The Cable Tow

Vol. VII, No. 2 Manila, P. I. July 1, 1929



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

Fortitude

I pray not for peace nor surcease of life's pain,
I crave not Nirvana's repose;
But grant, O Great Giver, the gift to sustain,
And follow each task to its close.

Lord, lift not the load that my spirit should bear,
But the might of my spirit mature;
Neither strivings, nor woundings nor weariness spare;
Vouchsafe but the strength to endure.

JOSEPH F. BOOMER,
Master, St. John's Lodge No. 9,
F. & A. M., Manila, P. I.

A SUGGESTION TO ADVERTISERS

Manila, P. I., January 2, 1929.

Gentlemen:

An advertisement in the CABLETOW, the official organ of the Grand Lodge of the Philippine Islands, is an exceptionally good investment.

The CABLETOW goes to 7,200 subscribers in the Islands, scattered from Aparri to Jolo; the rest of the 8,000 copies printed monthly goes to the United States and other countries.

The paper has the following special advantages:

1. Its readers being Masons, they are not only men of high social standing and purchasing power but bound to live up to high principles of morality and honesty.

2. Its readers regard it a duty to patronize those who advertise in THEIR paper and we take care to remind them frequently of this moral obligation. This is an advantage the average newspaper does not possess.

3. The CABLETOW is not glanced at and thrown away like an ordinary paper. It is preserved for reference and as a historical record. An index is prepared for each volume and many members have their paper bound. An advertisement in the CABLETOW will therefore work for an indefinite time.

4. The CABLETOW accepts by no means all advertising offered to it. We take pride in having only advertisers of a select class.

If you have any advertisement for us, please send the copy to Room 524 Masonic Temple, Escolta, or drop us a line and we shall call for it.

Yours very truly,

THE MANAGING EDITOR OF "THE CABLETOW,"
P. O. Box 990, Manila, P. I.

CABLETOW READERS BY PROVINCES

(The list below shows the number of Masons, including M.M., F.C., and E.A. in the 101 Lodges of the Jurisdiction of the Grand Lodge of Free and Accepted Masons of the Philippine Islands, as of November 30, 1927. The figures in brackets indicate the number of Lodges in places where there is more than one Lodge. In addition to the members listed below, each of which receives the CABLETOW, the paper goes to a number of other subscribers belonging to Lodges of other jurisdictions residing in these Islands, and others. 8,000 copies are printed of each issue. The CABLETOW being the official organ of the Grand Lodge, many of the readers keep the paper on file. A good index is prepared for each volume of the CABLETOW for reference and binding purposes.)

Abra	39	Misamis	49
Albay	27	Mountain Province	54
Antique	25	Negros Occidental (2)	87
Bataan	21	Negros Oriental	28
Batangas	119	Nueva Ecija (3)	208
Bohol	46	Nueva Vizcaya	54
Bulacan	115	Palawan	29
Cagayan (2)	128	Pampanga	70
Capiz	82	Pangasinan (2)	103
Camarines Sur	42	Rizal (5)	236
Cavite (11)	1,138	Romblon	38
Cebu (2)	177	Samar	34
Davao	49	Sorsogon	47
Ilocos Norte	111	Sulu	20
Ilocos Sur	45	Tarlac	29
Iloilo (2)	149	Tayabas (7)	297
Isabela	71	Union	68
Laguna (4)	212	Zambales (3)	127
Leyte	56	Zamboanga	96
Manila (28)	2,629	Guam, M. I.	92
Masbate	26		
Mindoro	45	Total	7,118

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.

Managing Editor: LEO FISCHER, P.M.

All members of Lodges under the Jurisdiction of the Grand Lodge of the Philippine Islands are paid subscribers to the CABLETOW, their subscriptions being paid by their respective Lodges. Subscription price for others:

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Office, 524 Masonic Temple, Escolta, Manila, Phone 2-15-06.

Vol. VII | July 1, 1929 | No. 2

Editorial Section

Independence Day

I have gathered the breed of all nations,
Drawn from each caste and each clan;
Tried them and proved them and loved them
And made them American.

Made them a nation of Builders,
Fearless and faithful and free,
Entered them, passed them and raised them
To the Master's Sublime Degree.

—*Josephine B. Bowman.*

Since the signing of the Declaration of Independence one hundred and fifty-three years ago, America has developed from a struggling handful of colonists into the Giant of the West, the most powerful and wealthiest country on earth. Her growth has been marvelous and the development of her institutions has challenged the admiration of the world. In peace and in war, at home and abroad, she has proven the capacity and the mettle of her sons and daughters. A nation of builders, composed of the breed of all nations made American by that marvelous process called the melting-pot by Zangwill, she has been and is doing splendid constructive work for humanity.

When the Declaration of Independence is read on the Fourth of July, the heart of every true American beats with pride and patriotism, but if he be a Mason, the thought that the Declaration of Independence was the work of Masons and that it was built up on Masonic principles causes him to hold up his head much higher and to feel more grateful to the Great Architect of the Universe for prospering the cause of America.—*L. F.*

The Key of the Bastille

A good many Masons probably do not know that among the many precious relics and souvenirs preserved at Mount Vernon there is a huge key of wrought iron, seven inches long, which has a great historical as well as symbolical significance, because it is nothing less than the key of the Bastille and was presented to our Brother George Washington by his comrade in arms and brother in Freemasonry, the Marquis de Lafayette.

More and more, the world is now inclined to think less of the bloody scenes and excesses that attended the French Revolution and more of the heroism of the oppressed who shook off a galling yoke and of the far-reaching influence which that great Revolution, ushered in by the Fall of the Bastille on July 14, 1789, has had on human rights and the cause of liberty all the world over.

The action of the French people in presenting that priceless souvenir to our great Washington was a *beau geste* that has no superior in the history of any nation.

Gambling With God

Four centuries ago, one of the greatest of modern institutions, life insurance, was condemned as "gambling with God." The world certainly do move. At the present writing we would say that a man who does not take out life insurance is gambling with the Devil. Fifty years from now, life insurance may be imposed by the State upon every man having dependents, and we sincerely hope that it will be made obligatory for Masons within the next decade.

Here is what *Collier's* says on the subject under the same heading as that of this article:

Life insurance was called "gambling with God" by the French in the sixteenth century. So the law barred it as impious.

More than one-half of the residents of the United States held policies at the end of last year, calling for $87,000,000,000. They accounted for almost three-fourths of the world's outstanding total of $101,000,000,000.

No one fears Divine Providence will be angered if we take this method of smoothing the financial path of those who live on. So the underwriters distributed $1,000,000,000 to beneficiaries in this country in 1927.

Four centuries ago it was all right to insure against the loss of goods in shipwreck, but an offense against good morals to seek protection for a family by the same plan. Two hundred years more were required to establish the identity of the principle involved.

We don't gamble with God in saving for the future by building an estate. Life insurance amounts to just that.

—*L. F.*

Our Grand Master Ill

We are sorry to report that Most Wor. Bro. Seldon W. O'Brien had a few weeks of illness during the month of June and was confined to his room part of the time. He is much improved, however, and we sincerely hope that his old enemy, dengue, will hereafter leave him alone.

M. W. Bro. J. H. Carpentier Alting Dies

As we are going to press, we learn that Professor Jan Hendrik Carpentier Alting, Grand Master of Masons of the Netherlands, was suddenly summoned to the Celestial Lodge above on April 25th. With him disappears one of the most prominent figures in contemporaneous Freemasonry. Bro. Carpentier Alting left his native country, Holland, as a young lawyer and went to Netherlands East India. He rose rapidly, became Secretary of Justice, and accepted in 1907 the chair of administrative law in the University of Leyden, Holland. In 1917 he went back to India as Chief Justice of the Supreme Court, and in 1919 he was appointed member of the Council of India. In 1921 he returned to Holland to work on new legislation

for Netherlands East India. Brother Carpentier Alting was a well-known author and gave much of his time to Freemasonry. He entered our Fraternity in 1886, founded two well-known Masonic periodicals, and was Master of several Lodges and Deputy Grand Master of Netherlands India. Upon the death of M. W. Bro. Sonneveld he became Grand Master of the Grand Orient of the Netherlands, which office he held when death claimed him at the age of sixty-five years.

We join our colleague in Samarang, Dr. D. de Visser Smits, in his final words in the June issue of the *Tijdschrift* which paper was founded by the departed: "Ruste zijn asch in vrede, wone zijn ziel in het Rijk van het Licht, dat was, dat is, en dat wezen zal." (May his ashes rest in peace and may his soul dwell in the Realm of the Light that was, that is, and that shall be.)—*L. F.*

Bro. Rae J. Lemert Passes Away

Bro. Rae J. Lemert, Grand Historian of the Grand Lodge of Free and Accepted Masons of Montana and noted Masonic student and writer, departed this life quite suddenly on March 28th, last, while attending the Scottish Rite ceremony of the Mystic Banquet. Bro. Lemert's connection with the Montana Mason raised that publication to a high plane of eminence. In addition to being a prominent Masonic scholar, our departed Brother was an excellent linguist, attorney, accountant, and chemist, and was well versed in ethnology and anthropology.

May he rest in peace!—*L. F.*

Bro. M. H. Del Pilar

The Fourth of July, the birthday of American Liberty, is the anniversary of the death of one of the apostles of liberty of the Filipino people, our Brother Marcelo H. del Pilar. On July 4, 1896, on the eve of the Cry of Balintawak, our Brother died in Barcelona, far from his native land. He did not make the supreme sacrifice facing a firing squad like our Brother José Rizal, nor did he fall gloriously on the field of battle like General Gregorio del Pilar; but the disease that put an end to his life was brought on by the untold hardships and privations which he had been suffering for years in Spain in his efforts to secure recognition of the rights of the Filipino people.

Our Brother was particularly active in Masonry which to him was not merely a vehicle for the emancipation of his people but an institution which he loved for its own sake.

To the Filipino Mason, the name of Marcelo H. del Pilar will ever be hallowed because he emulated the example of that great Brother who in the building of Solomon's Temple represented the Pillar of Beauty.—*L. F.*

Who Killed Cock Robin?

In our last number we published in the column headed "Our Dead," quite at the bottom, the following item:

Brother Victorio Gavine.
Member of Laoag Lodge No. 17.
Died on April 8, 1929.

We did not know our "departed Brother personally and relied on the report of his death which we had received from his Lodge. However, much to our surprise, a letter from Bro. Gavine reached us a few days ago, dated not at the Celestial Lodge above, but at Laoag, Ilocos Norte, on June 17th, in which letter our Brother informed us that the report of his death was greatly exaggerated, the secretary having reported him as dead instead of Brother V. Q. (we are now afraid to publish the name before an official report is received.) It is, therefore, the secretary of the Lodge and not the editor of the CABLETOW who is guilty of the murder of our good Brother Gavine. We now take great pleasure in officially raising Bro. Gavine from a dead level to a living perpendicular and hope he will continue that way for many, many years to come.

But we are particularly beholden to the good Brother, whom we have thus resurrected, for the closing sentence of his letter, which reads as follows: ". . . and please send my copy of the CABLETOW for this month of June and soon." It shows that he appreciates our paper which, owing to the news of his death, we had failed to send him as far as the June number is concerned.—*L. F.*

Clandestine Philippine "Grand Lodges" Denied Admission

At the session of the Consultative Committee of the International Masonic Association, held in Paris, France, on February 9th, last, the petitions for admission of the *Gran Logia del Archipiélago Filipino* and the *Gran Logia Nacional de Filipinas* were rejected, as shown by the following paragraphs which we translate from the report of that Committee, published in the official bulletin of the International Masonic Association for January-March 1929 (Year VIII, No. 28, p. 5):

> The following candidacies are examined:
> 1. *G. L. del Archipiélago Filipino.*
> Although this petition has not yet the three sponsors provided for by our Statutes (art. 5), the Grand Chancellor requests that action be taken on the same.
> He calls attention to the fact that this Power does not seem to have been founded under conditions in accordance with the rules laid down by the Convention of Paris and the legislation enacted by the I. M. A. with reference to territorial rights.
> The G. L. of the Philippine Islands, which was for some time a member of the I. M. A., has withdrawn, it is true, for reasons which have never been clearly stated. We still hope, however, to see it exhibit better sentiments of solidarity and fraternity towards the I. M. A., which will most probably be the case if one or the other of the American Grand Lodges joins our Association some day. The admission to our Association of the *Gran Logia del Archipiélago Filipino* would be a serious obstacle to that return because the formal authorization of the latter would be required for the admission of the former.
> Bro. Gertsch gave some explanations with reference to the existence and formation of the *Gran Logia del Archipiélago Filipino* which confirmed and strengthened the opinion of the Grand Chancellor and obliged the Committee to arrive at a negative conclusion.
> The candidacy of the *Gran Logia del Archipiélago Filipino* not being supported by any of the members present, the same is rejected definitively.
> 2nd. Another Grand Lodge styling itself *Nacional de Filipinas* has applied for membership. There are not yet any sponsors; but for the same reasons, and as it has even less rights than the former, this candidacy can not be taken into consideration and is, therefore, rejected.

The next petition for membership, that of the so-called *Gran Logia Hispano-Americana* of Porto Rico, being opposed by the Grand Lodge of Porto Rico, a member of the I. M. A., was likewise definitively rejected.

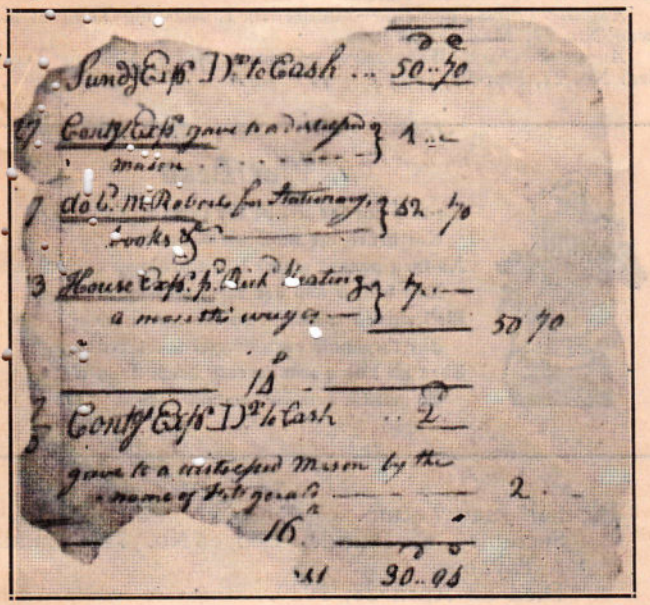
It is gratifying to see the International Masonic Association show such sound judgment in acting upon petitions for membership presented by manifestly irregular and clandestine organizations. To accept them would have been a permanent bar to a future understanding with any of the Grand Lodges insisting upon strict regularity and respect for territorial rights. The Grand Lodges of the Philippine Islands and Porto Rico are universally recognized and respected, and the few more important Masonic Grand Bodies which have recognized the Gran Logia del Archipiélago Filipino have done so because they confounded that body with the Grand Lodge of Free and Accepted Masons of the Philippine Islands, organized in 1912, the only Masonic Grand Lodge legitimately exercising jurisdiction in the Philippine Islands.

The reasons for which our Grand Lodge withdrew from membership in the International Masonic Association were fully set forth at the time and can be found on pages 64 and 65 of the Volume of Grand Lodge Proceedings for 1925. They were, briefly stated, the Association's lack of insistence upon territorial rights and regularity; the admission of the Gran Oriente Español to membership in the Association despite the energetic protest of our Grand

Lodge; discrimination in the distribution of the financial burdens; the great distance of the Islands from the meeting places of the Association; reasons of economy, and, lastly, the withdrawal from the Association of the Grand Lodge of New York, the only American Grand Lodge belonging to it, and the realization that to continue in the Association might cost our struggling young Grand Lodge the good will and, perhaps, even the recognition of some of the Grand Lodges of the United States.

