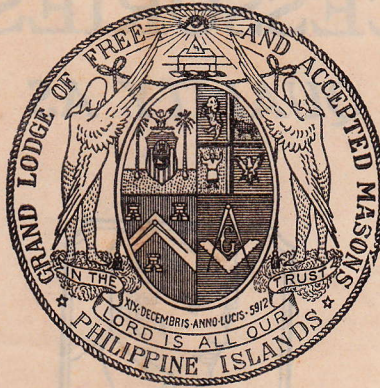


The Cable Tow

Vol. V, No. 2

Manila, P. I.

July 1, 1927



OFFICIAL ORGAN
OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS
OF THE CONSTITUENT LODGES OF
THIS JURISDICTION



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Born at Bulacan on August 29, 1850.
Died at Barcelona, Spain, on July 4, 1896.

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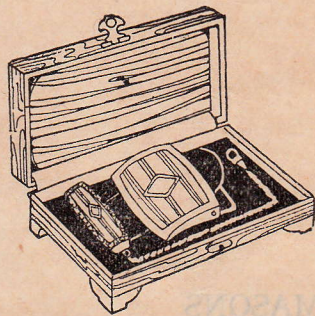
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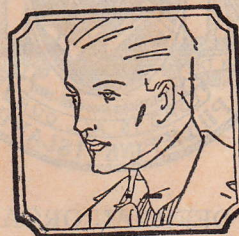
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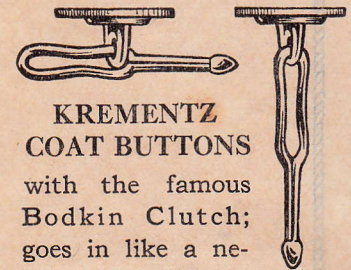
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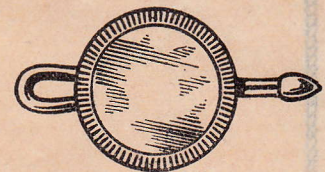
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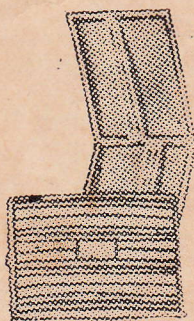


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THE CABLETOW

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

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

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Vol. V

July 1, 1927

No. 2

Editorial Section

Independence Day

On July 4th it will be one hundred and fifty-one years that the Representatives of the United States of America, in General Congress Assembled, solemnly published and declared the thirteen original States free and independent and absolved from all allegiance to the British Crown.

The growth of the United States since that Declaration has been something wonderful. The thirteen small, sparsely populated, war-ravaged and practically bankrupt States that emerged from the War of Independence have become one of the most powerful nations of the world. The military and commercial strength of the country is such that it might well become haughty and forgetful of the principles upon which the structure now towering high above the majority of those surrounding it was erected. But thank the Great Architect of the Universe, this is not the case and never will be, as the events of the past have shown and those of the future will confirm.—L. F.

The National Holiday of France

The storming of the Bastille in 1789 was not an outstanding military achievement; but the symbolic significance of that event is such that most anniversaries now celebrated with great pomp and solemnity will have been consigned to oblivion long ago when the Fourteenth of July will still be observed. It was the struggle of Humanity against tyranny and oppression, the opening guns of which rent the air of Paris on that fateful day, and while it marked the beginning of a period of carnage, yet we must look beyond that and bear in mind the glorious harvest that humanity has reaped from the seeds planted in such bloody furrows by a Paris mob. And we Masons must especially remember that Liberty, Equality, and Fraternity, the motto of the French Republic and the battle-cry of the patriots of 1789, was inspired by Freemasonry.—L. F.

Service for Service

When you are about to purchase anything, remember our advertisers. Patronize them, giving them a square deal—which we know you will do, being a Mason—and tell them that you saw their ad in the CABLETOW. You will render a service to yourself and your paper by patronizing those who with their advertisements assist us in paying our printing bill.

Another thing: upon reading your paper, don't fail to glance over the advertisements. Bear in mind that we carefully scrutinize every ad before we publish it, as regards the reliability and standing of the advertiser and the quality of the commodities offered by him.

Greater Love Has No Man

A few months ago, a young man in Indiana broke through thin ice and was drowning. Two other young men started out to save him. "Let me go, Billy, I am lighter than you!" called out one of them, as he sped past his companion, to his death! Eager to save a human being from death, he laid down his own young life. Barton B. Bradley, the young hero, is dead; but his name will live forever and his noble example will kindle the spark of heroism and self-sacrifice in thousands of souls. The Arsenal Technical Schools of Indiana have adopted "Let Me Go" as their slogan. Young Bradley's Brothers—he belonged to the Order of De Molay—have raised funds to provide a memorial scholarship at the school. Indeed, that young hero has not died in vain!

"Let me go!" many a young man has said to his parents or wife when he heard his country's call. And the young man did not always return. But the name of the hero is mentioned with pride by his family and friends and his example may for generations urge on young men to offer their lives on the altar of patriotism. Heroism, patriotism, and self-sacrifice are traditional in certain families and peoples, and traditions of that sort have made and are still making heroes of what otherwise might have become shirkers and cowards.

In a like manner, Masonry and the spirit of our Institution have become a tradition in thousands upon thousands of families all the world over, because the altar of Masonry is an altar of sacrifice on which we offer up our vanities, passions, vices and selfishness in general, and greater love has no man than that which the true Mason has for his Brother.—L. F.

The Era of the Radio

The other day we saw a letter from the superintendent of the Pampanga Sugar Development Company, at San Fernando, Pampanga, informing the Radio Corporation of the Philippines that with one of their Radiola 25 he had listened to church services at Shanghai, China, and Adelaide and Brisbane, Australia. For various reasons, the radio has been progressing very slowly in these Islands; but we expect that a new era is beginning. With the development of broadcasting stations, the radio will no doubt occupy the place to which it is entitled as an important factor in the education and life of the inhabitants of these wide-flung isles.

How will Freemasonry be affected by that new era? It cannot but profit by the generalization of the radio.

Everything that favors the propagation and dissemination of knowledge benefits our Institution. Like the light waves of a powerful illuminating center that sends its rays into the darkest nooks and corners, so will the sound waves, through the medium of the radio, serve as a vehicle to carry spiritual and intellectual light into places where darkness prevails at present.

In the United States and many parts of Europe, the radio is doing wonders, and it is gratifying to see that it is coming into its own in our part of the world.—L. F.

Masonic Orators

When a Mason is called upon to address a Masonic gathering, he must be careful to keep out of deep water if he is unable to swim. Only the foolish will not do this, one might think; but, unfortunately, this is not the case. Time after time we have seen Masons voluntarily speak on subjects they knew little or nothing about. We have heard prominent Masons give to the public information about Masonic history that would have made us laugh if we had not felt more like weeping. We have listened to talks in the tiled Lodge that made it hard for us to keep our face straight. But the masonically illiterate walked away with a high opinion of the erudition of the speaker, while only a few of the audience, those who knew, shook their heads and kept their tongues, from Masonic charity.

There is too much talking by the ignorant at our gatherings. Men prominent in life outside of the Lodge, who visit the Lodge once in every blue moon and know nothing about Masonry, are very prone to make bad blunders if they have not sense enough to keep out of deep water when called upon to address the Lodge.

On the escutcheon of the United Grand Lodge of England there is the device "Audi, vide, tace," meaning "Listen, look, keep silent." An excellent motto for the Mason who is not well versed in Masonic lore!—L. F.

South Australia Loses Its Grand Master

The Masonic Fraternity in the Philippine Islands join our Brethren of South Australia in their grief over the death of Most Worshipful Bro. T. Slaney Poole, their Grand Master, who laid down his working tools on May 2, 1927, and was buried on May 5th with all the honors due to a Judge of the Supreme Court of South Australia, which office he had held since 1919.

Born at Strathalbyn, South Australia, in 1873, our Brother received his education in the universities of Adelaide and Melbourne and was reputed to be one of the keenest legal minds of the commonwealth.

He was a zealous Mason and his merits were recognized by his elevation to the dignity of Grand Master of South Australia in April 1924. He was still in office when he received the summons to transfer to the Grand Lodge above.—L. F.

Consolidation of Two Clandestine Bodies

Under the above heading, the *Far Eastern Freemason* publishes in its June number the following item:

Of interest locally, though of no importance to Freemasonry, is the consolidation of two spurious organizations, the "Gran Logia Soberana del Archipiélago Filipino" and the "Gran Logia Nacional de Filipinas No. 1" which took place at the hall at No. 529 Calle Requesens, Manila, on Sunday, May 29, 1927.

The body first mentioned, organized about five years ago under the auspices of the Supreme Council of the 33rd Degree of Spain, which has since disowned it, was in existence about two years when a large number of its members seceded and formed a so-called Supreme Council and the so-called "Gran Logia Nacional de Filipinas No. 1," in July 1924. (Our Grand Lodge, as our Brethren know, has been existing as a Sovereign Grand Masonic Body, recognized as such by all legitimate Masonic Bodies of the world, since 1912.)

The ceremonies were accompanied by the pomp and circumstance to be expected, with a lavish display of swords, "handsome silk caps," etc. The "Sovereign Grand Commander" was received as "supreme chief" of the two Grand Lodges, though these style themselves *sovereign* Bodies. There were the usual oratorical fireworks, false, misleading,

and extravagant statements, and lengthy, florid accounts of the event in the profane press.

We have not yet learned the name and style of the product of this fusion which, we are sure, will be short-lived, as there is not an atom of solidity or regularity in it.

Our Brethren cannot be too careful in having Masonic intercourse with strangers pretending to be Masons. As shown by the article copied from our contemporary, clandestine Masonry will not down in these Islands, because to certain elements it offers attractions and opportunities not to be found in the regular, legitimate Masonry, the only Masonry, to which it is our good fortune to belong. The structures of clandestine Masonry have been, and will continue to be, rising and falling in these Islands; but our Grand Lodge is founded on solid rock and will endure forever.—L. F.

We are No "Stealers"

The Grand Lodge Bulletin of Iowa, in its April, 1927, number, breaks a lance for the CABLETOW, and pays us a compliment which, "even if I says it as oughtn't," is deserved. It seems that Bro. George H. Free, of Algona, wrote the paper mentioned a letter reading as follows:

"Several years ago I submitted to the BULLETIN an original poem entitled 'My Temple,' which was duly accepted and published, and, now, behold! I find it on the back cover of the March BULLETIN, but credited to THE CABLETOW, of Manila, P. I. Evidently somewhere in its wanderings the name of the author and original source of publication have been lost. I feel complimented that coming back as a stranger from the opposite side of the globe, it has again been found worthy of a place in your magazine.

"In a volume of poems in a traveling library received by my lodge some time ago I also found another of my poems, entitled 'My Ashlar,' which first saw light in the BULLETIN, but it was credited to *Square and Compass*, of New Orleans."

