in the line of Lodge work is to pay his dues. Let him pay them punctually and uncomplainingly. If his Lodge, by a two thirds vote of its members, increases the dues, let him abide by the will of the Lodge. And if he cannot afford to pay such high dues—though considering the benefits which a man receives from Masonry, we are positive that no Lodge, at least not in our jurisdiction, has ever charged dues so high that the type of man we want in Masonry cannot afford to pay them—there are various ways of getting from under the burden he deems excessive.

It does not sound well to hear Masons affirm that their Lodges cannot bear the burdens laid upon them by Masonry and by their Grand Lodge, and that an increase in the dues would drive many of the members into the fold of other Lodges where the burden is lighter. We cannot take an iota away from our obligations and must give full measure where they require us to give. Masonry imposes many a sacrifice upon its members and it has no room for a man not willing to make sacrifices. We are no longer required to risk death, imprisonment, torture, ostracism, and persecution in the service of our Institution, and the sacrifices of time and money that we must make are small.

Promptness in the payment of dues is a duty. To compel the Lodge secretary to write and send notice after notice is unmasonic.

Lastly, let us point out that, directly or indirectly, a Mason controls the expenditure of every cent that leaves the Lodge treasury, and if his opinion does not prevail; he must cheerfully bow to the will of the majority, as every good Mason should.—*L. F.*

### Help One Another

On occasion of the celebration of Colonial Day at Brussels, on July 2, 1922, we saw a pathetic sight when the invalids of the Great War filed past us on the beautiful square in front of the City Hall: A blind man pushing a wheel-chair, the occupant of which, a semi-paralytic comrade, directed his movements.

What a striking lesson in mutual helpfulness, which is one of the characteristics of every good Mason!

Even the poorest among us has something to give to his fellow, something to contribute to the common cause. The brother with little worldly wealth has his intellect, his counsel, his cheering word or visit; the one with little time to spare from his daily occupation helps by contributions of a metallic nature or by his influence, voice or vote: each supplies what he can and helps where and how he can.

The American Mason has a splendid example in the "backwoodsman" of the last century. Indeed, it is hard to find a better illustration of the beauties of mutual helpfulness than the daily lives of those sturdy pioneers of civilization, and we know from experience that this spirit is not dead, but is still to be found in many parts of the United States.

And is not the proverbial hospitality of the Filipino a manifestation of a similar spirit?—*L. F.*

presión de originalidad y robustez que falta a la obra maestra producida por mano experta.

No cabe duda de que ha habido autores que podrían haberse hecho célebres si hubiesen desarrollado su propia individualidad en vez de convertirse en imitadores y copistas.

Lo mismo sucede con la administración de nuestros cuerpos masónicos. Por ejemplo, el Venerable Maestro o Gran Maestro quien, en sus actos administrativos, discursos, mensajes y edictos copia el plan y estilo de sus antecesores, no nos presenta su propia personalidad, sino una copia mala de la de otros. Su obra no despierta ningún eco en nosotros porque suena falsa. No tiene traza de ser obra de un agente libre. No podemos examinar sus actos y obras y decir: en esto se ve la personalidad de él, esto lleva su marca y sello, esto se ve que ha salido de su cerebro y alma. Todo lo que vemos son palabras que nos parecen estereotipadas, huecas y faltos de originalidad, por elegantes y conformes a los precedentes establecidos que fuesen.

¡Seamos Maestros de verdad y tracemos nuestros propios diseños y planes en vez de ser copistas e imitadores!

—*L. F.*

### El Pago de las Cotizaciones

Lo menos que el Masón puede hacer respecto a sus deberes es satisfacer sus cotizaciones. Conviene, pues, que lo haga puntualmente y sin refunfuñar. Si su Logia, mediante el voto de las dos terceras partes de sus miembros, aumenta la cuantía de las cotizaciones, que respete la voluntad de la Logia. Y si no puede buenamente satisfacer cotizaciones tan elevadas (aunque estamos convencidos que no hay Logia en esta jurisdicción que exigiera cotizaciones tan gravosas que la clase de hombres que necesitamos en la Masonería no puedan pagarlas) entonces hay varias maneras de sustraerse a la carga que tan pesada le parece.

No nos suena bien cuando oímos a Masones afirmar que sus Logias no pueden soportar las cargas que les imponen la Masonería y su Gran Logia y que un aumento de sus cotizaciones resultaría en un éxodo de miembros que buscarían Logias donde las cargas sean menos pesadas. No podemos quitar nada a nuestras obligaciones y es preciso que demos todo lo que nos exigen. La Masonería impone muchos sacrificios a sus adeptos y no conviene al individuo que no se halle dispuesto al sacrificio. Ya no corremos peligro de ser encarcelados, torturados y fusilados como los mártires del '96 y '97, y son llevaderos los sacrificios de dinero y tiempo que nos exige hoy la Institución.

Es deber nuestro pagar las cotizaciones con prontitud. Dejar que el secretario envíe un aviso tras otro antes de satisfacer dicha obligación, no es conducta digna de un Masón.

Finalmente, permítasenos señalar que, directamente o indirectamente, el Masón puede disponer cómo se han de gastar los fondos de la Logia, y si su opinión sobre la materia es la de la minoría, entonces debe someterse gustoso a la voluntad de la mayoría, como buen Masón.—*L. F.*

### La Cortesía

No debemos familiarizar demasiado con nuestras amistades. Tenemos la reprochable costumbre de muy prontamente empezar a tutear a nuestros conocidos, y esto, casi inmediatamente destruye las barreras de la cortesía, de la deferencia. Pronto los saludos se tornan en simples "adioses," sin interrumpir nuestra marcha. Y, cuánto más elegante sería que los saludos se llevarán a efecto, como si hubiéramos llegado de un largo viaje, y al despedirnos, como si embarcáramos para un país lejano.—*Acacia (P. R.)*

(¡Cuánto tiempo se malgastaría en saludos si se siguiera esta sugerencia! Basta un simple "adios" con un mensaje afectuoso transmitido por ojo y pensamiento.—*El Redactor.*)

**[Grand Lodge Circular No. 53]**

To the Masters, Wardens and Brethren  
of all Lodges in the Jurisdiction of the  
Grand Lodge of the Philippine Islands.

GREETINGS:—Edict No. 1, issued by Grand Master Frederic H. Stevens in 1923, prohibits smoking within the Lodge Room during the opening and closing ceremonies as well as during degree work.

It having been observed that many Lodges have been rather severe in the interpretation of this prohibition, the wisdom of which is acknowledged by all, the undersigned desires to express his opinion to the effect that in order not to impose too great a hardship on the many Brethren who smoke, the provisions of the edict above mentioned should be construed liberally.

Smoking should, however, be absolutely prohibited during the opening and closing ceremonies and the actual degree work which, for the purposes of the edict mentioned, should not be considered to include the lectures. Smoking may, therefore, be allowed while the Lodge is transacting business at its stated meetings, while the lectures of the three degrees are being delivered, and while the Lodge is at refreshment.

Given at Manila, P. I., this 11th day of March, A. L.: 5927 (A. D. 1927).

JOSEPH H. SCHMIDT,  
Grand Master.

Attest:

NEWTON C. COMFORT,  
Grand Secretary.

**[Edict No. 12]**

To the Masters, Wardens, and other Brethren  
of all the Lodges under the Jurisdiction of the  
Grand Lodge of the Philippine Islands.

GREETINGS:—Pursuant to the authority conferred upon the Grand Master by resolution of the Grand Lodge adopted at its Annual Communication of 1927, each subordinate Lodge of this Grand Jurisdiction is hereby required to pay its annual quota for Volume V of the *Cabletow* (June 1927 to May 1928, inclusive) at the rate of One peso and twenty centavos (₱1.20) per annum for each Entered Apprentice, Fellow Craft, and Master Mason holding membership in the Lodge concerned on the day when said quota is paid.

Since the *Cabletow* quota is payable in advance, each Lodge shall remit its quota for the period from June, 1927, to May, 1928, on or before June 1, 1927, when No. 1 of Volume V of the *Cabletow* will be issued.

Prompt payment by the Lodges of arrearages due is urged.

Given under my hand and seal, this twenty-fifth day of March, A. L.: 5927 (A. D. 1927).

JOSEPH H. SCHMIDT, *Grand Master.*

Attest:—NEWTON C. COMFORT, *Grand Secretary.*

**He Has Served**

He has not served who gathers gold,  
Nor has he served whose life is told  
In selfish battles he has won  
Or deed of skill that he has done;  
But he has served who now and then  
Has helped along his fellow men.

—Edgar A. Guest.

Enjoy thy youth, it will not stay,  
Enjoy the fragrance of thy prime,  
For O! it is not always May.

—Longfellow.

**[Circular de la Gran Logia No. 53]**

Al Venerable Maestro, Vigilantes y demás  
Hermanos de las Logias de la Obediencia  
de la Gran Logia de las Islas Filipinas.

SALUD:—El Edicto No. 1, expedido por el Gran Maestro Muy Il. Hmno. Frederic H. Stevens en 1923, prohíbe que se fume dentro del local de la Logia durante las ceremonias de apertura y cierre y los trabajos de grado.

Habiendo observado que muchas Logias interpretan con harto rigor la prohibición a que nos referimos y cuyo acierto no se impugna por nadie, el que suscribe desea expresar su opinión al efecto de que para no imponer un sacrificio molesto a los muchos Hermanos que fuman, conviene interpretar con liberalidad el edicto que acabo de citar.

Sin embargo, queda estrictamente prohibido el fumar durante las ceremonias de apertura y cierre de la Logia y mientras se está confiriendo algún grado, lo cual, para los fines de dicha interpretación, no incluirá las instrucciones o conferencias del grado. Por lo tanto puede permitirse que los Hermanos fumen durante el despacho de asuntos de familia de la Logia en sus tenidas ordinarias, mientras se están pronunciando las conferencias de los tres grados, y cuando la Logia haya sido llamada del trabajo al refrigerio.

Dada en Manila, hoy día 11 de Marzo de 5927 v. l.: 1927 e. v. l.:

JOSEPH H. SCHMIDT,  
Gran Maestro.

Doy fé:

NEWTON C. COMFORT,  
Gran Secretario.

**[Edicto No. 12]**

A los Venerables Maestros, Vigilantes y demás  
Hermanos de todas las Logias de la Obediencia  
de la Gran Logia de las Islas Filipinas.

SALUD:—De acuerdo con la autoridad conferida al Gran Maestro por la Gran Logia en su Reunión Anual de 1927, por la presente ordeno que toda Logia de esta obediencia pagará su cuota anual para el Tomo V del *Cabletow* (Junio 1927 a Mayo de 1928, incl.) al tipo de Un peso y veinte centavos (₱1.20) al año, por cada Aprendiz, Compañero y Maestro Masón que fuesen miembros de dicha Logia en la fecha en que se verifique el pago de la referida cuota.

Puesto que dicho pago debe efectuarse por adelantado, cada Logia enviará su cuota correspondiente al período desde Junio 1927 hasta Mayo 1928, con anterioridad al 1.º de Junio de 1927, fecha en que se publicará el No. 1 del Tomo V del *Cabletow*.

Se encarece el pago pronto de las cuentas atrasadas.

En testimonio de lo cual, la firmo de mi puño y letra y hago estampar el sello de la Gran Logia, en la ciudad de Manila, hoy veinticinco de Marzo, A. L.: 5927, -o sea, 1927 (E. V. l.).

JOSEPH H. SCHMIDT, *Gran Maestro.*

Doy fe:—NEWTON C. COMFORT, *Gran Secretario.*

**El Honor**

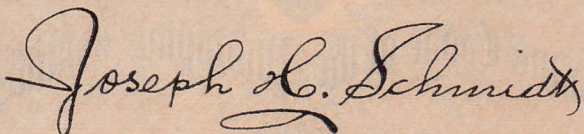
El honor es el natural y espontáneo acatamiento que nuestro espíritu rinde al cumplimiento de todos los deberes. Un hombre de honor es necesariamente un exacto cumplidor del deber. Un hombre de honor procura ser siempre justo y es en toda ocasión veraz. Un hombre de honor ni traiciona, ni acepta sin protesta la conculcación del derecho, ni toma intervención o participación en asuntos feos o reprochables.