We might add that our Grand Lodge withdrew from the International Masonic Association with regret, after settling all its indebtedness with the Association.

George Washington's Expense Book



Our great Brother George Washington kept carefully account of his daily expenses, and thanks to this habit of his we know that from time to time he contributed to the relief of distressed Masons. We insert above a reproduction of part of a page of one of his expense books, recently published in an exchange the name of which we do not remember. It shows contributions for the relief of two distressed Brother Masons.

Appeals for relief often falls on deaf ears but evidently Brother Washington was a man who had made the teachings of Freemasonry a part of his daily life. The small scrap of paper reproduced above is a testimony of it which is eloquent in its simplicity.

His kind has not disappeared from the face of the earth. We know many a good Mason whose expense book, if he kept one with the meticulous care of the father of the greatest republic on earth, would be a credit to his Masonic sentiments. We thought so the other day when the mail brought us three remittances from the United States in response to our appeal for a Brother Mason who has been confined in San Lazaro Hospital as a leper for eleven years. All praise to them!—*L. F.*

What Is the Masonic Hospital for Crippled Children Doing?

In answer to the question heading this article, we insert a double picture which is an illustration of the work being performed by the Masonic Ward operated at the Mary J. Johnston Hospital at the expense of the Masonic Hospital for Crippled Children. It represents little Tomas Sarete, a six-year old boy who was brought to the Hospital on May 18, 1928, from Paracale Camarines Norte, by Mr. J. R. Reed, his father's employer. On May 24, 1928, Dr.



Abuel operated on Tomas, who had a bad club foot and walked on the outside of his left foot. The operation was a success, and in due time the little chap was discharged from the hospital with a perfectly good, straight foot. The above "before" and "after" picture of Tomás Sarete shows the little fellow as he arrived at the hospital, sad and forlorn, and as he left it, full of courage, with a heart overflowing with gratitude for those who had taken such excellent care of him and made a normal, healthy boy out of the poor cripple.—*L. F.*

Half A Span

An Unique Centenary

The Freemasons of Poland are observing an unique centenary this year, it being the 100th anniversary of the incarceration of Lukasinski, champion of Polish independence and founder of the "National Freemasonry of Poland." One hundred years ago, Lukasinski was arrested and imprisoned by the Russian Government, and for nearly forty years he suffered the rigors of prison life in the Schluesselburg, where he died in 1868. The "National Freemasonry of Poland," which he organized in 1825, still survives in the Grand Lodge "United Poland" which consists of sixteen Lodges and works actively, despite the attacks made upon it by the reactionary element in the Polish Republic. The Republic of Poland was formed following the World War of reunited parts of the old kingdom dismembered about 150 years ago by Russia, Austria, and Prussia. Its constitution guarantees absolute freedom of worship and the Government is making a strong fight to eradicate illiteracy.

The Old Iron Square

"In the year 1779, Gen. Sullivan, a New Hampshire officer and a zealous Mason, was sent into the Susquehannah country, by Gen. Washington, to check the inroads of the Indians. Col. Proctor, of the artillery, had secured a warrant from the Grand Lodge of Pennsylvania to form a Military Lodge. Almost every night, after the halt and refreshments, this Lodge was opened. At Tioga Point a large tent was prepared for this purpose, and, on clearing away the leaves, an old iron square, very rusty, was found, which coincidence so pleased the brethren that they used it for Masonic purposes all through the campaign."—*Exchange.*

Official Section

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" 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.

The organizations calling themselves "Gran Masonería Filipina," "Gran Oriente Filipino," "Mártires de Filipinas" and "Gran Luz Masonería Filipina."

SELDON W. O'BRIEN, *Grand Master.*

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Seldon W. O'Brien has appointed Wor. Bros. Fabian T. Rigodon (23), T. S. Holt (6), and Conrado Tanting (27), to act as Grand Lodge Committee for Visiting the Sick during the month of July, 1929.

[Edict No. 14]

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

GREETINGS:—Pursuant to the authority conferred upon the Grand Master by resolution of the Grand Lodge adopted at its Annual Communication of 1927, each subordinate Lodge of this Grand Jurisdiction is hereby required to pay its annual quota for THE CABLETOW for the period from June 1929 to November 1929 inclusive, at the rate of SIXTY CENTAVOS (₱0.60) for each Entered Apprentice, Fellow Craft and Master Mason holding membership in the Lodge concerned on the day when said quota is paid.

Since the CABLETOW quota is payable in advance, each Lodge shall remit its quota for the period from June, 1929, to November, 1929, on or before June 1, 1929, when No. 1, Volume VII, of the CABLETOW will be issued.

The CABLETOW quota for the period from December, 1929, to November, 1930, inclusive, shall be at the rate of ONE PESO AND TWENTY CENTAVOS (₱1.20) for each Master Mason on the rolls of the Lodge on November 30, 1929, and shall be remitted during the first half of December, 1929, jointly with the Grand Lodge dues and subject to the conditions governing said dues.

Given under my hand and the seal of the Grand Lodge, this thirty-first day of March, A. L. 5929, A. D. 1929.

SELDON W. O'BRIEN, *Grand Master.*

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

Stated Meetings of Manila Lodges

July 1 (*First Monday*).—Luz Oceánica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

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

July 3 (*First Wednesday*).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.

July 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.

July 5 (*First Friday*).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.

July 6 (*First Saturday*).—Nilad No. 12, Plaridel Temple; Tagalog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

July 8 (*Second Monday*).—Southern Cross No. 6, Masonic Temple.

July 9 (*Second Tuesday*).—Benjamin Franklin No. 94, Masonic Temple.

July 10 (*Second Wednesday*).—Bagumbayan No. 4, Masonic Temple.

July 11 (*Second Thursday*).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.

July 12 (*Second Friday*).—Dapitan No. 21, Plaridel Temple.

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

July 17 (*Third Wednesday*).—Sinukuan No. 16, Plaridel Temple.

July 18 (*Third Thursday*).—Solidaridad No. 23, Masonic Temple.

July 19 (*Third Friday*).—Modestia-Liwayway No. 81, Plaridel Temple.

July 20 (*Third Saturday*).—Hagdang Bato No. 87, 527 Alvarado, Manila; High Twelve No. 82, Masonic Temple.

August 1 (*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 2 (*First Friday*).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.

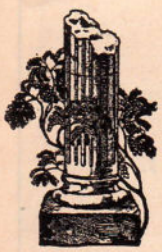
August 3 (*First Saturday*).—Nilad No. 12, Plaridel Temple; Tagalog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

August 5 (*First Monday*).—Luz Oceánica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

August 6 (*First Tuesday*).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

August 7 (*First Wednesday*).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.

Our Dead



We saw not the lift of the curtain,
Nor heard the invisible door,
As they passed where life's problem uncertain
Will follow and vex them no more.
We lingered and wept on the threshold—
The threshold each mortal must cross—
Then we laid a new wreath down upon it,
To mark a new sorrow and loss.

—Anon.

Brother Juan Lerum.
Secretary of Plaridel Lodge No. 74, Calauag, Tayabas.
Died on April 28, 1929.
Buried under the auspices of his Lodge on April 30, 1929.

Brother Isabelo Santiago Chua.
Member of Mencius Lodge No. 90.
Died June 17, 1929.

Brother Paul Lee Lambert.
Member of Manila Lodge No. 1.
Died on March 12, 1929.

Wor. Bro. Nicolás Leyva.
P. M. of Maktan Lodge No. 30, Cebu.
Died June 2, 1929, at Cebu.
Buried in Manila, with Masonic Honors.

Brother Timoteo Lallana.
Member of Pilar Lodge No. 15.
Died on June 22, 1929.
Buried masonically, June 30, 1929.

Brother Luciano Magno.
Member of Zapote Lodge No. 29.
Died at Imus, Cavite, June 25, 1929.
Buried masonically on June 30, 1929.

Brother Angeles Dizon.
Member of Pinagsabitan Lodge No. 26.
Died on June 26, 1929.
Buried masonically at Majayjay, on June 29, 1929.

Masonic News

The Constitution of Leonard Wood Lodge No. 105, Fort Stotsenburg, Pampanga, P. I.

By Leo Fischer, P.M.

A charter having been granted to several Master Masons stationed at Fort Stotsenburg, Pampanga, to organize and hold a Masonic Lodge to be known as Leonard Wood Lodge No. 105 at that military post, Most Wor. Grand Master Seldon W. O'Brien and a number of officers and members of the Grand Lodge of the Philippine Islands left Manila by special train on Saturday, June 1, 1929, at 2 p. m., for the purpose of constituting the Lodge mentioned and installing its officers. The party consisted of 32 members, these being Bros. Seldon W. O'Brien (9), Grand Master; Antonio Gonzales (85), Deputy Grand Master; William W. Larkin (6), Senior Grand Warden; Newton C. Comfort (3), Grand Secretary; Past Grand Masters George R. Harvey (3) and Rafael Palma; Manuel Camus (8), Ramon Mendoza (57), Leo Fischer (4), Francisco J. Olizon (21), Anthony Simkus (80), William Merz (80), Andrés Filoteo (85), Aurelio D. Rosario (88), Faustino Mañago (15), Eduardo del Rosario Tan Kiang (27), Enrique Legarda Koh (85), Fabian T. Rigodon (23), Paulino Perez (7), Felix Carreon (100), Nicolas de Guzman (74), Charles S. Salmon (9), Manuel A. Guieb (21), Honorio R. Cuevas (51), José M. E. Leon (57), Arturo Cayetano (27), B. H. Blaisdell (9), Mariano Sia (27), Pantaleon Trinidad (14), Alipio de la Cruz (42), Emilio Marquez (82), and José Guinto (48). Most Wor. Bro. Wenceslao Trinidad, P. G. M., who was to join the party, was prevented from doing so by urgent business.

After an uneventful trip through the rice and sugar-cane regions of Rizal, Bulacan, and Pampanga, the party arrived at the small station of Dau, where the Stotsenburg branch joins the main line and where a stop of some duration was made. In a house near the track, the station master, Bro. Isaac Santos, Senior Warden of Isagani Lodge No. 96, had provided refreshments for the party, and his charming wife and daughters entertained the Grand Master's party, who were so pleased with this thoughtfulness that, upon their return to Manila, they purchased and sent a 26-piece set of Rogers silverware to Bro. Santos, as a souvenir of the occasion.

When the party arrived at the little depot at the Fort, it was raining. Several Brethren, including Major Lackey and Lt. Hickey, received the visitors and conveyed them in automobiles to the Officers' Club, where dinner was served at 7 p. m. The Brethren then proceeded, again by automobile, to the Lodge Hall which is installed on the second floor of the Cavalry Headquarters Building, and at 8 p. m. the Grand Lodge was opened, with the following Brethren filling the offices: Seldon W. O'Brien, Grand Master; Antonio Gonzalez, Deputy Grand Master; Wm. W. Larkin, Senior Grand Warden; Manuel Camus, as Junior Grand Warden; Manuel A. Guieb, as Grand Treasurer; Newton C. Comfort, Grand Secretary; Enrique Legarda Koh, as Junior Grand Lecturer; Faustino Mañago, Grand Chaplain; Rafael Palma, Grand Orator; Ramon Mendoza, Asst. Grand Secretary; Francisco J. Olizon, Grand Marshal; Andrés Filoteo, as Grand Standard Bearer; Eduardo del R. Tan Kiang, Grand Sword Bearer; Aurelio D. Rosario, Grand Bible Bearer; William Merz, as Senior Grand Deacon; Leo Fischer, as Junior Grand Deacon; Fabian T. Rigodon, as Senior Grand Steward; Paulino Perez, as Junior Grand Steward; Nicolas de Guzman, as Grand Pursuivant, and Anthony Simkus, Grand Tiler.

The Grand Master announced the object of the Special Communication, and Leonard Wood Lodge No. 105 was thereupon constituted with the ceremonial provided for such occasions, the officers of the new Lodge being installed by Rt. Wor. Bro. W. W. Larkin, S. G. W., with Deputy Grand Master Antonio Gonzalez assisting him as Master of Ceremonies.

The officers of Leonard Wood Lodge No. 105 are:

Doyle O. Hickey, Master.
Ruperto Monte, Senior Warden.
Gaudencio S. Cruz, Junior Warden.
Nicolas Garabato, Treasurer.
Cipriano Masiclat, Secretary.
Julian Quiambao, Chaplain.
Howard N. Beeman, Senior Deacon.
Benigno Calantuan, Junior Deacon.
Anastasio Lopez, Marshal.
Adriano Malonzo, Senior Steward.
José Montalban, Junior Steward.
Roman Magdangal, Tiler.

21 members of the Lodge and 45 visitors were present.

Addresses were made by Past Grand Masters Rafael Palma, George R. Harvey, and Newton C. Comfort, by Grand Master Seldon W. O'Brien, and by the newly installed Master, Wor. Bro. Doyle O. Hickey.

Most Wor. Bro. Palma's theme was Masons as Builders. Most Wor. Bro. Harvey expressed his gratification at being present at the constitution of Lodge No. 105, after having himself constituted Lodge No. 4, fourteen years ago. Most Wor. Bro. Comfort spoke of two good men and Masons, both soldiers: Col. John M. Stotsenburg, after whom the Fort was named, who fell in battle near Quingua in 1899, and Major General Leonard Wood, in whose honor the Lodge was named. Most Wor. Bro. O'Brien made a stirring address to the newly installed officers, speaking principally on the Gavel. The newly installed Master, Wor. Bro. Doyle O. Hickey, responded with adequate words, stating that if conscientious application to duty is all that is required, the trust reposed in the new officers is not misplaced.

At 11 p. m. the Grand Lodge was closed in ample form and excellent refreshments were served to the gathering. Shortly after midnight, the special train with the Manila visitors pulled out of the Fort Stotsenburg Station, homeward bound, arriving at Manila about half past three o'clock on Sunday morning.

The majority of the members of the new Lodge are officers or enlisted men of the United States Army. The petition for a charter was signed by 31 Master Masons in good standing, 3 being from Mainam Lodge No. 49, 7 from Pampanga Lodge No. 48, 1 from Baguio Lodge No. 67, 1 from Bagong-Buhay Lodge No. 17, 1 from Ibarra Lodge No. 31, and 18 from Lodges in several States of the Union, viz., Texas, Kansas, Missouri, Maine, New York, Virginia, Kentucky, Ohio, Indiana, Montana, Mississippi, and Wyoming. The charter was granted on January 23, 1929.

A Masonic Lodge has not always smooth sailing when established on a military reservation; but we hope that Leonard Wood Lodge No. 105 will find good will and support at all times and from every quarter, and that it will flourish and prosper.

Masonic Temple Association of Iloilo Grateful

The Board of Directors of the Masonic Temple Association of Iloilo, at a meeting held on May 28th, last, passed a resolution thanking Most Wor. Bro. Joseph H. Schmidt for donating the Three Great Lights of Masonry for use in the Masonic Temple of Iloilo. Upon laying the corner-stone of the building which is now the pride of the southern metropolis, Most Wor. Bro. Schmidt, then Grand Master, had promised this gift to the Iloilo Brethren.

School of Instruction for Grand Lodge Inspectors

By M. W. Bro. Newton C. Comfort, P. G. M.