This is followed by the following comment from our contemporary above cited:

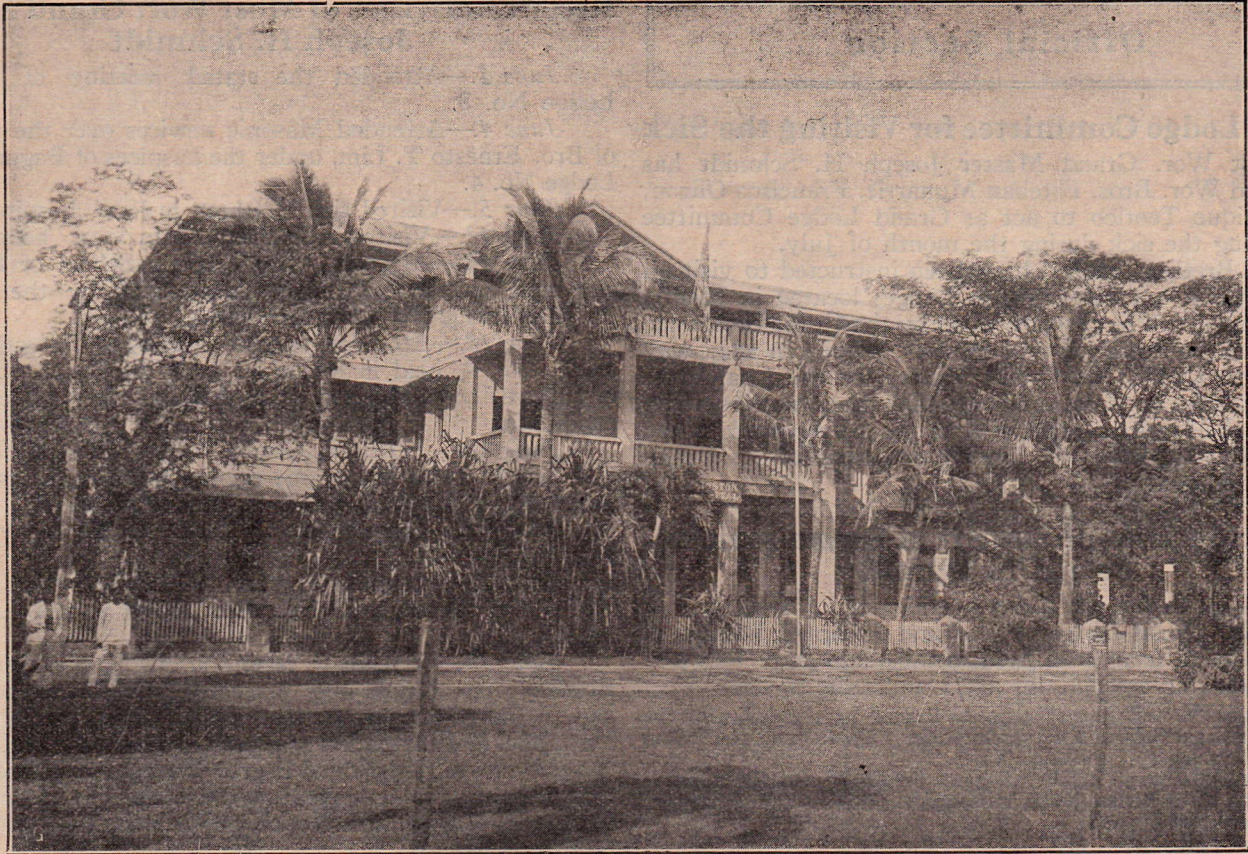
Our republication of the poem resulted from the selection of several in our Clipping Bureau, among which were Bro. Free's verses taken from THE CABLETOW. In justice to that estimable publication, it should be said that its editors are conscientious brethren, and are noted for invariably giving credit to the source for any "lifted" material. We are satisfied that the omission of Bro. Free's name from the poem and the source of original publication can be definitely attributed to some editor elsewhere, one unfamiliar with journalistic ethics, not to mention Masonic propriety.

It seems that our business manager clipped the poem mentioned from somewhere without marking the source from which he took it on the clipping, and as no author appeared, he must have considered it to be one of those gems of poetry like "The Bridge-BUILDER" which, in the course of their peregrinations, lose author's name and identity, and he had it printed as it stood.

As regards our practice of giving credit, our esteemed contemporary is right about it. We have made it a rule always to give credit and have criticized others habitually sinning in this respect, for not doing it. We desire to thank our Brother in Cedar Rapids for having such a good opinion of us and expressing it so freely.—L. F.

A Masonic Traveler

We desire to invite the attention of our readers to an address delivered by our Grand Master, Most Wor. Bro. Joseph H. Schmidt, at a recent Lodge meeting, setting forth what he observed on his visits to Lodges in the provinces. In his remarks, our Brother touches upon a number of questions that are of great importance to the welfare and progress of Masonry in these Islands. His observations disclose facts not generally known among the Brethren, a knowledge of which will contribute to the successful solution of various problems that confront us in this Grand Jurisdiction. We therefore hope that our readers will take advantage of the opportunity to learn our Grand Master's views on the subjects brought to his attention on his recent trips by reading his address which we publish as the leading piece of architecture of the present number, a place to which it is justly entitled.—L. F.



The MARY J. JOHNSTON MEMORIAL HOSPITAL, Tondo, Manila. Home of the Masonic Ward for Crippled Children

Three Years Ago

On July 29th, 1924, a handful of Masons with a vision gathered in our Masonic Temple on the Escolta and founded the Masonic Hospital for Crippled Children. Failure was freely predicted to this enterprise; but, thanks to the devotion of a few and to the generous, whole-hearted assistance of a large number of our Brethren, the Hospital Fund has been growing steadily and a Masonic Ward for Crippled Children is now doing wonderful work for poor little tots in the Mary J. Johnston Memorial Hospital in Tondo. Throughout these three years, those of the Craft in touch with the progress of the corporation have been especially struck by the devoted and efficient services rendered by the president of the corporation, Wor. Bro. W. W. Larkin, and its secretary, Most Wor. Bro. Joseph H. Schmidt.

In the official section of this number, our readers will find an announcement of the annual meeting of the Masonic Hospital for Crippled Children. We hope that as many of the members of the corporation as possible will attend and take part in the discussion and listen to the accounts of the splendid work done by the officers during the year. The zealous Masons who have sacrificed so much of their time and private funds to the noble work undertaken by the association founded three years ago deserve at least that much recognition and consideration from the members whose sole contribution consists of the entrance fees and annual dues they have paid. A crowded hall will be an inspiration and a stimulus to them and their supporters and successors.

We publish at the top of this page a front view of the Mary J. Johnston Memorial Hospital in Tondo, a suburb of Manila, which is doing most meritorious work among the poor and in which the Masonic Hospital Corporation has, as we have said, for the last two years been maintaining a five-bed ward for crippled children. The Mary J. Johnston Hospital itself has always had many friends among the Craft and has from time to time received substantial proofs of their interest in its welfare.

May we suggest to those of our readers who are not yet members of the corporation that they join it in time to attend the annual meeting on July 18th? A communication to the Secretary, Most Wor. Bro. Joseph H. Schmidt, P. O. Box No. 34, and a check for ₱12.00 or more is all that is required. Some poor little kiddie will thank you for it in his heart!—L. F.

The American Community Ball

On May 12th, the Board of Directors of the Masonic Hospital for Crippled Children passed the following resolution:

WHEREAS, the Hospital for Crippled Children has received from the Philippine Carnival Association the sum of One Thousand Six Hundred Fifteen Pesos and eighty centavos (₱1,615.80), being 60% of the proceeds of the American Community Ball held at the Carnival Auditorium on February 13th, 1927, and

WHEREAS, the Philippine Carnival Association has submitted a complete and satisfactory statement of the receipts and expenditures, and

WHEREAS, the poor unfortunate children of the Philippine Islands will be greatly benefited by this generous act of the Philippine Carnival Association, now therefore,

BE IT RESOLVED, that a vote of thanks be, and is hereby extended to the Philippine Carnival Association for their generous act in contributing to the aid of unfortunate children.

FURTHER RESOLVED, that this resolution be spread on the minutes of the Corporation and a copy of same be furnished to the Philippine Carnival Association.

It is gratifying that the ball mentioned was a financial success and that the Masonic Hospital has profited to the extent of ₱1,615.80 by it. We might add that this success is largely due to the splendid work done by the president and secretary of the Masonic Hospital for Crippled Children, Wor. Bro. W. W. Larkin and M. W. Bro. Joseph H. Schmidt, and to the faithful few who are always in evidence when work of a charitable character is to be done.

—L. F.

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Joseph H. Schmidt has appointed Wor. Bros. Esteban Munarriz, Francisco Olizon, and Enrique Teotico to act as Grand Lodge Committee for visiting the sick during the month of July.

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

Monthly Announcement of Organizations Barred to Masons

It is unlawful for Masons under the jurisdiction of the M. W. Grand Lodge of Free and Accepted Masons of the Philippine Islands to hold membership in or join any of the following associations and clandestine bodies:—

The spurious "Grand Lodge" recently formed by the fusion of the "Gran Logia Soberana del Archipiélago Filipino" and the "Gran Logia Nacional de Filipinas No. 1."

The "Supremo Consejo del Gr. 33 para Filipinas" and the so-called Scottish Rite Bodies under its auspices.

Gran Masonería Filipina.
Gran Oriente Filipino.
Mártires de Filipinas.
Gran Luz Masonería Filipina.

JOSEPH H. SCHMIDT,
Grand Master.

Response to Grand Master's Appeal for Mississippi Flood Sufferers

In response to a circular letter sent out by our Grand Master to all the Lodges of this Grand Jurisdiction, the sum of ₱1,008.00 has been received from various Lodges for the relief of the sufferers from the floods that have caused such heavy losses in the lower Mississippi Valley. A number of Lodges have written letters stating that they had already subscribed to the Relief Fund through other channels when the Grand Master's appeal for contributions was received. The sum above mentioned has been forwarded. Additional funds are coming in and will be forwarded as they are received.

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

June 1.—Attended the stated meeting of Cosmos Lodge No. 8.

June 4.—Attended Masonic services over the remains of Bro. Ernesto T. Lim, under the auspices of Bagumbayan Lodge No. 4.

June 5.—Visited sick Brethren in local hospitals.

June 12.—Visited sick Brethren in local hospitals.

June 13.—Attended Grand Lodge School of Instruction and saw the 1st degree exemplified by the officers of Nilad Lodge No. 12 at the Plaridel Temple.

June 18.—Attended special meeting of Bagumbayan Lodge No. 4, held in honor of Bro. José Rizal. Saw the 3rd degree conferred and presented the Holy Bible to the candidate.

June 20.—Attended Grand Lodge School of Instruction and saw the 3rd degree exemplified by officers of Bagumbayan Lodge No. 4 at the Plaridel Temple.

June 21.—Visited sick Brethren at the Mary Chiles Hospital.

June 23.—Attended special meeting of St. John's Lodge No. 8 and saw Bro. Merton Best raised to the degree of M. M.

June 25.—Attended reception of the Inter-Lodge Bowling Association and presented the Grand Master's cup to the winner of the last tournament.

June 29.—Attended special meeting of Nilad Lodge No. 12, at which the third degree was conferred and diplomas of honorary membership were handed to M. W. Bros. George R. Harvey and Wenceslao Trinidad and Very Wor. Bro. Juan Muñoz.

Addresses Wanted

The Secretary of Southern Cross Lodge No. 6, P. O. Box 516, Manila, P. I., would like to know the addresses of Bros. Artemus L. Day, J. S. McReynolds, V. K. Horton, J. A. Hauer, and E. Lawson May.



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Official Communications from Grand Master

There is a tendency to overlook the provisions of paragraph 145 of our Constitution which reads as follows:

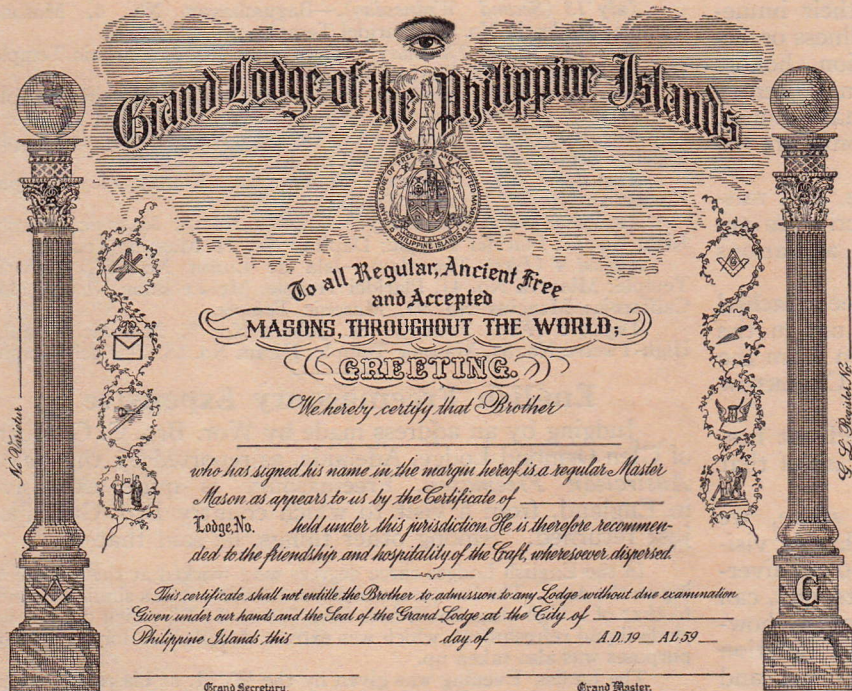
Each Lodge shall have all official communications from the Grand Master or Grand Secretary read in open Lodge at the stated meeting next following their receipt.

We call the attention of our Brethren and especially of the Masters of our Lodges to this provision of law.—L. F.

Annual Meeting of the Masonic Hospital for Crippled Children

The annual meeting of the members of the Masonic Hospital for Crippled Children, Inc., will be held on Monday, July 18th, 1927, at 4:30 p. m., in the Scottish Rite Hall on the fifth floor of the Masonic Temple (Escolta) of Manila.