Así como atendéis a la higiene de vuestro cuerpo, así también debéis atender, con mayor empeño si cabe, a la higiene de vuestro espíritu. De este modo podréis marchar con la frente alta, satisfechos de vosotros mismos, sin temor a las tempestades de la vida.—*Acacia (P. R.)*

### Monthly Announcement of Organizations Barred to Masons

Pursuant to the provisions of Grand Lodge Circular No. 46, the following-named societies are hereby declared to be organizations which Masons of this Grand Jurisdiction are prohibited from joining:

- GRAN LOGIA DEL ARCHIPIELAGO FILIPINO
- GRAN LOGIA DEL ARCHIPIELAGO FILIPINO, INC.
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Grand Master.

### Unemployed Brethren Seeking Employment

*Applicant No. 127.*—American, married, printer and proof reader, 18 years experience, desires position as proof reader or take charge of a small shop, or any other position. At present not employed.

*No. 128.*—American, at present in U. S. Army, married, with family, seeks employment for three months only. Plumber, mechanics, with considerable experience in lathe work, setting up machinery, refrigerating plants, etc. Will apply for furlough as soon as sure of employment.

(Brethren who have, or know of, employment for these Brethren should communicate with the Managing Editor of THE CABLETOW, Bro. Leo Fischer, P. O. Box 990, or with Bro. José C. Velo, P. O. Box 1243, chairman of the Employment Committee.)

### Grand Lodge Committee for Visiting the Sick in April

Most Wor. Grand Master Joseph H. Schmidt has appointed a Grand Lodge Committee for Visiting the Sick during the month of April the names and duties of which appear in the letter we copy hereunder:

WORSHIPFUL SIR AND BROTHER:—

You and the two Brethren whose names appear with yours at the foot of this letter are hereby appointed a Grand Lodge Committee for Visiting the Sick during the month of April.

It will be your duty to visit all sick Brethren not belonging to Lodges located in Manila whose names will be given to you 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 the local Brethren. You will report each visit to the Grand Master, who will himself endeavor to visit each Brother reported ill, if possible.

The duty devolving upon you being an important one, I ask you to do your best to perform it thoroughly and well.

Sincerely and fraternally yours,

JOSEPH H. SCHMIDT, *Grand Master.*

To WOR. BROS. ANTHONY SIMKUS, JOSÉ C. VELO and MARIANO GONZALEZ.

### Report of the Special Committee on Cooperation with the Masonic Hospital for Crippled Children

At the last Annual Communication of the Grand Lodge of the Philippine Islands, the Special Committee on Cooperation with the Masonic Hospital for Crippled Children rendered a fine report which merited from the Grand Lodge a resolution that it be adopted and published in the *Cabletow*. We take great pleasure in complying with this resolution by publishing the report, which reads as follows:

Manila, January 18, 1927.

MOST WORSHIPFUL GRAND MASTER:

Your Special Committee on Cooperation with the Masonic Hospital for Crippled Children begs to attach hereto a copy of the Balance Sheet and Statement of Income and Expenses for the year ending 30 June, 1926, as part of this report.

During the twelve months preceding that date the Association gained 477 members and from July 1st, 1926, until December 31st,

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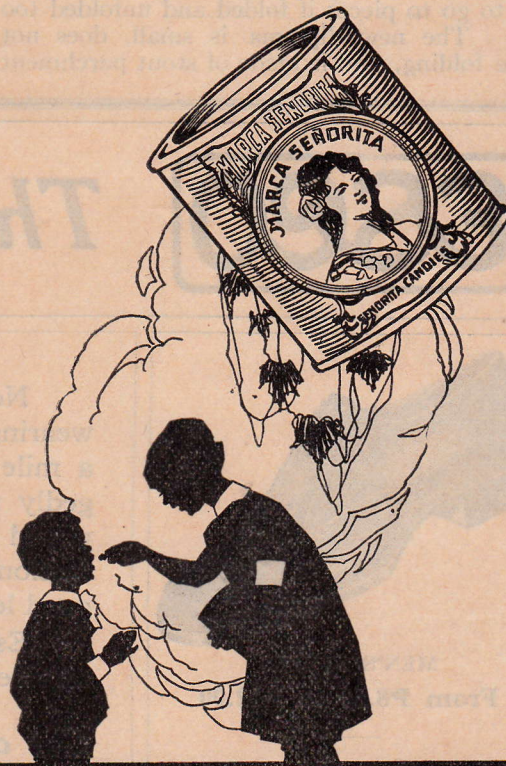
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1926, a further gain of 134 members has been reported making a grand total of 1435 subscribers (life, sustaining and regular).

	1925 June 30	1926 June 30	1926 Dec. 30
Honorary.....	3	3	3
Life.....	16	18	19
Sustaining.....	39	39	39
Regular.....	766	1,241	1,374
Total.....	824	1,301	1,435

Several generous donations have been made by Masons, both resident and visiting, during the year.

The number of supporters continues to grow and it is confidently hoped that this Hospital—which is a real and practical Masonic charity and one which is doing such magnificent work for children in their islands—will soon number on its membership every master mason in this jurisdiction.

We do not believe that its work had been brought sufficiently before the individual Lodges, and while some Lodges have made a point of bringing the Hospital and its object especially to the attention of their members in their monthly *Bulletin*, we would respectfully suggest that each and every Lodge be asked to, at least once during the year, either through its regular circular or by individual letter, place before its brethren the cause of this truly noble and Masonic charity. We feel that such an appeal will not fall on deaf ears amongst the brethren.

We cannot close this report without stating that the heartiest thanks of all Masons in these islands are due to the directors—especially to the President, Wor. Bro. W. W. Larkin, and to the Secretary, Rt. Wor. Bro. Joseph H. Schmidt, for their unselfish and untiring work on behalf of this Hospital.

Fraternally submitted,

H. E. PRICE,  
Chairman of Committee.

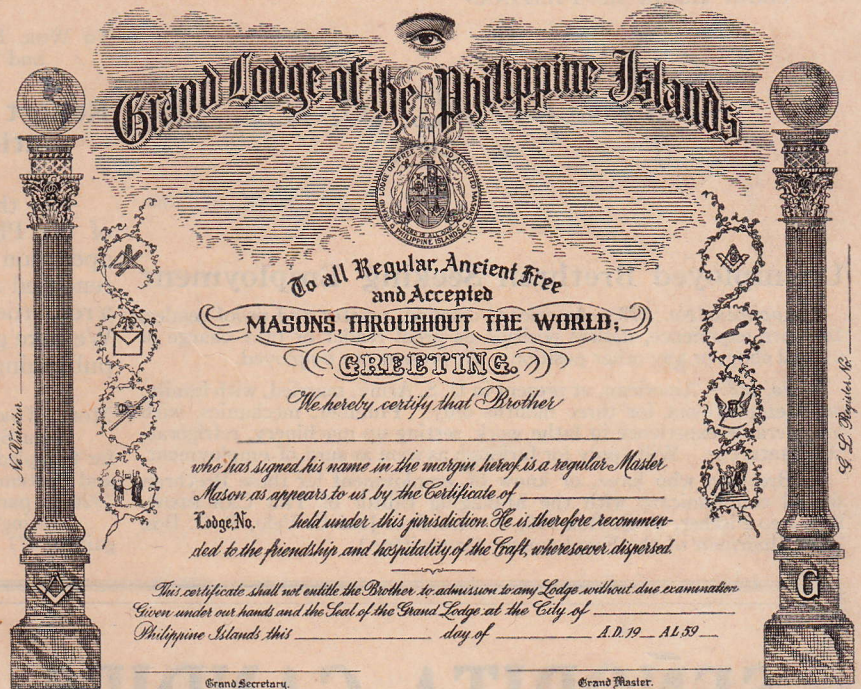
### The New Master Mason's Diploma

Below we insert a cut of the new pocket-size Master Mason's diploma (traveling certificate) issued by our Grand Lodge to members of its constituent Lodges which fills a long-felt want. The diploma now being issued is artistic and looks very well in a frame; but for the traveling Mason it is rather bulky and, being made of thick paper of the ordinary type, it is liable to go to pieces if folded and unfolded too often. The new diploma is small, does not require folding, and is made of stout parchment

paper which is simply indestructible. With it a handy leather case is furnished. One thousand of these cases have been ordered and will be here soon. Orders will be filled in the order in which they arrive.

The Grand Lodge will continue to issue the large diploma, and members desiring the traveling certificate and case should state specifically that they desire the traveling certificate, otherwise the ordinary diploma will be issued.

Applications for the traveling certificate must be made in the same manner as applications for the large-size diploma, that is, by handing the fee of ten pesos to the Secretary of your Lodge, who then forwards the money to the Grand Secretary, with the official certificate showing the applicant to be a Master Mason in good standing of the Lodge concerned. The few members who have so far seen the new diploma are very enthusiastic over it and will be among the first applicants.



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### El Nuevo Diploma de Maestro Masón

Insertamos a continuación un fotograbado que representa el nuevo diploma de Maestro Masón que la Gran Logia expedirá desde hoy en adelante a los miembros de sus Logias constituyentes que lo pidan. Dicho diploma llena una necesidad sentida desde hace mucho. El que se ha expedido hasta ahora es artístico y está muy bien en un marco, pero es poco cómodo para el viaje por ser grueso y hecho de papel que más tarde o temprano se gasta en los pliegues. El nuevo diploma no tiene necesidad de ser plegado, por ser de tamaño tan reducido que cabe en el bolsillo. Es más, está hecho de papel pergamino muy resistente y se facilita con cada diploma una cartera de cuero legítimo. Pronto llegarán mil carteras que se han pedido hace algún tiempo. Los pedidos de diplomas se llenarán en la misma orden en que los reciba la Gran Secretaría. Se harán, desde luego, en la misma forma que hasta la fecha, es decir, el interesado debe entregar la cantidad de diez pesos al secretario de su Logia y éste enviará dicha suma al Gran Secretario, acompañado del certificado oficial de rúbrica, haciendo constar que el solicitante es Maestro Masón activo de la Logia referida. Los pocos Hermanos que han visto el nuevo diploma se han expresado con mucho entusiasmo sobre sus cualidades y ventajas y serán entre los primeros solicitantes.

La Gran Logia continuará expidiendo el diploma grande como antes, de suerte que los Hermanos deben tener buen cuidado de especificar en sus solicitudes qué clase de diploma desean, si es el diploma grande o el certificado de viajero.

### Se Aceptan los Certificados del Plaridel Trust Agreement

Los directores del Hospital Masónico para Niños Lisiados anuncian que se recibirán los certificados del Plaridel Trust Agreement en pago de los derechos de admisión y cotizaciones de los miembros de la corporación. Así los tenedores de dichos certificados tendrán una oportunidad

excelente para pagar sus cotizaciones al Hospital por varios años, teniendo muy en cuenta que al hacerlo, ahorrarán mucho trabajo al secretario y demás personal de la corporación. Estos nos dicen que el trabajo de expedir, apuntar y enviar cada año los muchos centenares de recibos por dos pesos, es muy laborioso, aunque lo ejecutan con gusto, por amor a la causa, porque debéis saber que la corporación no tiene empleados asalariados. También podrán los tenedores de dichos certificados utilizarlos para pagar los derechos de admisión de su esposa, hija, hermana, o madre al presentar las solicitudes de las mismas. ¿No creéis que sus queridos nombres estarían muy bien en nuestro Cuadro de Honor?