On the afternoon and evening of June 15, 1929, there was held at the Masonic Temple, Escolta, Manila, a School of Instruction for the Grand Lodge District Inspectors. The meeting was called to order by the Grand Master, M. W. Brother Seldon W. O'Brien. Roll call of inspectors showed 24 present, and that there were 51 Lodges represented, in all there were on the tiler's register the signatures of 192 master masons.

The meeting at 3 p. m. was given over to addresses to the inspectors. The officers of the Lodges were invited in order that they might be more sympathetic with the inspectors by being better informed of the duties of the inspectors as well as the part the officers must take in enabling the inspectors to efficiently carry out their part in our masonic system.

The Grand Master welcomed the inspectors to the meeting and to Manila, and emphasized that the Grand Lodge and the Grand Master depended very much on the inspectors for the complete working out of the Masonic plan of this Grand Lodge; and that this meeting was arranged to assist the inspectors in their work and to encourage them to greater activities and accomplishments with their Lodges this year.

The Grand Master spoke on nearly all the phases of the Inspector's place in the Grand Lodge organization. He detailed the duties, qualifications, powers, responsibilities, and honors of the position of district inspector. He insisted that for an inspector to properly carry out his duties that he should visit each lodge at least once each three months and make a report on such visit to the Grand Lodge office. He called attention that if we are to maintain uniformity and proficiency in all our Lodges that the inspectors should see that actual proficiency is attained and that the inspectors should encourage the lodge officers in the work of the lodge in its legislative, executive and judicial powers. The Grand Master wanted our lodges to be better and looked to the inspectors to be one of the largest factors in making them better, and in enlarging their influence and increasing their accomplishments. He pledged the cooperation of the Grand Lodge and urged the inspectors to study the needs of their lodges and be active in the office they hold.

The Deputy Grand Master, Rt. Wor. Bro. Antonio Gonzalez, addressed the School in Spanish and spoke of the duties of the inspectors. He pointed out many of the errors which occur in the written and esoteric work, called attention to the ideals of the officers, and emphasized the importance of our public ceremonies, and stressed the fact that our inspectors could often correct erroneous impressions among the less informed brethren. He spoke of the fact that in the places where the Grand Lecturers can not visit the inspector has to perform the duties of the Grand Lecturers and teach the officers and the Lodges the work, hold schools of instruction, and to require conformity with our adopted ritual, and ceremonies, also to demand explicit conformity not only with the ritual but with the constitution, regulations, edicts, and orders of the Grand Lodge. It is the duty of the inspectors to visit the Lodges not only when asked by the Lodge to make an official visit but also frequently to inspect the work, and make corrections of such differences as may have crept in during the time which has elapsed since his last visit. He spoke of the necessity of the inspectors being well trained and instructed in the memory parts so that they do not teach incorrectly, demanding correction later, which the brethren immediately call changes in the work, because one always thinks the first way he has learned a phrase is the proper one, and any change afterwards, never appeals to one, so it is quite imperative that correct wording be taught by the inspectors, and to do so he urged the inspectors to be sure of their own proficiency in the esoteric work. He stressed the necessity of the inspection of the records, finances, annual returns, and payments of the annual dues, the home fund, the Cabletow, and other routine bills of the Lodge and to see that the records were adequately cared for and protected from theft and fire. He advised the inspectors to be vigilant in the carrying out of the duties imposed upon them and recommended cooperation with the officers of the Lodge and the Grand Lodge, and mentioned that the correctness and impressiveness of our degrees and ceremonies demanded our best efforts; that the good name of the fraternity ought to be maintained and established, and its influence on our candidates and the public be made more beneficial.

Senior Grand Warden W. W. Larkin spoke on the duties of the inspectors with regard to the finances and of the Lodge with especial reference to the treasurer. He noted that the treasurer received from the secretary all the money that the secretary collected, that it was not proper for the secretary to pay any of the funds of the lodge to any person but the treasurer, that it could never be proper for the secretary to pay the bills and give the remainder of the money to the treasurer. That the treasurer must keep books of the transactions of the Lodge treasurer; that the books should consist of a simple cash book in which all the funds which he received from the Secretary were entered as receipts, entering the number of the receipt the treasurer gave to the secretary for the funds, and also that all the payments should be entered in the same cash book, numbered in accordance with the numbers of the "orders on the treasurer" issued by the secretary and countersigned by the Master. The difference between the total receipts and the total payments would show the balance on hand and where the funds are kept in bank should agree with the bank balance as shown by the monthly statement from the bank. It was stressed that wherever possible the lodge should require the treasurer to keep all his funds in a bank and that payments in every case be made by check. When it was not possible to keep funds in bank a suitable safe place should be arranged by the Lodge. In attaining these ends the inspector can be of great assistance to the treasurer

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in seeing that ample facilities be provided the treasurer in his promptly receiving the funds from the Secretary, and promptly paying all bills so ordered by the Lodge. He also emphasized the fact that the Secretary must keep the Lodge books as to details of receipts and details of expenditures, and that in signing the quarterly financial reports the treasurer signs as verifying the balances on hand and the totals as agreeing with his books, which should always be kept up to date; in fact, every financial transaction should be entered in the books the day the checks are signed or the money is received from the secretary. The inspectors should see that this has been done by actual inspection of the books at least once each quarter. To facilitate checking the funds paid by the secretary to the treasurer the secretary should show the first and last numbers of the receipts issued to the members by the secretary, and the total turned over should equal the total of the sum of the receipts listed. The bank balance sheet should each month be verified by the secretary and treasurer, viséd by the worshipful master and then filed with the treasurer's accounts. For convenience the secretary should make a copy of the said bank statement and add it regularly to a page in his cash book.

He suggested that the inspectors see that bills are paid promptly that the credit of the Lodge be always good in the community. The income of the Lodge should also be compared with its regular expense to see if the dues are sufficient to meet the unavoidable Lodge expenses, and the demands for relief which in time will come.

Very Wor. Bro. Manuel Camus, Grand Lecturer, addressed the inspectors on the subject—"The Importance of the Inspectors". He addressed the brethren in Spanish. He cited a number of instances where a Lodge might have been a success instead of almost a failure if the inspector had realized his duty and the Lodge officers had called upon the inspector for aid and encouragement. He urged that the inspectors study their duties and privileges and that the Lodge officers should welcome the cooperation of the inspector, who as the representative of the Grand Lodge living near the Lodge was to be considered as an assistance and teacher, and not as a faultfinding official trying to pick out defects. The inspector is of much importance to the officers of the Lodge. While it is the duty of the officers of the Lodge to instruct and teach the work to the new officers, it is the duty of the inspectors to teach them the esoteric work and try to correct all deviations from our standards, and to demand uniformity. All inspectors are past masters and therefore are specially qualified to act as teachers and to give good counsel and to incite the brethren of the Lodge to cooperation not only in rendering the ritual but in the transaction of the business and performing the beneficent and public influence work of the Lodge in the community. The importance of the inspectors is also demonstrated in the measure of perfection shown in the ceremonies of the Lodge because it is the inspector who gives to the officers their certificates of proficiency. By certificates of proficiency is not meant a certificate of ability or capability, but such document is a statement that actual proficiency has already been attained and demonstrated by oral examination and recital of the work specified in the certificate. He stated that while he was Grand Lecturer he would give no such certificates to the officers of any Lodge, unless the Lodge had no inspector, because he was convinced that the inspector should give the said certificates, after the officer had actually and very satisfactorily shown that the work was so well memorized that the Lodge could not but do proper and official ritualistic work with the officers so proficient as to merit such certificate. He stressed the wrong that might be done to the Lodge by issuing a certificate to officers who really had not attained sufficient proficiency, but might do so at a later date, (better let the office be vacant a while longer until the officer is able to do his full duty), in fact it was strongly impressed upon the inspectors that no sanction whatever could be given to an inspector who even in a slight manner attempts to lower the high standards we have set for our ceremonials and degree work, by granting certificate to an officer whom he has not personally and carefully examined, and who has not very satisfactorily demonstrated that he actually possesses the proficiency which we require, and which is so necessary in our system of teaching.

The importance of the office of inspector was also shown in the relationship which exists between the constituent Lodge and the Grand Lodge. The inspector is able to establish a finer cooperation and a deeper sympathy with the purposes of the Grand Lodge and the fact that at times the Lodge officers forget that the Grand Lodge is a body formed by the constituent Lodges and is not a body to boss the Lodge, but an institution to help, aid and assist the Lodge in its purposes of making men better and happier, and being an influence in the community for the uplift of humanity.

Another phase of the importance of the inspector is that at times the inspector is able by his wise counsel and knowledge of the laws, and the respect the brethren have for him, to subdue the discordant passions which may have been irritated; and often he may by a decision which the perhaps irreconcilable factions see is the part of wisdom and truth may relieve the officers of the Lodge from a division which otherwise might have persisted, and thus he may cause harmony to exist among those who might have remained at a perpetual distance.

The inspectors were also urged to uphold the dignity of their office and demand those honors and prerogatives which are due an important officer of the Grand Lodge. At the same time it was pointed out that to properly teach the esoteric work that it was needful that the inspectors keep themselves well informed and the Grand Lecturer

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urged the inspectors to allow him to assist them so that when the inspector goes to his Lodges he may be prepared to teach and instruct with ease and correctness.

Many other factors, and phases of the inspector's importance and influence were noted by Bro. Camus to impress upon his hearers the importance of the inspector's place in our Grand Lodge, and how much the Lodges and the Lodge officers were actually dependent upon the well performed duties of the inspectors.

The Grand Secretary, who was the first Grand Lecturer of this Grand Lodge, and who also went to California and spent some months there studying the esoteric and other Lodge work, next addressed the assembly and read an essay of instructions as to how an inspector might be of use and inspiration to the secretary of the Lodge. He said that next to the Master the secretary was the most important officer of the lodge. The secretary keeps the financial books, and the records, conducts correspondence and makes reports. The Inspectors are expected to examine the books, records, reports and correspondence of the Lodge. This is also a right of any member of the Lodge. One asked how far shall the inspector go in his audit and inspection, and teaching, and aid? It was stated that he should be very thorough. He is not a detective hunting for errors. His function is to examine to determine exactness and establish uniformity, and correct errors of procedure, as well as assist the Lodge officers in seeing that proper records are kept, the reports promptly and correctly prepared, the finances administered as required, and the correspondence given due attention. The inspection of the books and records of the secretary will have to be made at a time convenient to the secretary. Such inspection can not be made at the time or while the inspector is officially visiting the Lodge. The inspector should see that the minute books and other records are kept in a safe place. It is true that secretaries take their books to their homes to write up and copy them from rough draft into the permanent record books They should not be left in the home of the secretary. As soon as the minutes are recorded they should be signed by the Master and the secretary and then kept in the Lodge building; and the Lodge should provide suitable and safe filing places for the records. The inspector can be of assistance to the secretary in seeing that adequate and safe facilities are provided for the Lodge records. The Inspectors should always try to impress upon the secretary that the records are the property of the Lodge and that when a new secretary is elected, or appointed by the Master when a vacancy occurs, all the records and accounts must be turned over to the new secretary, after being audited by the Lodge auditing committee. Here the inspector can be of real service in going over the audit and giving the former secretary a certificate as to the correctness of his financial accounts. A clearance certificate, in other words, is thus provided, for often we have noticed that a secretary is unwilling to give up his books without being released from responsibility. It will be doing the Lodge a favor, and the secretary also, if in such instances the inspector will interest himself to see that all the books and accounts can be transferred promptly to the new secretary.

A poor secretary has often ruined a good Lodge. The Master of the Lodge should be told, and the Lodge also, that a secretary who does not attend to his duties is the worst enemy the Lodge can have. Inside enemies are always the most dangerous, and such a secretary should be removed the sooner the better. When the secretary gets behind with his work, refuses to do his duty, delays receipts, and does not reply to correspondence, his place should be filled at once by another before permanent harm comes to the Lodge. Many Masters think the secretary can not be removed but that all his irregularities must be suffered until the next election. Not so. If any officer neglects his duty he can be replaced, and the Master can declare the office vacant, and in the case of the secretary the Master fills the place by appointment of another secretary. The new man is then not acting secretary. but secretary. When a secretary is removed, the master and the inspector should assist in getting the former secretary's books up to date, and so on, and obtaining for him a clearance.

In inspecting the Secretary's books begin with the minute book. The inspector should note that all important business is recorded. The date of the meeting, and its place, town, building and street should show in the body of the minutes, to say "as above written" is not considered proper. Bills ordered paid should be listed in detail. See that the minutes are signed by the secretary and approved by the Master. Minutes should show the business transacted. They should be complete, but not too long. Remarks made by the secretary should be brief and to the point, and it should be remembered that bulky books in future years become a problem to store. When checking finances count the cash on hand and then commence with the minute book. Every petition for the degrees should show the fee on the cash book; and for each degree conferred five pesos collected for the Home fund. Investigate the frequency of payments of collections in full to the treasurer, see that the amounts paid to the treasurer correspond with the amount collected since the last payment. Each Mason raised should have a page in the Ledger. Check a number of receipts with the member's Ledger to see if posting is done and up to date; and so on.

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Impress upon the secretary that Lodge funds are trust funds and that to use even a small part of them while awaiting payment to the treasurer, or mixing such funds with the personal funds of the secretary, is highly improper, but that the funds must be kept intact and separate. It is not only theft, but a breach of trust, in addition, to use Lodge funds for personal uses. The secretary should have only one receipt book, and all receipts should be made on the official forms, altering the printed words to fit when the collection is not dues. In the inspection of the Secretary's books and signing the quarterly report of the finances of the Lodge, ascertain the financial condition of the Lodge, particularly ascertain the debts not paid. The inspectors can be a splendid aid to the secretary and through him a benefit to the Lodge and the Craft in general.

The Junior Grand Lecturer, Very Wor. Bro. Harvey A. Bordner, spoke to the inspectors from the standpoint of the Grand Lecturer. He exhibited three books and called attention to the use of each. He exhibited the constitution and stated that it was most desirable that the inspectors be familiar with its contents so that each could answer the many questions which the officers and members of the lodge are frequently asking and not only that phase of the matter in the constitution, but the duties of inspectors therein so well outlined. Next he called attention to the monitor which contains so large a part of the esoteric work and it with the manual constituted a great aid to the inspector in his determining the correctness of the ritual and ceremonies of the Lodge. Next the memory was stressed and the necessity of the inspectors having the esoteric work correctly stored away in their memories so that teaching to the officers may always be in accordance with our standard work, and not have those differences which have crept into many Lodges unintentionally and taught at the weekly practice meetings as being correct. He reiterated the demand that the inspectors should make frequent visits to their Lodges, that such visits are for the encouragement and enlightenment of the Lodge, and could not but be of lasting benefit if the inspector knows well the work, because his teaching, and correction of little differences, tend to increase the uniformity of the ritual and the solidarity of our fraternity. He also stressed the influence of the inspector in seeing that the candidates also are taught fully the lessons they are to learn, so that all the brethren may be more familiar with all parts of the degrees and ceremonial work, thus increasing the interest of the individual brother and causing him to be one of the faithful few, rather than one who seldom attends. The Junior Grand Lecturer offered his services to teach the work and hoped that all the inspectors would feel free to consult him and become as perfect as practicable so that they might be able to properly instruct the officers of their Lodges. He asserted that it was the duty of the Lodge officers to train as many brethren as possible in the degree work and particularly to teach the newly elected officers those parts of the ritual and lectures which are obligatory, so that when examined by the inspector they may qualify for certificates of proficiency, or at least have but few errors to be corrected by the inspector before he is willing to give the new officer a certificate of proficiency. He said that he hoped that no inspector this year would certify that a brother was proficient until he had proven such qualification by actual rehearsal of the entire work the officer is required to learn. He told the inspectors that the junior wardens elect must know in full the opening and closing of the first degree, and the degree work including the entire lecture before a certificate can be given. In the case of the senior warden the entire work of the first and second degrees, ritual, lectures and opening and closing must be memorized correctly and unless all can be given properly the certificate must be withheld until proficiency obtains. A certificate of proficiency is given to the Master elect when he is able to give in full the ritual and lectures, opening and closing of the three degrees. A brother re-elected master, if he does not succeed himself, must also be reexamined because the lapse of time and the uncertainty of the memory often allows a person to substitute words and thus mar the listener's pleasure in the work by making of him one who is looking for errors, instead of interestedly enjoying the beautiful symbolism, and the glorious emblematic representations with which our ritual is so richly adorned. He said that promises to learn the work in a month, or by a certain date, as the installation was to be held in a few days, should not be entertained, or considered, by the inspectors, and that adequate proficiency must be actually attained before issuing a certificate to any officer.

