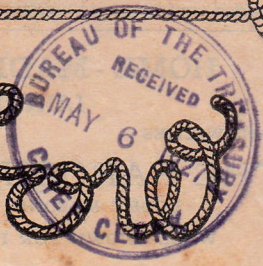


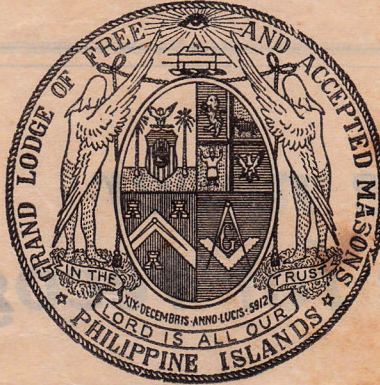
The Cable



Vol. IV. No. 12

Manila, P. I.

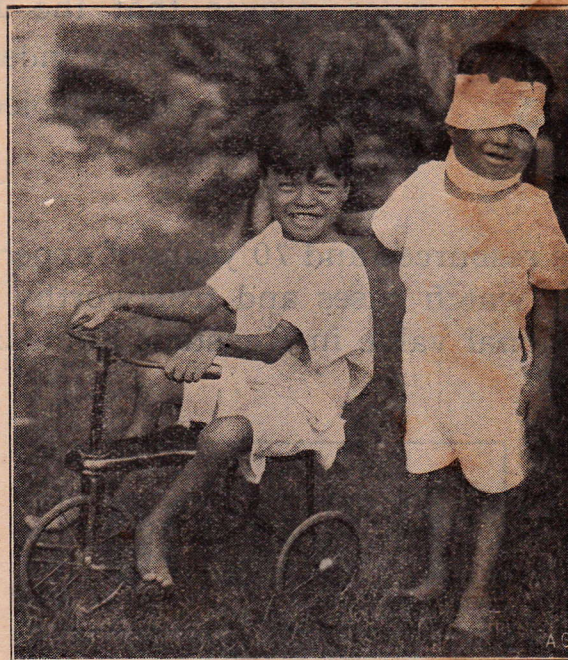
May 3, 1927



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
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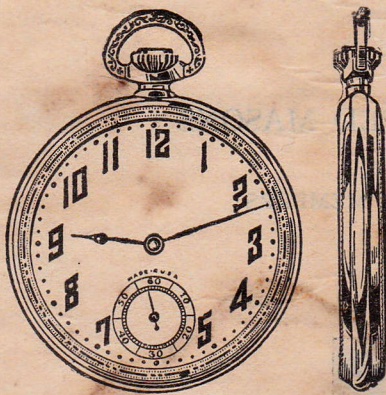
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THE CABLETOW

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

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Vol. IV

May 3, 1927

No. 12

Labor Day

Many years ago, a noble Mason, Albert Pike, said these words:

From first to last, Masonry is work. It venerates the Great Architect of the Universe. It commemorates the building of a Temple. Its principal emblems are the working tools of Masons and Artisans. It preserves the name of the first worker in brass and iron as one of its pass-words. When the Brethren meet together, they are at labor. The Master is the overseer who sets the craft to work and gives them proper instruction. Masonry is the apotheosis of WORK.

The first day of May has been set aside by our Government to honor honest labor. We are sorry that particular day was chosen, because it stands throughout the world for what is termed labor agitation rather than the honest labor that we respect and esteem. It is a date that makes you think of red flags and riots, of incendiary speeches, and of police reserves or even troops being called out.

The working man of the Philippines has always distinguished himself by being a law-abiding and orderly citizen. He knows his rights and knows how to defend them, and for that very reason he is not given to rioting and waving of the banner of anarchy. And for this reason, also, Labor Day is in our Islands a day welcomed by all and observed in peace and harmony, instead of being looked forward to with apprehension and marred by demonstrations of class hatred and clashes between lawless mobs and the police, as it is in many European countries.—L. F.

Mother's Day

It is but fitting that each year a day should be set aside to honor the woman who suffered that we might live and who watched with tender care over our first years, knowing neither rest nor repose in our service: our mother. And yet, how often has a mother the right to complain of neglect on the part of the son or daughter who owes her such a vast debt of gratitude! Our pleasures and worries, our sweethearts or wives or our children furnish us too often excuses for postponing that visit or the writing of that letter so anxiously hoped and prayed for by her who gave us birth.

On New Year's Day, many persons make resolutions for the year that lies before them. On Mother's Day, let us do the same with regard to our conduct towards our mother. Let us resolve to be more considerate and attentive to her and to make the declining years of her life as comfortable and pleasant as we can.

Let us remember the old saying that "God could not be everywhere, that is why he made mothers," and do our duty towards our mother if she be still among the living, or towards her memory if she has gone to her reward.—L. F.

El Día del Trabajo

El Gobierno de las Islas Filipinas ha designado el primer día del mes de Mayo como Día del Trabajo. Sentimos que se haya escogido dicha fecha, porque en muchos países del mundo, el primero de Mayo representa más bien las agitaciones y odios de clase que el trabajo honrado que todos respetamos. Es fecha que nos hace pensar en banderas rojas y tumultos, en discursos llenos de sentimientos de odio y en choques entre turbas comunistas y la policía o las tropas.

El obrero de las Islas Filipinas se ha distinguido siempre por su patriotismo y amor a la ley y el orden. Conoce sus derechos y sabe defenderlos con tesón e inteligencia, y por esta misma razón no acostumbra provocar motines y enarbolar la bandera negra de la anarquía. Y a esto obedece también que en Filipinas vemos acercarse el primero de Mayo con gusto y lo observamos todos en paz y armonía, en vez de temerlo y verlo señalado por demostraciones de odios de clase y encuentros entre gente violenta y criminal y la policía, como sucede en tantos países europeos.—L. F.

El Día de las Madres

En su tierna poesía titulada "A mi Madre," Espronceda dice estas palabras:

Todo el amor que tiene es pasajero,
Nocivo, receloso, engañador;
No hay otro, no, más puro y verdadero
Que dure más que el maternal amor.

Vuelve, ¡oh! madre, a mirarme con cariño
Tus caricias y halagos tórname;
Yo de tí me alejé, pero era un niño
Y el mundo me engañó, perdóname.

Yo pagaré tu amor con el exceso
Con que pagan las flores al abril;
Mil besos te daré por sólo un beso,
Por un abrazo yo daré mil.

En efecto, no hay amor más puro y verdadero que el de nuestra madre y no es más que justo que se dedique un día del año a la amada mujer a que tanto debemos.

Y, ¿cómo hemos de observar dicho día? Si por nuestra gran dicha, nuestra madre se halla en el mismo pueblo como nosotros o cerca de donde vivimos, obsequiémosla con algún regalo en señal del cariño que le profesamos, o visitémosla. Si está lejos de nosotros, enviarla el regalo en tiempo oportuno, con una carta expresiva de nuestro afecto y gratitud. Y si ya descansa de sus labores, visitemos su tumba y depongamos una corona de flores en la tierra muda, en la seguridad de que como el humo del sacrificio del justo, el perfume de nuestro tributo subirá al cielo y hablará de nuestro amor a la difunta.—L. F.

Memorial Day

On May 30th, many of us will go out to the cemeteries to decorate the graves of those who have borne arms for their country, and to attend the services conducted in their honor. Other graves will be decorated also, because with us Memorial Day has become a day corresponding to the catholic All Saints' Day, and many Lodges observe the custom of sending delegations to the cemeteries to decorate the last resting places of those of their members who have gone to the Great Beyond. It is a beautiful custom and should become more general than it is.

Every year a greater number of Masons is called to the Lodge above. Quite naturally, most of them desire to have their remains lie among those of their Brethren of the Mystic Tie, and, if possible, among the members of their Lodge.

Would it not be wise for our Lodges and individual Masons in Manila to make arrangements to have plots or graves at the Del Norte cemetery, acquiring them before it is too late? Several Lodges have done it and we hope others will follow the example. Unfortunately, we are prone to let such matters go and attempt to attend to them when the time for it is past and gone. Memorial Day would seem to us the proper time to take up this matter in the Lodges, it being that time of the year when we think of the Brethren who have laid down their working tools, as sooner or later we all must do.—*L. F.*

Hospital Day and Florence Nightingale

In the official section of this number, our readers will find a message from M. W. Grand Master Joseph H. Schmidt which we commend to their attention and observance, regarding the manner in which to make May 12th, Hospital Day, a Masonic service day.

In connection with this message, we desire to pay a tribute to Florence Nightingale, the anniversary of whose birth was chosen as date for Hospital Day. Born of aristocratic parents one hundred and seven years ago in Florence, Italy, this noble Englishwoman, who died only seventeen years ago, at the age of ninety, devoted her whole life to the service of the sick. She studied nursing, sanitation, and hospital management in Germany and France and then gave the benefit of her training and experience to her own England in peace and war. Her services to the sick and wounded in the Crimean War, in 1854 and 1855, won for her the admiration and love not of England alone, but of the entire world. The gratitude and enthusiasm of the English people knew no bounds when she returned to her country. But she shunned all ovations and used the £50,000 raised for her to found the Nightingale Home for training nurses. Although her arduous labors in the Crimea, where she is said to have stood for twenty hours at a stretch to see the wounded accommodated, had permanently affected her health, Miss Nightingale's life after that war, though quiet, was a useful one. Her services to suffering humanity entitle her to be remembered when the names of great captains and conquerors shall be forgotten.

In observing Hospital Day as fittingly urged to do by our M. W. Grand Master, let us remember the admirable work of that great Englishwoman, whose character and labors seem almost too lofty to be of this world.—*L. F.*

An Acknowledgment

We acknowledge with pleasure the commendable promptness with which two of our Lodges have remitted the CABLETOW quota for the year beginning June 1, 1927. The first, strange to say, was the Lodge farthest distant from Manila, the only Lodge outside the Philippine Islands that owes allegiance to our Grand Lodge: Charleston Lodge No. 44, of Agaña, Guam, M. I. The second Lodge to remit its quota, and the first Lodge in the Islands that fulfilled that obligation, was Bagumbayan Lodge No. 4, of Manila, P. I.

"Memorial Day"

El 30 de Mayo, muchos de nuestros lectores visitarán los cementerios para adornar los sepulcros de los que han defendido la patria con las armas en la mano, o para asistir a las ceremonias necrológicas que se celebrarán en dicha fecha. Se adornarán también las tumbas de otros, porque poco a poco, el "Memorial Day" militar se ha convertido en una especie de Día de los Difuntos general. Muchas Logias acostumbran enviar en el mismo a los cementerios, delegaciones de Hermanos con tributos de flores para los Masones que han ido al Oriente Eterno. Es hermosa esta costumbre y conviene que se generalice.

Cada año va aumentando el número de nuestras tumbas en el cementerio, porque va creciendo anualmente el número de los Masones que pasan a la Logia celeste. Naturalmente, la mayor parte de los que mueren desean que sus restos descansen entre los de sus Hermanos y si es posible, entre los de su propio Taller.

Creemos que conviene que las Logias y los Masones individuales de Manila se ocupen en tiempo oportuno de la adquisición de terrenos o sitios en el Cementerio del Norte. Algunas de las Logias ya tienen sus terrenos y esperamos que las demás seguirán su ejemplo. Desgraciadamente acostumbramos aplazar los asuntos de esta índole y tratar de dar los pasos necesarios cuando ya ha pasado el plazo hábil para ello. Nos parece que el Memorial Day nos ofrece una buena oportunidad para presentar este asunto ante la Logia, porque es una época en que pensamos en los Hermanos que han abandonado su morada terrestre, como todos debemos hacerlo más tarde o temprano.—*L. F.*

El Día del Hospital y Florence Nightingale

En la sección oficial del presente número encontrarán nuestros lectores un mensaje del Muy Ilustre Gran Maestre relativo a la forma en que podemos y debemos convertir al Día del Hospital (doce de Mayo) en un día de servicio masónico.

En relación con el mensaje a que nos referimos, deseamos rendir un tributo a Florence Nightingale por haber sido escogido el aniversario de dicha noble inglesa como época para la observancia del Día del Hospital. Nacida de padres aristócratas hace ciento y siete años, en la ciudad de Florencia, Italia, esa esclarecida mujer que murió hace diez y siete años, a los noventa años de edad, dedicó toda su vida al servicio de los enfermos e inválidos. Estudió con ahinco el cuidado de los enfermos, la higiene y la administración y funcionamiento de los hospitales en Alemania y Francia y aplicó lo aprendido en beneficio de su patria tanto en tiempo de paz como en el de guerra. Sus servicios a favor de los heridos y enfermos durante la guerra de Crimea, en 1854 y 1855, le conquistaron la admiración y el afecto no solamente de su país, sino de todo el mundo civilizado. La gratitud y entusiasmo del pueblo británico no conocieron límites cuando ella volvió del teatro de guerra. Pero ella evitó todas las ovaciones y utilizó las cincuenta mil libras esterlinas reunidas mediante subscripciones voluntarias para la fundación de la Escuela de Nightingale para la instrucción de enfermeras. Los trabajos excesivos de la guerra en que Miss Nightingale solía permanecer en pie hasta veinte horas sin interrupción para despachar a los heridos, habían afectado permanentemente su salud y su vida posterior fué tranquila y reposada, pero esto no obstante, aquella mujer admirable continuó trabajando por la humanidad dolida hasta el fin de sus días. Tiene derecho a que se recuerde su nombre cuando ya se han olvidado los de los grandes generales y conquistadores del mundo.