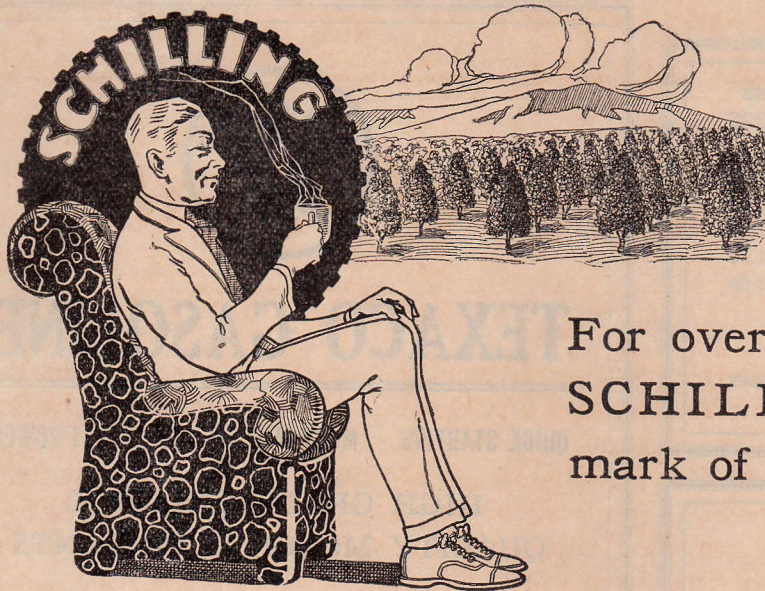
### El Compromiso del Redactor Masónico

Me propongo firmemente: Escribir nada más que lo que sea puro, recto y justo y que sirva mejor a la causa de la Masonería; instruir e ilustrar a los lectores de mi periódico; dejar que me guíen el amor fraternal, la tolerancia y la caridad en mis juicios sobre las personas, cosas y acontecimientos; mostrar moderación en mis expresiones, fortitude cuando me ataquen y prudencia cuando tenga que ocuparme de cuestiones trascendentales, y tratar de hacer justicia a todos, tanto amigos como enemigos.

No ridiculizaré lo que otros crean ser bueno y sagrado ni lastimaré las susceptibilidades de nadie si puedo evitarlo.

No permitiré que mi juicio y plan de conducta sean falseados por intereses mezquinos, sino, al contrario, procederé sin miramiento de personas, y en caso necesario, preferiré la pobreza con honor a la prosperidad material ganada por medios reprobados.

Trataré a mis colegas del periodismo con cortesía y rectitud. Me abstendré de adornarme de plumas prestadas, copiando los productos de la inteligencia ajena sin hacer constar su procedencia, y no escatimaré esfuerzo para conseguir que el periodismo masónico llegue y se mantenga a la altura elevada que debe de ocupar.—L. F.



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**The Grand Master's Recent Activities**

*Wednesday, March 2, 1927.*—Attended stated meeting of Dapitan Lodge No. 21. Called on a sick brother in Pasay, member of Plaridel Lodge No. 74.

*Thursday, March 3, 1927.*—Attended stated meetings of two Lodges: Mencius No. 93 and Isla de Luzon No. 57. On same date accompanied a sick brother (member of Plaridel Lodge) to a physician, for treatment.

*Friday, March 4, 1927.*—Attended stated meeting of Hiram Lodge No. 88. Called on a sick brother (Balintawak Lodge No. 28).

*Saturday, March 5, 1927.*—Called on a sick brother (Lincoln Lodge No. 34) at Mary Chiles Hospital.

*Thursday, March 10, 1927.*—Made an informal visit to Mount Lebanon Lodge No. 80, which had Nilad Lodge No. 12 and Bagumbayan Lodge No. 4 as guests of honor. Third degree work.

*Monday, March 14, 1927.*—Saw the Third Degree conferred at Southern Cross Lodge No. 6, which he visited informally on this date.

*Tuesday, March 15, 1927.*—Another informal visit, to Manila Lodge No. 1, where the work of the First Degree was put on. This special meeting was held in honor of Most Wor. Bro. H. E. Stafford.

*Wednesday, March 16, 1927.*—Attended special meeting of his own Lodge, Cosmos Lodge No. 8, and saw exemplification of Third Degree.

*Sunday, March 20, 1927.*—Visited several sick brethren from Provincial Lodges at the Santol Sanatorium and other Hospitals in the City.

*Monday, March 21, 1927.*—Attended Grand Lodge School of Instruction; saw the first degree exemplified under the direction of Very Worshipful Brother W. W. Larkin, Junior Grand Lecturer.

*Tuesday, March 22, 1927.*—Attended the funeral services for the late E. C. Crick, held under the auspices of Manila Lodge No. 1.

*Friday, March 25, 1927.*—Made an informal visit to Mount Lebanon Lodge No. 80, on the occasion of the fifth anniversary of the constitution of said Lodge. Public reception and entertainment.

*Sunday, March 27, 1927.*—Visited a number of sick brethren at different Hospitals in the City.

*Monday, March 28, 1927.*—Attended Grand Lodge School of Instruction and saw the Third Degree exemplified under the direction of the Junior Grand Lecturer, Very Worshipful Brother W. W. Larkin.

*Tuesday, March 29, 1927.*—Made an informal visit to Minerva Lodge No. 41; saw the Third Degree conferred by the Brethren of Service Lodge No. 95 and Mount Lebanon Lodge No. 80.

**Stated Meetings of Manila Lodges**

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

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

*April 4 (First Monday).*—Luz Oceánica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

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

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

*April 7 (First Thursday).*—Isla de Luzon, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.

*April 9 (Second Saturday).*—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.

*April 11 (Second Monday).*—Southern Cross No. 6, Masonic Temple.

*April 12 (Second Tuesday).*—Araw No. 18, Plaridel Temple; Benjamin Franklin No. 94, Masonic Temple.

*April 13 (Second Wednesday).*—Bagumbayan No. 4, Masonic Temple; Modestia No. 83, Plaridel Temple.

*April 14 (Second Thursday).*—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, Plaridel Temple.

*April 21 (Third Thursday).*—Solidaridad No. 23, Masonic Temple.

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April 23 (Fourth Saturday).—Sinukuan No. 16, Plaridel Temple.

May 2 (First Monday).—Luz Océanica No. 85, Masonic Temple, Escolta; Service No. 95, Plaridel Temple.

May 3 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

May 4 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple; Dapitan No. 21, Masonic Temple.

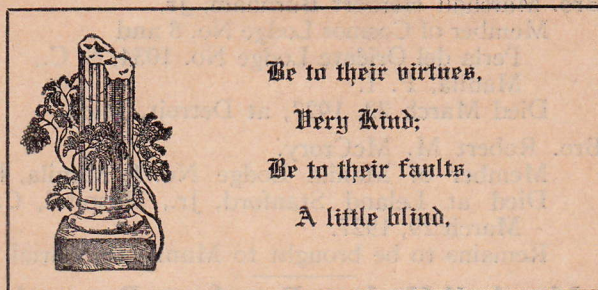
May 5 (First Thursday).—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.

May 6 (First Friday).—St. John's No. 9, Masonic Temple; High-Twelve No. 82, Masonic Temple; Hiram No. 88, Plaridel Temple.

May 7 (First Saturday).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple.

### Plaridel Trust Agreement Certificates Accepted

The Directors of the Masonic Hospital for Crippled Children announce that they will receive Plaridel Trust Agreement certificates in payment of admission fees and dues in the corporation. This will afford to holders of these certificates a splendid opportunity for paying their hospital dues for a number of years in advance. By doing so, they will save a lot of work to the hard-worked secretary and other personnel of the corporation who find the issuance, posting, and sending out of hundreds and hundreds of receipts for two pesos a very laborious task, though they do it cheerfully, without compensation or reward, for love of the cause. Here is also your chance to take out membership in the Hospital for Crippled Children for your wife, daughter, sister or mother. Would their names not look fine on the Roll of Honor?



Be to their virtues,

Very Kind;

Be to their faults,

A little blind.

Bro. North H. Foreman.  
Member of Southern Cross Lodge No. 6, Manila, P. I.  
Died at Jacksonville, Fla., February 9, 1927.

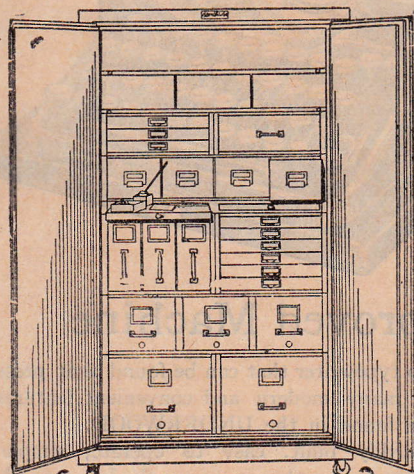
Bro. (Dr.) William E. Musgrave.  
Member of Corregidor Lodge No. 3, Manila, P. I.  
Died at Santa Cruz, Calif., March 9, 1927.

Bro. Amando S. Malana.  
Member of Noli Me Tangere Lodge No. 42, Pasay, P. I.  
Died at Pasay, P. I., February 23, 1927.  
Buried under the auspices of his Lodge in the municipal cemetery of Pasay, February 27, 1927.

Bro. Edward C. Crick.  
Member of Iloilo Lodge No. 11, Iloilo, P. I.  
Died at Manila, March 19, 1927.  
Buried under the auspices of Manila Lodge No. 1 at the Del Norte Cemetery, Manila, March 22, 1927.

Bro. Ponciano de la Cruz.  
Member of Mt. Apo Lodge No. 45.  
Died February 20, 1927.

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Bro. Marshall Herbert Burnham, Jr.  
Member of Cosmos Lodge No. 8 and  
Perla del Oriente Lodge No. 1034, S. C.,  
Manila, P. I.  
Died March 22, 1927, at Detroit, Mich.

Bro. Robert M. McCrory.  
Member of Manila Lodge No. 1, Manila, P. I.  
Died at Leland Stanford, Jr., Hospital, Calif.,  
March 29, 1927.  
Remains to be brought to Manila for burial.

### Bro. Marshall Herbert Burnham Passes Away

Our Grand Master is in receipt of a cablegram announcing the death at Detroit, Mich., on March 22nd, of Bro. Marshall Herbert Burnham, Jr.

Bro. Burnham was born at Louisville, Ky., on December 7, 1879. He was educated in public schools in Michigan and Iowa and graduated from the High School at Council Bluffs in 1897. At the outbreak of the Spanish-American War, he enlisted in the "Omaha Guards" (Company "G", 2nd Nebraska Vol. Infantry), from which he was honorably discharged at Fort Omaha on October 24, 1898. After working for some time in South Omaha, he enlisted again on March 1, 1901, and came to the Islands with the 30th Infantry, from which he was discharged as battalion sergeant major in 1903, to accept a commission in the Philippine Constabulary. He was married to Miss Concepción Vega at Daraga, Albay, on December 8, 1904. Subsequently Bro. Burnham was employed by the Philippine Railway Company, the West Coast Life Insurance Company, and Rosenstock & Co. He began suffering from heart trouble to such an extent that he became practically incapacitated for work, and on November 15, 1924, he left with his family for the United States on board the U. S. A. Transport "Thomas," settling at Detroit, Mich. For the last two years, our Brother was a complete invalid; but he suffered with fortitude. About February 11th last, he wrote cards to his closest Masonic friends in Manila, stating that he was failing fast and bidding farewell to everybody. M. W. Bro. Joseph H. Schmidt and Wor. Bro. Leo Fischer sent him a joint radiogram on March 16th, with greetings, which probably reached him before his death.

Bro. Burnham was made a Mason on August 11, 1912, in Perla del Oriente Lodge, No. 1034, S. C.; he was also a member of Cosmos Lodge No. 8. In the former Lodge, he rendered good service as secretary. He was also a member of the Philippine Bodies, being a 32nd degree Mason, and did good work for those Bodies at a time when an honest and active secretary with great business ability was needed to bring order out of chaos.