The speaker also in terse and trenchant expressions stressed the duties and importance of the inspector's office, and from the applause which greeted his address it was evident that the inspectors were convinced that the fine spirit of cooperation, and splendid possibilities suggested by the Junior Grand Lecturer were worthy of the best efforts of the inspectors of this Grand jurisdiction.

During the evening session, beginning at 8 p. m., the third degree was exemplified by a number of brethren from many Lodges who had been trained by the Junior Grand Lecturer, and at the termination of the degree work there was a demonstration of considerable of the floor movements, the use of the rods and lights, and a number of other ritualistic parts.

Considerable enthusiasm prevailed at the close of the school. Many complimentary remarks and a number of requests were heard for further schools. Announcement was made that in the near future several schools of instruction would be held for study of the degrees with the hope that greater uniformity in the work will result.

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With Byrd's Expedition

The press reports that returning members of the Antarctic Expedition style Commander Richard Byrd as "the greatest and most beloved explorer in the world." We are particulary interested in that expedition because approximately 80% of its members, including Commander Byrd, are Masons, and Philippine Masonry is represented in it by Brother Benjamin Roth, of Service Lodge No. 95, of Manila. We now learn that the expedition has encountered serious dangers and severe hardships and that our Brother Roth owes his life to the brave and prompt action of Commander Byrd, his Masonic Brother.

In our February number we published a letter from the Master of a Lodge in New Zealand which Bro. Roth visited on November 17, 1928, and we now take pleasure in publishing a letter lately received by Service Lodge No. 95 from the same Lodge, which reads as follows:

LODGE TAWERA-O-KAPITI
PARAPARAUMU

February 11, 1929.

WORSHIPFUL BROTHER EDWARD MOORE MASTERSON, P.M.
Worshipful Master, Service Lodge No. 95, F. & A. M.,
Manila, P. I.

Dear Sir and Worshipful Brother:

Our Worshipful Master, Worshipful Brother D. F. Watson, has instructed me to acknowledge the receipt of your very kind letter to him of 7th January, 1929, and to cordially thank you for your Fraternal Greetings and expression of good-will contained therein. He further desires me to express to you his gratitude for the great honour that you have accorded him in ordering that his letter to you be made a part of the archives, appending it to the minutes, and publishing same in the CABLETOW. He feels that these occasions do much to engender that brotherly love which should exist between Masons throughout the whole world.

The Wellington Brethren did everything in their power to entertain Brothers Roth, Burler, and Lofgren during their short stay in that city and they feel sure that the above Brethren will often think of them away in the far South.

It is the earnest prayer of all who had the privilege of meeting them, that they will emerge safely from the perilous task they have undertaken. We here, eagerly scan the papers for news of them, and on the 4th February read that Brother Ben Roth had a narrow escape from death. No doubt you read of it in your newspapers. But for the brave and prompt action of Commander Byrd there is no doubt but that our Brother would have perished.

We rejoice that he escaped.

We are writing him to that effect, but it may be many months before he receives our letter.

Your kind letter will be read in open Lodge on the 19th of this month and will be copied into the minute-book.

We trust that this will not be the last occasion that we shall have the honour and pleasure of a visit from members of your Lodge. It may even come to pass that you yourself may visit us in the near future. Please rest assured that should you do so, you will receive a hearty welcome. Should any of our Brethren ever visit your country they will avail themselves of your kind invitation to visit you, and further cement the bond of brotherhood between your Lodge and Tawera-o-Kapiti No. 253.

With hearty good wishes from Worshipful Master, Worshipful Brother D. F. Watson, his Officers and Brethren to Worshipful Master, Worshipful Brother Edward Moore Masterson, P.M., his Officers and Brethren.

I have the honour to be, Worshipful Brother,
Most Sincerely and Fraternally Yours,

(Sgd.) A. J. LUSTED,
Secretary,
Lodge Tawera-o-Kapiti No. 253.

Masonic Fiction

The Onyx Ring

A Masonic Story by Leo Fisher, P.M.

(Continued)

The moment the captain had turned his back, Dawson started looking for Mademoiselle d'Auzon. He soon saw her descending the gangway. The cabin-boy followed him with his grip.

"That launch, *señor?* he asked. Dawson nodded. Following the boy, he went on board of the launch as if he belonged there. Pocketing his tip with a satisfied grunt, the boy returned to the ship, while Dawson stood by the side of the girl, who was sitting on the gunwale of the boat, watching the crowd.

Suddenly she whispered: "Step in front of me, quick! That man on the motor-boat!"

As the big launch was moving away from the ship, a motorboat crowded in between it and the gangway. The only passenger, a powerfully built, handsome man, in a white drill suit and sun-hat, jumped on the platform of the gangway with a bound that reminded the young man of the movements of a tiger.

"That is van Houten," whispered the girl. "Thanks to your quickness, he has not seen me. *Mon Dieu*, what a narrow escape!"

The launch went up a canal and finally made fast to a wharf in front of a low wooden building. To his great delight, Dawson saw his friend Dr. James, among the group of men standing on the wharf. As he and the girl stepped ashore, the doctor came towards them, with his hand outstretched.

"Hello, there, Dawson," he said. "Welcome to our city!"

The young man seized the doctor's hand. "How are you, doctor? I have a surprise for you. Mademoiselle d'Auzon, this is my good friend, Dr. James. Doctor, I shall explain everything in a few minutes. This young lady has gone through a harrowing experience and I trust you and Mrs. James will be good to her and take care of her till she can be returned to her father in Manila."

For a moment the doctor's sharp blue eyes looked into the faces of the two young people, then he said: "Come on, I have my car here and shall take you to the hospital. My wife will certainly do all she can for the young lady."

After a short drive through the town, the doctor and his guests arrived at a large dwelling house on the *plaza* which had been fitted up as a hospital, with an office, dispensary, operating-room and small ward on the ground floor and the quarters of the doctor and his family upstairs. There Dr. James did splendid work that had won him the love and respect of Americans and Filipinos, of the rich and the poor, but especially the latter, to whom the mission hospital was still more of a godsend than to the former.

Mrs. James received the young people at the head of the stairs. Her motherly face radiated kindness. With a

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pleasant smile she held out her hand to Dawson.

"How are you, Mr. Dawson? And—why, I did not know you had a sister. But the likeness is certainly unmistakable."

Dawson smiled. "I beg your pardon, Mrs. James, I have never had a sister, and Mademoiselle d'Auzon and I were strangers to each other until twelve hours ago. She has gone through a great deal in the last few days and will tell you all about her experiences while I explain things to my good friend here, Dr. James."

Mrs. James looked the girl in the eyes, then she gently drew her to her bosom. Yvonne, who had gone through so much without flinching, burst into tears. The doctor's wife patted her head.

"Cry, child," she said, "it will do you good. Come with me, dear; I shall put you to bed, then you can tell me the whole story." The young girl, still sobbing, followed Mrs. James obediently into her bedroom.

Sitting in a comfortable chair on the cool porch, Dawson told Dr. James what had happened. He had an interested listener. When the story had been completely told, the doctor looked thoughtful.

"Dawson," he said, "you know more about India than I do and I need not explain to you how Dr. Kheamal produced that condition so closely resembling death. He did not figure on the delay caused by the storm and the girl regained consciousness before the case was safely in van Houten's possession. The Indian doctor has been eliminated as a factor in this affair; but we have van Houten to reckon with, a formidable antagonist! We shall probably hear from him ere the day is over."

"Well, let him come." Dawson's jaw shot out and there was a steely glint in his eye. "What we must do now is telegraph to the girl's father in Manila."

After the telegram had been written and sent, the doctor and his guest sat together, talking about India where Dr. James had been five years as head of a small mission hospital. The doctor was an interesting talker and time passed quickly. Dawson was astonished when the Chinese cook, with a few blows on a mellow-toned gong, announced that tiffin was ready.

Luncheon was excellent. Yvonne d'Auzon appeared in a comfortable dressing gown. The affection with which she looked at Mrs. James showed that she had been treated with great kindness by the bighearted, motherly woman. After luncheon, she retired to her room, while the doctor and Dawson resumed their conversation.

It was about two o'clock in the afternoon when a heavy step was heard on the stairs. Again the steely glint came into Dawson's eyes. "That Dutchman, I am sure!" he said. "Leave him to me, doctor."

Van Houten was an imposing, herculean figure, with dark eyes and hair that spoke of Spanish blood in the past, when Holland was under the Castilian yoke. His eyes bored into those of Dawson, who looked straight at him.

"Mr. Dawson, I presume?" he asked. "My name is van Houten. I have come to ask you a few questions, Mr. Dawson."

"Go ahead, Mr. van Houten."

"You occupied the same cabin with Dr. Kheamal on the *Juan Pons*, did you not?"

"I did."

"Could you tell me, who tampered with the big case under the berth in your cabin between the time the doctor left the vessel and this morning?"

"Allow me to answer by asking you a question on my part: do you know what that case contained?"

Van Houten looked angry. "You know it, of course," he growled. "Now, Mr. Dawson, I know that a certain young woman, who was on her way to her mother, is in this house at present, thanks to your meddling. I demand that she be turned over to her mother."

The young American smiled. "Who are you to make such a demand of me? From what I hear, her mother is not the proper person to have the care of a young girl. The father has been notified. And you and that woman who is working with you must remember that kidnapping and adultery are crimes in the Philippines the same as elsewhere, and that you cannot afford too much publicity."

The Dutchman glared at the American. "You may win for the moment, Mr. Dawson; but I don't give up easily, and, remember, I don't allow anybody to meddle with my affairs. You will hear from me sooner or later." Turning his back, he went down the stairs with heavy tread.

In the afternoon, Dr. James received a telegram from Vicomte d'Auzon, reading: "Sailing to-morrow on *James Evert*. Tell daughter not to worry; have kept everything out of papers. Rejoice she is safe."

Next morning early, Dawson, who had to leave for Tuguegarao on the river launch, came to the room of the young girl to bid her goodby. Yvonne looked more attractive than Dawson had ever seen her. The color had returned to her cheeks and lips and her eyes were shining like stars.

She pressed Dawson's hand affectionately. "Please call on me when you return to Manila," she begged. "Thanks to your and my father's discretion, I have not been compromised by what has happened. God only knows what would have been my fate if it had not been for you."

* * *

After an eight hour trip up the Rio Grande de Cagayan, through a wide alluvial plain covered with tobacco plantations, Dawson arrived at Tuguegarao. On the launch he

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had met one of the provincial officials, whom he found to be a Mason and who would not listen to Dawson going to the Hotel; but took him to his home where he entertained him with true Filipino hospitality. Here, too, a Masonic Lodge was functioning, installed in a humble house of wood with a nipa roof. Dawson's host, who was the master of the Lodge, made him stay a day longer in order that the young American might attend a meeting and address the Brethren on his Masonic experiences in the many parts of the world that he had visited.

On his rides from one plantation to the other during the three or four weeks that followed, Dawson's thoughts were constantly with the charming girl whom he had left at the little hospital at the mouth of the river. He vaguely remembered meeting her father in Manila and hearing it mentioned that he, too, was a Mason, though he was not active and merely seemed to keep up his membership in the Fraternity because it was a tradition in his family for the men to belong to it. The few hours of intimacy, of working and plotting with Yvonne in the cabin on board the *Juan Pons*, had brought him closer to the young girl than he had ever been to any woman, and her image was always before him.

Dawson made the return voyage down the river in the launch of a friend. During the first part of the trip he was the only passenger; but at Camalaniugan, where the launch stopped to take some freight for Aparri, a well-dressed, husky Filipino came on board and asked the *patron* whether he could not make the trip to Aparri on the launch. He claimed to be a friend of the owner, and the *patron* who had no reason for doubting his story, took him on board.

Shortly after that, the boat was nearing Aparri, and the effects of the tide bucking the current were plainly perceptible; in fact, the little craft pitched quite uncomfortably.

The launch was late, owing to a defect in the machinery which had to be repaired, and it was already dark when the lights of Aparri appeared in the distance. The *patron* and fireman were both busy, and Dawson had taken refuge in a sheltered part of the boat when the Filipino passenger called him to the stern of the little craft.

"I just wanted you to see the effects of the phosphorescence in the water, Señor," he explained. "Step over this way and look."

Dawson stepped to the edge of the boat to look over. He did not see any sign of phosphorescence and was about to turn around, when he received a blow from behind which sent him staggering over board. Before he realized what had happened, he found himself in the choppy water of the river, with the lights of the launch fast disappearing.

The young man was a powerful swimmer; but fully dressed and with heavy shoes and puttees he had little chance to reach the nearest bank. Moreover, on that side of the river there were mangrove swamps and these he knew to be infested with crocodiles. Dawson's thoughts were still on crocodiles when he felt something seizing his chest. With a desperate effort he tore himself free and found, to his great relief, that it was not one of the dreaded saurians that he had to deal with. Somewhere farther up the river, the rapid currents which are constantly gnawing the banks had undermined a tract of land with trees on it, and the river had sent one of these floating giants of the forest, or what remained of it, to Dawson's rescue.

Supported by the tree, the young man managed to get rid of his shoes and puttees. He knew that his only salvation lay in reaching one of the boats anchored in the river. If he was swept out to the bar he was lost.

He was looking ahead to see if he could not perceive a light, when he noticed a dark mass to the left and in front of him. It was a *barangayan*, a native boat loaded with tobacco which happened to be anchored there! The current was not so rapid at that place, it being nearer the bank. Abandoning his tree, Dawson, with powerful strokes, made for the boat. He narrowly escaped missing it. As it was, he managed to seize the bamboo outrigger, and, swinging himself up on it, he found himself in safety.

In front of him, in the well of the unwieldy craft, a small fire was burning in a clay-stove, over which the evening rice was boiling in a big pot. A Filipino couple and their two children were squatting near the fire, making a fine *chiaro-oscuro* picture. The appearance of the strange white man from the river nearly resulted in disaster: the woman screamed and the two children let out unearthly yells and disappeared behind the tobacco bales. The man bravely stood his ground, though he looked frightened.

Dawson gave him to understand that he meant no harm, and after the family had become convinced that the stranger was a man of flesh and blood and no *asuang* or other monster, they extended to him what little hospitality they had to offer. The Filipino promised to row him ashore early in the morning, and after a supper of rice and fish, the young man laid down on a pile of sacks and slept all the night through.

He had put the sodden banknotes from his bill-fold between two sacks to dry, and next morning, when the Filipino set him on shore at the little wharf near the hospital, Dawson was able to reward him liberally for what he had done for him and to make one Filipino family happy for the day.