Have You a Traveling Certificate?



The cut we publish herewith shows the traveling certificate issued by our Grand Lodge to Master Masons in good standing holding membership in Lodges of this Grand Jurisdiction. It is made of stout parchment paper which is simply indestructible, and with it a handy leather case is furnished which easily fits the coat pocket. The cut here used is the same used in printing the certificates, which gives an accurate idea of their size and artistic design.

Applications for the traveling certificate are made in the same manner as applications for the large-size M. M. diploma, which is still being issued to members applying therefor. Hand or send ten pesos to the secretary of your Lodge, who will forward the money to the Grand Secretary, accompanied by an official certificate showing the applicant to be a Master Mason in good standing of the Lodge concerned. Be careful to specify that you desire the traveling certificate if you do not want the ordinary Master Mason's diploma.



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To Lodge Secretaries, Authors, and Other Friends

A Few Suggestions by the Managing Editor

For the guidance of our friends inclined to favor us by submitting personals, reports of Lodge activities, and other material, we publish the following suggestions and instructions:

Personals. Personals submitted for publication must be of recent date and sufficiently interesting to make them acceptable as news items for our Personal Column. Marriages of Lodge members, deaths or births in their immediate families, transfers, promotions, serious illness or accidents, long journeys, acts of valor or devotion, honors conferred, outstanding successes in the professional, literary or athletic lines, are good material for the Personal Column. Personals received later than the 24th of the month are too late for publication in the next number.

Information regarding initiations, passings, and raisings, elections of Lodge officers, and Lodge activities are not proper items for the Personal Column; but affiliations and elections to honorary membership are.

Congratulations and condolences must not be attached to personals, because the Personal Column is not in the nature of a collection of Lodge bulletins, written from the standpoint of the Lodge; but is published by the CABLETOW for the general information of the Craft.

Brethren whose style is not A No. 1 should not hesitate to write on this account. We shall take care of that matter for them.

Lodge Activities.—Owing to our limited space, we can only publish outstanding events. Grand Lodge visitations, joint meetings of Lodges, observances of anniversaries and feasts of the Craft, fraternal banquets, etc., can be considered as such. The size of the article must, however, be in proportion to the importance of the function described. Fulsome descriptions, flowery language, and exaggerated praise of individuals should be avoided.

We must decline to publish funeral orations and public speeches, however eloquent they may be.

Articles.—Articles submitted must be on Freemasonry or kindred subjects and must be original. Plagiarism may subject the offender to Masonic discipline. Remember that none of our articles are paid contributions. Remember also that articles must be signed, and that the name and address of the author must be furnished even if the article is to be published under a *nom de plume*. Write on the typewriter, double or triple space, on one side of the paper only, in order to facilitate editing and printing.

The CABLETOW columns are not open to polemics or individuals who have an axe to grind.

Stated Meetings of Manila Lodges

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

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

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

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

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

July 7 (First Thursday).—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.

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

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

July 12 (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.

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

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

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

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

August 1 (First Monday).—Luz Océanica No. 85, Masonic Temple, Escolta; Service No. 95, Plaridel Temple.

August 2 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

August 3 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple; Dapitan No. 21, Masonic Temple.

August 4 (First Thursday).—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.

August 5 (First Friday).—St. John's No. 9, Masonic Temple; High-Twelve No. 82, Masonic Temple; Hiram No. 88, Plaridel Temple.

English Freemasonry Expensive

Judging by an address made by Wor. Bro. C. G. Gurr, of Glen Osmond Lodge, Adelaide, as reported by the *South Australian Freemason*, Freemasonry is quite expensive in England, from a visit to which country Bro. Gurr had just returned. Among other things, he said that—

In the English Lodges three degrees were worked at the one meeting on the day. The banquet, which was carried out in a similar manner to that of a high-class hotel, cost from 7/6 to £1-1/, which did not include liquid refreshment, which was extra. A collection for benevolent purposes was also taken up.

The Ladies' Evening was given by the W. M. at his expense, and proved a costly item. Special artists were engaged and it was estimated the cost was £200. In the Lodge at Cambridge officers were dressed in knee breeches, silk stockings and buckle shoes. This was as the founders of the Lodge were dressed 200 years ago and the officers keep to this style of dress, which their forefathers wore at the opening of the Lodge.



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Questions and Answers

(This Department has been conducted by the Managing Editor of the CABLETOW, Wor. Bro. Leo Fischer, since July, 1923. The answers are based upon generally accepted Masonic jurisprudence and the Landmarks and usages of Masonry; but are not to be considered as official rulings of our Grand Lodge or Grand Master, unless the answer specifically states that fact.)

357.—I am told that at an installation of officers a year ago, one of the officers had not a certificate of proficiency (he got one later, I understand) and a blank form was handed to the installing officer instead. Is this not unlawful?

Answer.—To be sure it is. The installation of this officer was illegal, and, at least according to California law (see Cal. 1879, p. 190), null and void.

358.—Who was Typhon, the slayer of Osiris? Is his name in any way related with the word "typhoon?"

Answer.—Set-Typhon was to the ancient Egyptians the god of evil. The name means "serpent". Having tried to usurp the throne and been discovered by Isis, Typhon induced Osiris to enter a chest and had it closed and thrown into the Nile. Then follows the story of Isis' search for the body and its recovery at Byblos and its subsequent mauling by Typhon. Osiris is raised from the dead and Typhon is slain by Horus.—The word "typhoon" comes from the Arabic verb "tufan," to blow.

359.—What are "Serving Brethren?"

Answer.—In European countries, members of the lower classes of society who are not considered fit for full membership in Masonry, but whose presence is required in the capacity of waiters, servants, etc., at Masonic functions and banquets, which in those countries are tyled affairs conducted in the Entered Apprentice degree, are given the first degree only for the special purpose of entitling them to be present on the occasions mentioned.

360.—A member of our Lodge has asked for a dimit saying that he desires to affiliate with a Lodge in the United States where he is at present. Can he not be a member in both Lodges?

Answer.—He can as far as our Grand Lodge is concerned. However, the Grand Jurisdiction where he intends to affiliate may prohibit membership in two Lodges absolutely. In our Grand Jurisdiction, paragraph 250 of our Constitution provides that

No Mason shall be a member of more than one Lodge in this jurisdiction at the same time: Provided, however, That membership in a Lodge under dispensation shall not be considered as dual membership within the meaning of the prohibition herein.

A member of a Lodge here may therefore join a Lodge in another Grand Jurisdiction without dimitting from his Mother Lodge, as far as our Grand Jurisdiction is concerned.

361.—Can the Master of a Lodge discipline or suspend either of the Wardens of his Lodge for neglect of duty?

Answer.—He can. In California (Cal. 1888, pp. 463, 678) the Grand Lodge has decided that

The officers undertake to be diligent in performing their official duties, and the Master may suspend one neglecting them, even a Warden.

362.—I understand that there cannot be any degree conferred on Sunday, at least under ordinary circumstances; but cannot the Master of the Lodge declare that prohibition suspended or cannot a dispensation be issued by the Grand Master in case of an emergency?

Answer.—Of course not. Paragraph 170 of our Constitution absolutely prohibits degree work on Sunday and no Mason, not even the Grand Master, can authorize or sanction a violation of a provision of the Constitution which he has taken a solemn pledge to obey.

363.—If the office of treasurer of the Lodge becomes suddenly

vacant, who takes over the funds and has them under his care until a successor is appointed?

Answer.—It is the duty of the Master to take care of the Lodge funds in such a case. This has been decided in California, from which Grand Lodge we have copied our Constitution. In the Proceedings for 1893, p. 18, and 1912, p. 155, the jurisprudence is established that the Master of the Lodge is the proper custodian of the funds in case of a vacancy in the office of Treasurer. The Master should at once appoint a new Treasurer, install him, and the new treasurer continues as such until the regular annual election and installation.

364.—A. and B. are members of the same Lodge. At the beginning of a stated meeting of the Lodge, A. went to the Master and objected to B.'s being present in the Lodge, saying that he knew him to be immoral and was ready to prefer charges against him if necessary. The Master refused to order B. to leave the Lodge. Was the Master correct?

Answer.—Most certainly. Paragraph 249 of the Constitution provides that

A member of a Lodge is at all times entitled to be present and participate in its proceedings while he conducts himself with due order and propriety, but for a breach of the rules of propriety the Master may refuse him admission thereto or exclude him therefrom and he should refuse admission to any member who presents himself in a state of intoxication.

To sit in his own Lodge is one of the fundamental rights of a Mason and he cannot be deprived of the same except for misconduct of which he has been guilty then and there or for being in an unfit condition, such as being intoxicated or mentally unbalanced. A Mason must be considered innocent until found guilty by a regular trial commission.

365.—Under the Constitution of the Grand Lodge of Scotland, it is permissible for lodges of that jurisdiction to initiate, pass, and raise a minor at the age of eighteen years or over provided said minor is a son of a member of a lodge holding allegiance to the Grand Lodge of Scotland. In view of the fact that the Grand Lodge of the Philippine Islands has ruled that a candidate must be a "man" (Age must be 21 when petition is presented)—see under "Age," page 186 of Index to our Constitution) and, in addition to which, candidates are obligated not to be present at the initiation of any one under 21 years of age, (1) will a member of our jurisdiction violate his obligation by being present at a meeting of Perla del Oriente Lodge No. 1034, S. C., when a minor (termed a "lewis") is having the degrees conferred upon him in that lodge? (2) Considering this point of "Age", are not those members of this jurisdiction who are holding membership also in Perla del Oriente violating the provisions of our Constitution?

Answer.—If the Constitution of the Grand Lodge of Scotland permitted anything that would preclude attendance at its meetings by our members, our Grand Lodge would certainly not maintain fraternal relations with it. If, for instance, that Grand Lodge were to change its constitution and admit women, a suspension of relations between it and our Grand Lodge would follow. As regards the question of nonage, each Grand Lodge has the power to determine what shall constitute lawful age in its jurisdiction. In our own Grand Lodge, an amendment in the sense of the Scottish provision above quoted was once proposed; but failed of passage. The candidate received in a Scottish Lodge under the "lewis" provision is not a "young man in his nonage" in his own Lodge and Grand Jurisdiction, and members of our Grand Jurisdiction present at meetings where such candidates are made Masons do not violate their obligation, as they cannot be said to be present at or give their consent to anything unmasonic or in violation of the Ancient Landmarks and general laws of Freemasonry.

In respect to the antiquity, interest and importance of its Masonic records, Scotland is far ahead of every other country. The minute-books of its Lodges cover some three centuries.

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Book Review

By LEO FISCHER, P.M.

Ask Me, Brother! The Masonic Question Book. One thousand and one Questions and Answers compiled by Charles H. Merz.—New York, Macoy Publishing and Masonic Supply Company, 45, 47, 49 John Street.—Price \$1.75, postpaid and insured.

Eighty pages of questions, contained in forty chapters entitled "General Tests," of twenty-five questions each, except the fortieth, which has twenty-six in order to make the total one thousand and one, and seventy-seven pages containing the answers to these questions, which cover a wide range of Masonic subjects: such is the latest book, above entitled, gotten out by the Macoy Publishing and Masonic Supply Co. You read a question, then you turn to the answers and see what in the world the right answer is or if your answer is correct. First you feel like throwing the book away, then you become interested, and finally you find that you will not know rest nor repose until you have gone through the book "from kiver to kiver". The fascination of the cross-word puzzle or intelligence test which starts a man looking up things and thus adds to his general store of knowledge, is used here to get you interested in Masonic study. For this reason, the usefulness of Bro. Merz's book cannot be overrated and we recommend it most heartily to the Craft. Bro. Merz says it is not intended to teach, but to remind, for the reason that many of us have allowed the light of our knowledge to grow dim because we haven't felt any need to travel by it. He therefore compares his work to a new wick for an old lamp. To the young Mason it will be very useful as—pardon us for the simile, but we are here in a country not under the protection of the Volstead Act—an *apéritif*, calculated to whet his appetite for Masonic study.

Nothing is really small. Every bird that flies carries a thread of the Infinite in its claws.

Oldest Masonic Lodge in the United States

In an article published in the *Masonic Home Messenger*, Macon, Georgia, the author, Wor. Bro. Wm. B. Clarke, P.M. of Solomon's Lodge No. 1, Savannah, Georgia, after exhaustive research, states that his investigations show conclusively that St. John's Lodge (no number), Boston, Massachusetts, constituted on July 30, 1733, is the Mother Lodge of Masonry in the United States, and that Solomon's Lodge No. 1, Savannah, Georgia, organized by General James Edward Oglethorpe on February 10, 1734, is the second oldest.