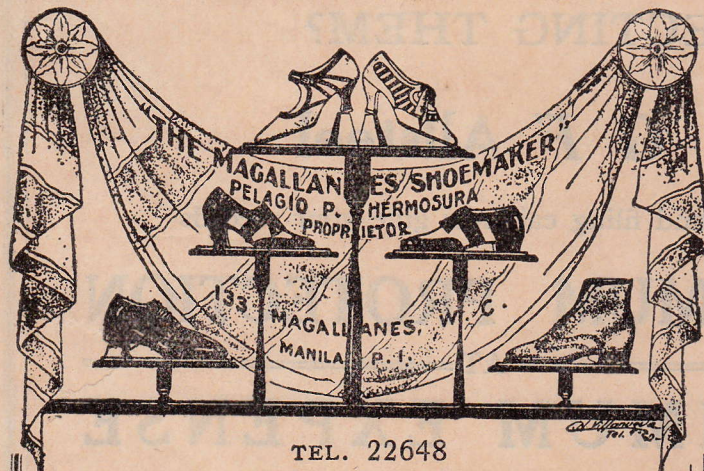
He leaves a widow and ten children, who are at Detroit, Mich. His father, M. H. Burnham, Sr., a Civil War veteran, at present at Danville, Ill., also survives him.

Bro. Burnham leaves many friends in these Islands. He was very clever and active in whatever he undertook, in or out of the Lodge. He defended fearlessly and regardless of consequences what he considered to be right and just. He was outspoken and frank, generous to a fault, and very loyal to his friends. His fortitude under adverse conditions and suffering were admirable. He was a most enthusiastic Mason and took a keen interest in the Fraternity to the time of his death.

To his family, who stood by him so loyally during the time of his illness, we extend our heartfelt sympathy and hope the Great Architect of the Universe will give them the strength necessary to bear the irreparable loss they have suffered.

### Bro. Wm. E. Musgrave passes Beyond the Veil

A well-known Manilan died when Dr. Wm. E. Musgrave passed to the Great Beyond at Santa Cruz, Calif., on March 9th, last. Bro. Musgrave, who was a member of Corregidor Lodge No. 3, was born at Farmington, Tenn., in 1869, and came to the Philippines with the U. S. Army, as a medical officer, in 1901. He was pathologist in the Bureau of Science and Director of the School of Medicine of the Philippines, and was captain in the Medical Corps during the World War. Bro. Musgrave was editor of two medical reviews at the time of his death.

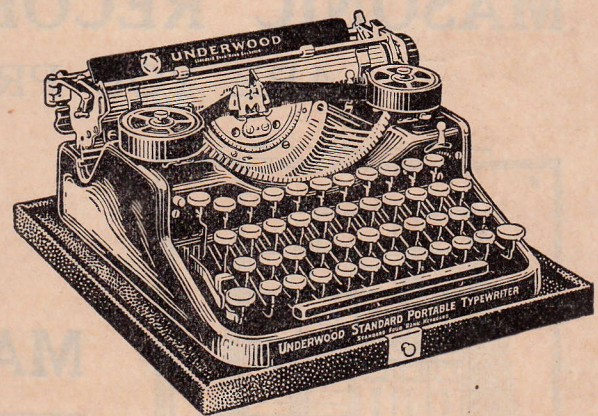


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### Bro. North H. Foreman Answers the Last Call

We are sorry to learn of the death of Bro. North H. Foreman, who departed this life at Jacksonville, Florida, on February 9th, last. The cause of death was pernicious anemia.

Bro. Foreman came to the Islands in 1905 as a teacher and was active first in Cagayan and then in La Union, until he was finally called to the General Office in Manila. He did especially meritorious work there as superintendent of agricultural instruction. In November, 1925, Bro. Foreman retired under the Teachers' Pension Law and returned to the homeland.

He was a man of sterling worth and the news of his death was received with much regret.

#### "God Grant Me"

God grant me these: the strength to do  
Some needed service here;  
The wisdom to be brave and true;  
The gift of vision clear,  
That in each task that comes to me  
Some purpose I may plainly see.

God teach me to believe that I  
Am stationed at a post,  
Although the humblest 'neath the sky,  
Where I am needed most,  
And that, at last, if I do well,  
My humble services will tell.

God grant me faith to stand on guard,  
Uncheered, unspoke, alone,  
And see behind such duty hard  
My service to the throne.  
What'er my task, be this my creed;  
I am on earth to fill a need.

—Edgar A. Guest.

### Brother Robert McCrory: An Appreciation

By LEO FISCHER

He was a fighter all his life, was Robert McCrory. It was in his blood, the blood of a generous people, to love intensely and be ever ready to do battle for those he loved.

Left an orphan with small brothers and sisters, he helped them to escape from the orphanage where they had been placed and, though a mere boy, fought manfully in the battle of life in the big city to keep them in food and clothes—a hero if there ever was one!

Then came the Spanish-American War. His love of country, his Irish blood, urged him on, and soon he was in the thickest of the fray in Cuba. He finally came to the Philippines and wore the uniform of an American soldier during the first stage of his life among us.

Ere long, another love was added to those of brothers and sisters and of the Flag: he wooed and won the charming woman now his widow, and for her he worked and battled and amassed wealth. Then a child was born—another incentive to give his full strength and energy to the struggle for success.

However, luck turned against our Brother: he failed in business. Anxious to recoup his losses and pay all his obligations, he fought on, working without rest or repose, though an insidious disease was undermining his constitution. Finally he was stricken down, and still he fought, resisting the Grim Reaper to the last ditch, for the sake of wife and child.

Now the end is come. The noble brother, soldier, husband, father has answered the last call. Those for whom he fought so valiantly and those who stood shoulder to shoulder with him in peace and war will keep him in fond remembrance until they, too, shall go where he has preceded them, and we, his Brethren in Freemasonry, will ever remember brave, generous "Mac" with love and affection, for a more faithful man and Mason never lived!

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## Book Review

(By BRO. LEO FISCHER, *Managing Editor*)

*The British Expedition to Manila and Freemasonry, 1762-1764.* New York, 1926. By Eugene Arthur Perkins, Past Master, Southern Cross Lodge No. 6, F. & A. M., Grand Orator of the Most Wor. Grand Lodge of F. & A. M. of the Philippine Islands. In this pamphlet of 73 pages, our Wor. Bro. Perkins embodies the results of his researches in archives and libraries in London, New York, and Washington, in quest of positive information concerning the existence of a military lodge in the British forces that occupied the city of Manila in 1762-1764. Tradition has it that Masonic work was done in Manila at that time, and it was perhaps more than anything Bro. (Prof.) K. C. Leebrick's report that he saw in the Archives of Seville correspondence proving that such work was done in the Manila cathedral, which spurned Bro. Perkins on in his work of research. The result sought has not been accomplished; but Brother Perkins has blazed the trail and smoothed the way for future work along these lines and it is to be hoped that he himself will be able to add the superstructure to the foundation laid by him. Through painstaking efforts, he has, by a process of elimination, established the military organization to which the Field Lodge referred to must have belonged. His work includes an account of the famous expedition, the history of early Masonry in Madras, from which place that expedition started, and histories of various organizations that participated in the expedition and of their parent organizations, etc. The reference list shows that Bro. Perkins has labored hard and faithfully. Coming as it does from Bro. Perkins' pen, it goes without saying that the monograph is written in irreproachable, clear and lucid style and that the information it contains is of the most trustworthy and reliable nature.

*Short Readings in Masonic History.* By J. Hugo Tatsch, Curator and Associate Editor, Iowa Masonic Library, Cedar Rapids, Iowa. (The Torch Press, Cedar Rapids, Ia.).—Early last summer, announcement was made of a new book on Masonry, written for beginners, by J. Hugo Tatsch, P.M., Curator of the Iowa Masonic Library at Cedar Rapids. Its title, "Short Readings in Masonic History," fully covers its subject, which is confined to the rise and development of Ancient Craft Masonry from early days down to 1813.

Two thousand copies of the book were sold in four months, making a new edition, just issued, a necessity. The second edition has been slightly revised, and enlarged by the addition of bibliographical notes. A dust jacket also adds to the attractiveness of the volume.

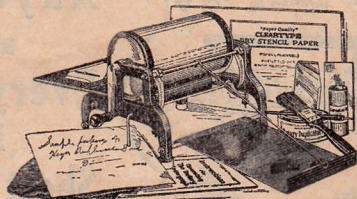
The book is designed for the busy reader, and also fills a distinct need as an elementary text-book for Masonic Study Circles. It is especially recommended for presentation to the newly admitted brother of the Craft. It has been very favorably commented upon by the Masonic press in the United States, Europe, Australia and South Africa, and Brother Tatsch has also received correspondence regarding its translation in German and Dutch.

Copies of the book can be obtained from the Torch Press, Cedar Rapids, Iowa, or from the Macoy Publishing and Masonic Supply Co., 45 John Street, New York. The price is P2.20 (\$1.10), postpaid.

Bro. Tatsch, the author of this book, is a very intelligent and prolific writer. He publishes articles in a large number of prominent Masonic journals of the United States. His erudition and faculty to condense a great deal of information into a few brief paragraphs are brought out in his Short Readings which we recommend to all Brethren desirous of learning something worth while about the Craft without going through bulky volumes.

It would be a good idea for Lodges to present a copy of this work to each newly raised Master Mason.

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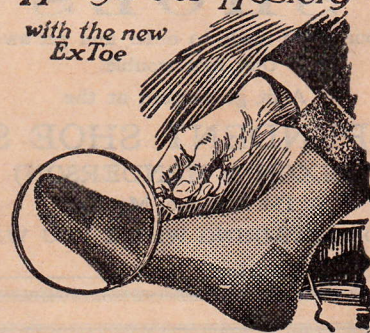
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**Sojourners Hear Bro. Lingoh Wang**

Far East Chapter No. 15, Masonic Sojourners' Club, held a well-attended meeting at the Plaza Hotel on the evening of Monday, February 28th, last, Major Fred Damman presiding. The Brethren listened to a very interesting address on Present Conditions in China by the Hon. Lingoh Wang, Consul-General of the Chinese Republic in Manila, who is a member of Bagumbayan Lodge No. 4, F. & A. M. Bro. Wang gave the outlines of the situation in such a clear and skillful manner that many of his listeners began to see light on a subject that had hitherto seemed too intricate and dark to bother thinking about. He spoke of the national and international questions and the problems of education and transportation which are the key to China's future, and of the efforts being made to solve them.

After the meeting, a buffet lunch was indulged in, with the customary pleasant chats between members.

**In Manila Lodge No. 1**

On Tuesday, March 15th, Manila Lodge No. 1 held a special meeting as a *despedida* to Most Wor. Bro. Harry Eugene Stafford, first Master of Manila Lodge and first Grand Master of our Grand Lodge. The first degree was conferred in excellent form and after labor, a number of speeches were made, among which those of the guest of honor and of Most Wor. Bro. Joseph H. Schmidt, our Grand Master, deserve special mention. Most Wor. Bro. Stafford is scheduled to leave on March 28th for the United States and Europe and will be gone eight or nine months. His Masonic Brethren will certainly miss the genial Doctor who, no doubt, will return with a wealth of Masonic stories and reminiscences of his visits, by which the *Cabletow* expects to profit.

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**Nilad No. 12 Invites Bagumbayan No. 4**

Bagumbayan Lodge No. 4 was the guest of honor at a special meeting held by Nilad Lodge No. 12 on Saturday, March 19, at which the officers of the Lodge first named conferred the Entered Apprentice degree upon Maximino C. Nevres and of which *The Lambskin*, the official organ of Bagumbayan No. 4, publishes a detailed account. Short addresses were delivered by Wor. Bros. Joaquín García, Joaquin Pardo de Tavera, and José P. Guido. Refreshments were served after labor.

**Batangas Lodge Entertains**

Batangas Lodge No. 35 gave another entertainment in the Lodge Hall on February 23rd, last, Group 4, composed of Bros. Isaias Fernando, Maximo Sarmiento, Santiago Redublo, and Emilio Berba Ting Chuy being in charge. Bro. Celedonio Salvador of Isarog Lodge delivered a lecture on "The Glory of the Imperfect." A musical program was rendered by the High School Orchestra, and lunch was served at 7:30 p. m. in the dining hall of the Lodge.