Al observar el Día del Hospital según recomienda tan acertadamente nuestro supremo jefe masónico, acordémonos de la labor prodigiosa de aquella ilustre inglesa cuyo carácter y obras fueron tan sublimes que rayan en lo sobrehumano.—*L. F.*

It Must Not Happen

From a contemporary in the United States we copy the following news item:

CLUB FAILS

The Craftsmen's Club of Philadelphia, according to *The Freemason*, has failed.

The building and furniture is said to have cost over \$750,000.

The Knights of Columbus are reported to have purchased the club house.

How would you like to read a similar item in one of our Manila newspapers regarding the Plaridel Masonic Temple? Of course you wouldn't. Yet, perhaps, as far as you are concerned, such a thing could easily have happened ere now, had there not been other Masons who really have the interest of the Fraternity at heart and who have come forward and staved off what three years ago seemed inevitable.

However, it is never too late to mend. We are not out of the woods yet. It will take quite a few more subscriptions to the Plaridel Trust Agreement to save the day. Subscribe. Become part owner of a first mortgage on improved real estate in this city that is steadily increasing in value. Invest in something that rust won't eat and thieves can't carry away. But the main thing is, make a moral investment: do something that will enable you to sit back and say: "Thank God, I have done my duty. I have done my bit in a truly Masonic undertaking. My service to Masonry is not lip service and I need not blush when I am asked what I did to save the good name of Masonry when things looked dark for us."

Our best Masons have subscribed. Go forth and do likewise.—L. F.

Feminine Cooperation

There is no doubt that woman is what one might term the power behind the throne. Without coming out into the open, at least so far as the majority of cases is concerned, woman has since times immemorial exercised a deciding influence in the world by the influence she wields over husband, son, father, brother, and lover. Swayed by her counsel, good or evil, men have been benefactors of the human race and done good deeds, or have been a scourge of humanity and slain and sinned. Millions of men could truthfully say that they owe their success to the woman God gave them, while many thousands can, perhaps, attribute their failure and downfall to their companions of the so-called weaker sex.

Freemasonry is a society for men alone and woman is denied the privilege to enter its portals. However, there are in the world millions of good women who take a deep interest in our Institution and whose sympathy and cooperation we must endeavor to obtain, preserve and utilize, so that they may furnish that delicate feminine touch so necessary in our relief work and our entertainments and be a comfort and inspiration to the workers in Masonry.

In the Philippines, feminine cooperation is a rich treasure upon which Masonry has not drawn as it well might. It has already produced rich fruit, it is true, but some one is needed to arouse interest in this aspect of the work of our Fraternity and to get the majority interested in a labor now being carried on by a minority. Who that will be, and when this desirable change will occur, is still in the lap of future. We hope the time will not be far off when the women of the Philippines will participate to a much greater degree than at present in the noble work being carried on by the Craft in these Islands!—L. F.

Alone, our work is of little worth;
Together we are the lords of the earth;
So it's all for each and it's each for all—
United stand, or divided fall.

No Debe Suceder Aqui!

Copiamos el suelto siguiente de un colega americano:

Según *The Freemason*, el *Craftsmen's Club* de Filadelfia se ha quedado insolvente.

Se dice que el edificio y mobiliario han costado más de \$750,000.

Se dice también que los Caballeros de Colón han adquirido la casa club.

¿Os gustaría leer una noticia de esta clase en uno de los periódicos profanos de la localidad respecto al Templo Masónico Plaridel? Claro que no. Pero es posible que en cuanto a vosotros, esto ya habría sucedido si no hubiese habido otros Masones que se interesan realmente por nuestra Orden y que han impedido que sucediera lo que parecía inevitable tres años ha.

Sin embargo, todavía podéis hacer algo, porque aun no ha desaparecido el peligro. Es necesario que muchos más se suscriban al Plaridel Trust Agreement para conservar el Templo a la Masonería. Hacedlo, pues, convirtiéndoos en codueño de una primera hipoteca en bienes raíces mejorados en la ciudad de Manila cuyo valor va aumentando rápidamente. Haced una inversión en algo que no puede destruir la herrumbre ni llevarse los ladrones. Pero la cosa principal es que haréis una inversión moral, porque podréis decir: "Gracias a Dios, he cumplido con mi deber. No sirvo a la Masonería con meras palabras, sino con actos, y no estaré obligado a sonrojar cuando me pregunten lo que yo he hecho para conservar la buena fama de la Francmasonería en esta época de congojas y dificultades. He contribuído mi grano de arena a una obra verdaderamente masónica."

Nuestros mejores Masones son suscriptores. Imitad su ejemplo.

La Cooperación del Bello Sexo

No hay duda de que la mujer es lo que podríamos llamar el poder detrás del trono. Sin hacerlo pública y abiertamente, por lo menos en la mayoría de los casos, la mujer siempre ha ejercido una influencia poderosa en el mundo gracias a la influencia que tiene sobre el marido, el hijo, el padre, el hermano o el amante. Guiados por los consejos buenos o malos de la mujer, los hombres han sido bienhechores de la humanidad y autores de buenos hechos o demonios en forma humana y enemigos de la sociedad. Hay millones de hombres que pueden decir que ellos deben sus éxitos en la vida a la compañera con que Dios los favoreció y muchos miles podrán quizás atribuir con justicia su ruina y fracaso a una mujer perversa o perdida.

La Francmasonería es una sociedad de varones exclusivamente y niega a la mujer la entrada en sus Logias. Sin embargo, es cierto que en el mundo hay millones de mujeres buenas y nobles que se interesan profundamente por nuestra Institución y cuya simpatía y cooperación conviene que consigamos, preservemos y utilicemos. Es para este fin que ha sido fundada la Orden de la Estrella Oriental que presta servicios tan provechosos a nuestra Institución en varias partes del mundo y cuyos miembros femeninos dan a las obras de socorro y a las fiestas de la Masonería aquel elemento de delicadeza que sólo la mujer puede proporcionar, además de ser una inspiración y aliento para los Hermanos.

En Filipinas, la cooperación femenina es una mina riquísima que aun no ha sido explotada como debe de serlo por la Masonería. Es cierto que ya ha producido ópimos frutos, pero aun es necesario que alguien despierte interés en este aspecto de la labor masónica y haga que la mayoría se dedique al mismo en vez de la gran minoría, como sucede actualmente. Quién será el director de ese movimiento y cuándo habrá algún cambio en la situación actual es algo que aun oculta el velo del porvenir. Esperamos que no es lejano el tiempo feliz en que las mujeres de Filipinas participarán en la labor noble desempeñada por la Masonería en estas Islas en una extensión mucho más considerable que están haciéndolo en la actualidad.

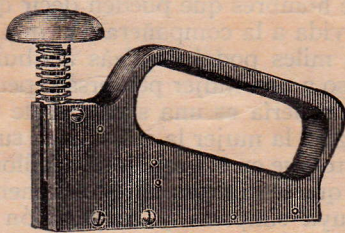
The Man Who Talks Too Much

Masonry ought to teach a man to keep his tongue under control, because its obligations and regulations place a seal on his lips not only with regard to the secret work of the Order, but also with reference to the secrets of his Brother Masons and the business transacted by Masonic Lodges and bodies. Occasionally a man given to promiscuous talking gains admission into our Order, though, as a rule, that type of man rarely becomes a member. As the Persian poet says, "A wise man is like a vase in a druggist's shop, silent, but full of virtues; and the ignorant man resembles the drum of the warrior, being full of noise, and an empty babbler," and we all know that there is not much of a demand for empty babblers in our Institution.

It is when there is a division or disagreement in the Lodge that the man who talks too much gets in his deadly work. Quite naturally, he has taken his side and sticks up for it. But he forgets time and place when he speaks of the matter and lets his tongue run away with him where outsiders can hear him. He shouts the business of the Lodge from the housetops and makes the nonmasonic world acquainted with that which should never have gone beyond the tyled door of the Lodge. He injures Masonry and brings it into disrepute. He is a menace to the peace of the Lodge.

The command of silence imposed by the laws of our Institution is not intended to conceal anything evil and reprehensible. It is imposed for the protection of our Order from its enemies and opposers and from indiscreet members, of which a few always exist. A business corporation would not dream of publishing to the world all its transactions and plans, and a family would not make everything pertaining to its intimate life public property. An officer in command of troops would not inform everybody of the countersign. While Masonry is not a combat organization, yet we all know that its road is rough and rugged and beset with ruffians, and for this reason we must keep our countersign a secret and conceal our marching orders from the outside world, in order to avoid surprise and ambush.

Silence is and will remain our watchword.



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El Charlatán

La Masonería enseña a sus adeptos a hablar con discreción, porque sus juramentos y reglamentos mandan el sigilo, no sólo con respecto a los trabajos secretos de la Orden sino también tocante a los secretos de los Hermanos y a los asuntos de familia del Taller. De vez en cuando, algún hablador indiscreto llega a ser admitido en la Institución, aunque es raro que un individuo de esta clase pase los aplomadores y el balotaje. Un poeta persa dijo: "El sabio es como un vaso en la tienda del droguero, silencioso, pero lleno de virtudes; y el ignorante se asemeja al tambor del guerrero que es lleno de ruido y un charlatán estúpido." Todos sabemos que la Masonería no busca a los charlatanes estúpidos.

El hablador indiscreto comete sus mayores imprudencias cuando hay alguna disensión o disputa en la Logia. Naturalmente, él tiene sus ideas sobre la cuestión y las sostiene con tesón. Pero al hacerlo, suele olvidar dónde y cómo lo hace y da rienda suelta a la sin hueso en presencia de profanos, de suerte que éstos se enteran de cosas que no debían haber pasado más allá de la puerta del templo. Así perjudica a su Logia y al buen nombre de la Masonería y se convierte en peligro para la paz del Taller del cual forma parte.

Al imponer el sigilo a sus adheridos, la Masonería no trata de ocultar nada de malo o criminal. Lo hace con el fin de proteger a nuestra Orden de sus enemigos y de los miembros indiscretos. Una casa de comercio no pregona sus planes y operaciones mercantiles a todo el mundo y una familia tampoco publica todo lo que ocurre en su seno. Un comandante de tropas en país enemigo no comunica el santo y seña en alta voz y en presencia de extraños. Es cierto que la Masonería no hace la guerra a nadie, pero sabido es que nuestra senda es áspera y escabrosa y que abunda en enemigos, y por este motivo es preciso que ocultemos nuestro santo y seña y nuestras disposiciones de defensa al mundo profano, a fin de evitar las sorpresas y emboscadas.

El sigilo es y será siempre nuestra consigna.

¡Masones!

"¿No os da rubor?" ¿Permitiréis acaso
que baje hacia su ocaso
el sol de vuestra Orden inmortal?
¿No tenéis fuerzas? ¿Carecéis de bríos,
¿No véis que los impíos
profanan sin piedad vuestro ideal?
"¡Oh!, Despertad." Y con el alma henchida,
con la cerviz erguida,
vuestra esperanza puesta en la victoria,
marchad hacia la Cumbre bravamente,
que allá en su cima ingente,
flamea el Estandarte de la Gloria.

—BARDO FELICE, en *Acacia* (Puerto Rico).

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The Grand Master's Message to the Craft on Hospital Day

MY DEAR BRETHREN:—On May 12th, the annual observance of Hospital Day will take place, and to it we desire to invite the attention of the Craft throughout the Philippine Islands. The purpose of this observance is to educate the public to the use of hospitals. On that day, the hospitals of the city of Manila will throw their doors open to the public and allow them to inspect their facilities for taking care of the ailing and injured.

We recommend that henceforth, our Brethren make Hospital Day a Masonic Service Day, and we enjoin all to observe that day by visiting and comforting those Masons and members of their families who are confined in hospitals; by visiting the ward of the Masonic Hospital for Crippled Children in the Mary J. Johnston Memorial Hospital in Tondo; by sending their applications for membership, or that of any of their kin entitled thereto, to the Masonic Hospital for Crippled Children, by sending donations to that splendid Masonic charity, or by giving their mite to the clinics maintained by the various Masonic Bodies in these Islands.

Hoping that you will do what you can to make Hospital Day a Masonic Service Day, we remain, with cordial greetings to the Craft whithersoever dispersed.

Fraternally yours,

JOSEPH H. SCHMIDT, *Grand Master.*

Manila, P. I., May 1, 1927.