The townspeople whom he met on his way to the mission hospital gazed astonished at the barefooted, dishevelled American, and the doctor stood aghast when he saw the usually so neat-looking Dawson appear in that condition. He lent him some of his own clothes and Dawson had a good breakfast, while Mrs. James told him how reluctantly she had seen Yvonne d'Auzon leave for Manila with her father.

"She is a wonderful girl, Mr. Dawson," she said, "so sweet and pure, and yet strong-willed and determined. Quite different from her father, I assure you."

When Dawson had finished breakfast, the doctor appeared at the door of the dining-room, with his hat in his hand. "Come over to the town-hall with me;" he said

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"if reports are true, you will find your grip there, with a badly scared *hombre* being bullied by the municipal police."

As the two entered the town-hall, they found the *patron* of the launch there, surrounded by three or four municipal policemen. The poor fellow looked scared to death. One of the *policias* kept punching him in the stomach with his revolver, inviting him to confess that he himself had murdered the *Americano* whose grip he had delivered to the police, with a story of a strange Filipino pitching the American overboard, threatening him, the *patron*, with death if he talked, and forcing him to set him ashore at a ship-yard above the town.

The *patron* was just raising his arms to heaven to emphasize his statement that he was innocent, when he espied Dawson. "There he is," he cried, triumphantly, "He can tell you himself now that I had no part in the crime."

A few moments later, the *patron* was released. Dawson stated that he desired no prosecution, as the guilty party was unknown and had escaped, and his property had been restored to him.

But about the time Dawson sailed from Aparri, Mynheer van Houten received a telegram worded as follows: "Thank you for the bath. Dawson." With a curse, the Dutchman flung the paper into a corner; but a moment later he burst out laughing. "He is game, that chap," he muttered, "but I shall wipe that laugh off his face some day."

* * * * * * * * * *

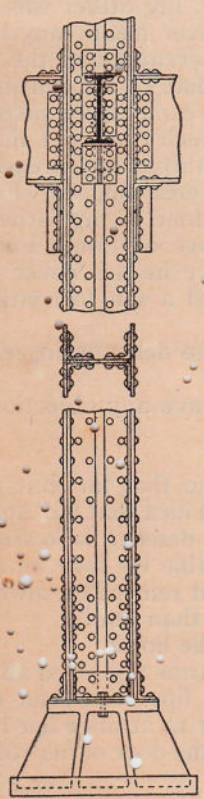
Dinner was nearly over in the Manila Hotel. Only a few guests were lingering over their *demi-tasse* and enjoying the fresh breeze that swept through the dining-room. Out on the bay, the lights of the destroyers were twinkling through the night, and a crowd of jolly sailors who had disembarked at the Legaspi landing, fifty yards from the hotel, was scattering in different directions in automobiles and carromatas.

Vicomte d'Auzon did not seem to participate in this general enjoyment of life. His attitude as he sat at the table in a corner of the dining-room was one of dejection. He was less neat in his attire than usual, and his Van Dyke beard had become almost gray. Toying listlessly with his champagne glass, he looked at Mynheer van Houten, who, strong and masterful, arrayed in a natty silk suit, had the air of a victor about him.

"Look here, Vicomte," said the Dutchman, "you might as well reconsider your decision. I know exactly what you will answer: that it all depends on Mademoiselle Yvonne. But let me tell you: you are medieval in one way: you cling to the old order of things as far as the privileges of the aristocracy are concerned. But I, Hendrick van Houten, am still living in the feudal times in every respect. To me, woman is only a pawn. I don't believe in woman running the family, the nation, the world. I find myself in the position of the lords of old who often won their wives at the point of their swords, and won their love afterwards. You know that the bluest blood of Holland and Spain flows in my veins, so you cannot object to me on account

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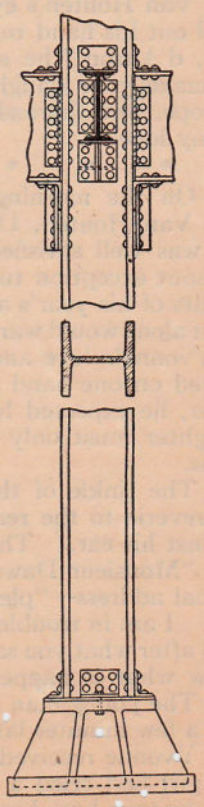
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of my birth. I am rich and will be able to keep my wife and her father in style. And, Vicomte, I shall save you from prison—"

The viscount jumped up. "Prison?" he cried, excitedly. "What do you mean, Sir? Explain yourself!"

The Dutchman smiled. "Sit down, Vicomte" he replied. "I know all about your speculations and the so-called investments of the money of your wards, the Gutierrez children. A week from now you have to produce the money you lost speculating on hemp or go to prison. Am I not right?"

The viscount half opened his mouth, then he shut it again. His head sank on his chest.

"Now listen to me," van Houten continued. "Fifty thousand pesos is nothing to me. Persuade your daughter to marry me and the moment I have her promise, the fifty thousand you need so badly are yours."

D'Auzon again half rose from his seat. *"Mais nom de nom!"* he exclaimed. "What you propose to me is tantamount to a proposition to sell my daughter. That is an infamy! You—"

"Calm yourself, please," said van Houten. "Your daughter will soon become reconciled to being the wife of a man of my wealth and standing. I understand that she imagines herself in love with a penniless descendant of lawless Kentucky mountaineers. She is too young to know her own mind, and it is your duty to guide her in the choice of a husband. I am sorry to have to force your hand; but I am determined to make your daughter my wife."

The viscount again hung his head. "Monsieur van Houten," he finally said, "I am a ruined man and as you say, I am in danger of going to prison, because I could not raise a thousand pesos to-day, much less fifty thousand. I shall speak to my daughter and give you her answer on Wednesday. Now you must excuse me; I am going home."

Van Houten's eyes flashed. Rising from his chair, he held out his hand to the viscount. "You shall not regret this, d'Auzon," he said. "I am going to do my utmost to make your daughter happy. We shall all three go to Europe, and there she will soon forget the past and respond to my love."

* * * * * * * * * *

On the morning after this scene between d'Auzon and Van Houten, Dawson was sitting in his little office. He was well satisfied with things. His investments had without exception turned out well, and as he reviewed the results of his year's activities in the Philippines, he smiled. That alone would warrant his getting married. He was sure of Yvonne's love and, knowing d'Auzon to be practically ruined on one hand and very fond of his daughter on the other, he expected him to recede from his stand that his daughter must only marry a man with blue blood in his veins.

The tinkle of the telephone bell called Dawson from his reverie to the realities of life. He placed the receiver against his ear. The voice was Yvonne's.

"Monsieur Dawson"—the girl had never dropped the formal address—"please come to the house as soon as you can. I am in trouble and I have no one to turn to but you. And after what you said to me yesterday, I think you should know what is happening."

The young man answered he would come immediately, and a few minutes later he was at the little house in Paco.

Yvonne received him in her room. Dawson saw that the girl had cried a great deal and full of forebodings of evil, he took both her hands in his.

"What is it, Yvonne?" he asked, anxiously. "What must I do?"

The girl shook her head, sadly, then she raised her eyes to his.

"You cannot help me, John," she said, addressing him for the first time by his Christian name. Her voice was trembling and there was a tear on the long lashes as she looked into his eyes. Then, more firmly, she continued:

"John, since you must know: we have to stop seeing each other, because I am marrying Mr. van Houten."

"What, you marry van Houten?" Dawson stood in front of the girl with his face white as a sheet and his fists clenched. "That shall never happen as long as I am alive, Yvonne!"

Impetuously he seized the girl and pressed her against him, kissing her on the trembling feverish lips. She lay passively, happily in his arms.

"You hear, Yvonne?" he whispered into her ear, shaking her in his passion. "You shall be mine and no one else's. I know you hate that beast of a van Houten and I know that you love me, dearest. Now tell me what has happened—absolutely everything!"

Under Dawson's caresses, the girl calmed down sufficiently to tell him what her father had confessed to her an hour before. When, sitting on his knees, with her trembling little hands fumbling nervously at his necktie, she had sobbed out her story, Dawson kissed the beautiful eyes. A confident smile was his answer to Yvonne's desperate question "What shall we do, John dear?"

"That is very simple, darling," he said. "You tell me that your father has gone out to see if he can raise the fifty thousand pesos that he has to have. I am sure he will be unsuccessful. Money is tighter to-day in Manila than it has been for many years, and your father's credit is not any too good at present, as you yourself know. But I personally can easily spare the fifty thousand and will be only too glad to help your father out of his financial difficulties."

Yvonne looked at him with wide-open, astonished eyes.

"It seems too good to be true, John. I thought you had nothing but your salary. I saw no help for father and I was ready to save him from dishonor by marrying a man I hate. Until you came into my life, my father was my great, my only love. Mother has never meant anything to me. She left me in the hands of servants and the Sisters, and my recollection of her is that of a beautifully dressed, dazzlingly handsome lady who came to see me from time to time and whom I must not touch because I might ruffle the delicate, costly lace on her throat and breast or soil her dress with my chocolate-covered fingers. From the moment I realized what she had done to my father, I hated her and concentrated all my love on him. Father adores me, as you know, but I believe he has never forgiven me for being a girl. He wanted a son to continue the name of d'Auzon, you know."

Dawson toyed reflectively with the delicate fingers of the hand that lay on his sleeve.

"Do you think your father will have any objection if in due time I ask him for your hand?"

The girl looked worried.

"Oh, John, I hope father won't go that far; but you know that prejudice of his. That fixed idea that a d'Auzon must never marry any one not of noble descent, is so strong in him that it would, perhaps, even stifle his love for me. We must be a little patient, John. But remember, always, that I shall never marry another man than you!"

A carromata stopped in front of the house.

"My father!" Quickly, Yvonne's arms tightened about Dawson's neck. For a moment her lips rested on his, then she stepped in front of the mirror to arrange her hair and clothes. When her father passed the door of her room, she called out to him.

The viscount entered, looking aged and worn. His daughter met him with an affectionate kiss.

"Poor old Dad," she said, smoothening out the gray hair on his forehead. "I can see that you have been having a hard time of it. But, father Mr. Dawson has learned through a friend that you are trying to secure a loan and he has come here to see if he cannot accommodate you. If you

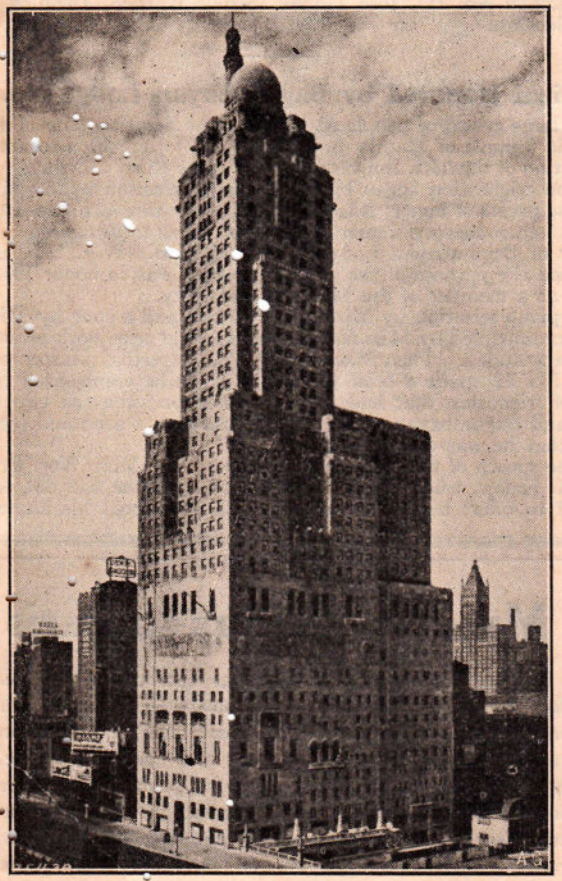
don't mind, I shall leave you two gentlemen alone and tell Pio that we shall be three for luncheon."

With a bright smile, Yvonne disappeared in the doorway, while her father turned towards Dawson. He looked like a man under death sentence who has just received the news of his pardon. Holding out both hands to the younger man, he exclaimed:

"God bless you, Dawson, you come in the nick of time. I was desperate. The water was up to here." He drew his hand across his throat in an expressive gesture. "Now let us talk business, and after lunch we can go to the bank and do what is necessary."

(Conclusion in next issue)

Doing Things in a Big Way



The Medinah Athletic Club Building, Chicago

The other day we read somewhere a story which will be a good introduction to what we are going to say.

A naturalist, on vacating a house occupied by him in the country, left a few things he had discarded from his collections, among them an ostrich egg. He had forgotten to close the door, and the neighbor's little red rooster, who promptly appeared to make a reconnaissance, had the shock of his life when, among the litter on the floor, he espied the huge egg. But he soon saw that it would make a valuable object lesson for his harem. Gathering the hens about him, he led them to the spot and showed them the egg. "Look at it, girls," he said, "not that I expect you to do as well as that, but I just want to show you how they are doing things in other places."

In the same spirit we present to our readers the above cut of the Medinah Athletic Club Building recently inaugurated in Chicago, Ills. This magnificent structure is located on Michigan Avenue at Illinois Street, is 513 feet high, and has 42 stories. It has all the unusual and luxurious features of the modern athletic club, and in addition 442 Club sleeping rooms available to members, their families, their guests, and visiting Shriners. Here are a few paragraphs from a pamphlet describing the Club Building:

Above the Grand Ball Room is a series of terraced floors, rounding out a grotto, which overlooks the 75-foot men's swimming pool. The billiard and card rooms, bowling alleys, hand ball and squash courts, gymnasium, running track, golf, solarium, turkish baths and rifle range, are in close proximity.

Ladies Department.—In addition to their own dining rooms and facilities for entertainment and recreation, a plunge and swimming pool, 31 feet in length, has been fitted out for their use and electrically lighted cabinet baths, showers, rest rooms, lockers, etc., round out and complete this department which is under the guidance of a capable instructress. . . .

Catering Department.—The Men's Grill on the third floor; spacious Formal Dining Room and Ladies' Dining Room on the fifth floor; Main Dining Room, Foyer and Lounge on the seventh floor; Main Dining Room Balcony and Private Dining Rooms on the eighth floor, with their series of meeting rooms, terraces, alcoves, lounges, etc., form a complete and elaborate catering department.

Garage.—The Club garage occupies the east portion of the three lower floors in the building and is fitted out with two of the larger type of plunger elevators to take the cars to the desired floor, with turntables on each floor. . . .

The members' and guests' sleeping and living rooms are on the floors from the fourteenth to the fortieth. There are barber shops, beauty parlors, employees' quarters, a laundry, a commissary, furniture repair, paint, and printing shops, etc., making the building, which is occupied by the Club exclusively, a small world in itself.

Membership in the Medinah Athletic Club is limited to Shriners, the maximum number of members being three thousand five hundred. The "Ancient Arabic Order of the Mystic Shrine," as some of our members may not know, is an organization to which only Masons of the 32nd Degree of the Scottish Rite and Knights Templar are eligible and which in the United States is taking quite a prominent part in social life and, incidentally, is very active in the reclamation of poor crippled children, for whom the Order is maintaining and operating magnificent hospitals in a number of big cities.

We understand that a bond issue of $4,500,000 was floated to finance the Medinah Athletic Club.—*L. F.*

Father's Lodge

Father's Lodge, I well remember, wasn't large as Lodges go,
There was trouble in December getting to it through the snow.
But he seldom missed a meeting; drifts of blossoms in the lane,
Still the Tyler heard his greeting, winter ice or summer rain.
Father's Lodge thought nothing of it, mid their labors and their cares
Those old Masons learned to love it, that fraternity of theirs.
What's a bit of stormy weather, when a little down the road
Men are gathering together, helping bear each other's load.