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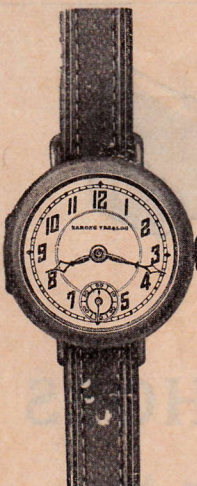
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**Prizes Awarded to Valedictorians by Malolos Lodge No. 46**

With a view of helping to promote the educational activities in the province of Bulacan and giving the students a greater incentive to pursue their studies diligently, Malolos Lodge No. 46, in accordance with a resolution adopted in its stated meeting, awarded medals to the valedictorians of the Fourth Year and Seventh Grade classes in the province. Twenty-three medals were given in all—one of gold, for the High School valedictorian, and the rest of silver, for the Intermediate School students.

**Joyous Gathering in the Plaridel Temple, Malolos**

To foster closer relationship among the members of Malolos Lodge No. 46 and have an opportunity to shake hands with all the Brethren, Worshipful Brother Molina offered a get-together *salò-salò* to all members of Malolos Lodge No. 46 on March 5, 1927, at 7:30 o'clock P. M., in the Plaridel Temple of Malolos. About seventy members from various points of the province and from the city of Manila attended. Heart-to-heart talks and interchange of ideas relating to the activities of the Craft featured the evening. The gathering dispersed at 1:30 o'clock A. M.

**Mount Lebanon Lodge No. 80 Invites Sister Lodges**

On Thursday, March 10th, 1927, at 8 p. m., Mt. Lebanon Lodge No. 80 met at the Odd Fellows Hall, with the officers and members of Bagumbayan Lodge No. 4 and Nilad Lodge No. 12 as guests of honor. The solemnity of the occasion was enhanced by the presence of Grand Master Joseph H. Schmidt, Past Master Milton E. Springer, and other distinguished Masons.

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The Sister Lodges were introduced and welcomed, Bro. William Merz acting as marshal, and then the first section of the third degree was conferred upon Simeon Claridades, a Fellow Craft of Mt. Lebanon, with Wor. Br. Anthony Simkus as Master, Wor. Bro. A. L. Gomez and Bro. José S. Castillo as Wardens, Bro. Wm. Merz as secretary, Bros. R. S. Santos and F. H. Costenoble as deacons, and Bros. Ch. Arida and S. Salarny as stewards. The second section was conferred with Wor. Bro. Anthony Simkus as K. S.; Bro. Oswald F. Andersen as H. K. O. T., Bros. William Merz, F. H. Costenoble, and M. R. Heller as Fellow Crafts, and Bros. José S. Castillo, R. S. Santos, and A. L. Gomez as Men of Tyre. Wor. Bro. Simkus delivered the lecture and Wor. Bro. M. Goldenberg the charge.

Addresses were made by the Master, Wor. Bro. Anthony Simkus, then by Wor. Bro. Michael Goldenberg, who explained the purpose for which Mt. Lebanon Lodge was organized; Wor. Bro. Rafael L. Garcia, who thanked the Lodge, on behalf of Bagumbayan No. 4, for its hospitable invitation; Wor. Bro. Joaquin Garcia, who did the same for Nilad Lodge No. 12; Most Wor. Bro. Milton E. Springer, who congratulated Mt. Lebanon Lodge No. 80 for inviting Sister Lodges, an excellent practice productive of great good; Very Wor. Bro. Antonio Gonzalez, who praised the ritualistic work of Mt. Lebanon Lodge, and Most Wor. Bro. Joseph H. Schmidt, who delivered an eloquent speech in which he said many good things of the three Lodges present that evening.

All the speakers were much applauded by the numerous Brethren present. After the Lodge had been called from labor to refreshment, an excellent buffet lunch was served which was greatly enjoyed by the Brethren.

No doubt the Craftsmen present on that occasion left with the same impression as the writer, namely, that the host, Mt. Lebanon Lodge No. 80, though small as far as membership is concerned, has from the outset been a big Lodge as regards Masonic work and achievements, a fact brought out by most of the speakers of the evening.



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### Fifth Anniversary Celebration of Mt. Lebanon Lodge

The Fifth Anniversary Celebration of Mt. Lebanon Lodge No. 80, F. & A. M., held in the evening of Friday, March 25th, last, was a brilliant success. The Lodge closed labor in the third degree at 9 p. m. and then threw its hospitable doors wide open to its friends, and ere long, the spacious, cool hall on 1132 California was crowded with Masons and fair ladies.

Addresses were made by four distinguished Brethren, who were introduced by Wor. Bro. Anthony Simkus, Master of the Lodge. Wor. Bro. Michael Goldenberg, first Master of Mt. Lebanon, gave a brief talk on the history of the Lodge; Wor. Bro. Leo Fischer, editor of *The Cabletown* and *Far Eastern Freemason*, spoke on Mt. Lebanon and its Cedars; M. W. Bro. Frederic H. Stevens, Past Grand Master, gave a historical sketch of Masonry in the Philippines, and M. W. Bro. Joseph H. Schmidt, Grand Master, explained the nature and functions of the Grand Lodge of the Philippine Islands. All speakers were applauded.

Among the numbers on the excellent program then executed we will mention two classical selections on the piano, played by Miss Stella Goldenberg; Spanish dances by Misses Stella Goldenberg and Conchita Palma; Russian dances by Misses Shura and Nadia Agafonowa; whistling accompaniments to the piano by Mrs. James, and Hawaiian selections by the "Hawaiian Trio". Wor. Bro. and Mrs. Goldenberg were much congratulated upon the success of their charming daughter as a musician and dancer, and the other artists were also applauded most enthusiastically, each of the ladies being presented with a bouquet of flowers by Secretary Merz on behalf of the Lodge.

Delicious refreshments were served and dancing to the music of a good orchestra occupied the rest of the evening, which was a most enjoyable one.

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### Palawan Lodge Building A Temple

Palawan Lodge No. 99 will soon have its own temple, for which it has already bought a lot in Puerto Princesa and on which work is being commenced. Several of the members have made generous donations of lumber and other material for the new home of the Lodge, while the rest have come forward unsolicited with pledges of financial assistance.

### Bud Daho Lodge No. 102 Busy

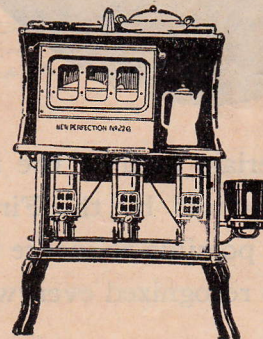
That the southernmost Lodge of our Grand Jurisdiction, Bud Daho No. 102 (U. D.), is very active, is shown by the fact that, as Bro. Simeon Obsequio, the secretary, informs us, they have had special meetings on February 18th, March 8th, March 9th, and March 10th. Degree work on three days in succession: that is going some!

### Zambales Lodge, U. D. (No. 103) Honors Bro. Washington

At a special meeting of Zambales Lodge, U. D. (103) of Iba, held on February 22nd, Wor. Bro. Tirso Coronel delivered a fine address on our illustrious Brother George Washington, first president of the United States of America.

### Bataan Lodge, No. 104 (U. D.)

Bataan Lodge No. 104 (U. D.), of Limay, Bataan, received a most severe blow when fire destroyed the two sawmills and veneer plant at Limay last month, it being doubtful whether the Cadwallader-Gibson Lumber Company will reconstruct the buildings razed by the flames. It seems as if the fate of the new Lodge were hanging in the balance, and we are sorry for the Brethren who have given so much effort to its organization. There is little at Limay outside of the Cadwallader-Gibson establishment and its disappearance would make the existence of a Lodge there an impossibility.

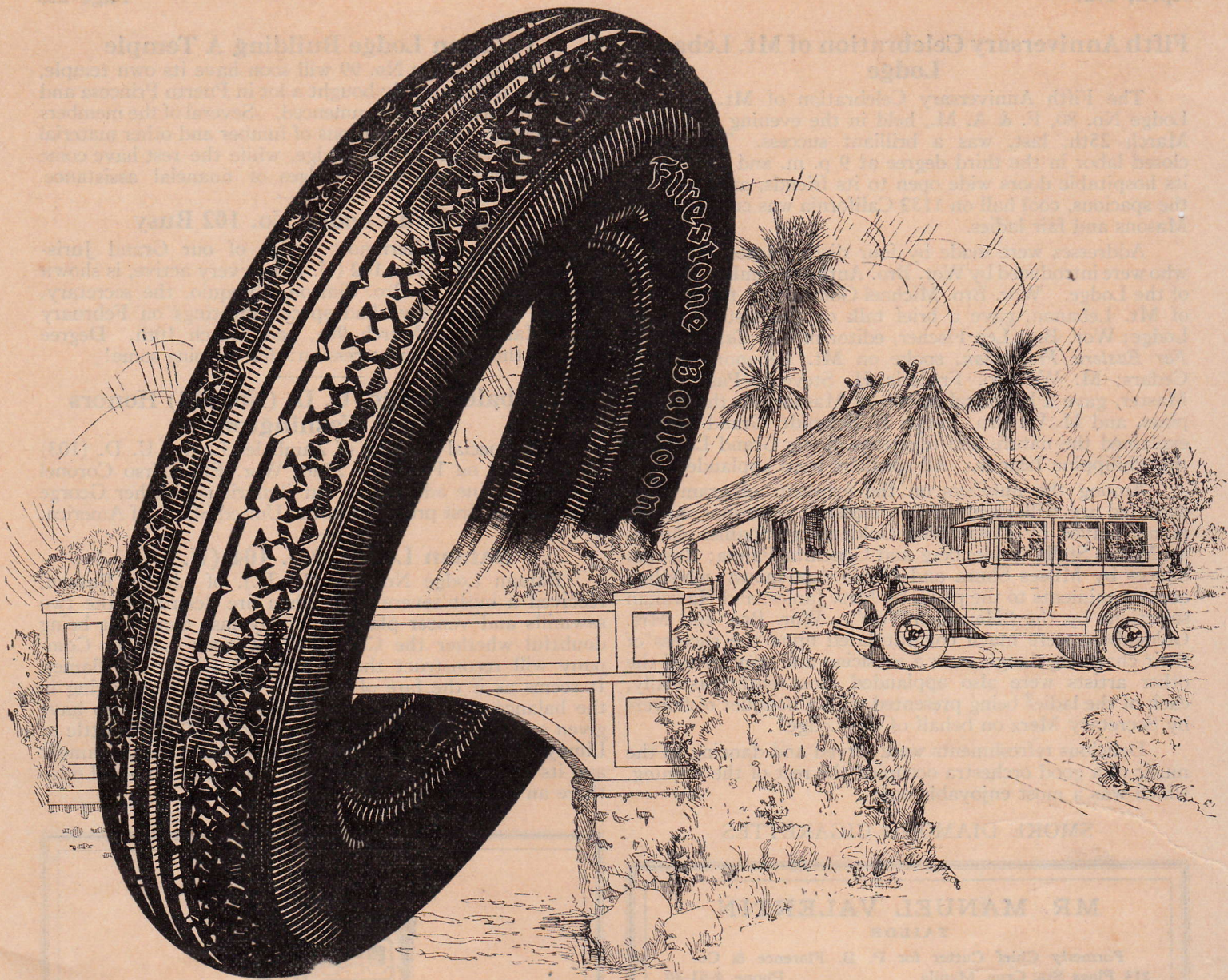


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## La Masonería Perseguida

(Por Teodoro M. Kalaw, Ex-Gran Maestro honorario, Orador de la Gran Logia de las Islas Filipinas.)

Cuando yo estaba en Washington, D. C., en el último trimestre del año 1925, tuve la oportunidad de examinar la hermosa biblioteca masónica del *House of the Temple*, en la avenida 16. Encontré muchos libros y documentos de la Masonería española desde los comienzos de la formación del Supremo Consejo. Y en el Boletín Oficial del Gran Oriente de España correspondiente a los años 1877 a 1880, encontré unos apuntes muy interesantes sobre masones perseguidos. Estas notas están tomadas de aquellos apuntes.