Monthly Announcement of Organizations Barred to Masons

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

JOSEPH H. SCHMIDT, *Grand Master.*

Mensaje del Gran Maestro a los Masones de esta Obediencia, Relativo al Día del Hospital

QUERIDOS HERMANOS:—El día doce del mes de Mayo se celebrará el Día del Hospital y es objeto del presente mensaje llamar la atención de todos los Masones de Filipinas hacia dicha observancia cuyo fin es convencer al público de la utilidad de los hospitales. En dicha fecha, los hospitales de la ciudad de Manila abrirán sus puertas al público para que todos puedan ver sus facilidades para cuidar de los enfermos y accidentados.

Recomendamos que desde hoy en adelante, los Hermanos observen el Día del Hospital como día de servicio masónico y que en el mismo visiten y lleven solaz y consuelo a los Masones y miembros de las familias de Masones que se hallen en los hospitales; que visiten la sala para niños lisiados sostenida por nuestra Institución en el Hospital Mary J. Johnston en Tondo; que envíen solicitudes de admisión para ellos o miembros de sus familias con derecho a formar parte del Hospital Masónico para Niños Lisiados, a dicha corporación o hagan algún donativo a la misma, o que contribuyan su óbolo a las clínicas mantenidas por varios organismos masónicos en estas Islas.

En la esperanza de que todos harán lo posible para convertir el Día del Hospital en un verdadero día de servicio masónico, envío un abrazo fraternal a los Masones todos de estas Islas.

Suyo fraternalmente,

JOSEPH H. SCHMIDT, *Gran Maestro.*

Manila, I. F., 1.º de Mayo de 1927.

Origen y Espíritu de la Masonería

La Masonería surgió el primer día en que el hombre sufrió una injusticia de sus semejantes, en que su libertad ha sido artificialmente cohibida, en que su cerebro y su alma han chocado contra las inexorables paredes de un claustro frío opuesto a los vívidos rayos de la razón y a las generosas llamaradas del sentimiento. El espíritu de nuestras doctrinas se identifica en el de muchas escuelas filosóficas de la antigüedad, nuestra orden habló por la boca de los grandes reformadores, de los grandes mártires por una idea de justicia humana.—*Revista Masónica de Chile.*



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Our Grand Master's Recent Activities

April 1.—Visited Lincoln Lodge No. 34, Olongapo, seeing third degree conferred in the afternoon. Proceeded to San Antonio, Zambales, and visited Pinatubo No. 52.

April 2.—8:15 a. m. left San Antonio for Iba, Zambales, where he attended banquet at 7 p. m. and constituted Zambales Lodge No. 103 at 8:00 p. m., installed officers, and attended grand ball.

April 3.—En route from Iba to Olongapo.

April 4.—Arrived at Manila 6 a. m.

April 6.—Attended funeral services for Bro. George B. Wicks, of Southern Cross Lodge No. 6.

April 10.—Attended funeral services for Bro. William J. White, of Manila Lodge No. 1. Visited the sick at St. Paul's Hospital.

April 12.—Visited Very Wor. Bro. Felipe Tempongko, Senior Grand Deacon, at his residence where he has been ill for some time.

April 13 and 14. Visited a number of sick.

April 17.—Conducted funeral services over the remains of Bro. L. Z. Burgess, member of Cosmos Lodge No. 8.

April 18.—Left for tour of North Luzon. (Details in June number.)

Stated Meetings of Manila Lodges

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; Menciús 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; Araw No. 18, 527 Alvarado, Binondo.

May 9 (Second Monday).—Southern Cross No. 6, Masonic Temple.

May 10 (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.

May 11 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple; Modestia No. 83, Plaridel Temple.

May 12 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, Plaridel Temple.

May 19 (Third Thursday).—Solidaridad No. 23, Masonic Temple.

May 28 (Fourth Saturday).—Sinukuan No. 16, Plaridel Temple.

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

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

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

Addresses Wanted

Brethren knowing the present addresses of Bro. Cecil Ellsworth De Wert and Bro. Charles Sherman Dunlap are hereby requested to communicate with the Secretary of Mt. Lebanon Lodge No. 80, F. & A. M., P. O. Box 2444, Manila, Philippine Islands.

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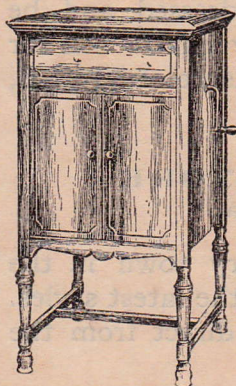
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A Brief Study in Masonic Symbolism

Un Breve Estudio sobre el Simbolismo Masónico

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

Freemasonry is so intimately connected with the history of philosophy, of religion, and of art that it is impossible for a Mason to thoroughly comprehend its nature or to appreciate its character as a science unless he devotes himself to a study of its system of symbolism.

Freemasonry teaches the profoundest truths of philosophy, a rational conception of the Deity; of the universe and the laws that govern it. The only way to investigate its philosophy is to study its symbolism.

We are indebted to many writers for the knowledge we have today concerning the subject of Masonic symbolism. Dr. George Oliver, William Preston, William Hutchinson, Dr. Albert G. Mackey, William Harvey, Arthur Edward Waite, J. S. M. Ward, J. Finlay Finlayson, Oliver Day Street, Frank C. Higgins, and H. L. Haywood are probably the best known among the writers on the subject.

Although there are numerous subjects of absorbing interest to the studious Mason, the subject of symbolism is of primary importance because it is the key to the interpretation of the ritual.

To be able to repeat, with fluency and precision, the ordinary lectures, to comply with all the ceremonial requirements of the ritual, or to give the appointed signs of recognition with accuracy, is to have only the rudiments of the Masonic science.

Freemasonry contains the germs of profound speculation. Its end and design is a search after Truth—the nature of God and the human soul.

To thoroughly understand the nature of the symbolism of Speculative Masonry, to know its origin, its necessity, and its mode of application requires a reference to the condition of a long past period of time.

La Francmasonería es tan íntimamente relacionada con la historia de la filosofía, la religión y las artes que es imposible para el Masón comprender a fondo su naturaleza o apreciar su carácter como ciencia a menos que se dedique a un estudio de su sistema de simbolismo.

La Francmasonería enseña las verdades más profundas de la filosofía y un concepto racional de la deidad, del universo y de las leyes que lo gobiernan. No se puede investigar su filosofía de otro modo que mediante el estudio de su simbolismo.

Debemos nuestro conocimiento actual del simbolismo masónico a muchos autores, entre los cuales se destacan Dr. George Oliver, William Preston, William Hutchinson, Dr. Albert G. Mackey, William Harvey, Arthur Edward Waite, J. S. M. Ward, J. Finlay Finlayson, Oliver Day Street, Frank C. Higgins y H. L. Haywood.

Entre las numerosas materias de interés absorbente para el Masón estudioso, la más importante es el simbolismo porque constituye la clave para la interpretación del ritual.

El que puede repetir con facilidad y exactitud las instrucciones ordinarias, cumplir con los requisitos ceremoniales del ritual o dar con precisión los signos, toques y palabras, posee solamente los rudimentos de la ciencia masónica.

La Francmasonería contiene los gérmenes de la especulación profunda. Su fin y propósito es buscar la verdad —la naturaleza de Dios y del alma humana.

Para entender perfectamente la naturaleza del simbolismo de la Masonería especulativa y conocer su origen, su necesidad y la forma en que se debe aplicar, es preciso estudiar las condiciones de una época muy antigua.

No es nuestro propósito dar en este artículo una reseña

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It is not the purpose of this article to treat the subject of symbolism historically. But by expressing as briefly as possible the moral conceptions associated with certain symbols, it is hoped that this short study will be the means of creating a desire to know more of the beautiful symbolism of the Order; that others may realize the need of studying this subject in order to see beyond the ceremony and the letter of the ritual.

The first and most prominent of all the symbolic instructions of Speculative Masonry, and which gives it its religious character, is the spiritualizing of the Temple of Solomon.

In the construction of that temple, the operative mason followed the architectural designs laid down on the trestle-board. By these he hewed and squared his materials, raised his walls, and constructed his arches.

The *trestle-board* is one of our elementary symbols. It is the symbol of the natural and moral law, and like every other symbol of the Order is universal and tolerant in its application. There is no interference with the peculiar form or development of anyone's religion. Thus, in a lodge composed of followers of the Mohammedan religion, the use of the Koran is permitted. Our Jewish brethren are permitted to content themselves with what is termed the Old Testament. In countries nominally designated as Christian, we find the Bible on the altar—the Scriptures of both the old and the new dispensations.

In the *rough ashlar* and the *perfect ashlar*, we find other elementary symbols. The rough and unpolished stone is a symbol of man's natural state—ignorant and uncultivated; but when his intellect has been expanded and cultivated by education, his unruly passions restrained and his life purified, then he is represented by the perfect ashlar, or finished stone, fitted for its appropriate place in the building.

We learn from the account of the temple that there

histórica del simbolismo; pero esperamos que si expresamos en el mismo en forma tan breve como nos es posible hacerlo, los conceptos morales asociados con ciertos símbolos, este pequeño ensayo podrá servir de medio para crear un deseo de saber más del hermoso simbolismo de la Orden, a fin de que otros puedan comprender la necesidad de estudiar esta materia y poder ver más allá de la ceremonia y letra del ritual.

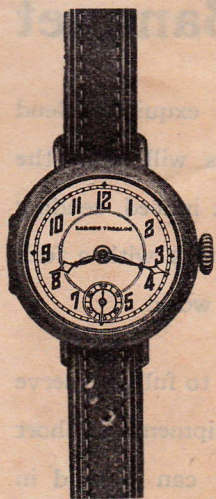
La primera y más prominente de todas las instrucciones de la Masonería especulativa y la que la reviste de su carácter religioso, es la espiritualización del templo de Salomón.

En la construcción de dicho templo, los Masones operativos siguieron los diseños arquitectónicos dibujados en la plancha de trazar, y con arreglo a ellos labraron sus materiales, levantaron sus muros y construyeron sus arcos.

La *plancha de trazar* es uno de nuestros símbolos elementales. Es símbolo de la ley natural y moral y como todos los demás símbolos de la Orden, es universal y tolerante en su aplicación. No hay ingerencia con la forma o desarrollo de la religión de cualquiera. Así, pues, se permite el uso del alcorán en una Logia integrada por mahometanos. Nuestros Hermanos judíos pueden contentarse con lo que se llama el Viejo Testamento. En los países cristianos se coloca en el altar la Biblia completa.

Otros símbolos elementales lo son la *pedra bruta* y la *pedra perfecta*. La piedra bruta y tosca es símbolo de la condición primitiva del hombre, cuando es aun ignorante y falto de cultura, pero cuando su inteligencia ha sido extendida y cultivada por la educación y dominadas sus pasiones y purificada su vida, lo representa la piedra perfecta o acabada, en condición para ser colocada en el sitio que le corresponde en el edificio.

Nos dicen que en el templo no se oyó el ruido de martillo, hacha u otra herramienta de hierro mientras se estaba levantando el edificio. Esta *forma de construcción*, que



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was neither hammer or axe, nor any tool of iron, heard in the house while it was building. This *mode of construction*, adopted, no doubt, to avoid confusion and discord among so many thousand workmen, has been selected as an elementary symbol of concord and harmony, virtues which are as essential to the preservation and perpetuity of every human association as they are to our own society.

The *perfect ashlar* in addition to being a symbol of human perfection becomes, when we refer to the mode in which it was prepared, a symbol of the social character of the institution emblematic of that species of perfection which results from the concord and union of men in society.

We learn from both Scripture and tradition that the builders of King Solomon's Temple were divided into three classes: bearers of burdens, hewers of stone, and overseers. These divisions have been adopted as the types of the three degrees now practiced in Speculative Masonry.

The tools used in the quarries for the preparation of the stones were the *twenty-four inch gauge*, or two-foot rule, and the *common gavel*, or stone-cutter's hammer. The first was used in taking the dimensions of the stones to be prepared and the latter to break off the superfluous parts and render them smooth and square. To the operative mason their mechanical and practical use only is apparent. To the Speculative Mason, however, they suggest noble and sublime thoughts; they teach him to measure, not stones, but time, and, instead of breaking of the protuberant parts of stones, to purify and cleanse his heart. In the symbolic language of Freemasonry, the twenty-four inch gauge is a symbol of time well employed, and the common gavel, of the purification of the heart.

(To be continued)

se adoptó sin duda con el fin de evitar la confusión y desacuerdo entre los muchos miles de obreros, ha sido escogida como símbolo elemental de la concordia y armonía, que son virtudes indispensables para la conservación y perpetuidad de toda sociedad humana.

La *pedra perfecta*, además de ser símbolo de la perfección humana, se convierte, cuando nos remitimos a la forma en que fué preparada, en símbolo del carácter social de la institución, emblemático de aquella clase de perfección que resulta de la concordia y unión de los hombres en la sociedad.