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

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

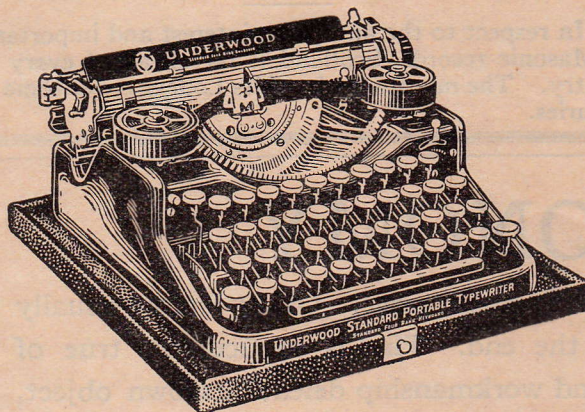
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Masonic Travel Impressions

(Address delivered by Most Wor. Bro. Joseph H. Schmidt, Grand Master of F. and A. M. of the Philippine Islands, before Nilad Lodge No. 12, F. & A. M., on June 29, 1927.

Since I assumed office as Grand Master, I have visited seventeen Lodges that could be properly classified as provincial Lodges, all situated on the island of Luzon. The Lodges located in the vicinity of Manila and on Corregidor Island are in such close touch with our city that they can hardly be classified as provincial Lodges. In relating to you the impressions that I have brought back from these visits, I shall mention only few Lodges by name, in order not to hurt unwittingly the feelings of any one concerned by bestowing praise on some and not on others equally deserving, or by publicly censuring the exception or two to which I shall allude in my remarks.

Standard of membership high.—In all those seventeen Lodges I found the outer door securely guarded and the standard of the membership very high. Petitioners for the degrees are given a very careful examination. The elements most numerous represented are public officials and teachers. In one province, for instance, the governor of the province is a past master and present secretary of the Lodge. In another, the chief executive of the province and of the Lodge are the same person. In still another, the district health officer is Master of the Lodge. And, finally, in one the entire provincial board consists of Masons. A large percentage of the division superintendents of schools, supervising teachers, and principals are members of the Craft and form the backbone of many of our provincial Lodges. To be brief, careful selection and a high standard of membership are the watchword of the Lodges it has been my privilege to visit in the provinces.

Ritualistic work excellent.—As regards the ritualistic work of the Lodges to which I refer, I can say truthfully

that the work I saw them put on compared very favorably with any I have seen in Manila. Preference is given to the work in English; in fact, I did not see any degrees exemplified in Spanish on my provincial tours. I was especially struck with the splendid way in which the lectures of the first and second degrees were delivered in two of the Lodges: practically letter-perfect, with the most excellent enunciation and pronunciation. Considering that English is not the mother tongue of the Brethren concerned, this is remarkable indeed.

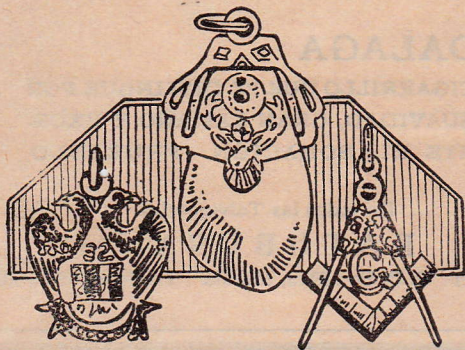
Masonic study deficient.—Masonic study has not yet come into its own in the provinces I visited. This does not mean that there is no demand for it, however. On the contrary, everywhere I went, the Brethren complained to me of the lack of Masonic books, papers, and other reading matter. Lectures on Masonic subjects are delivered occasionally; but these instances are rare. Since my return, I have taken up this matter personally and there will be results before I hand the Grand Gavel over to my successor, as I took care to select a good Masonic Study and Research Committee when I assumed office.

"Cabletow" and "Freemason" appreciated.—The *Cabletow*, our Grand Lodge publication, is highly appreciated by our provincial Brethren and is read and discussed to an extent of which the Manila Brethren have no idea. In many places the suggestion was made to me that in the Spanish section of the paper, different matter be published from that contained in the English section, for the reason that practically all the Brethren understand both languages and desire to have as much reading matter as possible.

I also heard good words spoken of the *Far Eastern Freemason*, the organ of the Scottish Rite Bodies of Manila, which helps greatly with the Masonic education of the Brethren.

Books well kept.—As regards the administration of the Lodges, I found the books and accounts carefully and con-

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scientifically kept in all the Lodges I visited, save one. That exception has received my attention in the meantime and may be considered as disposed of.

Peace and harmony.—Peace and harmony were found to prevail in all the Lodges I visited, with the same solitary exception to which I have made reference. This freedom from cliques, electioneering, and politics in the Lodges is very gratifying indeed.

Widows and orphans well cared for.—I found the widows, orphans and Brethren in distress well taken care of everywhere I went. A number of orphans are being educated, and I was informed of one case in which the widow of a Mason was, through the intervention of the Brethren, enabled to redeem her home. The Lodge received a warm letter of thanks from the widow who, by the way, is a staunch catholic.

Cemeteries neglected.—Our departed members are everywhere buried with all the reverence due to the dead; but, unfortunately, in some places interest in them seems to cease once they are under the ground. The municipal cemeteries in the provinces are often sadly neglected and poorly inclosed, and the tombs are insufficiently marked and little care is taken of them. There is one place, however, in which I found conditions so different from the average that I feel I must make special mention of it.

Fine cemetery at Laoag.—Laoag Lodge No. 71, at Laoag, Ilocos Norte, is using a separate plot in the municipal cemetery which it has taken steps to acquire by purchase and which has been suitably improved and set aside for the interment of its members, sojourning Masons, and members of the immediate family of Masons. On each grave there is a fine mausoleum or monument, with the insignia of the Craft and the Masonic history of the deceased engraved upon it. Such a thing, my Brethren, impresses the non-Masons with respect and admiration for our Institution which they can only judge by outward evidence, in addition, of course, to the quality of our membership.

I sincerely hope the example of Laoag Lodge will be imitated by other provincial Lodges throughout the Islands. The Lodges whose cemeteries I visited and found deficient have promised to take steps to improve them and I trust they will keep their word.

Feminine assistance rare.—The feminine element seems to hold aloof from our Masonic Lodges and activities in all places I visited, save one and that is Olongapo. In

that progressive town, the wives, sisters, and daughters of the Masons always get together when there is some entertainment or other Lodge activity in which the assistance and delicate touch of woman are useful and desirable, and the members of Lincoln Lodge No. 34 cannot speak highly enough of the wonderful services rendered to their Lodge by the ladies. I firmly believe that there should be more of this everywhere and I suggest that you think this over carefully.

Inter-Lodge relations.—Relations between Lodges are of the most cordial and fraternal nature. The meetings of one Lodge are frequently attended by members of others, in spite of the distance, and teams from one occasionally visit another to exemplify the work.

Hospitality.—Sojourning Masons are made to feel at home, and visiting Brethren are received with such affection and hospitality that it warms my heart to speak of it. The best is not good enough for the visitor. The doors of the homes are thrown open and the family larder is depleted for him. The old Spanish offer "My house is yours" is not a vain saying as far as our provincial Masons are concerned.

The reverse of the medal.—But, my Brethren, beautiful and inspiring as all this may be, there are two things I desire to say to you in this connection.

In the first place, there are numerous cases in which Brethren, in their desire to entertain visitors, have overstepped the bounds of prudence and spent more than they could really afford. These are the days of the automobile and not those of the saddle horse and pony-drawn vehicle, when visitors were few and far between. For every one man who travelled in the provinces twenty years ago, there are now twenty. The result is that like the grasshopper, the visitor has become a burden in the more frequented places in these Islands.

Hotels relieve situation.—In the principal provincial towns, hotels have been established where the visitor may find board and lodging at a reasonable price, and these are relieving our over-hospitable Brethren of part of the burden which they are only too ready to assume.

Metropolitan Masons fail to reciprocate.—Another thing to which my attention has been drawn in this connection is that many of our Manila Masons do not put themselves out in any way when provincial Masons arrive in the capital. "How do you do?" "Where are you staying?" and "So

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long" are about all they have to say to the visitor, without a personal visit, an offer to take the visitor to the Lodge or the Masonic Club or to show him the town to follow up the words of greeting. That much the man from the province is certainly entitled to expect; but he does not always receive it.

Remember this the next time you meet an acquaintance from the provinces, my Brethren, and endeavor to show him that hospitality is a practice, a virtue we may well call it, that is cultivated by Masons in the city as well as in the provinces.

Relations with Grand Lodge.—In their relations with the Grand Lodge, I found the provincial Lodges I visited to be worthy of commendation. The correspondence with the central government of Masonry at Manila is handled efficiently and with dispatch, the obligations towards the Grand Lodge treasury are promptly settled, and the Grand Lodge is supported loyally in its charities and other activities.

Relations with public.—The relations of the Lodges with the public are very satisfactory. Owing to the high standing of the members in the community, Masonry is looked up to and the old prejudice against it is fast disappearing, notwithstanding the efforts made in certain quarters to keep it alive. The installations of officers of many of the Lodges are public and well attended and have been especially instrumental in convincing the non-Masons that our Institution is not atheistic or irreligious and that our aims and purposes are of a lofty character.

Temples and Halls.—A suitable Masonic Temple owned by the Lodge tends to increase still further the respect of the public for our Fraternity. I am glad to say that of the Lodges I visited, five meet in buildings they own themselves, while three others are making preparations to build their own homes. The buildings used are all properly secured against cowans and eavesdroppers, are kept up

properly, and are plainly marked with the emblem of the Craft. Unfortunately there are no libraries and reading-rooms and no rooms for banquets and festivities; but as the Lodges grow, all that will no doubt come and many more Lodges will have their own buildings.

Lodge finances.—As regards their finances, none of the Lodges visited was found to be in straitened circumstances. Each and every one showed a laudable desire to pay its obligations promptly. I found only two indebted to the Home Fund, and these assured me that they would settle that sacred debt before the end of the year.

How provincial Lodges can be helped.—How can the Grand Lodge and Grand Master help our provincial Lodges, is another question that has been asked of me and to which I have, of course, given much thought independently. I believe Masonic education should be fostered by the sending out to the Lodges in the provinces of Masonic lectures and reading matter. Illustrated lectures cannot be given everywhere on account of the lack of electric lighting facilities; but with the assistance of our active Committee of Masonic Study and Research, I hope to get lectures of some kind to all the outlying Lodges.

There should be more frequent visits by members of the Grand Lodge. In six Lodges I visited, there had been no Grand Master seen for six years. Everywhere I found the members much pleased to have a real live Grand Master come to see them, and in more than one place the Brethren complained that their Lodges had been neglected as far as Grand Lodge visitations were concerned.

Outlook bright.—In conclusion, I will say that I consider the outlook for our provincial Lodges to be very bright. The great majority of them are not excessively small, and an increase in membership will surely come as times get better. As it is, they all seem to have candidates in waiting, which cannot be said of many of the Lodges of Manila and vicinity, which are certainly too numerous.

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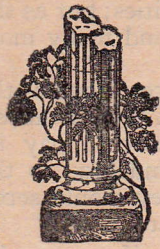
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- Bro. Russell Yuckenber.
Member of St. John's Lodge No. 9, Manila, P. I.
Died June 3, 1927, at the Sternberg Hospital,
Manila, P. I.
- Bro. Ernesto T. Lim.
Member of Bagumbayan Lodge No. 4, Manila, P. I.
Died June 1, 1927, at Manila.
Buried under auspices of his Lodge, Chinese Ceme-
tery, Manila, June 4, 1927.
- Bro. Earle Starr Neilond.
Member of Corregidor Lodge No. 3, Manila, P. I.
Died January 23, 1927, at Walter Reed Hospital,
Washington, D. C.
- Bro. Buenaventura Jao Oge.
Member of Pilar Lodge No. 15.
Died May 28, 1927.
- Bro. Melchor M. Gloria.
Member of Mt. Kaladias No. 91.
Died of typhoid fever, Gen. Hospital, April
10, 1927.
Buried at Bauan, Batangas, April 14, 1927, under
the auspices of Batangas Lodge No. 35.

- Bro. Antonio G. Zoboli.
Member of Minerva Lodge No. 41.
Died May 30, 1927.
- Bro. Pedro Toledo.
Member of Bagong-Buhay Lodge No. 17.
Died June 2, 1927.