Father's Lodge has made a village; men of Father's sturdy brawn
Turned a wilderness into a village, seized the flag and carried on.
Made a village, built a city, shaped a county, formed a state,
Simple men, not wise or witty—humble men, and yet how great.

Father's Lodge had caught the gleaming of the great Masonic past;
Thinking, toiling, daring, dreaming, they were builders to the last.
Quiet men, not rich nor clever, with the tools they found at hand
Building for the great forever, first a village, then a land.

Father's Lodge no temple builded, shaped of steel and carved of stone;
Marble columns, ceilings gilded, Father's Lodge has never known.
But a heritage of glory they have left, the humble ones
They have left their mighty story in the keeping of their sons.

—*Author unknown to us.*

MASONIC HOSPITAL FOR CRIPPLED CHILDREN
INCORPORATED

All Members are urged to attend the Annual Meeting of the Corporation which will be held at the Scottish Rite Hall, Masonic Temple, Escolta (6th floor), on

Monday, July 15, 1929, at 4:30 p.m.

LODGE NEWS

Only Lodge news of more than usual interest will be published in this section, such as Grand Lodge visitations, special meetings with interest in features, changes of meeting place or day, presentations, installations, etc. Secretaries or other Brethren submitting matter for this column should leave out all unnecessary details, long lists of names, etc., our space being limited. Such news letters will be "boiled down" and edited, as most communications have to be. Remember that the editor, though a busy man, does not mind going to a little trouble to make matter submitted publishable. But don't send accounts of mere degree work or other routine work or doings of little interest to readers not belonging to your Lodge.—L. F., Editor.

Death of Bro. Lambert, Manila Lodge No. 1

The members of this Lodge were quite shocked to receive the news of the death of Bro. Paul Lee Lambert, who passed away on March 12th. That the death of this Brother came quite suddenly is shown by a letter from Mrs. Lambert received lately by Bro. Schwesinger, from which we copy the following paragraph:

"Paul's death was very sudden—He spent all of the last day at the office, and after dinner was sitting here before the fire talking to me about his beloved Orient—and the next moment he was gone. Having the end come with no warning at all was an almost unbearable shock to me, but for Paul's sake I am glad that he could go that way.—The years that Paul spent in the Orient were the happiest of his life, and it was a very great disappointment to him that ill health made it impossible for him to return. The friendships he made while there meant a great deal to him, and he always spoke of you men in Manila as 'Regular fellows—the best in the world.' "

From Bagumbayan Lodge No. 4

On May 30th, Bagumbayan Lodge No. 4 gave a picnic, bathing party, and barbecue in honor of three Brethren about to depart for foreign shores, namely, Wor. Bro. Rafael L. Garcia, major, P. S., who will soon leave for the United States for a postgraduate course in military science and tactics (the major is a West Pointer), and Bros. Francisco Benitez and Florentino Cayco, selected to represent the Philippines at the International Educators' Conference at Geneva, Switzerland.

The scene of this affair was the Angat Irrigation Dam, to which picturesque place the party went by automobile. The swimming was much enjoyed, though there was nearly an accident, one of the swimmers, the wife of Bro. Isaac Barza, being overcome by fatigue while struggling with the rapid current. However, Wor. Bro. Conrado Benitez, undefeated swimming champion of the Philippines, was with the party and promptly went to the rescue of the fair lady in distress, towing her to the raft and safety.

The Brethren were in good spirits from start to finish and the abundant rain which fell in the afternoon failed to quench the joy that kept bubbling over even in the most serious. Those present included Bros. Vicente J. Avena, Isaac Barza and wife, Conrado Benitez, Francisco Benitez, wife and daughter, José P. Buensuceso, wife, and lady friend, Vicente Castillo, Juan Casuga, Florentino Cayco and wife, Lino Chaves, Dr. Cornelio Cruz, Domingo Dikit and two children, Dr. Gervasio Eraña, wife, and two children, Dr. Antonio Fernando and wife, Major Rafael L. Garcia, wife, and two children, Mario Gutierrez, Segundo Infantado and two guests, Ignacio R. Javier and two sons, José A. de Kastro and wife, Daniel Limbo, Rufino Martinez and wife, Fernando Mediavillo, Mrs. Luis Meneses and two guests, José L. Ochoa, and son, Manuel T. Paz, Zosimo Raymundo, Luis F. Reyes, Casimiro C. Romero and wife, Francisco Santiago, wife, and daughter, Dr. Herminio Talusan, wife, brothers, and sisters, Joaquin Pardo de Tavera and wife, José C. Velo, Guillermo Manlapit, Francisco Geronimo (Dapitan Lodge No. 21), José Timbol (Senior Warden, Tagailog Lodge), and Flechero.

Rizal Honored by Bagumbayan Lodge No. 4

A large crowd of people gathered at the Scottish Rite Hall of the Masonic Temple of Manila on the evening of June 19th to attend the celebration of the 68th anniversary of Dr. José Rizal's birth.

The celebration began by a fine piano selection by Angel Javier, then the guests of honor, Nilad Lodge No. 12, were introduced and welcomed. Introductory remarks by Wor. Master Francisco Santiago, Master of Bagumbayan Lodge No. 4, followed. Wor. Bro. Santiago explained the purpose of the gathering which was to honor José Rizal, chiefly as a member of the Masonic Fraternity.

A piano selection by Miss Nati Nañawa and a song by Miss Boni José, accompanied by Miss Nati Nañawa, came next, both artists being much applauded. Then Wor. Bro. Cirilo Asperilla, Master of Nilad Lodge No. 12, made a brief address in which he emphasized the relations of friendship that had always existed between the two Lodges, Nilad and Bagumbayan. Mr. José Cortés gave a song and pleased so much that he was encored.

The speech of the evening was delivered by Most Wor. Bro. Teodoro M. Kalaw, who spoke in Spanish. He said he had not anything original to offer; but he entertained and instructed his audience by

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Masonic Visitors to Paris

The Masonic Bureau Overseas has been established for the guidance and aid of Masons, their wives and families who may be traveling abroad, and is a center where members of the Craft may meet and become informed how to cope with the many perplexing problems confronting the visitor to Paris. It will extend gratuitously courtesies such as adjusting passport and visa difficulties, arranging of Lodge engagements, shopping tours, hotel reservations, tickets and transportation, sightseeing trips, forwarding baggage, advice on miscellaneous matters, etc. It is at your disposition while you are in Paris.

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relating incidents of the life of the Hero and quoting from his letters and poems, emphasizing Rizal's patriotism and his tender love for his mother.

A song by Mrs. Ramon Gandionco (née Isabel Lim), much applauded, came next; it was followed by an interesting folk dance performed by a group of young people dressed up for the occasion.

Then came the surprise orator of the evening whose address, delivered without preparation, was quite a treat, not only because of its subject-matter but on account of the pleasing manner in which it was delivered. The speaker was Wor. Bro. Joaquin Pardo de Tavera, P. M. of Bagumbayan Lodge No. 4, who related his personal reminiscences of the Martyr, having met him in Paris when he, Bro. Tavera, was a child of 5 or 6 years. The anecdotes with which the speaker entertained his audience show Rizal to have been exceptionally fond of children. The crowd was amused to learn that Bro. Tavera's youthful ambition was to be a fireman and that Bro. Rizal bought him a fireman's uniform, and that the doctor even helped to instruct the "Little Filibuster," as he called the boy, in fencing.

Another splendid song by Miss Nati Nañawa, accompanied on the piano by Miss Boni José, closed the program. Excellent refreshments were served on the 5th floor after the function.

The celebration of Washington's and Rizal's birthdays and the fraternal dinner before the stated meeting have become a tradition with Bagumbayan Lodge No. 4, and the present Master of the Lodge, Wor. Bro. Francisco Santiago, and his corps of officers deserve great credit for living up to the traditions of their Lodge in such a faithful and admirable manner.

Father Initiates Son in Mount Apo No. 45

On June 13th, a special meeting was held in the Lodge Hall at Zamboanga at which Howard Patrick Moore received the first degree of Masonry with his father, Bro. P. J. M. Moore, in the Master's chair. The ceremony was very impressive throughout.

From Plaridel Lodge No. 74, Calauag, Tayabas

Bro. Juan Lerum, Secretary of this Lodge, was called to the Celestial Lodge above on April 28th, last, and was buried on April 30th with Masonic honors. The funeral was attended by the members of Plaridel Lodge and by visitors from Rizal No. 20, Balintawak No. 28, and Banahaw No. 24. An oration eulogizing the departed Brother was pronounced at the close of the ceremonies by Wor. Bro. Victoriano A. Tañafranca, District Grand Inspector.

From Mount Huraw Lodge No. 98

Having received a telegram from Makabugwas Lodge No. 47 announcing the death in Jaro, Leyte, of a member of Dagohoy Lodge and inviting the Brethren in this valley to attend the funeral, the Worshipful Master of Mount Huraw Lodge No. 98, deeming it a duty to respond to such an important call, assembled the Brethren at the Lodge immediately. Senior Warden Bro. Cervero, Junior Warden Bro. Rosales, Chaplain Bro. Fornillos, and Bros. Villarin, Salazar, Lao Hoo, Uy Pit Chin, and Calo (Bagong Ilaw Lodge No. 97) volunteered to make up the representation. Headed by district inspector, Wor. Bro. Gregorio J. Mariano, the delegation left for Tacloban on the launch *Tubig* at 10 p. m. on May 18th. The party was met by Bro. Sevilla and entertained at his beautiful chalet. Immediately after the funeral services, the party left Tacloban, homeward bound, arriving at Catbalogan about 10:30 Sunday evening.

On June 2nd, the youngest child of Bro. Deogracias Davantes died. The Masons of Catbalogan chartered a launch, and a delegation of Brethren headed by Worshipful Bro. Mariano, Inspector of the 13th Masonic District, and Senior Warden Cervero, left Catbalogan to convey the body of the child and the distracted mother to Wright, where the funeral took place. The trip was one attended by hardships, due to the bad weather; but the Brethren returned contented, as they were conscious of having brought assistance and solace to Bro. and Mrs. Davantes in their great grief.

From Elisha Ward Wilbur Lodge No. 101, Victorias, Occ. Negros

At 7:30 p. m. on June 17th, a despedida dinner was given at the Victorias Gun Club in honor of our Wor. Bro. W. A. Kinney, P.M. of Elisha Ward Wilbur Lodge No. 101, F. & A. M., who will soon depart for Central Nasugbu, Batangas, Luzon. Speeches were made by the following Brethren: Wor. Bro. Luis R. Yangco, Felix O. Guantero, C. J. H. Penning, Serafin Novella, of Kanlaon Lodge No. 64, John J. Muller, Wor. Master, and Wor. Bro. Kinney.

Present besides the above mentioned speakers were Norberto Capay, Francis J. Cooper, Ramón Rius, Eligio Felin, Antonio C. Martel, Felipe Tabhan, Alberto Fontanilla, Dr. Mirasol, and Robert Mills. After dinner the guests were entertained until midnight, moving pictures being shown with a portable Cine apparatus of Wor. Bro. Luis R. Yangco. Everybody enjoyed the evening which showed the masonic spirit, brotherly love and harmony existing among the members of Elisha Ward Wilbur Lodge No. 101.

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Personals

Items for publication in this column should be submitted not later than the 20th of the month. Secretaries sending personals for publication should omit congratulations, thanks, and matter suited for a Lodge bulletin, but not for a paper going to all the Masons of the Islands. Stale news and items of exclusively local interest will not be published. Report births, serious illness, and deaths in immediate family of Masons, marriages, promotions, changes of station or occupation, honors, letters from absent Brethren with greetings, trips abroad, and similar news. Secretaries of Lodges publishing bulletins should send the latter to the CABLETOW *immediately upon publication, or make an extra copy of the personals when preparing the bulletin for the printer and send it to the* CABLETOW.—*L. F. Editor.*

Manila No. 1.—Bro. Henry Blaney Parker has been heard from; he has been in poor health for quite some time.

Bro. Joseph A. Manning sends fraternal greetings to the Lodge from Nashville, Tenn., where he has been a Government Agent for some time. He wants very much to have members of the Lodge look him up if they travel that way.

Bro. Charles E. Wright, who is Superintendent of the California Junior Republic at Chino, Calif., sends greetings to every member of Manila No. 1, and hopes that he will be able to meet the Brethren once more in the future.

Bro. S. Zwillich, who is connected with the Daisy Philippine Underwear Co., sends greetings to the Lodge and advises that he is about to leave Manila on a combined business and pleasure trip. He expects to return about December 1st.

Bro. Rollie L. Eernesse writes from Jacksonville, Fla., that he still has a yearning for the Orient, and has had the real pleasure of talking over old times with friends from the Islands he has met at home.

Word has also been received from:

Bro. Thos. C. Fain
Bro. A. J. Fenner
Bro. Fred Makarins
Bro. W. T. Patstone
Bro. G. T. Wuertz

All of whom send greetings and good wishes.

Bro. F. E. Hedrick is still confined to his bed, being now at Sternberg General Hospital, Manila.

Announcement has been received of the marriage of Bro. John William Allen to Margaret Elizabeth Young, at Glendale, California.

Corregidor No. 3.—At our May Stated Meeting, Wor. Bro. John Larden Bromfield, Past Master of Corinthian Lodge, Amoy, and Wor. Bro. Charles G. Gableman, Past Master of Island Lodge No. 5, Jurisdiction of the Philippine Islands, were elected to membership in this Lodge by affiliation. The addition of these two Brethren to the ranks of Corregidor Lodge will undoubtedly assist materially in its progress.

Bro. George W. Brower, now stationed at Fort Russell, Wyoming, expects to reside in Washington, D.C., after September 1st. He sends his best wishes and regards to all the Brethren and hopes for the continued growth of Masonry in these Islands.

Bro. Harold C. Raymond, Lieutenant Field Artillery, sends best wishes to Corregidor Lodge from San Francisco, where he is stationed at the Presidio.

Bro. Ralph M. Sams of Berkeley, California, sends a donation to our charities and wishes to be remembered to all those he knew while here. He says he hears the "East a'calling". He is temporarily on duty at the Nation's Capital and finds Washington interesting.

Bro. James S. Kugler, now in Florida in the Prohibition Service, wonders how it would feel to drop into No. 3 and see how we act in our magnificent temple.

Bro. Herbert L. Leonard, whom the old timers all remember, writes from Arcadia, Florida, and wishes the Lodge a very successful year.

Bro. Douglas C. Ford says he is still with the Southern Pacific and says every year "I hope to be back in Manila next year".

Bro. Thomas Leonard, who has been in Sternberg Hospital for the past six weeks, was temporarily discharged on June 6th.

Bagumbayan No. 4.—Bro. D. R. Onrubia writes us that he arrived in Washington on April 16th, that he expects to proceed from there to Philadelphia or New York, and that he has had a fine trip so far.

Bros. Francisco Benitez, dean of the College of Education, University of the Philippines, and Florentino Cayco, assistant superintendent of schools of the city of Manila, have left to attend the International Education Assembly in Geneva, Switzerland, as delegates of the Philippine Islands. After attending this conference, Bro. Cayco will, for a period of three months, study and investigate the vocational schools and other practical methods of teaching in Switzerland, Germany, France, Holland, and other countries of Europe, the United States and Japan.