Sabemos tanto por la Biblia como por la tradición que los constructores del Templo del Rey Salomón se dividieron en tres clases: cargadores, labradores de piedras y capataces. Se han adoptado dichas divisiones como tipos de los tres grados que actualmente se conocen en la Masonería especulativa.

Las herramientas que se usaban en las canteras para labrar las piedras fueron la *regla de veinticuatro pulgadas* y el *mallete ordinario* o martillo de picapedrero. La primera servía para medir las dimensiones de las piedras que debían labrarse y el segundo para quitar las partes superfluas de las mismas y hacerlas lisas y cuadradas. El Masón operativo no ve más que su uso mecánico y práctico. Al Masón especulativo, sin embargo, le sugieren pensamientos nobles y sublimes; le enseñan a medir el tiempo en vez de piedras y a purificar su corazón en vez de desbastar piedras. En el lenguaje simbólico de la Francmasonería, la regla de veinticuatro pulgadas es símbolo del tiempo bien empleado y el mallete de veinticuatro pulgadas simboliza la purificación del corazón.

(To be continued)

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To show its appreciation of the good work done by Wor. Bro. Michael Goldenberg, P. M. of Mt. Lebanon Lodge No. 80, in instructing the officers and members of Menciuis Lodge No. 93 in the ritualistic work, the Lodge last named, which is located in Manila and is composed entirely of Chinese, issued to Bro. Goldenberg the honorary membership certificate a cut of which appears to the right. This diploma is in English and Chinese and is, of course, highly valued by its possessor.

Freemasonry has a strong appeal to the Chinese, who have the reputation of being very open-handed where charity has to be dispensed.

Menciuis Lodge was constituted on June 28th, 1924, and is a prosperous Lodge of 56 members.

It was named after Menciuis (Mang-tsze), the famous Chinese philosopher and moral teacher who died in the year 289 B. C. and whom the Chinese consider second only to Confucius. A reference to the square and compasses in one of Menciuis' works is considered by some Masonic students to indicate that he was a Mason.



Menciuis Lodge No. 93
F. & A. M.
Under the Jurisdiction of the Grand Lodge of the
Philippine Islands.

*To All Members Past, Present, and Accepted Masters
Brethren of the Lodge*

Greeting

*This is to certify that at our last communication
held on January 17, 1925, the following Brethren*

Michael Goldenberg

*was elected to membership in the Lodge and was
admitted to the same*

Honorary Member

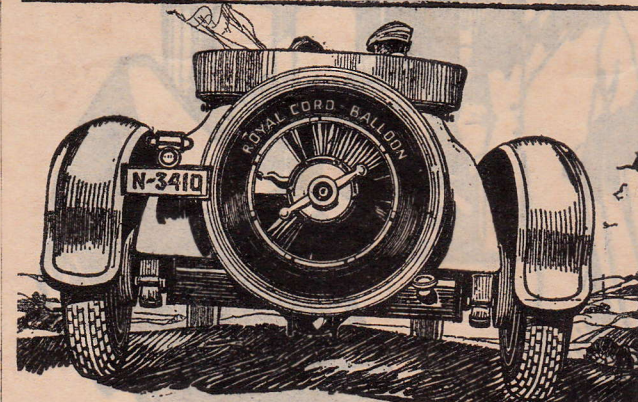
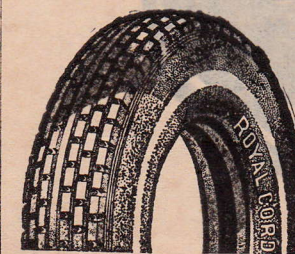
*of this Lodge. This Brethren is a competent and qualified
and a worthy member of the Craft, and his admission
to the Lodge is in accordance with the laws and
regulations of the Grand Lodge of the Philippine Islands,
dated at Manila, Philippine Islands, August 1st,
1925.*

Secretary

Grand Secretary

敬啟者本會於一九二四年一月十七日
第一次會議選舉可敬愛之兄弟
吳仁榮君為本會名譽會員其簽押手統
見於左方藉以介紹於各親友朋友兄
弟之前請以優隆之禮相待茲經本會主
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此致
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Questions and Answers

Consultas

350.—I noticed in the Q. & A. Department in the last issue (Q. & A. No. 349) that according to a California decision, "The Lodge must receive the amount of arrearages, if tendered, whether by the delinquent or another in his behalf. Whether refused or accepted, the tender effects immediate restoration." Supposing a Brother is in arrears and is in a dying condition, and a friend of his tenders the amount this Brother owes, with the evident intention of putting him in good standing and entitle him to the benefits of membership, such as funeral expenses or whatever the Lodge may determine. Would the rule you have quoted apply to such cases?

Answer.—It would. A later decision of California (Cal. 1881, p. 18; 1882, p. 661) provides that the provision quoted shall be applicable even if the Brother is in *articulo mortis*, and that whether refused or accepted, the tender effects immediate restoration.

351.—What is the procedure when the minutes of a preceding meeting of the Lodge have been read, and particularly when an amendment is proposed by a member? Is a motion in due form required?

Answer.—The minutes having been read by the Secretary, the Master announces that unless there are amendments or corrections, the minutes will be approved as read. Hearing none, it is so ordered, no action of the Lodge being required. A member proposing an amendment does not make a motion to that effect. The Master decides what shall go into the minutes and what shall be kept out.

352.—A member of another Lodge has been residing in the jurisdiction of this Lodge for over two years. (1) Can our Lodge compel him to affiliate with it? (2) Can it thank his Mother Lodge for the assistance he has rendered to ours?

Answer.—(1) It goes without saying that a Lodge cannot compel a sojourning Mason to affiliate with it. Masonry is opposed to compulsion in every respect. (2) It would be very proper for your Lodge to pass a resolution thanking a sojourning Mason who has rendered valuable assistance to it, and furnishing a copy of such resolution to his Mother Lodge.

353.—Is the famous Morgan's exposé the first that ever appeared, or had there been others?

Answer.—It seems that there were others. We read in the excellent work "Short Readings in Masonic History" of Bro. J. Hugo Tatsch the following:

An important development of the decade 1730-1740 was the publication of Samuel Prichard's Freemasonry Dissected, which purported to reveal the secrets of Freemasonry so that it would not be necessary for

350.—Me enteré por el Departamento de Consultas del último número del *Cabletow* (Consulta No. 349) de que según una decisión de California, una Logia debe aceptar la cantidad que debe un moroso cuando se ofrece su pago por el mismo moroso o por cualquier otra persona en su nombre, y que dicho ofrecimiento de pago, fuese aceptado o no, produce la rehabilitación inmediata del Hermano suspendido. Supongamos que un Hermano está en deber con la Logia y está muriéndose, y uno de sus amigos ofrece pagar la cantidad que el moribundo debe al Taller, con el fin evidente de hacer que el otro se quede a plomo con el tesoro y con derecho a los beneficios que corresponden a un miembro en el pleno goce de sus derechos como tal, como lo son los gastos del entierro y lo demás que pueda determinar la Logia, ¿sería aplicable a dicho caso la regla citada por Vd.?

Contestación.—Si, lo sería. Otra decisión más reciente de California (Cal. 1881, p. 18; 1882, p. 661) dispone que la disposición citada será aplicable aunque el Hermano estuviese in *articulo mortis* y que aceptado o no, el ofrecimiento de pago produce la rehabilitación inmediata.

351.—¿Qué debe hacerse cuando acaba de leerse el acta de una tenida anterior de la Logia y sobre todo cuando algún miembro propone una enmienda? ¿Es necesario que se proponga una moción en debida forma?

Contestación.—Habiéndose leído el acta, el Venerable anuncia que a menos que hubiese enmiendas o correcciones, se aprobaría el acta según acabó de leerse. Si no hay nada, se ordena dicha aprobación sin más resolución de parte de la Logia. El que propone una enmienda al acta no lo hace en forma de moción. El Venerable resuelve qué debe incluirse en el acta.

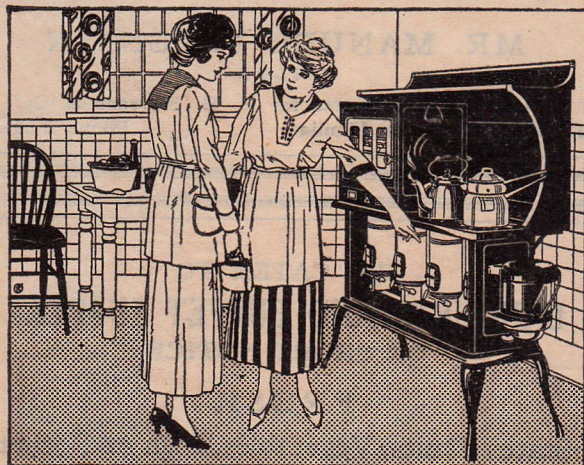
352.—Un miembro de otra Logia se halla en la jurisdicción de la nuestra desde hace más de dos años. (1) ¿Puede nuestra Logia obligarle a solicitar su admisión? (2) ¿Puede la misma Logia aprobar una resolución dando las gracias a la Logia de dicho Hermano por la ayuda eficaz que éste ha prestado a la nuestra?

Contestación.—(1) Desde luego, una Logia no puede obligar a nadie a presentar su solicitud de afiliación en la misma. La Masonería está opuesta a toda clase de compulsión. (2) Sería muy conveniente si su Logia de Vd. adoptase un voto de gracias para el Hermano que tanto ha ayudado y enviase copia de la resolución correspondiente a la Logia de dicho Hermano.

353.—¿Es el célebre *exposé* de Morgan el primero que se haya publicado o hubo otros anteriores al mismo?

Contestación.—Parece que hubo otros. Traducimos lo que sigue de la excelente obra del Hmno. J. Hugo Tatsch, titulada "Short Read-

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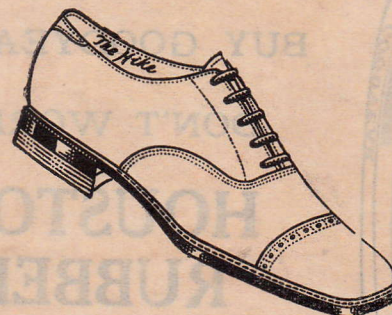
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interested persons to pay the fees asked for initiation. All this could be obtained by the outlay of only a few shillings for his book, claimed Prichard. Apparently there were many gullible buyers, because four editions were issued between October 20, 1730, and the following November 18th. The alleged exposé was noticed in Grand Lodge Dec. 15, 1730, when a regulation was made that no visitors should be admitted to lodges unless vouched for by some member, whose name would be entered on the register after that of the visitor. The effect of the exposé was such that Grand Lodge was forced to inaugurate certain changes so that impostors could be detected.

354.—Is there a Lodge as Taga-Ilog No. 59 under the jurisdiction of the Philippine Body of the Universal Masonry?

Answer.—There is a Taga-Ilog Lodge No. 79 under the jurisdiction of the M. W. Grand Lodge of Free and Accepted Masons of the Philippine Islands; it is located in Manila. See Roster of Lodges in the February number of the *Cabletow*.

355.—One of our Lodge members who is in arrears with his dues has been granted further time by the Lodge. The question is now, was this Brother entitled to vote at the annual election of officers and if elected to any office, could he have legally assumed the same?

Answer.—This Brother being indebted to his Lodge, his Masonic standing was impaired to the extent of his not being qualified to vote at the election or be eligible to office in the Lodge, because our Constitution provides (in paragraph 202) that

None but members in good standing, whose dues are paid, shall be entitled to vote at an election; and every voter shall be eligible to any office in the Lodge.

Also it has been decided in California (Cal. 1899, pp. 24, 274; 1894, pp. 539, 768) that—

A brother in arrears for non-payment of dues, who has been granted an extension of time, cannot vote or hold office.

356.—Masonry requires us to wear leather aprons, or even white lambskin aprons, and yet we wear linen aprons in our Lodges. When was this custom introduced?

Answer.—We were until recently under the impression that the use of linen aprons was comparatively recent; but Bro. H. L. Haywood, in his learned work, "Symbolic Masonry," informs us that

Brother Crowe has shown that many of the oldest Lodge records evidence a use of linen as well. "In the old Lodge of Melrose," he writes, "dating back to the seventeenth century, the aprons have always been of linen and the same rule obtained in 'Mary's Chapel' No. 1, Edinburgh, the oldest Lodge in the world."

A Tribute to Mothers

In the shadow of every great man's fame walks his mother. She has paid the price of his success. She went down into the Valley of Shadow to give him life, and every day for years and years thereafter she toiled incessantly to push him on toward his goal. She gave the labor of her hands for his support; she poured into him ambition when he grew discouraged; she supplemented his weakness with his strength; she filled him with hope and faith when his own failed.

At last he did the Big Thing, and people praised him and acclaimed him, and nobody thought of the quiet, insignificant little woman in the background, who had been the real power behind the throne.