News from the Lodges

Change of Secretary, Corregidor No. 3

Due to pressure of other work, Bro. John M. Aaron, the secretary of Corregidor Lodge No. 3, has tendered his resignation and the duties of his office will be performed by Bro. Irving F. Wiltse until the next annual election in December. The address of the secretary will be P. O. Box 710 as heretofore.

Bagumbayan Lodge Honors Rizal

On Saturday, June 18th, 1927, Bagumbayan Lodge No. 4 held a special meeting in commemoration of the birth of our great Brother Dr. José Rizal, the Martyr of Bagumbayan, who was born at Calamba, Laguna, on June 19th, 1861. The 19th being a Sunday and therefore not available for degree work, the meeting could not take place on the exact date.

The meeting was held in the Blue Lodge Hall on the riverside. In the North, a huge wreath of flowers in the shape of a square and compass, studded with red, white, and blue lights, served as a beautiful and adequate setting to a bust of Bro. Rizal which, placed back of the wreath, as in a niche, was surmounted by the crossed American and Filipino flags. The effect of the whole was very artistic and striking.

Lodge being opened, Most Wor. Bro. Joseph H. Schmidt, Grand Master of Free and Accepted Masons of the Philippine Islands, and other officers and members of the Grand Lodge were introduced and received with the private Grand Honors. Being handed the gavel, the Grand Master returned it to Wor. Bro. Rafael L. Garcia, with adequate words, and the latter, in his turn, relinquished it to Past Grand Master C. W. Rosenstock, in order that the third degree of Masonry might be conferred upon Fellow Craft Bernardo Palma by a team of Past Masters, all members of Bagumbayan Lodge No. 4.

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MANILA



The work was put on by the following Brethren:

M. W. Bro. C. W. Rosenstock, as Master; M. W. Bro. Francisco A. Delgado, as Senior Warden; W. Bro. José C. Velo, as Junior Warden; V. W. Bro. Conrado Benitez, as Senior Deacon; W. Bro. Leo Fischer, as Junior Deacon; W. Bro. Gervasio Eraña, as Senior Steward; W. Bro. J. Pardo de Tavera, as Junior Steward. *Fellow Crafts*: 1. V. Wor. Bro. Conrado Benitez, 2. Wor. Bro. José C. Velo, 3. Wor. Bro. Daniel Limbo. *Men of Tyre*: 1. Wor. Bro. Gervasio Eraña, 2. Wor. Bro. Roy D. Bennett, 3. Wor. Bro. J. Pardo de Tavera. *Perambulation*: Wor. Bro. Rafael L. Garcia; *Lecture*: Wor. Bro. Rafael L. Garcia; *Charge*: Wor. Bro. Daniel Limbo; *Working Tools*: Wor. Bro. Roy B. Bennett; *Congratulation*: M. W. Bro. Francisco A. Delgado.

The work was done in excellent form and showed that the Past Masters of Bagumbayan Lodge are not only doing their best to keep fit; but absolutely refuse to become "has-beens".

After the youngest Master Mason had made a neat little speech, the address of the evening was delivered by Wor. Bro. Craig, P. M., Southern Cross Lodge No. 6, well known as a Masonic author and student of the life and works of Dr. José Rizal.

Wor. Bro. Craig believes that the reverence in the Philippines for Rizal and his reputation abroad are being undermined, and advocates the continued observance of December 30th as Rizal Day, with December 31st as "All Patriots Day" to honor less conspicuous patriots.

After speaking extensively on Rizal's trial and execution and the influences that brought about his death, Wor. Bro. Craig summed up the dangers to, and points of attack upon, the Rizal cult as follows: 1. The division over the day for remembering Rizal; 2. whether he was really a martyr; 3. his attitude towards Spain; 4. his genius, and 5. his leadership.

The fine address delivered by Wor. Bro. Craig, whose friendship Bagumbayan Lodge has always enjoyed and appreciated, was received with much applause.

As souvenir of the occasion, an engraving of the medallion of Bro. Rizal, the work of Wor. Bro. Charles S. Banks, P. M. of Manila Lodge No. 1, was distributed.

Most Wor. Bro. Joseph H. Schmidt, in a few well-chosen words, thanked and complimented the Lodge.

After labor, refreshments were served on the fourth floor of the Masonic Temple, and it was after midnight when the numerous Brethren who had attended this memorable meeting dispersed to return to their respective places of abode.

Sorrow is the dog of that unknown Shepherd who guides the flock of men.

St. John's Lodge No. 9

On Thursday, June 16, 1927, St. John's Lodge No. 9, of Manila, had a special meeting that was notable for several reasons and that those who were present will not easily forget. The third degree was conferred on Bro. Merton Best, a F. C. of this Lodge, who, upon his travels, had the rare experience of being met by his father, Dr. Best, at the East Gate of the Temple. Dr. Best is an old resident of Manila, well known as an active and enthusiastic Mason and highly esteemed in the community. It was at his hands that the writer (the managing editor of the CABLETOW) received his second degree twenty-five years ago, some time before young Best, the candidate of the evening, had ever happened.

In the second section, Wor. Bro. Stanton Youngberg acted as K. S., M. W. Bro. E. E. Elser as H., K. of T., Bro. J. F. Boomer as J. W., M. W. Bro. M. E. Springer as S. D., and Bros. Emmanuel Valmas, Irvin Ross, and (Dr.) W. R. L. Best as Men of Tyre.

Addresses were made by M. W. Bro. N. C. Comfort, who addressed his congratulations chiefly to the father of the candidate, and then by M. W. Grand Master Joseph H. Schmidt, who said a few fitting words to the youngest Master Mason, whom he enjoined to follow his father's footsteps on the path of Masonry.

Walana Lodge No. 13

On May 21st, Walana Lodge was officially visited by the Deputy Grand Master, M. W. Bro. Miguel Unson, accompanied by officers and members of the Grand Lodge. M. W. Grand Master Bro. Joseph H. Schmidt was unable to be present, as he was visiting the Lodges on Corregidor Island; but M. Wor. Bro. Unson represented him most fittingly and conveyed his greetings and good wishes to Walana Lodge.

After the Grand Lodge had been received with Grand Honors, an address of welcome was delivered by the Worshipful Master, Bro. Norberto C. Asinas.

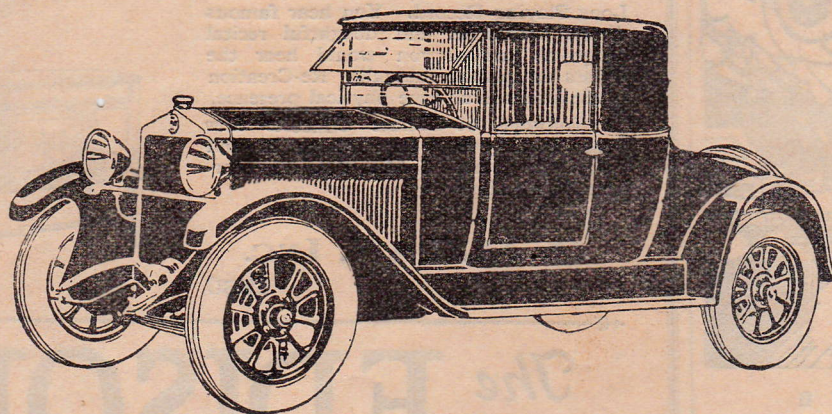
The sublime degree of Master Mason was then conferred upon Bro. Geronimo Genilo by a team made up as follows:

Walana Lodge No. 13.—First Section—W. M., Norberto C. Asinas; S. W., Orestes Hermosura; J. W., Pedro Enriquez; Treas., Rafael Araujo; Secretary, Adolfo Castro; S. D., Luis San Juan; J. D., José Amon (P. M.); S. S., Nicasio Paguinto; J. S., Eustaquio Vallecera; Chaplain, Luis Francisco; Marshal, Francisco Dayrit; Tyler, Nemesio Fernando.

Sinukuan Lodge No. 16.—Second Section—K. S., Perfecto Feliciano (W.M.); H. of T., Heraclio T. Mangay; Sec., Potenciano Herrera; S. D., Felisberto Matibay.

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Fellow-Crafts—Felisberto Matibay, Vivencio Ramirez, and Deogracias Castañeda.

Seafaring and Wayfaring Man—Heraclio T. Mangay.

The work of this team was excellent.

Wor. Bro. Perfecto Feliciano (16) delivered the lecture and Wor.

Bro. Daniel Limbo (4) the charge, both in a very impressive manner.

Short addresses were made by the youngest Master Mason and by

Bro. Francisco Santiago (4) and Wor. Bro. Norberto C. Asinas.

After the Lodge had been called from labor to refreshment, a buffet lunch was served on the fourth floor mezzanine.

Pilar No. 15

On occasion of the funeral of Bro. Buenaventura Jao Oge, of this Lodge, who died on May 28th, Batong-Buhay Lodge No. 27, especially Bros. Conrado Tanting and Mariano Sia, assisted quite materially in connection with the funeral services. This fraternal service by a Sister Lodge is highly appreciated by the membership of Pilar Lodge No. 15.

From Malolos Lodge No. 46

In the afternoon of June 9, 1927, Malolos Lodge No. 46 gave a very successful entertainment to the teachers attending the Division Normal Institute at the Plaridel Temple, Malolos. The hall was filled to its capacity by teachers, distinguished ladies of the province, and other invited guests, numbering approximately 600.

After a few remarks by the toastmaster, Bro. J. L. Reyes, the following program was executed in a manner that merited the unstinted applause of the audience:

- 1—Melodia—Jazz Band. 2—Words of salutation—By the W. M. Jacinto Molina. 3—Piano solo, "Capriccio," by Mendelssohn—By Miss R. Delgado. 4—Poem in Tagalog—By Miss Loreto Centeno. 5—Violin solo, "The Bell of Moscow"—By Bro. Tomas Cruz. 6—Song, "Faust"—By Miss Dalisay Aldaba. 7—Violin and piano, "My Little Cottage"—By Miss R. Delgado and Bro. Tomas Cruz. 8—Poem in Tagalog—By Mr. Pedro Gatmaitan. 9—Kundiman, "Madaling Araw"—By Miss Celeste Morelos. 10—Saxophone solo with accompaniment on the piano—By Miss R. Delgado and Mr. R. Lopez. 11—Short talk on "The Supreme Ideal of Masonry"—By Past Master Escolastico Gatmaitan.

Ice-cream, magnolia pies, cake, and other refreshments were served.

The affair was managed by Bros. Francisco Morelos and J. L. Reyes, aided by the Past Masters and present Master of Malolos Lodge and others. It lasted from 5 p. m. to 7.35 p. m. and was greatly enjoyed by everybody present.

Builders

"Isn't it strange that Princes and Kings
And clowns that caper in sawdust rings,
And common folk like you and me,
Are builders of Eternity?"

To each is given a bag of tools,
A shapeless mass and a book of rules;
And each must make, ere life is flown,
A stumbling block or a stepping stone."

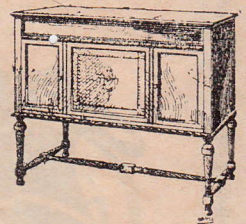
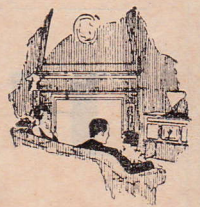
—New England Craftsman.



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Magat Lodge No. 68

M. W. Bro. Joseph H. Schmidt, P.M. of Cosmos No. 8 and Grand Master of Free and Accepted Masons of the Philippines, accompanied by Bro. A. R. Tatton of Cosmos No. 8, made an official visit at a special meeting of Magat Lodge No. 68 on Wednesday night, April 20, 1927. Dinner was served at the residence of Wor. Bro. Domingo Maddela, P.M., after which the brethren proceeded to the Lodge where Most Worshipful Bro. Schmidt was received with grand honors. After having been escorted to the East, Wor. Bro. Claro Samonte, Master of Magat Lodge No. 68, presented him with the gavel. Upon return of the gavel, Wor. Bro. Samonte proceeded to confer the Sublime Degree of Master Mason upon Bro. Hugo Cambaliza, Captain of the Philippine Constabulary and Provincial Commander of Nueva Vizcaya, a Fellowcraft of this Lodge.