Wor. Bro. Rafael L. Garcia, P.M., sailed for the United States on the U. S. A. T. *Grant* on June 22nd. He is under orders to proceed to Fort Benning, Georgia, to attend the advanced course for officers at the U. S. Infantry School there, which begins in September. The major is a West Pointer, Class of 1916.

Bagumbayan Lodge No. 4 was well represented at the celebration of the 31st anniversary of the declaration of independence of the Filipino Republic which was held at Kawit, Cavite, on June 12th. The

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three members of the Lodge who were present on this occasion were Acting Governor-General E. A. Gilmore, Wor. Bro. Leo Fischer, and Bro. Eduardo Montenegro, who had come up from Negros.

Island No. 5.—Brother Frederick James Monroe Griggs has been assigned to duty at the Charleston Ordnance Depot, Charleston, South Carolina. He sailed for the United States on the transport *Grant* in June.

Brother Harry Aaron visited Bow River Lodge No. 1, G.R.A., A. F. & A. M., Calgary, Alberta, Canada, on May 15th.

Communications have been received from the following brethren during the past month: Stanley D. Embick, Washington, D.C.; Walter C. Hand, Birmingham, Ala.; Oliver P. McMican, Evansville, Ind.; J. W. Ernest, Saguache, Colo; William Bahm, St. Louid, Mo.; Grover C. Bowen, Huntington, W. Va.; Patrick E. Welsh, San Francisco, Calif., and Bruce R. Ferrell, Fort Crocket, Texas.

It is understood that Brothers William W. Wertz and William H. Kendall will return to the Philippines next October for another tour of foreign service.

Southern Cross No. 6.—The papers carried the announcement of the marriage of our popular Junior Steward, Bro. Lee E. Stevens, to Miss Marie Louise Yearsley, Sunday afternoon, June 2, 1929, at the Union Church, Manila.

Associated Press dispatch from Amoy under date of June 4th announces the engagement of Miss Putnam to our own Chas. Wheeler of the Pittsburgh.

Bro. Erwin F. Koch has just returned from the United States.

The lodge has received a post card from Wor. Bro. E. A. Perkins, from Port Said, sending greetings.

At our last meeting letters were read from Bros. Craig, France, Harper, Payne and Templeton. All were deeply appreciated.

A large number of brethren turned out last meeting to say "Au Revoir"—not "Adios"—to our Wor. Bro. Wm. A. Weidmann. Bro. "Bill" said that he made no promises to stay away for good, after having lived here for 17 years, twelve of which he has been a true and faithful brother among us. He sailed on May 28th.

During the latter part of May, Bro. O. S. Cole, as President of the Lyric Film Exchange, opened the doors of the New Lyric Theatre, on the Escolta, to the public, and in so doing became a real benefactor to Manilans and visitors, for the new Lyric Theatre is, beyond all question, the finest theatre in the entire Far East and would be a credit to Bro. Cole and his associates in any city, in any country.

Most Wor. Bro. Frederic H. Stevens has taken to the air like a fish to water. We learn that he has gone to Laoag by plane and that he has visited Legaspi by the same route.

Cosmos No. 8.—Bro. Robert Hill underwent an operation in Sternberg General Hospital last month, and despite the excessively hot weather his health has steadily improved.

Wor. Brother A. J. N. Gabler-Gumbert was also on the sick list last month, having been confined to his home for some time with an infected foot. He is now very much improved and expects to be able to attend our next Stated, Meeting of June 5th.

Bro. Juan S. Fernando who recently obtained the highest average in an examination held at the University of the Philippines, in Sanitation and Public Health, has again been honored in being detailed with the Red Cross, supervising the health units in Sorsogon, Cebu, Leyte and Samar. He left for his new station on May 19th with a party of doctors and personnel.

Brother Charles C. Fuller was a Manila visitor during the past two weeks, having come in from Sumulong Station, Tayabas, on business. Bro. Fuller is engaged in erecting a saw-mill in the province, and has but few opportunities to get in to Manila for meetings.

The Officers and Members extend their sincere congratulations to Brother John Sinn upon his promotion to the rank of Master Sergeant, Ordnance Department, U. S. Army. Bro. Sinn has been stationed in Honolulu for many years, where his marked proficiency as technical sergeant has won him his present advancement.

Bro. Benjamin S. Houston writes from Los Angeles, Calif., that he has taken a half interest in the Rex Rubber Co. there and will make Los Angeles his permanent home.

Bro. and Mrs. Gilbert S. Perez left for a vacation in the United States on May 7th; they expect to return to Manila about October 1st, next.

Bro. Albert E. Tatton returned to Manila on May 28th from a pleasure trip through the Southern Islands.

Wor. Bro. Manuel Camus spent a few days in Baguio in May enjoying a well-earned rest.

Wor. Bro. William J. Odom and Bro. John W. Ratliff also visited the mountain capital during the month of May.

Most Wor. Bro. Joseph H. Schmidt was ill during the last week of May; but in spite of his illness he delivered the United Spanish War Veterans' ritual at the Memorial Day exercises at the Cementerio del Norte, on May 30th, in a most impressive manner.

St. John's Lodge No. 9.—A dimit was granted to Bro. Thos. S. Wylly at the May stated meeting.

Bro. E. S. Turner spent a part of the month of May in Baguio with his family.

Bro. Capt. Earl Wells, Ft. Benning, Georgia, writes that he expects to return to the Philippines in the near future.

Bro. Stedman F. Todd has written from Penang, while en route to India, where he expects to spend some time.

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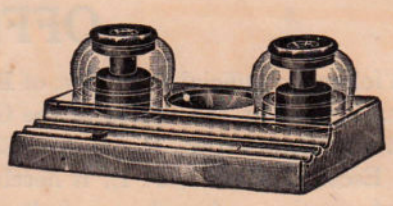
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Bro. Henry Weinrabe is visiting his old home in Australia after an absence of many years. At Honolulu he met Bro. Jim Sager, who was at the time in poor health and about to go to the hospital.

Letters have also been received from Bro. Edmund W. Schedler and W. Thos. Nelson.

Bro. A. R. Huber, our Junior Steward, and Mrs. Huber were in Baguio during May, going there from Vigan, where they spent most of the month of April on special work for his Mission.

Bro. Brook D. Cadwallader came up from Sipaco, on May 25th, to spend a couple of weeks in and about the City.

Wor. Bro. Salmon, with Mrs. Salmon, motored to Baguio on May 27th to bring down members of their family who had been vacationing in the city among the pines.

Worshipful Master Bro. Boomer spent the last ten days of May in the mountain resort with his family.

Bro. Ray Whitfield and Mrs. Whitfield who have been spending the month of May in Manila, returned to Cadiz, Negros Occidental, their home, on May 25th.

Mrs. Jarman, wife of Bro. Charles P. Jarman, and Mrs. Burchfield, wife of our Bro. David M. Burchfield, of Davao, Mindanao, left for a vacation in the U. S. A. on May 24th. Mrs. Jarman expects to be absent about six months and will spend most of her time in and around San Francisco. Bro. Jarman expected to accompany Mrs. Jarman, but unfinished business detained him. He followed on a boat leaving June 4th.

Wor. Bro. Stanton Youngberg, director of the Bureau of Agriculture, made a two weeks inspection trip in Northern Luzon in May.

Bro. Leo. Schnurmacher went to Baguio on the evening train, Friday, May 24th, to spend a short vacation with his family in their cottage on the hill near the Country Club.

Mrs. Latham, wife of Bro. Robert B. Latham of Del Carmen, with her child left for the States on vacation on May 29th. She expects to be absent about six months.

Bro. and Mrs. Grover E. Heyler announce the arrival of their third youngster at their home in Beverly Hills, California. At this rate Grover will soon be a regular family man.

Pilar Lodge No. 15.—Wor. Master Meliton Darvin, after spending a two-month vacation at his home town, Imus, returned to Manila on June 10th on account of the school opening, he being a teacher in the Paco Intermediate School.

Wor. Bro. and Mrs. F. Mañago, on occasion of the celebration of the fiesta at Singalong, on June 16th, entertained many visitors from the provinces as well as from the City.

Bro. Vicente Jesiel, proprietor of "Farmacia Jesiel" at Indang, advises the Secretary that he has been very busy for the last three months on account of the outbreak of dysentery in his town.

Bro. Doctor M. Bautista, lieutenant, P.C., stationed at Camp Keithley, tells the Secretary that he is coming to Manila, on June 18th, and that on June 29th he will sail for the United States on the S. S. *Bengkalis*, to visit his family.

Bro. B. Samson is mourning the death of his father who died on May 16th and was buried on Sunday, May 26th, at General Trias, Cavite.

Sinukuan No. 16.—This Lodge is grateful to Bro. Juan M. Ferrer, at present a resident of Cotabato, for donating several valuable volumes on the World War to the Lodge library.

Wor. Bro. Leonardo Garduño, P.M., while on a vacation in Manila, was entertained at a *lechonada* offered to him by the members of this Lodge on May 19th.

Wor. Bro. Potenciano Herrera, P.M., had the great grief of losing his son Solon, a promising youth, on May 6th. The death occurred at the Mary Chiles Hospital and the remains were laid to rest in the plot of Sinukuan Lodge in the Del Norte Cemetery.

Isarog No. 33.—Wo. Bro. Ernest Schaffner, Master of Isarog Lodge No. 33 and division superintendent of schools of Camarines Sur, left for Baguio on May 16th to attend the Superintendents' Convention.

Bro. William H. Pickell, superintendent, Camarines Agricultural School, of Mayon Lodge No. 61, left for Baguio on the same date and for the same purpose as Bro. Schaffner.

Bro. Victor Oblefias, Senior Warden of Isarog Lodge No. 33, was the guest of honor at a Chinese dinner given by Wor. Bro. Mariano Dy Liacco in his residence on General Luna Street on May 26th. Bro. Robt. E. Manly and prominent provincial officials, and Bro. Dalmacio Urtula, district engineer of Albay Province, were among the guest. Bro. Oblefias will go on extended leave of absence to his home town, Lopez, Tayabas. He was one of the organizers of the Camarines Agricultural School.

Mount Apo No. 45.—Bro. Marcelo Mendoza, our Junior Warden, is confined to his home suffering from a painful carbuncle on his arm.

Master Henry Poole, son of Bro. and Mrs. Adam O. Poole, has been successfully operated for appendicitis in Bishop Brent's Hospital and is expected to go home in a few days.

Bro. D. G. Sisson, of St. Andrew No. 49, Victoria, B.C., is now with us at Zamboanga. He arrived here recently to join Messrs. Atkins, Kroll & Co.

The wife of Bro. Vicente Mendoza, our Junior Warden, was successfully operated on for appendicitis at Zamboanga General Hospital on May 10th and was able to return to her home on the 17th.

Mount Mainam No. 49.—Bro. Conrado Costa, member of the Provincial Board of Cavite, was confined at the Philippine General Hospital for some time in May, on account of dysentery. After being

OFFICIAL PRICE LIST

The following Official Price List of Blanks, Supplies, etc., for sale at the offices of the Grand Secretary and the CABLETOW, Room No. 524, Masonic Temple, Escolta, Manila, P. I., is hereby published for the information and guidance of all concerned.

Attention is invited to the fact that with regard to the sale of these documents and forms, paragraph 47 of our Grand Lodge Constitution provides that "In no case shall any of the foregoing documents be issued until the fees therefor shall have been paid to the Grand Secretary":

GRAND SECRETARY'S OFFICE

Receipts for dues, per book of 200	₱5.00
Dimits, per book of 20	2.00
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Binding one volume of CABLETOW (index gratis)	3.00
(Plus cost of numbers furnished, if any, and postage, if mailed) CABLETOW Index, per copy	0.25
Dollar Masonic Library, purchased at or ordered through office, per set	2.50
History of Bagumbayan Lodge No. 4	1.50

discharged from the hospital he returned to his home at Indang, to convalesce.

Bro. Cornelio B. Mangahas, deputy municipal treasurer of Corregidor, was also sick at the Philippine General Hospital for some time in May.

Sarangani No. 50.—After several years' stay in his home town in Zambales, Bro. Domingo Braganza, practising attorney, returned last week to Davao to resume the practice of his profession.

Bro. Gerónimo Arguna, postmaster-operator stationed at Malita, is temporarily in Davao as postmaster during the absence of the regular incumbent.

Bro. Tan Kee Eng was confined to his bed in May, due to intestinal trouble.

Bro. Juan D. Soriano of Union Lodge No. 70 has been assigned to Davao as internal revenue agent.

Bro. José Viacrucis, assistant civil engineer, is in charge of the office of the district engineer during the absence of the regular incumbent.

Bro. Pacífico M. Sobrecarey has been proclaimed president elect of the municipality of Caraga by decision of the Supreme Court.

Bro. Victoriano de Guzman received a vote of thanks from Mactan Lodge No. 30 for delivering the urn containing the ashes of Bro. Valentin S. Juan, Capt. P. C., who died in Surigao in 1924 during the colorum uprising, to his widow at Zamboanga.

Wor. Bro. Benito Natividad, Judge, Court of First Instance of the 27th Judicial District, left for Baganga to hold court there.

After several weeks vacation in the municipality of Santa Cruz, Bro. Pedro R. Santos, Senior Warden, resumed his work as physician in the Davao Mission Hospital.

Bro. Sergio Salvaleon, treasurer of this Lodge, returned to his desk as provincial bookkeeper, after several days sickness in bed.

Bro. Nicanor Punsalan, deputy treasurer, stationed at Mati, is in Davao on official business.

Bro. José Elayda, secretary of this Lodge, and chief clerk and deputy in the office of the provincial treasurer of Davao, left for official inspection in the municipal districts of Monkayo, Saug and Tagum.

Bro. Simeon de la Rosa, of Iloilo Lodge No. 11, stationed in Davao as cashier of the Philippine National Bank, has left for Manila on several months vacation.

On June 6th, a banquet was tendered by the members of this Lodge to Bro. Adolfo Cascolan who was transferred as principal teacher to the Abra High School. Bro. Cascolan sailed for his new station on the following day.

Wor. Bros. Alfredo Zamora and Eugenio de Jesus are on official inspection trips in the municipalities of the East Coast of this Province.

The youngest baby of Wor. Bro. Bruno Gempesaw is confined at the Davao Mission Hospital due to an attack of bronchitis.

Bro. Francisco E. Lahora is in Davao on business.

Pintong-Bato No. 51.—Wor. Bro. Higinio Sarino, Wor. Master of Pintong-Bato Lodge No. 51, F. & A. M., gave a picnic in honor of the members of his Lodge at his fish pond in Bacoor, on June 2nd. Many members attended.

Bro. Policarpio Castañeda, mechanic of Cadwallader Gibson in Limay, Bataan, lost one of his daughters who died on May 29th.

Bro. Ambrosio G. Vila, of the U. S. S. *Raleigh*, sends greetings to our Lodge from Egypt.

Bro. Agapito E. Baysa, of the U. S. S. *Denver*, sends good wishes to the Brethren of our Lodge from New York, his new station.

Bro. Juan C. Bautista sends regards to Pintong-Bato Lodge from Yokohama, Japan.

Bro. Mamerto Prudente, who is now at the Naval Air Station at Pensacola, Florida, wishes good luck to the Brethren of the Lodge.

A post card was received from Naval Lodge No. 24, F. & A. M., at Warrington, Fla., advising that Bro. Mamerto Prudente, member of Pintong-Bato Lodge, made a visit to said Lodge on April 23, 1929.

Marble No. 58.—Bro. Marcelino Buyco has been transferred from Ormoc, Leyte, to Tunga, Leyte, and is now C. O. of the Constabulary detachment stationed at the point last named.