Sometimes even the king himself forgets who was the king maker

—Dorothy Dix.

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ings in Masonic History":

Un acontecimiento importante de la década de 1730-1740 lo fué la publicación de la obra *Freemasonry Dissected*, por Samuel Prichard, la cual pretendió divulgar los secretos de la Francmasonería en tal forma que los interesados no tendrían necesidad de pagar los derechos de iniciación, afirmando Prichard que gastando los pocos chelines que costaba la obra, se podrían conseguir todas las ventajas de la Institución masónica. Parece que hubo muchos compradores crédulos, porque se hicieron cuatro ediciones de la obra entre el 20 de Octubre de 1730 y el 18 de Noviembre siguiente. La Gran Logia se enteró del llamado exposé el 15 de Diciembre de 1730, cuando se decretó un reglamento que disponía que no se admitiese a ningún visitante en las Logias a menos que respondiera de él algún miembro cuya firma se estamparía en el registro después de la del visitante. El efecto del exposé fué tal que la Gran Logia se vió precisada a hacer ciertos cambios encaminados a descubrir a los embaucadores. * * *

354.—¿Existe en la jurisdicción del Cuerpo Filipino de la Masonería Universal alguna Logia llamada Taga-Ilog No. 59?

Contestación.—Hay una Logia de la obediencia de la Gran Logia de Masones Libres y Aceptados de las Islas Filipinas que se llama Taga-Ilog No. 79 y está radicada en Manila. Véase el registro de las Logias de esta obediencia en el número del *Cabletow* correspondiente al mes de Febrero de 1927.

355.—Mi Logia ha concedido una prórroga a un miembro suyo que no está a plomo con el tesoro del Taller. Lo que deseo saber es que si, dadas las circunstancias, dicho Hermano tuvo derecho a votar en la elección anual de dignatarios y si hubiese podido ocupar un cargo electivo, en esta Logia en el caso de haber sido elegido en dicha elección.

Contestación.—El hecho de tener el referido Hermano una deuda pendiente con su Logia mermaba su condición de miembro activo de la misma hasta el punto de impedir que votara en dicha elección u ocupara un cargo electivo en la Logia, porque la Constitución de nuestra Gran Logia dispone en su párrafo 202 que

Soló los miembros en pleno goce de sus derechos como tales y que hayan pagado sus cuotas, tendrán derecho a votar en una elección, siendo elegible todo votante para cualquiera de los cargos de la Logia.

Es más, la Gran Logia de California ha resuelto (Cal. 1899, pp. 24, 274; 1894, pp. 539, 768) que

Un Hermano moroso en el pago de sus cotizaciones a quien se hubiese concedido prórroga no puede votar ni desempeñar cargos.

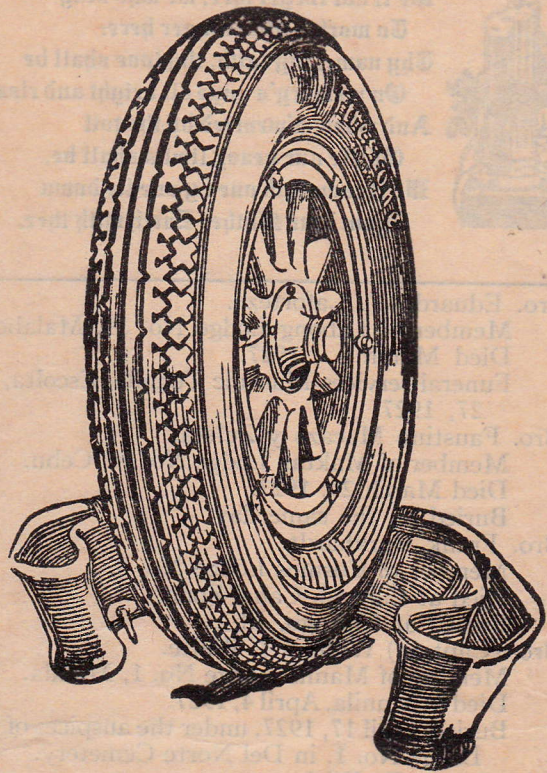
356.—La Masonería exige que usemos mandiles de cuero o de piel de cordero, y esto no obstante gastamos mandiles de tela blanca en nuestras Logias. ¿Cuándo se ha introducido dicha costumbre?

Contestación.—Hasta hace poco, nosotros creíamos que el uso de los mandiles de tela blanca era de fecha relativamente moderna, pero el Hmno. H. L. Haywood, en su obra excelente titulada "Symbolic Masonry" nos dice lo que sigue:

El Hmno. Crowe ha demostrado que de muchas de las actas más antiguas de Logias resulta que también se hacía uso de tela. "En la antigua Logia de Melrose," escribe, "cuando trabajaba en el siglo XVII, los mandiles eran siempre de tela, y lo mismo se dice de la Logia 'Mary's Chapel' No. 1, de Edimburgo, la Logia más antigua del mundo."

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A Letter from Jolo

From Jolo, where the pearls come from, we have received a letter that is a pearl, not because it is particularly well written, which it cannot be said to be, but because of the depth of sentiment which it expresses.

Evidently the letter from the father of one of the little patients at the Masonic Hospital for Crippled Children which we published in our March issue impressed this Brother very deeply. In fact, he says it brought tears to his eyes and visions of the ward with the little cripples so tenderly cared for by his Brethren to his mind.

Being the father of a family and most of his children being born in Cebu, the city from which the letter we published came, he imagined one of his own children in little Oscar's plight. He ends with the following words and poem which come from the heart:

Kindly read the last paragraphs of the letter published in the March issue. In a few words, a lot is said, not only from the mother of the child, but about his father. How must he feel? How would all of us feel, on the same occasion? For one instant, placing ourselves in the same position as the family of little Oscar, especially when this little fellow returns home again, cured, I believe that this will be the turning of the tide; it will not only be little Oscar that will sing for joy; but both mother and father will join in the chorus. Oscar is at last home again and cured, and this will be the song that will be sung for joy, and not for a little cripple:

Once we were children,
A child I was,
Children there will always be
Till eternity.
A child I'll never more be,
With a pleasant smile for thee,
To meet you and greet you,
Whenever I meet thee.

A man I am now, with a pleasant smile.
Why?
With a child upon my knee, who always
Has a pleasant smile for me,
With a heart full of joy
When sitting upon my knee,
And now no cripple like it once had been, or was,
Had it not been for the Hospital of Baby's Smiles!

Initiation Expensive Among Primitive Tribes

In some of the secret societies of the primitive tribes of Polynesia and Africa, initiation fees are by no means low as far as the higher degrees are concerned. In "Primitive Secret Societies," Dr. Hutton Webster tells us that—

The entire cost of passage through the various grades of *Egbo*, a West African society, has been estimated to amount to over a thousand pounds. The fees are divided among those of the highest degree who form the inner circle of the society.

How powerful this order is, is shown by the fact that—
During an *Egbo* visitation it would be death for any one not a member of the order to venture forth.

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CHILDREN WHO TAKE
CASTORIA

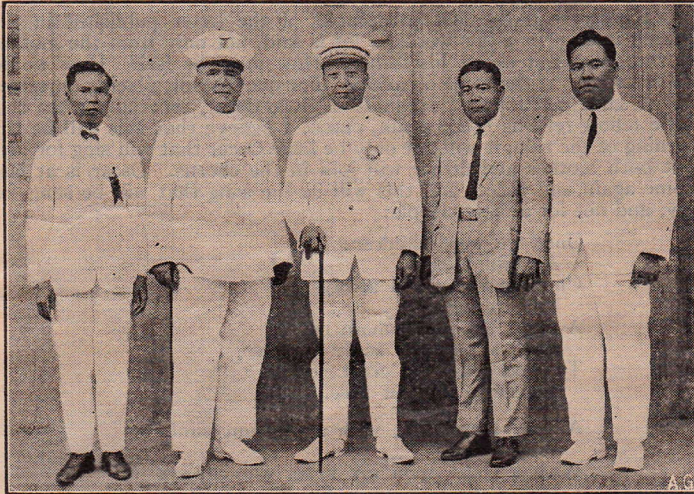
WATSONAL

DO NOT WANT ANY OTHER
LAXATIVE

A Distinguished Visitor to Calbayog

Bro. Lingoh Wang, Consul General of the Chinese Republic, visited the town of Calbayog, Samar, in his capacity as representative of China on March 18th, last. During his short stay in Calbayog, much attention was shown to the distinguished visitor, who soon captured the sympathy and admiration of all by his affability and his bright, interesting conversation.

Bro. Lingoh Wang is an enthusiastic Mason, having received his degrees in and being an active member of Bagumbayan Lodge No. 4. He was particularly pleased to meet his Masonic Brethren in Calbayog and as a remembrance of the occasion, a photograph of our Brother and several representative Masons was taken which we reproduce hereunder.



From left to right:—1. Bro. Chan Lin Tam, ex-Agent, Ortiga Hermanos; 2. Bro. Paul Newman, Major, Philippine Constabulary; 3. Bro. Lingoh Wang, *Consul General of the Republic of China*; 4. Bro. Ruperto A. Borja, Municipal Treasurer of Calbayog; and 5. Bro. Lim Ching Huan, Representative of Yu Biao Sontua at Calbayog.



We'll not forget thee, we who stay
To work a little longer here:
Thy name, thy faith, thy love shall be
On memory's page all bright and clear;
And when, a'wearied by the toil
Of life our heavy limbs shall be,
We'll come and one by one lie down
Upon dear Mother Earth with thee.

- Bro. Eduardo V. Laforteza.
Member of Labong Lodge No. 59, Malabon.
Died March --, 1927.
Funeral services Masonic Temple, Escolta, March 27, 1927.
- Bro. Faustino Macazo y Zuleta.
Member of Maktan Lodge No. 30, Cebu.
Died March 29, 1927.
Buried on the same day.
- Bro. Frank Burkhardt.
Member of Cosmos Lodge No. 8.
Died at Carozal, Canal Zone.
Buried at Chicago, Ill.
- Bro. (Captain) William J. White.
Member of Manila Lodge No. 1, Manila.
Died at Manila, April 4, 1927.
Buried April 17, 1927, under the auspices of Manila Lodge No. 1, in Del Norte Cemetery.
- Bro. George B. Wicks.
Member of Southern Cross Lodge No. 6.
Died at Sternberg Hospital, Manila, April 2, 1927.
Buried April 7, 1927.
- Bro. Guillermo Urbi.
Member of Laoag Lodge No. 71.
Died at Laoag, Ilocos Norte, March 30, 1927.
Buried from Masonic Temple, Laoag, April 10, 1927.



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- Bro. Lunsford Zebedee Burgess.
Member of Cosmos Lodge No. 8.
Died at St. Paul's Hospital, Manila, April 15, 1927.
Buried under the auspices of Cosmos Lodge No. 8,
April 17, 1927.
- Bro. Frank H. Goulette.
Member of Minerva Lodge No. 41.
Died at Marine City, Mich., April 17, 1927.
- Bro. Emigdio Leonor.
Member of Plaridel Lodge No. 74.
Died at Calauag, Tayabas, April 13, 1927.
Buried under the auspices of his Lodge, April
14, 1927.
- Bro. Lucio Duquillo.
Member of Pinagsabitan Lodge No. 26.
Died from injuries received in automobile acci-
dent, at Manila, April 21, 1927.
- Bro. Hilario L. Logan, major P.C. (retired).
Member of Magat Lodge No. 68.
Died at Manila, in March.
- Bro. Juan de los Santos.
Member of Sinukuan Lodge No. 16.
Died at Manila, March 8, 1927.
Buried by his Lodge in Del Norte Cemetery.
- Bro. Matías Gonzalez, late member of the Philippine
Senate.
Member of Sinukuan Lodge No. 16.
Died at Manila, April 23, 1927.
- Bro. Lt. Col. George William Winterburn, U.S.A.
Member of Manila Lodge No. 1.
Died at Sacramento, Calif., on March 10, 1927.

Bro. Geo. W. Winterburn Passes Away

The *Army and Navy Register*, in its issue of March 26th, last, publishes the following obituary:

Lieut. Col. George William Winterburn, U.S.A., retired, died on March 10 at Sacramento, Calif. He was a native of that city, where he was born December 1, 1869. He served in the ranks during the Spanish War. On August 10, 1899, he was commissioned a first lieutenant and assigned to the 11th U. S. cavalry. He was discharged as a captain. His regular service began in February, 1901, as first lieutenant of the 9th cavalry, and he became lieutenant colonel as of July 1, 1920. He was transferred to the quartermaster corps on March 10, 1921. He was a graduate of the Army Staff College, 1907, and a distinguished graduate of the infantry-cavalry school, 1904. He was on duty as instructor, 40th division, N. G., at Sacramento at the time of his death. He was awarded the French Legion of Honor, Officer, and the Czecho-Slovak cross of war. He is survived by his widow, Marie L. Winterburn.