The following brethren composed the team at the raising of Bro. Cambaliza:

First Section:—W.M., Claro Samonte, Master of Magat Lodge No. 68; S.W., Tomás P. Maddela, P.M., Magat Lodge No. 68; J.W., Vicente Lumicao, J.W., Magat Lodge No. 68; S.D., Ernesto Cuisia; J.D., Eulalio H. Dolojan, Treasurer, Magat Lodge No. 68; Stewards, Hipólito Lazam, S.W., Arsenio Ramel; M. of C., Pet. I. Vallejo, Zamboanga Lodge No. 45; T., F. H. Guimban.

The working tools were presented by the Most Worshipful Grand Master, Bro. Joseph H. Schmidt.

Second Section:—K.S., A. Castañeda, Secretary and P.M., Magat Lodge No. 68; H. of T., W. and S.F.M., T. P. Maddela, P.M.; Sec., Hipólito Lazam, S.W.; Men of Tyre, V. B. Oledan, E. H. Dolojan and Claro Samonte; F.C., Ernesto Cuisia, Vicente Lumicao and Julio Tugab. Lecture, 2nd Section: Claro Samonte, Master of Magat Lodge No. 68; Lecture, 3rd Section: Vicente Lumicao, J.W.; Charge: A. R. Tatton, of Cosmos No. 8.

After the work, addresses were made by Bro. Cambaliza, Bro. Pet. I. Vallejo, and Wor. Bro. Claro Samonte. The Grand Master delivered an instructive and interesting address on the significance of Masonry, thanking at the same time the Brethren of Magat Lodge No. 68 for their hospitality.

From Bataan Lodge No. 104

Preparations are being made for the constitution of Bataan Lodge No. 104, which will take place on July 2nd and which will, of course, be a red letter day in the history of the little pueblo of Limay, Bataan. Thanks to the good work of Bro. José L. Intal, Grand Lodge Inspector, High Twelve Lodge No. 82, F. & A. M., has donated a set of aprons and collars to the new Lodge. Another donation, consisting of a cabledow, was received from Bro. Honorio P. Cuevas, of the Grand Secretary's office. The Lodge expressed its appreciation of these generous donations by a resolution of thanks passed at its stated meeting of May 21, last.

The first Masonic sermon, of which we have any knowledge from its publication, was "A General Charge to Masons delivered at Christ Church, in Boston (Massachusetts), on the 27th of December, 1749, by the Rev. Charles Brockwell, A.M., published at the request of the Grand Officers and Brethren there."—*Mackey's Enc.*

PERSONALS

Manila No. 1.—Bro. James Scott writes from Honolulu that after an absence of nearly five years, he is about to return to Manila, having accepted the offer of the Earnshaw Docks and Honolulu Iron Works to superintend the erection of the new sugar central at Talisay, Cebu, on the completion of which he will assume the management of the central for the Cebu Sugar Company, a new company promoted by A. S. Heyward of Manila and D. G. McVean of Cebu. It is expected to have the factory completed and ready for operation on or about December 31, 1927. Bro. Scott erected the Mindoro central, and had charge of the initial installation at Bais and San Fernando, Pamp. He was manager of the latter up to the time he left the Islands, in 1922. Bro. Scott's Manila friends and Brethren will be very glad to see him again.

Wor. Bro. W. W. Weston is disposing of his business interests in this city and will leave for the United States in the near future, where he intends to settle. He will probably make Texas his home for the future.

Wor. Bro. Charles Maxwell Colton, another old timer, has left for the United States. It is not known whether he will return to the Islands.

Corregidor No. 3.—The Secretary has received a long letter from Bro. Fred O. England, who was Treasurer of the Lodge for two or three years, and active in Lodge work until he left for the United States about a year ago. He writes that he would very much like to return to Manila, and that there is a possibility of his doing so. It is to be regretted that the health of Bro. England's family has been everything but good during the last three months, Mrs. England particularly having just recovered from a very serious operation.

Worshipful Bro. Harvey A. Bordner returned from a business trip to the United States on the S. S. *President Pierce* June 1st, 1927.

We regret to announce the death of Bro. Earle Starr Neilond on February 23rd, 1927, at Walter Reed Hospital, Washington, D.C. Our late Brother was a lieutenant in the U. S. Army, and is survived by his wife and one son, age 5 years. Bro. Neilond, in addition to being a member of Corregidor Lodge No. 3, was a member in good standing of the Manila Bodies of the Ancient and Accepted Scottish Rite.

Letters have been received from many Brethren from various parts of the world, including Wor. Bro. Homer W. Newman, from whom in particular we are always glad to hear as he is one of our oldest and best known members.

We regret very much to have to announce the fact that Bro. Benjamin E. Lear severed his connection with Corregidor Lodge No. 3 by demit at our last Stated Meeting. Bro. Lear was a member of the Lodge for almost 20 years having been a Charter Member and one of the Brethren that signed the dispensation. However, Bro. Lear does not intend to return to the Philippines and is anxious to associate himself actively with Masonic matters in Colorado.

Bro. Arthur T. Heidenreich has been appointed Superintendent of Schools for the province of Cavite.

Bagumbayan No. 4.—The secretary is in receipt of letters from Bros. Louis Ottoly, Chicago, and Domingo R. Onrubia, Legaspi, making remittances for Lodge dues and sending fraternal greetings to the Brethren.



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Bro. W. D. Hopson writes from Perth, Western Australia, forwarding a draft for three pounds sterling in payment of his dues and as a donation to the P. M. jewel fund, and sending greetings to the members of Bagumbayan Lodge, particularly to Wor. Bros. Rosenstock and Yangco. He enjoys reading the CABLETOW and LAMBSKIN. Having been located in Western Australia for the past eighteen months and being at present in charge of the Perth Branch of the General Motors Assembly Plant, Bro. Hopson is thinking of joining one of the Lodges in Perth.

Wor. Bro. Dr. Fernando Gonzalez-Sioco is at present at Catbalogan, Samar, on official business for the Philippine Health Service. The genial doctor is no longer a provinciano, as he is at present attached to the headquarters of the service in Manila as district inspector. However, his official duties take him to the provinces a great deal.

Bro. Ciriaco de Leon has recently been operated on at the Philippine General Hospital by our good brother Dr. A. Mandanas.

Island No. 5.—Bro. B. W. Slifer writes that he has resigned his commission in the Army, and will make his home in Dallas, Texas.

Bro. E. F. Lucey was assigned to the Finance Office at Fort McArthur, Cal., upon his return to the United States.

W. Bro. J. E. Hallock, P. M., sends greetings to the brethren. He is now a member of Olympia Lodge No. 1, Olympia, Wash.

W. Bro. Clyde B. Ely, P. M., sends regards to the brethren from his home near Cincinnati, Ohio.

Southern Cross No. 6.—Bro. W. E. S. Grey, back from a trip to the United States, favored the Lodge with a talk on present conditions in the homeland at the May stated meeting.

Bro. Wm. Maxwell Thebaut has left for the United States on a vacation trip and business combined and expects to be back in Manila to resume his practice about the end of September. Bro. Thebaut's son, Payne, has been gaining high honors at Leland Stanford University as a scholar, musician, cartoonist, and all-around athlete; he has been selected to represent the university at the Olympic Games at Amsterdam next year. Swimming and diving are the athletic specialties of this remarkable young man, who is little over 17 years of age.

Bros. A. T. Hashim, E. S. Lyons, and C. B. Moore left for trips abroad in May.

Bro. R. G. France had the misfortune of losing his mother who died in England.

Cosmos No. 8.—Bro. William J. Ellis, Jr., who is attending University at Evanston, Ill., sends word through his father, our Brother Treasurer, that he enjoys reading the Lodge *Bulletin* and *Cabletow*, which are full of news regarding his friends and acquaintances. He also states that at a recent meeting held in the Methodist Church at Evanston he gave a one hour's talk on the Philippines, which earned for him the congratulations of his audience.

Brother Ellis is taking a general business course, and has already received his A. B. degree.

On May 16th, Brother Henry C. Garretson was injured in an airplane accident at Cebu. He had been to Bohol on an inspection trip and was returning by air. Due to engine trouble the plane made a forced landing in four feet of water, both Brother Garretson and the pilot being cut about the face, though not seriously, it is reported.

Bro. Samuel C. Hunter advises that he is now located at Visalia, California, where he expects to remain for some time. A notice has been received from Visalia Lodge No. 128 informing us that Brother Hunter visited them at their meeting on April 14th, and conveyed to them our fraternal greetings.

Bro. Adolf H. Langenheim returned to Manila on May 28th, after an extended vacation in Europe and the United States.

St. John's Lodge No. 9.—On June 1st, 1927, Wor. Bro. Ervin C. Ross was married to Miss Ina Schandlmeyer at the Union Church. The happy couple went to Baguio for their honeymoon trip.

Pilar No. 15.—The secretary has received word from Bro. Justo Yabut, stating that he is doing fine in Baguio and intends to stay there for another year.

Bro. Pedro Catuncan, recently returned from the United States and at present connected with the Philippine School of Arts and Trades, is to be married to Miss Nieves Mojica of Indang, Cavite, on July 3rd. The bride is principal of the Kawit Elementary School.

Bagong-Buhay No. 17.—Bro. Bernardino Hintolan, corporal, Service Company, 21st U. S. Infantry, stationed at Schofield Barracks, H. T., has taken three months furlough to visit friends and relatives in the Philippine Islands.

Cabanatuan No. 53.—Bro. Kilmer O Moe, who left the Islands in a poor state of health several years ago, has fully recovered and is enjoying the best of health now. He is with the Kamehameha Schools in Honolulu and is doing very well.

Angalo No. 63.—Bro. Valente Burgos, Senior Warden of this Lodge, was in Manila at the beginning of June, on which occasion the managing editor of the CABLETOW had the great pleasure of meeting him.

Tamaraw No. 65.—Bro. Gorgonio Jacob is the proud father of a robust boy born on May 24th, last.

Dagohoy No. 84.—Wor. Bro. Adolfo Aldaba, P. M. of this Lodge, left on June 16th for Dumaguete, to take station there as district health officer of Oriental Negros. On June 15th, a banquet was given in his honor by his Masonic brethren and other friends. Among those present were Judge Pedro J. Rich, provincial governor Filomena Caseñas, provincial fiscal Mariano de Jesus.

Bro. Santiago Besas, president of the sanitary division of Carmen, Bohol, accompanied by his mother and sister, arrived on the S. S. Bohol on June 20th, after a pleasant stay at Balayan, Batangas, where he met a number of Masonic Brethren.

Abra No. 86.—Bro. Simeon Damian has been promoted to the position of deputy auditor for Abra, having recently passed the assistant provincial treasurer examination.

Mt. Kaladias No. 91.—Bro. (Lt.) Andres D. Damian who formerly was stationed at Siaton, Neg. Ori., and now at Cebu, P. I., as assistant provincial commander, paid us a visit at Dumaguete during the last week of April.

Bro. Lorenzo Bernardez is the happy father of a 7-1/4 lb. baby boy, born at the Mission Hospital last April 6. Bro. Bernardez and his family spent two weeks at Cebu during the Carnival.

Wor. Bro. Emilio M. Javier was Chairman of the Southern Islands Student Conference held at Lanao from April 27 to May 2 under the auspices of the Y. M. C. A. He went to Lanao to attend this Conference.

Bro. Bernardino P. Santos and his wife made a vacation trip to Davao last month where Bro. Santos' father resides.

Bro. Esteban L. José has transferred his office from Cuyo to Puerto Princesa, Palawan, to which place we understand the division office has been transferred.

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Sección Castellana

Página Editorial

La Sección Castellana

Hemos observado con mucha satisfacción que el cambio que hicimos en la forma de esta revista al separar el texto inglés del castellano mediante la división del *CABLETOW* en una sección inglesa y otra castellana, ha sido acogido con aplauso general. Confesamos francamente que dicho cambio lo hicimos con alguna vacilación, pero por lo visto no había motivo para esto.

Observarán también nuestros lectores que procuramos dar material diferente en las dos secciones. Esta innovación, que obedece a las sugerencias recibidas por nuestro Muy Il. Gran Maestro de muchas partes de las Islas, aumenta mucho el trabajo de la redacción, pero nos da gusto ofrecer a nuestros lectores cuya gran mayoría es bilingüe, la cantidad mayor de material que cabe en las páginas disponibles.

Invitamos a los castellanistas a que contribuyan a esta sección, por que sentimos decir que hasta esta fecha, el apoyo de dicho elemento ha sido casi nulo.—*L. F.*

El Cuatro de Julio

El Cuatro de Julio, además de ser la fiesta de la libertad, tiene para nosotros mucha importancia por ser el aniversario de la muerte de nuestro Hmno. Marcelo H. del Pilar, quien exhaló el último suspiro en Barcelona el 4 de Julio de 1896.