La persecución contra la Masonería fué inaugurada por el clero católico de Holanda. El local de una logia de Amsterdam, hacia el año 1734, fué invadido por las masas fanatizadas en el momento en que los hermanos se hallaban en sesión. Se cometieron actos vandálicos y se destruyeron enseres y objetos simbólicos de la Masonería. Los masones holandeses acudieron al Príncipe de Orange, que era el tesorero general de la Fraternidad, poniéndole al frente de una logia. Todo fué inútil. Las masas adictas al clero volvieron a cometer violencias. El gobierno intervino. Se prohibió toda reunión pública de masones, mas, al cabo de cierto tiempo y por las campañas de los cléricales, los masones que sólo se reunían ya en casas particulares, fueron reducidos a prisión. Los cléricales creyeron que la Masonería estaba muerta, pero no era verdad. El gobierno ordenó a un secretario municipal para que se iniciase en alguna logia al objeto de investigar de cerca los actos de los masones. Así se hizo. El secretario en vez de condenar la Masonería, fué después su apologista más cordial. Muchos magistrados del gobierno se afiliaron, y la Masonería de Holanda no volvió a ser inquietada por las autoridades civiles.

En aquella misma época la Masonería también sufría persecuciones en Francia, Alemania e Italia. El clero de Florencia especialmente, se caracterizó por su actividad antimasonía, logrando conseguir de Clemente XII que mandase un inquisidor a Florencia. Muchos masones fueron sepultados en las lóbregas mazmorras del tribunal de la Inquisición. El Papa Clemente XII lanzó su bula de excomunión. El Cardenal Pirrau, en un decreto ampliatorio, condenó a la pena de muerte y confiscación de bienes a todo masón o a todo aquél, que no siendo masón, asistiese a las juntas de masones. La casa donde se reunían los masones era inmediatamente demolida.

La bula de excomunión de Clemente XII condenaba a la Masonería sin prueba alguna. Se fundaba en la voz pública, en el rumor público y decía que los masones debían estar cometiendo crímenes porque se reunían secretamente. Lo que más incomodaba a las autoridades del clero, era la tolerancia abierta que la sociedad masónica demostraba acogiendo en su seno, con iguales derechos y con igual amor, a todos los hombres de cualquiera religión, secta o raza. En Francia la bula y el edicto de la corte romana fueron duramente censurados. El Parlamento de París se opuso a su registro. En Irlanda se publicó un escrito condenando la conducta del papado y elogiando la labor de la Masonería, que alcanzó un gran éxito. Esta obra fué declarada herética y quemada públicamente por el verdugo en la Plaza de Santa María.

En Holanda el clero se negó a dar cédulas de confesión a los masones que se confesaban, hasta que las autoridades civiles prohibieron a los eclesiásticos a que hiciesen preguntas sobre la Masonería. En Florencia la Inquisición condenó a tormento y prisión perpetua a un ciudadano que permitió en su casa una reunión de logias.

En Madrid, el año 1740, fueron conducidos a las cárceles de la Inquisición todos los masones que fueron habidos, sufriendo severas penas. En Lisboa, el año 1745, vivía un tal Juan Custos, de oficio lapidario. Era de religión

protestante que después se hizo masón. En aquellos días vivía también en Lisboa otro lapidario, cuya celosa mujer concibió el proyecto de que fuesen arrojados de Lisboa todos los artesanos que ejercían la profesión de su marido. En efecto, denunció a la Inquisición como franc-masones a Custos y otros más. Los inquisidores se valieron de mil tretas para coger a los denunciados. Al masón Mouton le buscó un día un supuesto amigo, que era enviado por la Inquisición, bajo el pretexto de tener que darle a retocar un brillante de gran valor. El diamantista invitó al masón a que pasase a cierta habitación interior de una casa, para examinar la piedra, pero, en lugar de esto, encontró en el sitio a muchos comisarios de la Inquisición que le condujeron por una puerta trasera a un callejón desierto, le metieron en un carruaje ya preparado y le llevaron a los calabozos. Y no solamente se hizo esto, que la desaparición repentina de Mouton se divulgó que fué causada por el hecho de que *Mouton quiso robar la alhaja*.

A Custos se le preparó la celada de esta manera. Estando una noche en un café, Custos tropezó con un portugués que se presentó como su amigo pero que en realidad era el encargado de vigilarle. El portugués salió del café con un pretexto y dió cuenta a los comisarios de la Inquisición de la presencia de Custos. Volvió enseguida el espía, trabó conversación con Custos y a las diez de aquella noche juntos salieron a la calle. A los pocos pasos, Custos se vió rodeado por nueve desconocidos que le maniataron, le amordazaron y le condujeron en un carruaje a los clásicos calabozos del tribunal. Al día siguiente, se hizo correr la noticia de que Custos había sido preso como *cómplice en el robo del brillante*. Custos fué encarcelado en los lúgubres subterráneos y sometido a una tortura infamante. La descripción que se hizo de esta tortura es como sigue:

"Custos fué inmediatamente despojado de todos sus vestidos y tendido sobre un tablado; le sujetaron el cuello con una argolla y cada pié con un anillo de hierro, ligándole el resto del cuerpo con gruesas cuerdas, cuyas extremidades, así como las de las maromas que pasaban por la argolla y anillas, después de atravesar el espesor del tablado, se arrollaban por debajo de él a un cilindro. A una señal de los inquisidores, este cilindro fué puesto en movimiento, apretando las cuerdas, y haciéndolas penetrar en las carnes del paciente, causándole agudos dolores. Al mismo tiempo, las maromas fijas a las argollas de los piés y del cuello, estiraban el cuerpo casi hasta descoyuntar los miembros. El reo llegó a perder completamente el conocimiento, pero ninguna revelación pudieron obtener de él sus verdugos. Al cabo de seis semanas, cuando ya estaba restablecido, se le volvió a someter a otra tortura no menos cruel; y más adelante a otras, que le redujeron a un estado tan deplorable, que después de la última, en más de tres meses no le fué posible moverse."

Benedicto XIV, sucesor de Clemente XII, que al principio miraba con indiferencia el crecimiento de la Masonería, por fin cayó en las redes que le tendieron y acabó condenando a la institución reproduciendo la bula de Clemente XII. Este hecho fué causa de nuevas persecuciones. El fraile José Torrubia, censor y revisor del Santo Oficio de la Inquisición en Madrid, por medio de un nombre ficticio, se inició el año 1751 en una logia masónica al objeto de descubrir los secretos de la Masonería. Tenía para ello la dispensa del Papa. Gracias a este ardid, pudo presentar una lista de noventa y siete logias en España, contra las cuales desfogó naturalmente todo el rigor de la Inquisición. Fernando VI prohibió la Masonería en toda la extensión de su reino en Julio de 1751 y amenazó con la pena de muerte a todo individuo que se hiciese masón. Muchos masones españoles y extranjeros que vivían en España, sufrieron el tormento y la muerte. Un caso típico fué el de un tal Tournon.

Tournon era un ciudadano francés y masón activo que tenía una fábrica de hebillas. Queriendo aumentar el

número de los miembros de su logia, habló a sus obreros y les explicó el simbolismo y los ideales de la Masonería. Los obreros creyeron que aquellas alegorías en el diploma de Tournon, tenían relación con la magia, y esta idea les llenó de espanto. Lo denunciaron al Santo Oficio. Y Tournon fué citado a comparecer. Explicó los simbolismos masónicos y los altos ideales de caridad y fraternidad de la institución, pero el tribunal no se convenció. Por fin, después de ocho meses de calabozo y torturas inenarrables, Tournon fué condenado a un año de encierro en las cárceles y ser después arrojado del territorio español. El tribunal decía en la sentencia que el reo merecía un castigo más severo, pero se le perdonaba en consideración a no haber nacido en España. Después de cumplida su condena, Tournon fué conducido, bajo custodia, hasta la frontera de Francia donde fué acogido por sus hermanos masones con vivas muestras de simpatía.

Las persecuciones continuaron, más crueles e intensas, en todo el siglo XVIII, pero la Masonería, como el fénix de la leyenda, surgía de sus cenizas cada vez más fuerte y vigorosa. Ahora es el patrimonio más noble y máspreciado de todo hombre de bien que aprecia su libertad.

### La Semana Santa

Jueves Santo, Viernes Santo y Sábado de Gloria, tres días de tradicional solemnidad para el mundo de todas las sectas del Cristianismo; para todos aquellos fieles a las enseñanzas que recibieron de sus padres; para todas aquellas almas sencillas, que llenas de una ciega fe, sienten la Pasión y Muerte de Jesús, como un hecho que se realiza año tras año; para los que, creyéndose ateos, sin darse cuenta de su propia vida caen en la duda y temerosos del más allá en su fuero interno, son arrastrados por la fuerza de las costumbres, sintiendo muchas veces un respeto rodeado de cierto miedo, que los impulsa a guardar la vigilia impuesta por la Iglesia, en tan luctuosos días para la humanidad de Occidente; y en fin, para los que, viviendo sólo en este mundo de las formas, obedecen por hábito, y no por convicción a lo ya establecido, fundando en ello el orden y organización social sin cuya base, según ellos, se derrumbaría el estado actual de las cosas.

Y acordándonos año tras año de la Pasión y Muerte del Cristo; empeñando nuestra voluntad e inteligencia en averiguar la vida de Jesús hasta sus doce años en que se presenta discutiendo con los sabios Doctores; y más tarde, en que reaparece como humilde predicador hasta su Calvario, olvidamos sus Evangelios y sus Máximas.

Jesucristo, persistiendo a través de las edades, viviendo en el corazón de todo buen cristiano al cabo de miles de años, cumple a diario su divina misión de guiar nuestros pasos hacia una más alta evolución espiritual, no sólo por el ejemplo de sus sufrimientos como hombre, sino por el código moral que dejó escrito con tinta indeleble de su purísima sangre.

Tanto olvidamos sus Evangelios y sus Máximas, que todavía el Santo Sepulcro, en que, según se dice, reposa con los restos de su Cuerpo físico, es motivo de fatales discordias entre hermanos cristianos.

Todavía, hasta antes de la Gran Guerra, una guardia turca ponía el orden entre los griegos ortodoxos, franciscanos, coptos y otras órdenes religiosas, encargadas de velar por el Sagrado Recinto, allá en Palestina, tierra que ha cambiado varias veces de manos, desde que Jerusalén fué teatro de la Leyenda imborrable.

Hoy, los protestantes de la Iglesia Católica, Apostólica Romana, seguidores de Lutero y Calvino, lo mismo que los "Herejes" de otros tiempos, tomaron a fuego y sangre el lugar de los turcos en el Sitio histórico, para mantener con las armas en la mano la paz, que según parece, nunca ha reinado allí, pues ha sido siempre perturbada por las pasiones del fanático ciego, en cuya oscura mente no ha podido nunca grabarse de una manera intensa las sencillas palabras del Mártir: "Amos los unos a los otros."

Y mientras se suceden las Semanas con toda una imponente liturgia, y con todos sus ritos, de acuerdo con la Iglesia Cristiana de los distintos matices que existen; mientras millones de seres acuden a esa misma iglesia por fanatismo, por curiosidad, por hábito, por orgullo, por ignorancia y muy pocas veces con verdadera y profunda fe, a llorar unos, a cumplir con la sociedad otros, a la fiesta una grandísima parte, a rezar con verdadera devoción los menos, en mayoría mujeres; mientras los ricos y potentados de todas las ciudades, con "preferente lugar" en casi todas las iglesias, forman parte de una inmensa y pobre multitud que con raras excepciones sabe lo que va a ver, y lo que va a hacer en los llamados para los cristianos Días Santos, la verdadera vida del Nazareno se esfuma ante la aparatosa e imponente representación de la muerte de Cristo y su Calvario, más o menos trágicos, de acuerdo con el medio y los artistas que lo interpreten; de tal manera, que, sin esperar el Domingo de Resurrección, el mismísimo Sábado de Gloria, se desvanece el recuerdo del Cristo crucificado, y reaparece la lucha encarnizada de tantos seres humanos necesitados más de la práctica cotidiana y ayuda constante de la obra del Divino Maestro, representada en sus dulcísimas enseñanzas, que de la historia de sus últimos o primeros días, su nacimiento, su muerte, sus penas y dolores, causa toda esta sublime historia, de grandes diferencias entre hermanos en todos los tiempos desde que el Cristianismo se inició en Occidente.