Bro. Winterburn was a member of Manila Lodge No. 1 and was well known in our city.

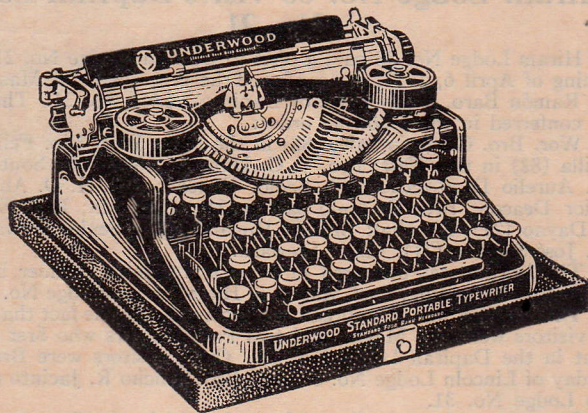
Bro. José J. Guingona

We have learned with regret of the death of Bro. José J. Guingona, the well-known Manila attorney and member of Rizal Lodge No. 22, who passed away at 3 p. m. on April 20th and whose body lies in state at the Funeraria Nacional as we are going to press, with members of his Lodge and of other Masonic Bodies to which he belonged serving as guard of honor every evening from half past seven to half past nine o'clock.

Bro. Guingona was known to all his Brethren as a good-hearted, good-natured man and enthusiastic Mason, always willing to work and help. He had been suffering from tuberculosis for several years when death overtook him.

Shall I not be, beyond the veil,
Like mariner with unfurled sail,
A freer soul than e'er before,
With realms celestial to explore?

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Masonic Conduct

Whenever a Mason violates the moral or statutory laws, commits a crime against society and the State, the whole Craft suffers humiliation. Investigating committees charged with the duty to see that no undesirable petitioner is recommended for the degrees may have been scrupulously careful in their examination of the character of petitioners, yet they are not always sufficiently skilled to detect the inherent badness, even criminal tendencies of petitioners. The result is, petitioners slip through and become Masons, only afterward to bring disgrace to themselves and the fraternity. We hear much about the indiscriminate way of making Masons, due to carelessness on the part of the investigating committee. Assumptive, too, is the statement that constant abuse of the ballot has kept men out who would, if admitted, prove a credit to Masonry. Let it be admitted that both these statements are in a measure true and require most prayerful thought, deliberate consideration to find a remedy for these evils. Nevertheless, these conditions exist. They exist in all other fraternal societies and organizations. Bad men with no moral strength or force of character have found their way into societies, the church and state, because of their aptitude to conceal their shameless faults. And they will continue to do so in spite of divine or human laws. May we not as a Craft find consolation in the belief that fewer undesirable men, fewer bad men, find their way into Masonry than any other human organization?—*The Junior Warden, S. F.*

Emperor Maximilian Not A Mason

It has occasionally been asserted that Maximilian Archduke of Austria and Emperor of Mexico, who was executed at Queretaro, Mexico, on June 19, 1867, was a Mason, and that President Benito Juarez of Mexico should have spared the life of his prisoner, he himself being a member of our Order. That Maximilian was not a Mason appears plainly from a book written by Baron Carlos von Gagern, regarding which Dr. Adolf Kapralik, Grand Master of the Grand Lodge of Vienna, furnishes to the Masonic review *Die Drei Ringe* an interesting note from which we translate the following paragraphs:

Gagern informs us: * * * "Maximilian had expressed a desire for a conference with Juarez, but our president had refused. The reason was that Juarez was a member of the Order and was reported to fear that the Archduke might address him as a Brother, in which case he could not have treated him as an enemy. Hence his refusal to see Maximilian. For the same reason I deemed it my duty to see Maximilian, now in misfortune, and offer him my services." Gagern proceeds to tell how he received permission to see Maximilian whenever he pleased and speak to him without witnesses. * * * He describes the house and the cell in which Maximilian had been placed and where he was sick in bed on occasion of Gagern's first visit, and then he continues: "When I stepped to his couch, he gave me his hand with a friendly, resigned smile and spoke to me. * * * I then endeavored to make myself known to him as a member of our universal Order by means of the signs used by Freemasons; but no attention was paid to my signs. Later I used Masonic expressions in the conversation and told him to disregard the uniform I was wearing and see in me merely a man who would not only be pleased, but was morally obliged to help him so far as he could do so without violating his duties. Maximilian thanked me cordially; but he did not indicate by any sign or word that he had understood my Masonic allusions. I then realized that he did not belong to our Order."

The Pages of Our Years

'Our lives are albums written through
With good or ill, with false or true;
And as the blessed angels turn
The pages of our years,
God grant they read the good with smiles,
And blot the ill with tears!"

—Whittier.

LODGE NEWS (English)

Earthquake Has No Terrors for Bagumbayan Lodge No. 4

As usual, Bagumbayan Lodge No. 4 had a fraternal dinner before its stated meeting on April 13th, at 7 p. m., in the Panciteria Nueva, with fourteen members present.

The stated meeting itself was held in the small hall of the Escolta Temple. After the bulk of the business had been dispatched, the second degree was conferred upon Bro. Bernardo Palma. In the midst of the degree work, an earthquake shook the Temple and caused some alarm; but the Brethren stuck to their guns, though in several local movie theaters the spectators rushed out into the street.

Wor. Bro. Rafael L. Garcia being absent in Baguio, Senior Warden José A. de Kastro occupied the East during the evening.

Sinukuan Lodge No. 16

M. W. Grand Master Joseph H. Schmidt has congratulated Sinukuan Lodge upon its Lodge *Bulletin*, published on the initiative of Wor. Bro. Perfecto Feliciano. The *Bulletin*, printed on blue paper, measures 13×19 centimeters, consists of eight pages, and is published in English and Spanish in parallel columns. It is neatly gotten up and will, we hope, do a great deal of good.

On March 13th, last, from 4 to 7 o'clock in the evening, Sinukuan Lodge held its first monthly familiar gathering at the Plaridel Temple, which was well attended. A musical program was rendered, dancing indulged in, and refreshments served.

Araw Lodge No. 18 Makes Changes

Araw Lodge No. 18 has left the Plaridel Temple and will hereafter meet at the Oriental Masonic Club headquarters, 527 Calle Alvarado, Binondo, on the first Saturday of each month, at 8 p. m.

Hiram Lodge No. 88 Visits Dapitan Lodge No. 21

Hiram Lodge No. 88 paid a visit to Dapitan Lodge No. 21 on the evening of April 6, 1927, and conferred the first degree of Masonry on Mr. Ramón Baro, a candidate of Dapitan Lodge No. 21. The degree was conferred in the following order:

Wor. Bro. Gregorio Sales (88) in the East; Wor. Bro. Felipe Carbonilla (82) in the West; Bro. J. C. Dumput (88) in the South; Wor. Bro. Aurelio D. Rosario (88), Senior Deacon; Bro. H. D. Abad (88), Junior Deacon; Bro. Epifanio Santos (21), Chaplain; Bro. Edilberto M. Dayao (21), Marshal; Bro. E. Rimando (88), Senior Steward, and Bro. José Serrano (21), Junior Steward.

The lecture was delivered in a most creditable manner by Wor. Bro. Felipe Carbonilla, Past Master of High-Twelve Lodge No. 82.

The occasion was an impressive one considering the fact that among the visitors were one Master and two Past Masters who first saw the Light in the Dapitan Lodge No. 21. Other visitors were Bro. Jesus Bandy of Lincoln Lodge No. 34; and Bro. Sancho R. Jacinto of Magdalo Lodge No. 31.

Several speeches were heard from the visiting brethren and Wor. Bro. Francisco J. Olizon, Master of Dapitan Lodge No. 21, delivered the closing remarks and said many good things of the visiting brethren present that evening.

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Grand Master Visits Zambales Lodges (Nos. 34 and 52)

Constitution of Zambales No. 103

Most Wor. Bro. Joseph H. Schmidt, Grand Master, accompanied by several Manila brethren, left Manila at 8:00 p. m., Thursday, March 31st, on an official visitation to the lodges in Zambales Province, returning to Manila at 6:00 a. m. on Monday, April 4th.

The first stop was made at Olongapo where the party was cordially received and entertained by the brethren of Lincoln Lodge No. 34 and their ladies. During the afternoon of Friday, April 1st, the Third Degree was conferred upon a Fellowcraft of Lincoln Lodge. Wor. Bro. Alberto C. Donor, Master of the Lodge, presided during both sections and delivered the lecture. Following the degree work short talks were made by Wor. Bros. Donor and Coronel; Bro. A. E. Tatton read a paper on Masonic Legends and Symbols, and Bro. Wenceslao de Aro, Junior Warden of Lincoln Lodge, after extolling the valuable services rendered in the past by Wor. Bro. Donor, who is serving in his second term as Master, requested the Grand Master to invest Wor. Bro. Donor with a Past Master's jewel as a token of the appreciation of his brethren. The Grand Master, with a few appropriate remarks, invested Wor. Bro. Donor with the badge for service.

The next Lodge to be visited was Pinatubo Lodge No. 52 at San Antonio. From Olongapo to Subic, the trip was made on a Naval launch kindly loaned by the Commandant of the Olongapo Naval Station. The launch also met the party on the return from Iba on Sunday, April 3rd, and conveyed them from Subic to Olongapo. The kindness of the Commandant was greatly appreciated.

The trip from Subic to San Antonio was made by automobile and passenger truck. The Grand Master and party arrived about 6:30 p. m. and were officially received by the lodge which had already convened. Short talks were made by Wor. Bros. Campos Rueda and Coronel and after the Grand Master had delivered his message, the meeting was closed and the visitors conducted to the home of the Worshipful Master of Pinatubo Lodge, where supper was served. The party stopped overnight in San Antonio.

At 8:15 Saturday morning, the Grand Master's party left for Iba, arriving in time for dinner, which was served at the home of Wor. Bro. Coronel and to which full justice was done by all. The afternoon was spent in resting up for the exercises of the evening.

At 7:00 p. m. some seventy people were seated at the banquet table. A large delegation from Olongapo arrived in time to participate in the festivities.

At 8:00 p. m., Grand Lodge was opened in the Iba High School Building. A procession was formed and the brethren marched to the place prepared on the High School campus where Zambales Lodge No. 103 was regularly constituted and its officers duly installed.

Zambales Lodge starts on its career as a regularly constituted Lodge with the following officers:

Worshipful Master	- - - -	TIRSO CORONEL
Senior Warden	- - - -	TIRSO CORONADO
Junior Warden	- - - -	ESTEBAN Q. AMON
Treasurer	- - - -	LUIS RUANTO
Secretary	- - - -	RAYMUNDO DE CASTRO
Chaplain	- - - -	DOMINGO T. SAPURIADA
Marshal	- - - -	ANICETO BELISARIO
Senior Deacon	- - - -	GABRIEL N. SALGADO
Junior Deacon	- - - -	JUAN SANTOS
Senior Steward	- - - -	PEDRO GARCIA
Junior Steward	- - - -	EUGENIO ENCARNACION
Tyler	- - - -	PEDRO PAMPLONA

Following an interesting and delightful musical program, interspersed with speeches, a Grand Ball was held in the High School Building.

Wor. Bro. Coronel and his charming wife accommodated all the members of the Manila party at their home and spared no effort to make the stay an enjoyable one. In fact the hospitality extended by the brethren of Zambales Province and their ladies will be long remembered by those who made the trip from Manila.

Scottish Lodge Celebrates Nineteenth Anniversary

On Saturday, April 23rd, Lodge Perla del Oriente No. 1034, S.C., celebrated its nineteenth anniversary in its hall on Plaza Sta. Cruz.

Fellow Crafts Bush, Mattoon, and Salazar were raised to the sublime degree of Master Mason by a Lodge of Past Masters composed as follows: Wor. Bros. B. J. Reid, Master; A. C. Siebert, S.W.; W. F. Hale, J.W.; Milton E. Springer, Treas.; R. R. Case, Sec.; James W. Stevenson, S.D.; José C. Velo, J.D., and Aurelio L. Corcuera, Inner Guard.

The work was put on in excellent style, in accordance with the ritual of the Grand Lodge of Scotland. The Lodges of Master Masons and Fellow Crafts being closed and the Lodge being open in the Apprentice degree, Wor. Master B. J. Reid called upon a number of Brethren for addresses after the three newly-made Master Masons had made use of their privilege to speak. The following-named Brethren responded: Wor. Bro. Lawrence Benton, Master, Manila Lodge No. 1; Col. O. C. Horney; Wor. Bro. Leo Fischer; Major Fred Damman; Bro. J. F. Gore; Wor. Bro. F. A. Gathercole, Master, Cosmos Lodge No. 8; Wor. Bro. John F. Brown; M. W. Bro. Milton E. Springer, and Wor. Bro. Francisco Aguado.