De él dice un historiador filipino que ya ha pasado a mejor vida, que se le puede considerar como la piedra fundamental de la Masonería en nuestros Valles, porque a sus esfuerzos se debe que la semilla del Arte Real fructificara tanto en Filipinas en los años anteriores al terror de 1896.

Según el mismo historiador, la campaña de dicho Hmno. Del Pilar por las libertades filipinas fué de las que dejaron huella, porque él contribuyó grandemente con su diplomacia, notable inteligencia, y su desmedido amor al país que le vió nacer, a que en el extranjero se fijaran en la capacidad del pueblo filipino, al par que se patentizaban los entusiasmos de Filipinas por conquistar un lugar preferente en el concierto internacional. No fué menos el renombre masónico por él adquirido en el mundo profano, y es verdad que toda la luminosa estela que dejó, fué debida al espíritu masónico que en él anidaba.—*L. F.*

La Buena Fama del Hermano Masón

No siempre cumplimos al pie de la letra los sabios y buenos preceptos de nuestra Institución, porque no obstante nuestra lucha continua por la perfección no nos podemos deshacer de los defectos inherentes en todo ser humano. No es raro, pues, que en el calor del debate digamos cosas que no habríamos dicho si hubiésemos reflejado antes de abrir la boca. Es posible que nos dejemos arrastrar a hacer uso de expresiones violentas contra algún Hermano Masón que no tardamos en deplorar. Si somos buenos Masones, confesamos franca y sinceramente la falta cometida y el agraviado, como buen Masón, nos perdona incondicionalmente, pero ¿no es verdad lo que dice el sabio Sadi: "Decir una falsedad es como una herida con el filo de la espada: la herida se cura, pero la cicatriz queda para siempre"?

Una cosa mucho más seria que las meras expresiones violentas o insultos es repetir sin previa indagación algún informe desfavorable o denigrante para un Hermano. En nueve casos de cada diez, cuando se trata de hombres de mucho viso, tamaños informes carecen de toda base de verdad, y si la tuviesen, ¿no se debe acaso seguir la buena práctica masónica de callarse cuando no hay nada de *bueno* que decir de un Hermano Masón?

El perjudicar la buena fama de un Hermano es un crimen mucho peor que el divulgar alguno de nuestros llamados secretos, porque no es solamente una violación de nuestro juramento masónico, sino también un acto contrario a la moral, a la religión y a la ley civil.—*L. F.*

La Asistencia a las Tenidas

Al parecer, la asistencia a las tenidas constituye para muchos de nosotros uno de los deberes más onerosos del Masón. No de otro modo puede explicarse el hecho de que, por lo general, nuestras tenidas sean tan poco concurridas. Y, sin embargo, este es uno de los deberes esenciales de todo buen Masón. Lo peor es que los menos asiduos son precisamente aquellos que, por su carácter, pueden ejercer una influencia decididamente benéfica entre sus hermanos y podrían, por medio de ella, mantener la puerta de su Logia mejor guardada contra la aproximación de los profanos poco deseables que piden entrada, so capa de querer compartir en la magna y desinteresada labor de la Masonería; esos hermanos podrían ejercer su influencia benéfica para impedir que se introdujeran en su Logia ciertas disensiones entre algunos de sus miembros que, comenzando por cuestiones insignificantes, crecen y se desarrollan con la pequeñez de los que toman parte en la contienda, hasta adquirir proporciones avasalladoras que luego dejan huellas permanentes de resentimientos y resentimientos que cuadran muy mal con los principios que sustentan nuestra Fraternidad. Y luego, al apercebirse esos Hermanos del ingreso en la Orden, quizás en su propia Logia, de hombres que no reúnen las condiciones morales que la índole de nuestra constitución exige; al apercebirse que en el seno de su Logia se han provocado rencillas y querellas que han dividido a sus Hermanos en bandos que luchan entre sí tan acerbamente que amenazan derribar aquello que nos es más caro—el amor fraternal y la tolerancia—se lamentan de ello en términos más o menos vigorosos sin, al parecer, tener para nada en cuenta que su propia indiferencia fué la principal causante de que se produjeran tan funestas consecuencias.

La asistencia a las tenidas es uno de los deberes más importantes de todo buen Masón. Ese es un principio que se nos inculca desde que somos iniciados como Aprendices. Y, sin embargo, es sin duda alguna, el deber cuyo cumplimiento descuidamos con más frecuencia.

Sentimos que se haya dispuesto que la falta de asistencia constituye conducta anti-masónica por la cual los ofensores pueden ser suspendidos. La asistencia a las tenidas debe ser un acto puramente voluntario, impulsado únicamente por un deber moral, y no por el temor que su ausencia pudiera acarrear al individuo ausente una pena disciplinaria, sino, en todo caso, por el temor a las consecuencias que su inasistencia pudiera producir a la Fraternidad.—*M. X. B.*

La Masonería en Bélgica

En Bélgica existen dos potencias masónicas, a saber: el Gran Oriente y el Supremo Consejo. El Gran Oriente tiene bajo su jurisdicción la Masonería azul o simbólica y el Supremo Consejo la capitular y filosófica, es decir, lo que llamamos los grados altos (desde el 4° al 32°). La jurisdicción y los poderes de estas dos potencias fueron delimitados y definidos en un tratado que se celebró entre las mismas en 1880. Seis de las Logias azules constituyen una excepción de la regla general por tener autorización de trabajar en los grados capitulares.

Existen actualmente bajo la obediencia de la Masonería de Bélgica 25 Logias azules, 8 Capítulos R. C., 5 Consejos de Kadosch, 1 Consistorio y 1 Tribunal de Grandes Jueces. El idioma oficial de todos estos cuerpos es el francés.

No hay Masonería de Adopción o Señoras.—L. F.

El Material Que Entra

Las Logias deben ejercer el mayor cuidado respecto al material que entra en las mismas. Es peligroso admitir a las personas sin debida investigación, aun cuando tuviesen fama general de ser buenas. Se deben tener muy en cuenta los fines y propósitos que inducen a los solicitantes a llamar a nuestras puertas. No conviene que los miembros de la Logia dejen todo el trabajo de investigación a la comisión de aplomadores. Desgraciadamente, sucede con frecuencia que dicha comisión, después de practicada una investigación somera, informa favorablemente y luego el cuadro, confiado en que los aplomadores han cumplido con su deber, vota unánimemente por la admisión del postulante.

Esta manera de obrar brinda excelentes oportunidades a los agitadores para introducirse en nuestros Talleres con el fin de hacer su propaganda dentro de los mismos. En estos tiempos de propaganda comunista es preciso que vigilemos nuestros portales con más cuidado que nunca.

Ya se ha tratado de introducir elementos comunistas y anarquistas en las Logias de América. El Gran Maestro, Arthur D. Prince, de la Gran Logia de Massachusetts, dió la voz de alarma en la Fiesta Anual de San Juan, en Boston, el 27 de Diciembre de 1921, cuando habló de un plan de los "I. W. W." (Obreros Independientes del Mundo que gozan de mala reputación en los Estados Unidos) por el cual sus miembros debían solicitar admisión en las Logias Masónicas con el objeto de propagar sus enseñanzas corruptas y traicioneras y convertir a la Masonería en vehículo para la anarquía y la ilegalidad. El Gran Maestro Prince poseía pruebas satisfactorias de que en cierta ciudad industrial de Massachusetts, donde había cuatro Logias masónicas, se habían recibido ocho solicitudes, dos en cada Logia, de solicitantes bien conocidos como leaders radicales y anarquistas. De una investigación se descubrió que el objeto de la organización, era, a ser posible, introducir a sus miembros en la Fraternidad Masónica, como se había hecho en otras sociedades, para luego usar el manto de la Masonería para la propagación de la disensión y de la anarquía.

Este caso ilustra los motivos y propósitos que pueden inducir a los hombres a solicitar grados en la Masonería. La entera Fraternidad debe, por tanto, prestar atención al siguiente consejo dado por el Gran Maestro Prince a los Masones de Massachusetts:

"Guarden bien la entrada de sus Logias. Sometan a la prueba del americanismo a todos sus candidatos, previniendo el que una minoría bullanguera en nuestras Logias pueda convertir y trocar los principios de la Gran Logia de Massachusetts y del Estado de Massachusetts."—L. F.

La Tendencia de la Masonería

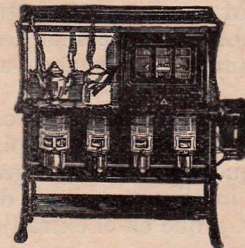
En la Filosofía de sus símbolos y en la práctica de sus templos se observa la tendencia noble y sistematizada de hacer al hombre mejor. No pretende imponer sus principios, como las instituciones dogmáticas, por el poder de la fe, sino que anhela iluminar las almas con los resplandores de la razón serena y dominar las conciencias con el poder del amor.—Acacia (P. R.)

Nuestro Hospital Masónico

En la Sección Oficial de este número encontrarán nuestros lectores una convocatoria de la Junta General anual de la Asociación del Hospital Masónico para Niños Lisiados. Esperamos que acudirán a esta junta todos los miembros de la corporación que puedan, tomando parte en el debate u oyendo la relación de la magnífica labor realizada por los gestores durante el año. Los Masones leales que tanto han sacrificado de su tiempo y de su peculio en pro de la noble empresa iniciada por la corporación fundada hace tres años, son acreedores por lo menos a esa prueba de estimación y reconocimiento de parte de los miembros cuya única contribución ha consistido en las cuotas de entrada y anuales. Un salón lleno constituirá un motivo de inspiración y un estímulo para ellos y los que les apoyan y han de ser sus sucesores.

En la cubierta de este número se inserta una vista del Hospital Mary J. Johnston, situado en Tondo, arrabal de Manila, que está realizando una labor sumamente meritoria entre los pobres y en el cual la Asociación del Hospital Masónico viene sosteniendo desde hace dos años una sala de cinco camas para niños lisiados, y esto, con el fin de hacer algún bien mientras aumenta decisivamente el fondo destinado a un Hospital Masónico para Niños Lisiados. El mismo Hospital Mary J. Johnston ha tenido siempre muchos simpatizadores en la Masonería, recibiendo de vez en cuando positivas pruebas de su interés en ese establecimiento benéfico.

Nos permitimos invitar a nuestros lectores que no sean miembros de esta corporación a que se afilien en ella en tiempo oportuno para poder asistir a la junta anual del 18 de Julio. Todo lo que se requiere es una carta dirigida al Secretario, Muy Ilustre Hermano Joseph H. Schmidt, P. O. Box No. 34, y un cheque por la cantidad de ₱12.00 o más. Algún pobre niño lisiado se lo agradecerá de todo corazón.—L. F.



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Los Supervivientes del Vapor *Negros*

Publicamos con mucho gusto los siguientes párrafos que nos comunica el Hmno. Leandro Carrillo, secretario de la Logia Filipinas No. 54, M. L. y A., de Panaon, Unisan, Tayabas:

Nos es muy grato notar que las tres primeras personas que prestaron socorro y remediaron la triste situación de los supervivientes del naufragio del vapor *Negros* fueron miembros de nuestra Fraternidad.

El primero fué el Hmno. Fortunato Nañadiego, presidente municipal de Mulanay y miembro de la Logia Filipinas No. 54. Guiado por sus sentimientos humanitarios, este digno funcionario facilitó ropas, alimentos, viviendas accidentales y lo demás que necesitaban los desgraciados supervivientes de la catástrofe marítima que tanto luto ha causado.

El segundo lo fué el Hmno. Dr. Gil Dimaano, presidente de la división sanitaria de Tayabas y también miembro de la Logia Filipinas No. 54, a quien la prensa profana no ha elogiado como merece por la labor que desempeñara en dicha ocasión.

El tercero lo fué el Hmno. C. Navarro, comandante del cuerpo de la Policía Insular, quien prestó los socorros necesarios de un modo sumamente eficiente y concienzudo y no se separó de los 87 supervivientes del desastre hasta que éstos hubieron llegado en Manila.

Conviene añadir que en el desempeño de su labor humanitaria, los Hermanos referidos arrojaron muchos peligros, penalidades y fatigas, atravesando las olas embravecidas del mar en pequeñas embarcaciones, vadeando ríos muy plagados de caimanes y andando decenas de kilómetros.

Trabajos de esta naturaleza no deben pasar desapercibidos y merecen ser esculpidos en letras de molde en la historia.