Antonio Otero y Arce  
Logia "Aurora" No.7.  
(Acacia, Puerto Rico)

### La Sensibilidad

Nuestra sensibilidad es anterior a nuestra inteligencia y por tanto, antes de tener ideas, hemos tenido afectos; y si desgraciadamente no conservamos toda la sensibilidad que es innata en nosotros, es por que las ilusiones del orgullo nos ofuscan y entorpecen el desarrollo de nuestra primera facultad fomentando en nuestro corazón el nacimiento de las pasiones que van creciendo en nosotros en relación al número de nuestros defectos morales. Si como hombres tenemos la potestad de obrar bien, como Masones tenemos la obligación de ejercer esa potestad porque nuestra conciencia es para amar lo bueno, nuestra razón para conocerlo y nuestra libertad para elegirlo.—Rafael Heredia Reyes en el "Boletín Masónico."

### El Misticismo

Las "grandes virtudes inútiles" de que nos habla Maeterlinck, esos arranques de entusiasmo, esas aspiraciones hacia el infinito, esa sed de abnegación de heroísmo y de santidad que él llama "razón mística", no producen, ciertamente, en el tiempo que deseamos, el fenómeno social que debemos provocar. El misticismo en sí, es, a mi entender, la facultad de percibir, de entrever por lo menos, un ideal que de tal manera vaya más allá de los horizontes contemporáneos, que se requiera un raro poder imaginativo y una gran fuerza de amor y de buenos sentimientos, para representárnoslo en toda la inmensa sublimidad de su grandeza. Esa facultad, esa clarividencia la tuvo Jesús describiendo ante las turbas de Galilea el cuadro del reino de los cielos, hablándole a las gentes que extasiadas le escuchaban, de la existencia de un mundo completamente nuevo, por primera vez revelado, en el que la Paz, la Justicia y el Amor son la Ley de los Hombres, y por su fe y por su amor a la Humanidad dió su vida a los jueces para afirmar su enseñanza.—Rafael Heredia Reyes en el "Boletín Masónico."

## Personals

(Under this heading, THE CABLETOW will publish each month such items of personal information regarding Masons residing or holding membership in this Grand Jurisdiction as we may be able to secure. Secretaries of Lodges are particularly requested to furnish such items.)

If you know of a thing that will darken the joy  
Of a man or a woman, a girl or a boy,  
That would wipe out a smile, or the least way annoy  
A fellow or cause any gladness to cloy,  
It's a pretty good plan to forget it.

If you know of a skeleton hidden away  
In a closet and guarded and kept from the day,  
In the dark; whose showing, whose sudden display,  
Would cause grief and sorrow and life-long dismay,  
It's a pretty good plan to forget it.

If you know of a spot in the life of a friend,  
(We all have spots concealed, world without end)  
Whose touching his heartstrings would play or rend,  
Till the shame of its showing no grieving could mend,  
It's a pretty good plan to forget it.

### Sojourning Brethren:

Bro. Samuel Stickney, until February 28th business manager of THE CABLETOW, left for the United States on the S. S. *Salina* which sailed from Manila on March 27th. Bro. Stickney's health was not of the best in the last few years of his stay in the Islands and the return to the bracing climate of the homeland will no doubt do him a great deal of good. Bro. Stickney leaves a host of friends in the Islands who regret to see him go. It is not Bro. Stickney's intention to return to the Philippines.

Bro. Leonard Wood, who is at present in Baguio, will soon leave for the United States for a well earned and much needed vacation. According to the daily press, Bro. Wood will not stay long, but return at an early date to resume his duties as Chief Executive of the Islands.

*Manila No. 1.*—Bro. Guy Strattan, ex-governor of Sulu and now engaged in the cattle business, was a visitor to Manila in March.

Bro. David L. Branch is still with the Electric and Gas Works at Oakland, Calif., and a recent letter reports both him and Mrs. Branch in good health.

Bro. James Ostrand, Associate Justice of the Supreme Court, and family are leaving for a vacation in the United States.

Owing to unsettled conditions in Shanghai, Bro. Henry R. Cooper has had to close his office there temporarily and is now in Manila where he and his family are staying at the Manila Hotel.

Bro. and Mrs. W. W. Marquardt arrived in Manila on March 6th, returning from a trip through Europe.

Bro. Samuel F. Gaches left for the United States, via Europe, on March 4th.

Bro. (Dr.) Harry Eugene Stafford, P.G.M., accompanied by Mrs. Stafford, sailed for the United States on board the S. S. *Stanley* on March 27th. After visiting his son in the United States, Dr. Stafford will make a tour of Europe. He expects to be back in the Philippine Islands in November.

According to recent letters from the United States, Wor. Bro. Heman G. Squier, P.M. of this Lodge, has recovered his health completely. He has for a good many years past been a resident of San Francisco.

Bro. Louis T. Grant, formerly of this Lodge, also resides in San Francisco. He has been suffering from neuritis, but is better. Mrs. Grant is enjoying good health; she is president of the Theosophical Lodge this year and as active as ever.

*Corregidor No. 3.*—Wor. Bro. Massell, accompanied by Mrs. Massell and their charming daughter Betty, will sail for the homeland on April 2nd. They have no intention of returning. Bro. Massell's great Masonic activity and willingness to serve were recognized in various ways by the Masonic and coordinate bodies to which he belongs. Mayon Chapter No. 1, Order of the Eastern Star, of which he is a past worthy patron, presented him with a beautiful bible.

In February, Corregidor Lodge No. 3 bade "Buen Viaje" to several Brethren, the majority of whom, however, are expected to return to the Philippine Islands. They are: Brother Walter James Bayless, who leaves on account of ill health; Brother A. D. Williams and Brother J. Fred Dow, both of whom have left for a vacation.

*Bagumbayan No. 4.*—Bro. Lingoh Wang, Consul General for China, left for a trip through the southern provinces on March 5th; he will be gone till the end of the month.

Bro. Vicente Lim, major, U. S. Army, is at Fort Benning, Ga.; but expects to leave for Fort Leavenworth, Kansas, where he will take another course of instruction. Bro. Lim left the Islands last May.

Wor. Bro. Rafael L. Garcia, the present Master of Bagumbayan No. 4, is spending his furlough with his family in Baguio; he came to Manila to attend the March stated meeting of the Lodge.

Bro. Luis Meneses is the recipient of the congratulations of the Brethren, as he now has the proud privilege of affixing the initials C. P. A. to his name.

Less lucky, Bro. Manuel T. Paz is the recipient of condolences because of the death of his two-year old son.

Bro. Rufino Martinez found it cold and rainy in Hongkong last month while visiting the neighboring colony; he is returning on the S. S. *Empress of Canada*.

Bro. Paulino Vytiaco writes from Candon, Ilocos Sur, that he regrets his inability to sit in Lodge with his Brethren of Old Bagumbayan.

Wor. Bro. Luis Yanco has asked our active secretary to inquire about a lantern and slides, a harmonium, and other things for Elisha Ward Wilbur Lodge. He incloses a substantial check for the charity fund of Bagumbayan Lodge and sends fraternal regards to all the Brethren. "Luisito" still has a warm spot in his heart for the Lodge the members of which remember him with great affection as their Master in 1923.

Another Past Master, much beloved and respected by his Brethren, W. Bro. Chas. Gallagher, has also sent a donation to the Charity Fund and fraternal regards to the Brethren. He retired from the U. S.

# TRUE ECONOMY

does not consist in just buying an article at the cheapest price. Other factors usually make the ultimate price considerably higher in the end. This is particularly true of printed matter, as the very cheapness in quality and workmanship defeats its own object, and it becomes worthless.

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Army on December 11, 1926, but is still with the Medical Section of the New York General Intermediate Depot at 1st Avenue and 58th Street, Brooklyn, N. Y. He writes that Bro. Elmer Jeen, late of Bagumbayan No. 4, is still in Florida, basking in the sunshine, while he himself is shivering with the cold up north.

Bro. Felix I. Rampola and Miss Asunción Z. Silva were married at St. Paul's church on Calle San Marcelino in the morning of March 19th; the wedding breakfast took place at the Plaridel Temple.

*Southern Cross No. 6.*—Wor. Bro. Walter Z. Smith has been honored by the local Lodge of Elks who have elected him their Exalted Ruler.

Bro. R. P. Flood, Manager of the West Coast Life Insurance Company, and Mrs. Flood left for the United States on March 11th. Bro. Flood is visiting the homeland on business of his company.

Bro. and Mrs. Whipple S. Hall returned early in March from an extended visit to the United States. They will occupy the Pasay residence of Dr. and Mrs. H. Eugene Stafford.

*Pilar Lodge No. 15.*—Bro. Hipolito Garma, Captain P. C., has been transferred from Ilocos Sur to Baguio, Benguet.

Bro. Gonzalo Kamantigue, Radio Engineer, Bureau of Posts, has sailed for Zamboanga and Davao for the inspection of Radio Stations in those places.

Bro. Isaias Videña, formerly Municipal Teacher at Silang, is now connected with the Silang Transportation Co.

Bro. F. Mañago, P. M., is being congratulated for helping to make Mrs. Cavan's Farewell Concert at the Plaridel Temple such a success.

Dr. Pastor R. Sapinoso writes from New York City that he is a member of Corinthian Chapter, No. 159, R.A.M., (of which he is Principal Sojourner), Columbian Council No. 1, Ivanhoe Commandery No. 36, K.T., (of which he is Junior Warden, and Mecca Temple, A. A. of O. N. M. S. Bro. Sapinoso has never sat in his Mother Lodge, as he received his degrees by courtesy in St. Cecile Lodge No. 568, of New York, of which he is a member *pro honoris*. He speaks very highly of the friendship of the Masonic Brethren whom he is meeting in the States. Bro. Sapinoso is instructor in Columbia University. He writes that he is enjoying the CABLETOW immensely and that he expects to visit his Mother Lodge in the Philippines this summer.

*Sinukuan No. 16.*—M. W. Bro. Manuel L. Quezon, President of the Philippine Senate, will leave Manila on March 29th with the legislative party that is to visit Mindanao; he expects to be back in the capital on April 8th.

*Bagong-Buhay No. 17.*—Bro. Placido Ramos, Master Sergt. Q. M. C. (P.S.) reports the arrival at his home of a sturdy little recruit who was born on March 4th.

Brother Julio Balayboa, a member of Bagong Buhay Lodge No. 17, has returned after five months' duty in the United States on board the U. S. S. *Henderson*. He speaks highly of the Lodges he visited in the United States for the courtesy and brotherly love extended to him. The members of his Mother Lodge are glad to have him again with them.

*Dapitan Lodge No. 21.*—Brother Vicente Albo, a member of the firm Lyric Film Exchange, left for Shanghai in the early part of March on business. Bro. Albo expects to be back in April.

Brother Vicente Lozano arrived in the City after a long stay in the southern part of Tayabas Province.

Bro. Fernando Maglaya mourns the death of one of his children. Interment took place early in March.

Letters have been received from the following brethren: Tomas Valdez, P. M.; José M. Tapia, Pedro Manahan, Cayetano Adriano, Juan A. Duque, Young Kong Low and Juan P. Torres.

Bro. Victor Cabreza has graduated from the Philippine Law School and is preparing to take the Bar examination this year.

*Zapote Lodge No. 29.*—Wor. Bro. José G. Escalada, who some time ago was compelled by illness to leave the service of the Standard Oil Company of New York, Manila, is now at the Santol Tuberculosis Sanatorium.

*Batangas No. 35.*—This Lodge is proud of the fine record made by Wor. Bro. Wenceslao Trinidad as manager of the Philippine National Bank. The daily press reports that in 1926, the Bank had a good year, with profits aggregating ₱2,500,000.

*Maguindanaw No. 40.*—Brother Ubaldo D. Laya, provincial treasurer of Davao, has recently been transferred to Sulu.

The Lodge has just lost two bachelors. Bros. Maximo Suniel and José Quirolgico have become benedicts.