In his address, Wor. Bro. Aguado, the principal founder of Perla del Oriente, gave a brief history of the Lodge and spoke of his own installation by the District Grand Master, who had come from Hong-kong, on April 23, 1908, and of the first meeting of the Lodge on May 4, 1908. The other speakers all congratulated the officers upon the excellent work put on and the Lodge upon its fine record and prosperous condition.

After closing, the members repaired to the banquet room where refreshments were served, and indulged in a pleasant social half hour which was thoroughly enjoyed by everybody.

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LODGE NEWS

(Spanish)

Maktan No. 30

En la tenida extraordinaria para el paso al Grado de Compañero del Hmno. José Agana, Aprendiz de esta Logia, celebrada en la noche del 9 del presente mes, hemos sido honrados con la visita del Ilustre Hmno. Francisco A. Delgado, que por asuntos profesionales se hallaba en estos Valles, el cual después de las ceremonias del Grado dirigió la palabra sobre un tema interesante e instructivo. Días después el Hmno. Go Chan ofreció al Gran ex-Maestre una cena en el edificio de la Escuela China de esta ciudad con la asistencia de los Dignatarios y Hermanos de esta Logia, además de un buen número de prominentes vecinos de la localidad.

Marble No. 58

El Ven. Hmno. Juez Leonardo Garduño, nombrado Inspector de esta Logia, del 20.º Distrito Masónico, hizo su visita de inspección en la misma el 26 del mes pasado. Hubo con tal motivo una tenida extraordinaria, a la que han asistido los ex-Venerables L. Festin, A. N. Ríos, Ino. Gonzales, y A. S. Tadeo, y en la que se hizo una recepción con los honores debidos al citado Ilustre Inspector, pasando luego todos a la residencia del Hmno. Uy Eng Sio, donde se bailó hasta altas horas de la noche.

Se han hecho arreglos necesarios para trasladar la Logia a un nuevo local en la Plaza Libertad.

Noticias de la Logia Isabela No. 60

En la noche del 16 de Diciembre de 1926, los hermanos tuvieron el placer de recibir con los honores debidos al Inspector del Distrito, Hmno. Juan Ll. Evangelista, en visita de inspección, habiéndosele demostrado un trabajo en que se confirió el primer grado al profano Quing Cu Chay, por el Venerable Maestro Hmno. Luis Maramag, ayudado por el *team* en inglés.

Teniendo que marcharse con su familia, por una temporada de tres meses, a la Ciudad de los Pinos, el nuevo Inspector del Distrito, Hmno. Luis Maramag, en la noche del 19 de Marzo último hizo su primera visita a la Logia, siendo recibido con los honores debidos. Acto seguido, se confirió el primer grado al profano Sotero Nuesa, por el Venerable Maestro, Hmno. Juan Orellana, ayudado por el *team* en inglés.

PERSONALS

(English)

Sojourning Brethren.

Bro. Governor-General Leonard Wood is back in Manila, after a sojourn of several weeks in Baguio where he had gone to recuperate. Our distinguished Brother will leave for the United States early in May, for a long-needed vacation.

Corregidor No. 3.—Bro. M. M. Saleeby and others are organizing a corporation to be known as the Saleeby Fiber Company, Inc., with a capital of ₱100,000, for the purpose of buying and selling hemp and field and forest products of the Islands.

Bro. Chas. A. Massell and family left April 2, for a six months vacation in the homeland. His address is 1969, Main St., Bridgeport, Conn.

Bro. Raymond H. Steffens, our J. D., has been assigned to duty at the Muñoz Farm School during the months of April and May.

Bro. and Mrs. Verne E. Miller will leave for a short vacation in the States, April 29, via Europe for New York.

Bro. Samuel Tietze and family are on their way to the States for a much needed vacation.

Bro. and Mrs. Irving F. Wiltse spent two weeks of their honeymoon at Hights Place. They helped dig the Worshipful Master thru a land slide ten kilometers this side of Hights, which enabled him and party to reach a good lunch on time. That's lending a helping hand.

Bagumbayan No. 4.—Bros. Delfin de la Paz and Luis Meneses were on the sick report in April, the former at the Philippine General Hospital and the latter in the Baguio hospital.

Bro. Cornelio C. Cruz writes from 5635 Drexel Ave., Chicago. He also speaks very highly of the American and Canadian Brethren and relates how, while trying to enter Canada, he found he could not do so without a passport; but when he made himself known to the immigration officer as a Mason, he was not only admitted, but given a note to other officers to protect him from molestation while in Canada.

Bro. Samuel M. Daniel writes from Fort Mason, San Francisco, Calif., that he is now retired from the U. S. Army and is working on the U. S. A. T. *Somme*. He intends to make the Philippines his home and says that he retired in the highest grade of the enlisted force and that his pay is ample to live on comfortably the rest of his life.

Southern Cross No. 6.—According to the newspapers, Bro. Arthur F. Fischer, Director of Forestry, left San Francisco on April 15th on

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board the U. S. A. T. *Somme*, en route for Manila. Bro. Fischer has been attending the International Forest Conference in Rome.

Cosmos No. 8.—Bro. Samuel H. Hunter found the climate of Detroit a little too strenuous, so removed his residence to San Francisco. In a recent letter to the Secretary he reports that while visiting in Illinois, Mrs. Hunter had contracted a severe cold from which she was slowly recovering. He sends his congratulations to the new Officers, and his best wishes to the members of the Lodge.

Bro. Orie S. Walkup and Miss Frush, of Cebu, were married in Manila on March 14th. They left a few days later for Baguio, where Bro. Walkup will be permanently stationed.

Bro. Sixto Y. Orosa, Superintendent of the Provincial Hospital, Bacolod, Occ. Negros, is enlisting the support of the Negros Occidental brethren in the Masonic Hospital for Crippled Children. Being a doctor he understands the important work our hospital has undertaken, and is able to speak with authority on the subject. It is expected that through his efforts the members of the sugar belt will be a big factor in making our hospital a success.

Bro. Jacques Schlittler, who is with the Basilan Lumber Company, Zamboanga, has written the Secretary, sending his fraternal greetings to the brethren.

Bro. Frank J. Schick is at the Walter Reed Hospital, Washington, D.C., undergoing treatment, and under date of February 1st reports that he is improving slightly. He also says that he missed the *Bulletin* and *CABLETOW*, which have not reached him due to his change of address. His home address is 4419 South Wells St., Chicago.

Bro. Charles R. Osburn has also written, this time from Tascosa, Texas, where he was stationed as border patrol. Due to the nature of his work he is not long in one place, and has had little opportunity to visit lodges. He wishes to be remembered to the brethren with whom he passed so many pleasant hours and sends his best wishes for the continued success of the Lodge.

Iloilo No. 11.—Bro. Ricardo A. Luna, S.W. of this Lodge, had the misfortune to lose his father, Mr. Teodoro Luna, who died at La Paz, Iloilo, on March 11th and was buried in the afternoon of the same day. A number of Brethren were present at the funeral.

Bro. Marceliano Villanueva's father died on the same day as Bro. Luna's; he was buried at Molo, Iloilo, on March 20th.

Pilar No. 15.—Bro. F. Mañago, P.M., was married to Miss Victoria Reyes, daughter of late Bro. R. Reyes, Saturday evening, April 16th. Wedding ceremonies were performed in the house of the bride at Imus, Cavite, after which a splendid supper was served in the house of the groom. Relatives and friends of the bride and groom were present. Mrs. E. Cavan acted as bridesmaid and Mr. F. Reyes acted as best man. The Tirona sisters assisted in the wedding ceremonies. A number of members of Pilar Lodge No. 15 and sister lodges, among whom were Bros. Bonifacio, Santos, Ríos, and others of Zapote Lodge No. 29, were present. The couple is now in Baguio spending their honeymoon.

The wife of Bro. D. Paras is recovering rapidly after being operated at the St. Paul Hospital. Bro. and Mrs. Paras had a serious accident: their auto-truck was upset as they were coming from San Francisco del Monte to Manila, and Mrs. Paras and two of her daughters were injured.

Sinukuan No. 16.—M. W. Bro. Rafael Palma was presented with a diploma of honorary membership by Batong Buhay Lodge No. 27.

Bro. Salvador Villarruz, J.W. of Sinukuan Lodge, will soon leave for Iloilo where he intends to practice his profession and remain two or three years.

Bro. Jacinto Damian has had the misfortune to lose his father, and Wor. Bro. Delfin Jaranilla lost his uncle, Don Hipolito Jaranilla. Bro. Jaranilla attended his uncle's burial at La Paz, Iloilo.

Most Wor. Bro. Manuel L. Quezon, President of the Senate, made a tour of the Southern Islands last month to investigate conditions. He was accompanied by a number of members of the Legislature.

Dapitan No. 21.—Wor. Bro. Tomás Valdez writes that he is now very busy attending Court Sessions in Cotabato and expects to be back at Zamboanga, where he has opened his law office, in a few days. Wor. Bro. Valdez sends greetings to all members of Dapitan Lodge and reports that he is doing very well.

Bro. Ang Kim Chuy was suddenly taken ill during the latter part of March.

Letters were received from the following brethren: Tomás T. Cruz; Pedro Manahan; Antonio Jonson; Basilio R. Tangco and Cayetano Adriano.

Bro. José Alindogan is the present head of the Chinese Community of the city of Manila.

Minerva No. 44.—Bro. Carlos G. Davis, who has been an inmate of the Santol Sanatorium for Tuberculosis for approximately a year, is doing well. Bro. Davis had the honor of the visit of Grand Master Joseph H. Schmidt and a number of other Brethren have been visiting him in the last few weeks.

Mt. Apo No. 45.—Bro. Nazario Soto, supervising agent, Bureau of Customs, was married to Miss María M. Salamat, a nurse in the Zamboanga General Hospital, on March 19, 1927. Among the witnesses were Bro. A. Pagkalinawan, of Zapote No. 29, and Bro. Edmundo Veil, of Perla del Oriente No. 1034, S. C.

Makabugwas No. 47.—Miss Frances Lillian Price, daughter of Wor. Bro. Walter Scott Price, was married to Lieutenant Humberto Piccio at Tacloban, Leyte, on April 23rd. The wedding was followed by a reception and dance at the residence of Bro. and Mrs. Price.

Brother Ruperto A. Borja went to Manila to bring his brother-in-law to the hospital who was suffering with cancer. Brother Borja returned to Calbayog on the S. S. *Visayas* after a week's stay in Manila.

Gonzaga No. 66.—Bro. Teodorico Taguinod, Division Industrial Supervisor for Cagayan, has gone to Baguio via Manila to attend the conference of Industrial Supervisors.

Bro. Pablo L. Fugaban, teacher in the Cagayan High School, is also in Baguio attending the summer session of College of Education, University of the Philippines. Bros. Taguinod and Fugaban are Senior and Junior Wardens of Gonzaga Lodge No. 66, respectively.

Bro. Benito Reyes, teacher pensionado for Cagayan, and Miss Jesusa Perez, daughter of Brother Seismundo Perez, Justice of the Peace at Tuao, arrived in Tuguegarao on April 1st from the Philippine Normal School. Bro. Reyes and Miss Perez finished the post graduate work in the Philippine Normal School.

Bro. Eddy S. Merritt of Corregidor Lodge No. 3, Division Superintendent of Schools for Cagayan, has severed his connection with the Bureau of Education. Bro. Merritt and Mrs. Merritt left the Islands for the United States on April 14. The brethren, government officials and employees and the Cagayan teachers gave Brother Merritt a hearty send-off for the homeland.

Bro. Mario Mirto of Makawiwili Lodge No. 55, Capiz, arrived in Tuguegarao on April 5 to fill the new position of clerk in the office of the District Auditor.

Mt. Lebanon No. 80.—Bro. E. O. Kaufman, who is at present cashier in the Pacific National Bank of San Francisco, Calif., announces the birth of a bouncing baby girl and sends the best regards to all the Brethren in the Islands.

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Benjamin Franklin No. 94.—Bro. Roy L. Bodine, captain, Dental Corps, U. S. Army, who was until recently stationed at Fort Leavenworth, Kansas, has been transferred to Walter Reed General Hospital, Washington, D. C.

Bro. H. C. Anderson underwent a minor operation at St. Paul's Hospital. He left for the United States on April 8th, but expects to return to the Orient in a few months.

Bro. James B. Finley who has been on duty in Alaska for some time has written that he has been transferred and is now on duty at Vancouver Barracks, Washington.

Bro. F. S. Gutierrez departed for the United States the latter part of March.

Bro. Almond Fairfield, our Junior Warden, who has taken a very active part in the activities of the Lodge during his stay here, has left for the United States. Bro. Fairfield, who is a Professor of Physics at the University of the Philippines, had expected to remain in the Philippines, but owing to unforeseen circumstances it will be necessary for him to return to the United States.