Convenimos con el Hmno. Secretario de la Resp. Logia Filipinas y felicitamos a los tres Hermanos referidos por su abnegación y valor dignos de genuinos Masones.

El Mosaico de la Vida

El masón, como todo lo que implica cumplimiento del deber, tiene que encontrar en su camino amarguras y desengaños. Para conseguir el bien tenemos que revestirnos de una fortaleza a toda prueba; y es nuestra tarea elegir SIEMPRE el bien y desechar el mal. Ahí lo veis representado en ese mosaico blanco y negro, significando que a cada paso nuestro tropezaremos con el bien sintetizado por lo blanco y unido a éste el mal, distintivo de lo negro, considerándose masón completo, solamente al que instintivamente sabe seleccionar el bien para evitar que las punzantes espinas de lo malo puedan herir nuestras plantas.

—Acacia, P. R.

Los Pitagoreos

Extractos de una Conferencia

La ceremonia de ingreso o iniciación en la escuela pitagórica era, lo mismo que hoy en nuestras Logias, un acto inolvidable. Duraba veinticuatro horas. Durante la noche se hacía la ceremonia de expiación. En el día se verificaba el gran banquete, en que participaban todos los asociados. La ceremonia tendía a ejercer influencia no sólo sobre el corazón, sino que especialmente sobre el alma del neófito. La música formaba parte principal de ella. El punto culminante de la ceremonia lo constituía la alocución que el Maestro dirigía al candidato, a quien recomendaba especialmente el respeto a la ley, amor filial y fraternal, tolerancia, prudencia y discreción, pureza de costumbres, moralidad y muchos otros principios que nosotros siempre tratamos de inculcar a nuestros asociados.

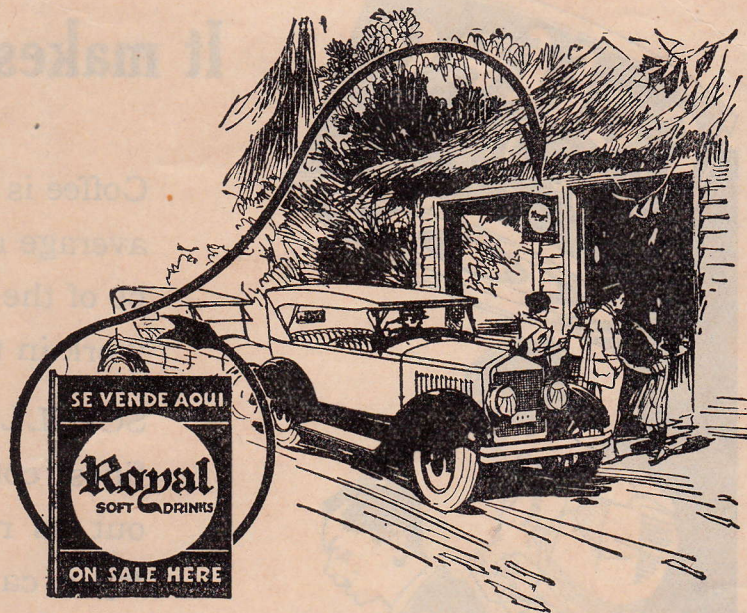
Los pitagoreos se trataban entre sí como hermanos. Si alguno salía a ejercer sus actividades en el mundo, siempre permanecía en contacto con los demás. Mutuamente se pedían consejos. El espíritu de solidaridad estaba muy desarrollado, mucho más que entre nosotros, como lo demuestra desde luego un proverbio griego que decía: "Esto no lo hace ni un pitagoreo por otro." La protección mutua entre los pitagoreos era proverbial. Un historiador griego cuenta que un día llegó a la morada de un individuo residente en una región apartada y solitaria, un viajero vestido de blanco, con vueltas rojas en el cuello y en los puños (era el traje de los pitagoreos), cansado y enfermo. El dueño de casa prodigó al fatigado viajero las mejores atenciones, y aquél, conociendo que se acercaba su muerte, pidióle excusas por no poderle compensar como hubiera querido todos sus cariños y cuidados; pidióle una pizarra, escribió sobre ella algunos jeroglíficos y le recomendó que colocara esa pizarra en la puerta de la casa. Algún tiempo después pasó por allí un ejército; su jefe vió y leyó lo escrito; llamó al hospitalario dueño de casa, y agradeciéndole todo

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lo que había hecho por su hermano moribundo, le obsequió tal suma de dinero, que el pobre hombre no tuvo durante todo el resto de su vida que preocuparse del pan de cada día.

Otro caso: Platón era pitagoreo; vivía en Siracusa, en la corte del tirano Dionisio; pero cayó en desgracia, fué encarcelado y amenazado de muerte. Los hermanos pitagoreos de la Corte de Tarento obtuvieron que este gobierno enviara una embajada especial a Siracusa con un ultimatum, para exigir la inmediata libertad de Platón, bajo apercibimiento de declaración de guerra. Y obtuvieron su libertad y su vuelta a la patria.

Tal como nosotros tenemos una fórmula para designar al ser supremo, que permite a cada cual adorar a sus particulares divinidades, así también los pitagoreos estaban obligados a creer en un ser superior, al que cada cual podía revestir de los atributos que quisiera; pero su creencia debía ser sinceramente adquirida.

En cuanto a signos de reconocimiento, no existía entre los pitagoreos otro que su escritura, sus jeroglíficos, que sólo ellos comprendían.

Por lo que hace a símbolos, ellos tenían los números simbólicos: el número 1 representaba al genio universal; el 2 la materia, que hacían consistir en agua y partículas de tierra; el 3, representaba al tiempo, pasado, presente y futuro; el 4, representaba el espacio con sus cuatro direcciones.

En la iniciación o aceptación, eran sumamente estrictos; entre los buenos aceptaban solo los mejores (ejemplo que nosotros debiéramos seguir).

Estudios recientes han comprobado, que los pitagoreos tenían muchos símbolos exactamente iguales a los nuestros. El Hmno. Dornbusch asevera que en las excavaciones de Pompeya se encontraron recientemente objetos simbólicos como los que nosotros usamos: el compás, la escuadra, la mariposa, la rueda, etc., etc. Sabido es que hermanos de

la secta pitagórica tuvieron importante actuación en el sur de Italia y especialmente en Pompeya, y así se explica el origen pitagórico de estos hallazgos históricos.

Pero cabe anotar dos diferencias capitales entre nuestra institución masónica y la secta pitagórica.

1.º Aquella, la masonería, no admite, por principio general, la intromisión de la institución en la política. Estos, los pitagoreos, al revés, se preocupaban con mucho interés de la política, y eran en todas partes los mejores consejeros políticos de los gobiernos.

2.º Los pitagoreos que eran casi todos aristocráticos de nacimiento, hombres de fortuna, y aristócratas de la ciencia, mantenían en su liga naturalmente una tendencia plenamente aristocrática. Nosotros si llegamos a ocupar individualmente de política, mantenemos en general la tendencia opuesta, la democrática, siendo naturalmente combatidos por la aristocracia y su eterno aliado, el clericalismo.

Para terminar, y dar un práctico fin a esta conversación, quiero recomendar a nuestros hermanos, que imitemos a los pitagoreos en dos puntos principales: primero, en su amor y constancia por los altos estudios filosóficos; y segundo, en su inalterable e insuperable espíritu de solidaridad. Los masones tenemos al respecto, obligaciones bien conocidas, que desgraciadamente no siempre cumplimos.—C. S. en *La Revista Masónica de Chile*.

Sentir la bondad en todo su esplendor en el alma; tener saturado de bondad el corazón; ser como un cántaro que rebosa y derrama por todos sus bordes el dulce bien de la paz, de la fraternidad, del amor y la salud moral y física de la vida, constituye indudablemente una de las más grandes virtudes humanas, una de esas hermosas cualidades que por sí solas bastan para lograr, conseguir, alcanzar cuanto las leyes de la naturaleza y las facultades individuales permitan al hombre.—*Revista Teosófica Chilena*.



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Todo hombre que abre un libro, encuentra en él las alas, y puede cernirse en las alturas en las que el alma se mueve con libertad.

La escuela es santuario.

El alfabeto que el niño deletrea, contiene una virtud debajo de cada letra, cuyo tenue fulgor ilumina nuevamente el corazón.

Dad al niño cuadros adecuados.

Caminad delante de él con la lámpara en la mano, para que pueda seguirnos.

La ignorancia produce el error y el error produce el atentado.

Debemos cultivar las inteligencias; el germen tiene derecho a ser fruto, y el que no piensa, no vive.—(De "Logos," Torreón, Coahuila, Méjico.)

Discreción

La discreción es una de las bellas cualidades del masón y una de las mayores fuerzas de la Orden. La inveterada costumbre de tratar en la calle o lugares públicos asuntos masónicos nos ha hecho olvidar que de ello no deben conocer

los profanos que a veces se encuentran en nuestras reuniones, por ser personas de nuestra amistad, que no conociendo nuestras reglas ni teniendo obligación de guardar secreto, pueden causar involuntariamente algún daño a la Augusta Institución Masónica. Es, pues, preciso hacer una regla invariable e inflexible de nuestra disciplina interior, como masones, el no tratar por ningún motivo asunto alguno masónico delante de profanos.—Partenón.

Nada existe con relación a nosotros antes de que conozcamos su existencia. Quien no conoce su propia existencia, es inconsciente.—Partenón, Mérida.

Junta Anual de la Asociación del Hospital Masónico para Niños Lisiados

La junta general anual de la Asociación del Hospital Masónico para Niños Lisiados tendrá lugar el Lunes, 18 de Julio de 1927, a las cuatro y media de la tarde, en el Salón del Rito Escocés, situado en el quinto piso del Templo Masónico de Manila, en la Escolta.

En esta sesión los directores y demás gestores de la corporación presentarán sus respectivas memorias sobre la labor de la misma durante el año, juntamente con el balance anual.

Se elegirá la nueva Junta Directiva.


Se someterán a discusión asuntos importantes, y se espera que un gran número de socios se interesarán lo bastante para asistir a la sesión.

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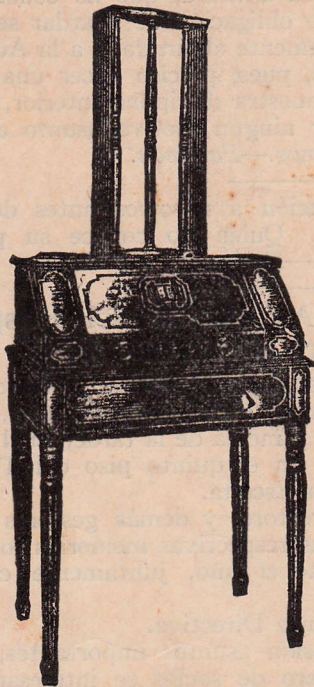
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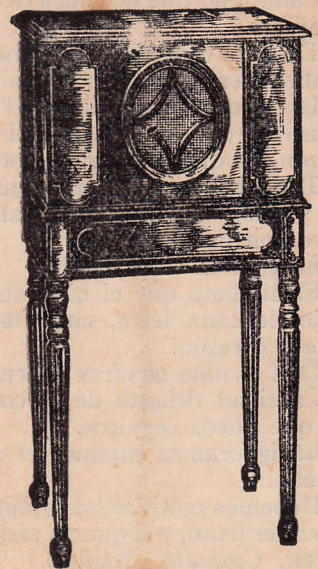
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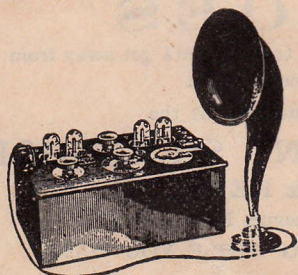
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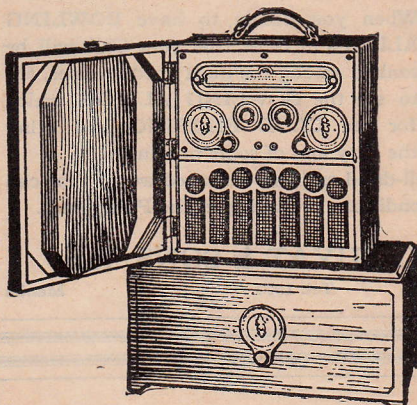
25 Plaza Moraga - - James G. Harbord, *President*



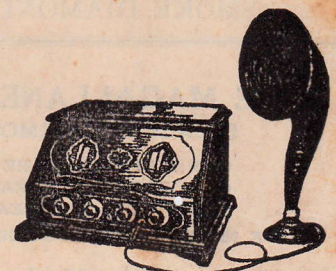
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