Brother Primo Santiago, junior plant inspector, has been called to Manila for a conference with the Director of Agriculture.

Brother Anastacio Limbo, industrial supervisor for Bukidnon, was a patient in the Misamis Public Hospital for a few days.

*Mt. Apo No. 45.*—Bro. Joseph B. Cooley, of the Philippine Desiccated Coconut Company of Zamboanga, was in Manila early in March, en route to Baguio.

*Makabugwas No. 47.*—Bro. R. G. McLeod, at present superintendent of the Philippine School of Arts and Trades, Manila, has been appointed director of the Teachers' Camp at Baguio during the present vacation season.

*Makawiwili No. 55.*—Wor. Bro. Manuel Roxas, Speaker of the House of Representatives, will probably join the legislative party visiting Mindanao in Negros, where he is at present.

*Tupas Lodge No. 62.*—Bro. Allan Grater has left for the United States, where he will take up his abode, at least for the present, at Collegeville, Montgomery County, Pa. Bro. Grater sailed from Manila on March 24th.

Bro. Joseph H. Alley and Mrs. Alley returned to the Islands on the S. S. *President Wilson*, arriving in Manila on March 3rd, after a pleasant vacation in the United States.

*Gonzaga No. 66.*—Mrs. José F. Quinto, wife of the P. M. and inspector of this Lodge, left for Manila on February 10th, in company of Miss Carmen Quinto, her sister-in-law, who had been elected as "Miss Cagayan" for the Manila Carnival Beauty Contest. She returned to Tuguegarao on February 26th, accompanied by her daughter Glory, Don Esteban Quinto and Miss Carmen Quinto.

Wor. Bro. Ceferino R. Diño and wife left on February 23rd for Manila, and from there they went to Sorsogon, Bro. Diño's home province, owing to the serious illness of his mother. Upon his return three

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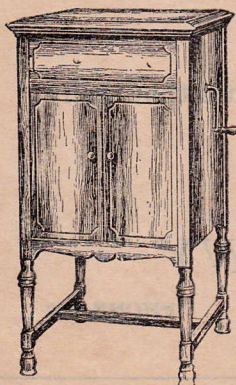
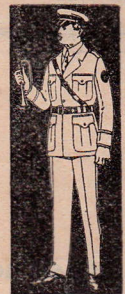
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weeks later, Bro. Diño brought the sad news of his mother's death. He received many heartfelt expressions of sympathy.

The Brethren also expressed their condolence to Bro. Mariano Taguinod, of Mabini No. 39, on account of the untimely death of his wife, which occurred on February 13th.

The members of this Lodge received with great pleasure Bro. Federico David, of Dagohoy No. 84, who arrived in Tuguegarao on February 15th to assume office as chief clerk and deputy of the provincial treasurer, Bro. J. Aquimpo having been transferred to Capiz. The Lodge hopes Bro. David will be as helpful to it as his predecessor always was.

Bro. Teodorico T. Taguinod, who took the Cagayan athletes to Nueva Vizcaya for the interprovincial meet, is being congratulated for the victory of the Cagayan team over those of Isabelá and Nueva Vizcaya.

Wor. Bro. Victoriano Luna and wife arrived in Tuguegarao on February 26th from a short visit to Manila. They came by way of the Santa Fe road.

Bro. Pedro R. Perez left for Manila on March 3rd to have his teeth attended to, which have been giving him trouble for the last three years.

Bro. Maximino C. Arlante is mourning the death of his wife who departed this life on March 11th and was buried on March 13th.

*Baguio No. 67.*—Bro. (Major) E. Speth has been confined to bed by illness; but is now completely recovered.

Bro. Lester M. Merritt, of Columbus Lodge No. 30, Columbus, Ohio, is a Baguio visitor.

*Kasilawan No. 77.*—Wor. Bro. J. J. Guzman, Master of Kasilawan Lodge, announces the birth of an eight-pound daughter on February 14th.

Bro. J. J. Vergara, the Senior Warden of this Lodge, made a trip to San Fernando, La Union, in February, for business and pleasure.

The body of Bro. Bernabe Pamintuan, of this Lodge, was consigned to Mother Earth on January 30th. Our M. W. Grand Master and many Brethren attended the funeral.

Bro. J. R. Avelino has been appointed secretary of the Lodge, Bro. Lectura having resigned.

The Wor. Master has taken personal charge of the campaign for the sale of Plaridel Trust Agreement certificates.

*High-Twelve No. 82.*—Wor. Bro. José L. Intal underwent a second operation at the Philippine General Hospital last March 2nd. This was necessary to fully cure him of his ailment for which he was first operated upon on February 12th as previously published in this column. He is now again at home convalescing rapidly.

The wife of Wor. Bro. Felipe Carbonilla had the misfortune, on March 7th, to lose her infant daughter who was still-born and whose body was buried at Pasay on the 8th. The mother is recovering rapidly.

Bro. Adriano C. Uson is mourning the death of his beloved mother, who passed away at their residence at General Trias, Cavite, February 18th. Interment took place on the following day.

*Hiram Lodge No. 88.*—Wor. Bro. A. D. Rosario has been appointed to serve the Grand Lodge as Inspector at large with duties to give instruction and inspect lodges under this Grand Jurisdiction.

Bro. I. Dumpit was recently promoted to the position of Chief of the Customs Section, Bureau of Audits.

Bro. Aurelio Peña, E.A., has left Manila for the Cagayan valley, on official business.

Bro. Samuel Dushey has left for the United States.

*Ma-Bu-Ti No. 92.*—Bro. Enrique Legaspi gave an ice-cream party in the house of Governor Zurbito in honor of Wor. Bro. Valeriano Segura, Division Engineer, and Past Master of Maktan Lodge No. 30, who was in Masbate on official business.

Wor. Bro. R. C. Chaves writes from Bangued, Abra, where he is now provincial treasurer.

*Benjamin Franklin No. 94.*—Our Senior Deacon Brother Urban, accompanied by Brother Buckner Bolton, has left for Northern Luzon on an extended hunting trip.

Brother Hugo Rush and Mrs. Rush are sailing for the United States March 3rd. They will travel by way of the Suez and Europe.

Brother Miller, who now resides in Cebu, was a very welcome attendant at our last meeting, as was Brother Wyllie who came in from Calumpit, Bulacan.

Worshipful Brother Bury has returned from a two weeks' trip to Amoy, China, where he went on official business in the Customs Service.

We are pleased to announce that Brother Robert Barth has returned to Manila after an extended stay in the United States. He and his bride now reside at Fort William McKinley.

Our Junior Warden, Brother Fairchild, who was ill at the Philippine General Hospital is now out and about again.

Worshipful Brother H. L. Noble, who is in Rochester, N. Y., writes of visiting Yonnonodio Lodge there. He was very cordially received by that Lodge which has a membership of three thousand, over one thousand of whom were present at that Meeting.

*Service No. 95.*—Bro. William E. Gartz has recovered from his recent illness and has left Sternberg General Hospital.

Bro. John P. Hellman has written from Co. K, 12th Infantry, Fort Washington, Maryland.

Bro. Earl G. Phillips left for the United States on Feb. 16th.

Bro. Reginald W. Seeley left for the United States on Feb. 16th.

Bro. Elvin B. Terry is now with Company A, 30th Infantry, Presidio of San Francisco, California.

Bro. Paul Hitler was passed to the degree of Fellowcraft on Feb. 14th and was raised to the Sublime Degree on Feb. 28th.

Brothers Ashby, James E. Moore and Nelson have been at Los Baños all month with the 2nd Battalion, 31st Infantry.

Brother Phillip J. Delp is on furlough in the States.

Brother William W. Ferguson has written that he is now employed in the Internal Revenue Service in California.

Brother Irvin J. Heckman of the "Beaver" is returning to the U. S. in the near future, and has taken his dimit.

Brother Earl F. Jolin has been piling up some high scores on the rifle range with Co. C, 15th Infantry.

Brother Carl M. Larson is now first sergeant of Co. L, 31st Infantry.

Brother Glenn I. Low of the "Hulbert" is in China waters at present.

Brother Robert L. Meador has rejoined his organization, Headquarters Battery, 60th Coast Artillery, from detached service at Headquarters Philippine Department.

Brother John I. Moore is returning to the U. S. soon, and has taken his dimit.

Brother Samuel Robinovitz has transferred from the 66th Service Squadron at Camp Nichols to the 2nd Observation Squadron, Kindley Field, Fort Mills.

Brother Jodie G. Stewart substituted for Rev. O. W. E. Cook in the pulpit of the Union Church on the evening of March 13th.

Brother Samuel C. Strickland is now steward of the 31st Infantry Post Exchange.

Brother Ernest John Cone was passed to the degree of Fellowcraft on March 14th, and raised to Master Mason on March 21st.

Among the brethren now in the Philippines, Service Lodge possesses three mess sergeants and two Post Exchange stewards, which speaks well for the esteem in which the Masonic Fraternity is held by those higher up.

With the raising of Brother Cone, Service Lodge now has 120 active Master Masons on its rolls.

*Palawan No. 99.*—Wor. Bro. Ramón P. Mitra, superintendent of the Iwahig Penal Colony, was in Manila on official business during the latter part of February and the early part of March.

Bro. Benjamin L. Rippeteau attended the Fifteenth Annual Communication of the Grand Lodge of the Philippine Islands as representative of this Lodge.

District Grand Inspector Wor. Bro. Justo Ramos, division superintendent of schools of Palawan, has removed his office from Cuyo to Puerto Princesa.

Bro. Capt. P. Guerrero, provincial commander of Palawan, spent his furlough in Manila. Wor. Bro. Capt. S. F. Cacdac acted as provincial commander during Bro. Guerrero's absence.

*Bud Daho No. 102.*—Bro. Ubaldo D. Laya (40), the new provincial secretary-treasurer of Sulu, arrived with his family on the S. S. *Nuestra Sra. del Alba*.

Bro. Benigno S. Viray (102), manager of the Jolo Garage, arrived with his family from Manila on the same boat.

Bro. (Capt.) Leon Angeles (45) is in Jolo attending court session in connection with the Datu Tahil rebellion case.

Bro. Sisenando Silvestre (68), the outgoing provincial secretary-treasurer of Sulu, left with his family on March 13th, on the S. S. *Islas Filipinas* for Manila.

Bro. (Lieut.) Tomas Domaol (45) and family also left on the S. S. *Islas Filipinas*. Bro. Domaol is on his way to Cebu, his new station, after many years of service in Bongao, Sulu, as Constabulary officer and deputy governor.

*Zambales No. 103 (U. D.).*—Bro. Cayas had the misfortune of losing both his beloved wife and child by death in January. The Lodge passed a suitable resolution of condolence.

Bro. J. Talon, chief in the office of the provincial treasurer of Zambales, has been transferred to Baguio, to occupy the same position there. His Masonic Brethren gave him a pansit party before he left.

Bro. I. Madamba, principal teacher of the Zambales provincial high school, announces the birth of a second child, a daughter. Both mother and child are well.

Bro. Pedro Pamplona, who was raised to the degree of M. M. on February 26th, began his Masonic career most fittingly by donating a beautiful altar to the Lodge.

Bros. Pedro Garcia, Gabriel Salgado, Juan Santos, and Juan Arbizo, and Wor. Bro. Alberto Donor (of Lincoln No. 32), also donated articles of furniture to the Lodge.

The Brethren gave a hearty welcome to Bro. Melanio Honrado, of Marble Lodge No. 58, who came on February 25th to assume the position of chief clerk of the provincial treasury.

*Lodge Perla del Oriente No. 1034, S.C.*—Wor. Bro. James W. Stevenson has returned to Manila after a nine months absence in the United States, looking hale and feeling fine. He reports having met many Masonic Brethren who used to be in the Philippines.

Bro. (Major) H. P. Parrott is confined at the Sternberg Hospital; but his condition gives no cause for alarm. Bro. Parrott and family are planning to leave the Islands in the near future.

Bro. Quayle is reported to be doing well at Oakland, California, where he has acquired property.

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