Bro. William E. Lunsford writes from Ft. Hoyle, Maryland, where he is now stationed. Bro. Lunsford states that he is twenty-five miles from a Blue Lodge, but expects to visit it when he can.

Bro. Lloyd L. Smith, Medical Corps, U. S. Army, writes and sends his dues from Denver, Colorado, where he is Commanding Officer of Fitzsimmons Hospital.

Bagong Ilaw No. 97.—Wor. Bro. Miguel G. Luna, P. M., had the misfortune of losing by death, on April 4th, one of his twins, a boy one and half years of age.

Bro. Enrique Reyes, who was initiated on April 16th, celebrated this event and at the same time the second anniversary of the constitution of the Lodge by an informal dinner at his home on Easter Sunday. Many Masons and a goodly number of young ladies and non-Masons attended.

Bud Daho No. 102.—Mrs. L. Abia presented Bro. Lieut. Luciano Abia, our active Junior Warden, with a healthy, beautiful baby girl, weighing 7 pounds, at the Sulu Public Hospital on March 14, 1927. The baby is the first born to the couple.

Wor. Bro. Major Dorr H. Malone, the first Master of this Lodge, stationed at Davao and former Provincial Commander of Sulu, arrived here recently on official business connected with Datu Tahil's case.

Among the many passengers on board the S. S. *Taipeng* which left yesterday, March 24th, for Cagayan Sulu, were Wor. Bro. and Dr. Julian Pilares, district health officer for the province of Sulu and Bro. Ubaldo D. Laya, provincial treasurer of same.

Wor. Bro. Pilares will inspect the sanitary condition of Cagayan, Sulu, and begin the campaign for malaria control in the whole section. He is accompanied by two experienced employees of his office. Bro. Ubaldo D. Laya is making his first ocular inspection preparatory to the collection campaign for 1927.

Zambales No. 103.—Bro. Pedro Pamplona, Tyler of this Lodge, is spending his vacation in the City of Pines, attending the summer classes for principal teachers in the Baguio Teachers' Camp.

The son of Bro. Tirso Coronado, Senior Warden of this Lodge, who has come from the United States where he stayed for a couple of

years, is back in Iba spending his vacation with his Daddy. Bro. Coronado is Prov. Commander of Zambales.

The family of Bro. Melanio Honrado is now in Iba with him.

Bro. Gabriel Salgado, Senior Deacon of this Lodge, left for Cavite to spend his vacation in his home town, Indang with his beloved family.

Bro. José Talon of this Lodge came to Iba in March from Baguio where he is working as Chief Clerk to the City Treasurer. He brought good news about the brethren in Baguio.

Bro. Francisco Kayas of this Lodge is again back in Manila where he is working as operator in the Telegraph Division, Bureau of Posts. He came to Zambales to attend the constitution of his Lodge and the installation of the officers.

Bro. Esteban Q. Amon, Junior Warden of this Lodge, was appointed an Official Interpreter for the local Court of First Instance.

Bro. José Trinidad of Dapitan Lodge and a native of Iba, Zambales, has affiliated with Zambales Lodge.

Bro. Pedro A. García, one of the founders and charter members of this Lodge, has changed residence from Iba, Zambales, to Manila. Bro. García will go to the United States of America for professional training; he will take Mechanical Engineering in one of the leading universities of the States.

Bro. Luis Ruanto, Treasurer of this Lodge, mourns the death of one of his daughters, which took place on the 17th of March, last.

Perla del Oriente No. 1034.—Bro. Major H. P. Parrott has had a relapse and is sick in his quarters.

PERSONALS

(Spanish)

Walana No. 13.—El Hmno. Co Ban Ling, Gerente de la casa Co Ban Kiat & Co. en la calle Rosario 197, se retiró a China para una corta vacación, por razón de su salud decaída.

El hijo menor del Hmno. Aquilino Zavala murió este mes, después de una larga enfermedad.

Sinukuan No. 16.—Ven. Hmno. Salvador Villacruz, Segundo Vigilante de la Logia Sinukuan No. 16, se ha marchado el 5 de Abril para Iloilo, con el fin de establecer su bufete en dicha localidad.

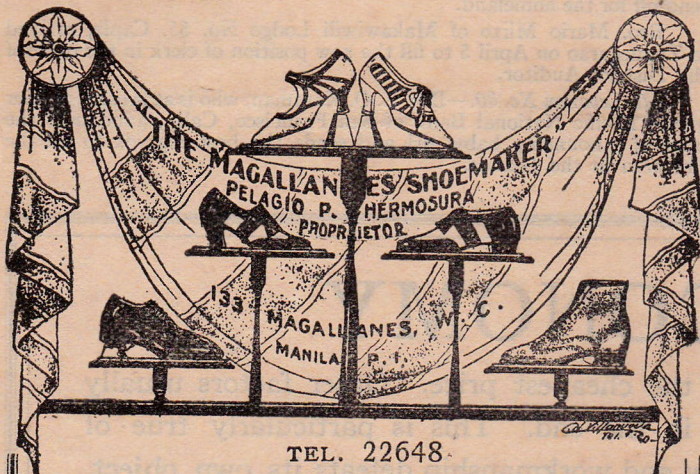
Ven. Hmno. Leonardo Garduño, ex-Venerable Maestro de la Logia Sinukuan No. 16, y Juez de 1.ª Instancia de Capiz, ha llegado en esta capital el 10 de Abril en disfrute de vacaciones.

Ven. Hmno. Potenciano Herrera, P. M., y Secretario de la Logia Sinukuan No. 16, ha sido aprobado Certified Public Accountant por la Junta Examinadora de Contadores Públicos.

El Hmno. Delfin Jaranilla, Fiscal General, y ex-Venerable Maestro de la Logia Sinukuan No. 16, salió para Baguio el 18 del actual para asistir a la convención de fiscales en aquella ciudad.

El Hmno. Rafael Palma, Presidente de la Universidad de Filipinas, ex-Gran Maestre y ex-Ven. Maestro de la Logia Sinukuan No. 16,

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se embarcó el 22 del actual al *President McKinley* en viaje de estudio. Visitará las Universidades de Europa y América. El viaje durará unos diez meses.

El Hmno. Juan de los Santos pasó al Oriente Eterno el 8 de Marzo de 1927, y fué enterrado en una de las fosas pertenecientes a la Logia en el Cementerio del Norte. La Logia se hizo cargo de dicho entierro.

El Hmno. Matías Gonzalez, ex-Senador de la Legislatura Filipina, ha pasado al Oriente Eterno el 23 de Abril, a las 8 p. m. en la residencia de su hija, calle Lope de Vega, Santa Cruz, Manila.

Araw No. 18.—El Hmno. Chan Yu Lam escribe desde Surigao que el 10 de Abril él dejó el cargo de gerente de la casa A. Yusengco Hermanos, de Surigao, porque tiene que marcharse para China y Japón con el fin de restablecer su salud quebrantada.

Rizal No. 22.—Hállase completamente restablecido de la enfermedad de nefritis que sufrió el Ven. Hmno. Feliciano Basa, P.M., habiendo vuelto a asumir su cargo como Jefe de la División de Referencias Legislativas, Biblioteca y Museo de Filipinas.

El Ven. Maestro Marciano Guevara salió el día 5 de Abril para las provincias ilocanas en donde pensó permanecer por una o dos semanas.

El Hmno. Vicente G. Manalo, Segundo Vigilante de la Logia e Ingeniero Naval de la Comisión de Utilidad Pública, pasó sus vacaciones en su pueblo natal, Lemery, Batangas, al lado de su familia.

Desde Puerto Princesa, Palawan, nos escribe el Hmno. Rufo San Juan, diciendo que piensa volver muy pronto a esta capital, habiéndole retenido allá el asunto de su protesta contra el acta electoral del Gobernador Provincial de dicha provincia. El Hmno. San Juan ha obtenido una mayoría de votos en las pasadas elecciones para la jefatura provincial y tiene su bufete en el No. 36 Escolta, Manila.

El Hmno. Ike Weinstein se encuentra actualmente en París, Francia, con su distinguida señora desde donde saldrá para otras ciudades importantes de Europa. El Hmno. Weinstein se hallaba en New York, su estado natal, hace más de un año. Tiene dos establecimientos comerciales en esta ciudad.

El Hmno. Joaquin Montenegro ha sido aprobado contador público certificado por la Junta Examinadora de Contadores Públicos.

Maktan No. 30.—Con asistencia de varios hermanos fué enterrada la hija menor del Hmno. Genaro Maramara, 1.er Vigilante que fué de esta Logia en la pasada Veneratura, en el municipio de Carcar de esta provincia en donde actualmente dicho Hermano ocupa el cargo de maestro supervisor de las escuelas del Gobierno.

El Hmno. Eufemio Alda, Capitán del Motor *Iruña* se halla, hace varios días, guardando cama en su propia casa.

Aquejado de una fiebre pertinaz, el Hmno. José Monzon ha estado confinado por varios días en el Hospital del Sur de esta ciudad, en donde las Luces del Taller con varios Hermanos fueron a visitarle. El Hmno. Monzon se halla ya del todo restablecido.

Sigue guardando cama en su propia casa la Sra. del Ven. Maestro Hmno. Angel Llanes. Padece de trancazo y le asiste la Dra. S. Espina.

También han estado guardando cama en el Hospital del Sur, las Sras. de los Hmnos. Go-Chan y Pedro Lozada.

Completamente mejorado, el Hmno. Victoriano Goopio ha reanudado sus trabajos en la oficina de los Sres. Macondray de esta ciudad.

Marble No. 58.—La Sra. del Hmno. S. B. Murphy dió a luz el 8 del mes pasado una hermosa niña. Madre y criatura gozan de buena salud.

El 16 del mismo llegó en ésta el Hmno. C. Mayuga con su Sra. ya restablecida de la enfermedad que la obligó a sufrir una operación en Manila.

Han regresado ya a sus respectivos pueblos el Venerable Hmno. A. N. Ríos, y los Hmnos. A. Fetalvero y J. S. Perez. Este último estuvo unos días en Manila.

El Venerable Hmno. Ino. Gonzales, Juez de Paz de Looc, acaba de regresar de Calivo, Capiz, donde estuvo unos días por asuntos propios.

Isabela No. 60.—El Hmno. Raymundo Dumaua tuvo la desgracia de perder un hijo suyo de más de un año de edad.

En la noche del 25 de Febrero, en el municipio de Tumaunin, el Hmno. Catalino Guillermo unió su suerte con la de la Srta. Matilde Palattao, hermana menor de la señora del ex-Venerable Hmno. Fortunato M. Bulan. Uno de los padrinos fué el fiscal provincial, Hmno. Felix Martinez, ex-Venerable de la Logia Tamaraw No. 65.


Makiling No. 72.—El Hmno. V. de León ha trasladado su residencia de San Pedro a Muntinlupa, en la provincia de Rizal.

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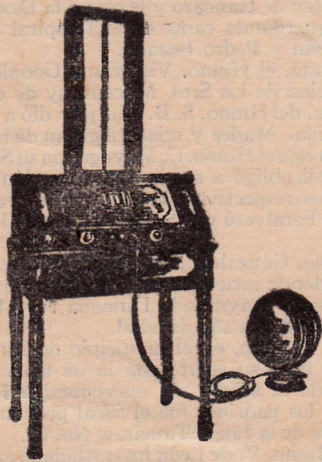
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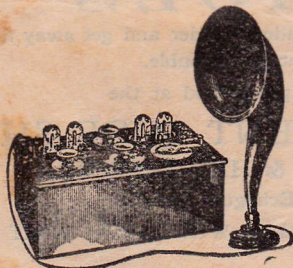
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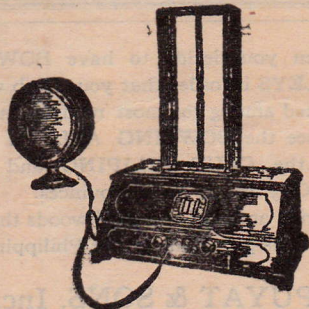
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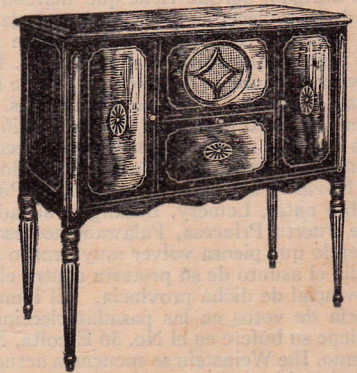
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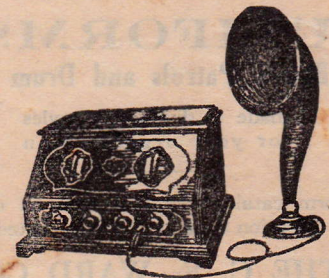
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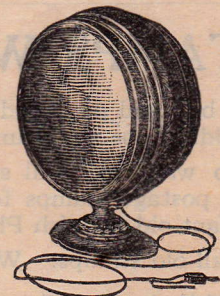
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