Labong No. 59.—Bro. Vicente Quijano, Secretary of this Lodge, arrived in the city on May 5th from Tacloban, Leyte. During his stay in Tacloban he had the pleasure of visiting Makabugwas Lodge No. 47, where he was hospitably received.

Bro. José M. Raymundo, P.M., and family, left the city on May 15th, on the S. S. *Panay*, for his new station, Cebu, Cebu, as district medical inspector of the Bureau of Health.

Acacia No. 78.—Bro. José J. Jara, Jr., S.W., was sick in bed for a number of days in May but has recovered long since.

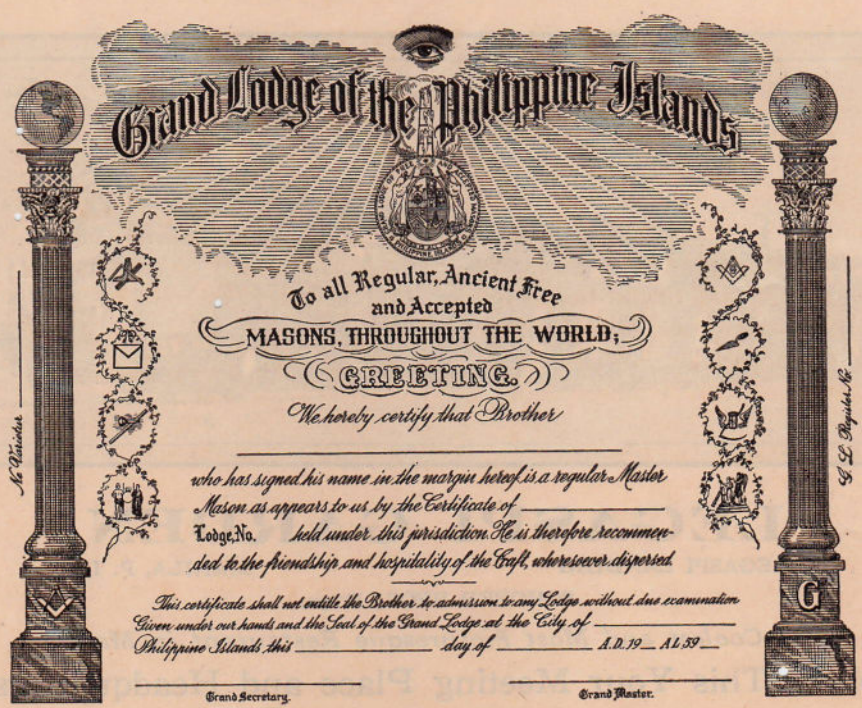
Bro. D. L. Johnson, physician in charge of the Iloilo Mission Hospital, returned from a short vacation in Baguio on May 24th. The doctor says he had a fine time in the mountain resort.

High-Twelve No. 82.—Wor. Bro. Filomeno Galang, P.M., who is at Baguio, has been in Manila during the first days of June to attend to the enrollment of his children for the present school year.

Rev. Wor. Bro. José L. Intal, P.M., who has been away for quite a time, was in the city for a few days for the purpose of definitely tendering his resignation from the Bureau of Printing to devote all his time to religious activities, he being an ordained Aglipayan priest. His parish is Barrio Andrés Bonifacio, San José, Nueva Ecija.

Wor. Bro. Manuel C. Dario, P.M., reports the birth of a baby girl on May 25th.

Bro. Eugenio de la Cruz, S.W., and wife are the parents of a daughter born at the Philippine General Hospital on June 8, 1929.



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Bro. Juan Zambrano, who left Manila some time last January and had not been heard from since, has been in the city on official business. He is now with the Bogo-Medellin Milling Co., Inc., at Bobog, Cebu.

Through Bro. José Guinto, S.W. of Pampanga Lodge No. 48, it has been learned that Bro. Mariano M. Dizon, member of this Lodge and at present residing in Cuyapo, Nueva Ecija, has fully recovered from a serious illness from which he has been suffering for some time and which almost brought him to the grave.

Bro. Pedro Menor reports that his wife is still ill at their residence.

Wor. Bro. Adriano R. Rivera, P.M., also reports the illness of one of his boy-twins, while Bro. Fidel Manalo, J.W., reports his youngest son on the sick list.

Bro. Arsenio A. Fernandez and wife are mourning the death of their youngest son, which occurred on June 11th at Marilao, Bulacan. The interment took place on the following day in the cemetery of the town.

Bro. José B. Logan writes from Echague, Isabela, and sends best regards to all the Brethren.

Bro. Lucio P. Morales, now at Honolulu, sent his dues for 1929 and 1930 through Bro. Casiano Karganilla; also regards to the brethren of the Lodge.

Mount Huraw No. 98.—Bro. Manuel L. Japson, a retired teacher and present councillor of the municipality of Oras, has been appointed municipal treasurer of the town mentioned. Mrs. Japzon has recently presented her husband with a daughter.

Keystone No. 100.—Mrs. Bañaga, wife of Bro. Juan Bañaga, Senior Deacon, died at the Station Hospital, Corregidor, on May 22nd. The funeral took place the following day.

Wor. Bro. Felix Carreon, P.M., has returned to duty after a ten-day vacation in his home town, Pasig, Rizal.

Bro. Liberato J. Gomez visited his parents in Calaca, Batangas, during the middle part of last May.

Bro. Modesto Mendoza has again resumed work as one of the teachers of the Corregidor Elementary School. Bro. Mendoza attended the Normal Institute for Teachers, in Manila, during April and May, 1929.

Those who have been on the sick list recently were Bros. Luis del Rosario, Pedro Pelina and the youngest son of Bro. Paulino Jover.

Bros. Vicente Magtira and Eustaquio Dalde have been assigned to temporary duty at Fort Drum, Manila Bay.

The eldest daughter of Bro. Pedro Angeles, Ester, is now a student at the Concordia College, Manila.

Bataan No. 104.—Bros. Aniceto Reyes and Amando Banzon were passed on May 18th.

Bros. J. C. Hill, Marcelo de la Cruz, Leonardo San Pedro, and José Juinio made a sight-seeing and pleasure trip to Baguio on May 26th.

Bro. Leoncio Tolentino, Lumber Contractor of the Cadwallader-Gibson Lumber Co., has been temporarily detailed to the Sipaco Mill of the same company.

Bro. Felipe Padolina, our Master, accompanied by Bro. Daniel Bascarra, chief clerk of the district engineer's office, made an inspection trip to Abucay Mountain on may 30th.

The wife of Bro. Patricio Mistal was rushed to St. Paul's Hospital in a very serious condition on Bro. Fred Rutherford's automobile. Thanks to the good work of Bro. Dr. Silvestre R. Ganzon who accompanied them, her life was saved.

Bro. Buenaventura F. Alcid, P.M. of Angalo Lodge No. 63, a very enthusiastic Mason, acted as Worshipful Master during the raising, in Spanish, of Bro. Governor Gregorio R. Quicho to the sublime degree of Master Mason.

Letters of fraternal greetings inclosing dues have been received from Bros. Gervasio Banzon, Hermosa, Bataan, and Norberto Gallardo, Balanga, Bataan.

The wife of our Bro. Secretary who was operated twice at the San Juan de Dios Hospital by Bro. Dr. Francisco Villaroman, is now fully recovered.

Soul Building

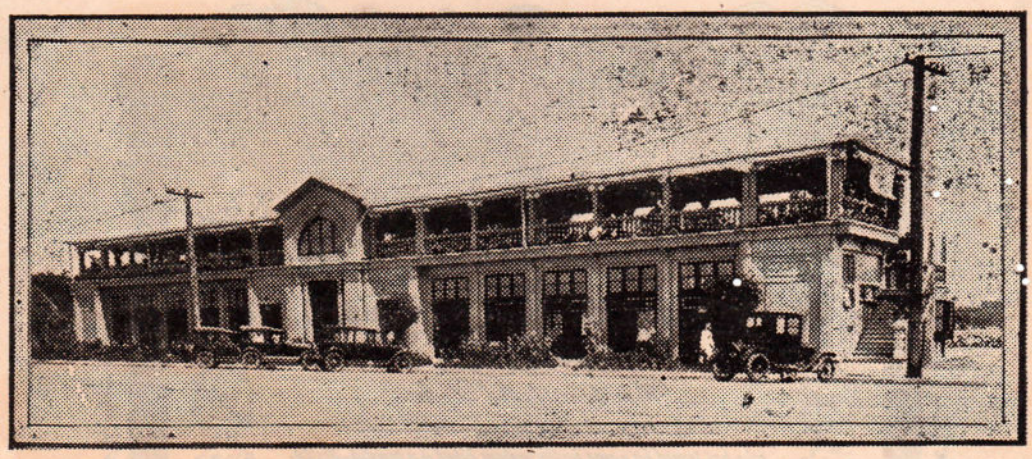
By Susan Cooledge

Souls are built as the temples are;
Sunken deep, unseen, unknown,
Lies the sure foundation stone.
Then the courses framed to bear
Lift the cloistered pillars fair.
Last of all, the airy spire,
Soaring heavenward higher and nigher.

* * *

Souls are built as temples are,
Based on Truth's eternal Law;
Sure and steadfast without flaw
Through the sunshine, through the snows,
Up and up the Temple goes.
Every fair thing finds a place,
Every hard thing lends a grace,
Every hand can make or mar,
For souls are built as temples are.

—*The Tampa Mason.*



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Página Editorial

¿Hay Necesidad de un Asilo Masónico?

Ha sido muy comentado un artículo de fondo que publicamos en el número del CABLETOW correspondiente al mes de Marzo de este año bajo el epígrafe de "The Care of the Aged." En dicho artículo manifestamos que el plan de fundar un asilo masónico para los Masones desválidos y sus viudas y huérfanos ha sufrido modificaciones y que se cree que será más ventajoso y económico asignar a los desválidos, viudas y huérfanos necesitados una cantidad módica en calidad de pensión, colocándolos en algún hogar particular, bajo la inspección de una junta nombrada al efecto.

En nuestro número correspondiente al mes de junio publicamos una carta escrita por un venerable Hermano de Iowa el cual opina que los asilos u hogares masónicos existentes en América resultan demasiado caros y que algunos de los mismos sirven solamente para dar empleos a determinadas personas.

Muchos de los Hermanos de la localidad sostienen el parecer de que el filipino es tan apegado a la vida del hogar y de la familia que jamás estaría feliz en una institución, y que un fondo de socorro sabia y honradamente manejado es preferible al mejor asilo masónico que podríamos fundar y sostener con los fondos limitados a nuestra disposición. Hasta el Muy Il. Hmno. Comfort, a raiz de cuya recomendación se nombró la Junta del Asilo Masónico y se apartó la cantidad de 4,000 pesos para el Fondo del Asilo en 1918, encuentra aceptable dicha proposición. En 1923, el Muy Il. Gran Maestre Quintin Paredes dijo en su Mensaje anual que en vista de la idiosincracia del pueblo filipino resultaría más satisfactorio colocar a las viudas y huérfanos en hogares particulares en vez de instituciones, pero que se necesitaría una institución para su depósito provisional hasta que se encontrase un hogar para ellos.

Según la memoria presentada por el Muy Il. Hmno. Gran Secretario en la última Reunión Anual de la Gran Logia, el Fondo del Asilo importa actualmente ₱99,528.54. Dicho fondo está creciendo muy lentamente y pasarían muchos años antes de poder pensarse siquiera en la fundación de un Asilo. En el entretanto hay unas tantas viudas y huérfanos y algunos Hermanos inválidos que se encuentran en la miseria por no poder sus respectivas Logias sobrellevar la carga pesada que se les ha echado encima.

Por los motivos expuestos creemos que es muy conveniente que los Masones más capaces de estudiar y resolver este asunto importante lo hagan y que presenten sus recomendaciones a la Junta del Asilo Masónico o a la próxima Reunión Anual de nuestra Gran Logia.—*L. F.*

Un Deber

Ciertos Masones están contribuyendo a los gastos de la publicación del CABLETOW con los anuncios que insertan en sus columnas. Por tanto, nuestros lectores deben considerar no solamente un privilegio sino un deber el examinar dichos anuncios y favorecer a los anunciadores cuando se les ofrezca la ocasión. Nuestros anunciadores se dan cuenta perfecta del hecho de que un anuncio en esta revista vale mucho más de lo que cuesta, pero conviene que se les demuestre que sabemos agradecerles su apoyo.

Que Asistan

Hay individuos que ingresan en una institución y pronto dejan de asistir y de pagar sus cotizaciones. Otros son más formales en cuanto al pago de lo que deben, pero se abstienen de asistir a las reuniones de la sociedad, o por falta de interés o por pereza. A éstos dirigimos la palabra con respecto al Hospital Masónico para Niños Lisiados. No cabe duda de que dicho organismo tiene muchos miembros y que entre éstos hay un buen número que se pueden llamar entusiastas. Sin embargo, cuando llega la reunión anual son muy pocos los que asisten, sin duda por saber que los asuntos de la corporación se hallan en excelentes manos. Esperamos que este año, dichos Hermanos se acordarán de que un salón casí vacío tiene un efecto deprimente sobre los que tanto han sacrificado durante el año para sacar adelante los intereses del Hospital, y que conviene que todos den una pequeña prueba de su aprobación y reconocimiento asistiendo a la reunión general.

Que asistan, pues, a la reunión anual de los miembros del Hospital Masónico para Niños Lisiados que se celebrará el día lúnes, 15 de julio de 1929, a las 4 y ½ de la tarde, en el Salón del Rito Escocés del Templo Masónico.

El Hmno. M. H. del Pilar



El 4 de Julio de 1896 falleció en España un Masón que tiene una hermosa página de relevantes y abnegados servicios prestados a nuestra Institución y a su adorada patria, nuestro querido Hermano Marcelo H. del Pilar.

En el trigésimotercer aniversario de su muerte desearíamos dedicar algunas palabras a la memoria del inolvidable defensor de las libertades filipinas, pero nos ha parecido mejor repetir aquí lo que dijo un escritor masónico activísimo, ya difunto, el Hmno. Manuel Artigas, en un artículo que contribuyó al *Far Eastern Freemason* hace siete años.

En dicho artículo, el Hmno. Artigas dijo lo que sigue de Marcelo H. del Pilar:

Profanamente se le considera como uno de los filipinos de mayor fuste en las tres últimas decadas del siglo XIX.

Su campaña 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 de nuestro pueblo, al par que se patentizaban los entusiasmos de Filipinas por conquistar un lugar preferente en el concierto internacional.

En Del Pilar cifraba sus esperanzas nuestro terruño, conceptuándole después del heróico hermano Dr. Rizal, como el factor de mayor importancia para llegar a la finalidad que anhelamos aun hoy día.

Fué en su actuación, uno de los más brillantes apóstoles que tuvimos en los últimos años de la dominación hispana, y el recuerdo de tan esclarecido ciudadano no se borrará jamás de la memoria de cuantos adoran a esta Perla del Oriente.

Su renombre masónico no fué menos que el adquirido en el mundo profano. Verdad es que toda esa luminosa estela que legó, fué debida al espíritu masónico que en él anidaba.

En aquellos terroríficos días de gran lucha en Filipinas, en etapa la más escabrosa para el país, con un civismo rayano en sublimidad, hizo la campaña acaso más formidable que se registra en nuestra historia en demanda de libertades.

Pude asegurarse que así como en el solar nativo se le persiguió por los reaccionarios a causa de su pensar democrático, desde Enero de 1889, en cuya fecha se trasladó a España, no descansó.

Formó parte de aquella insigne Logia *Revolución* que integrada por cubanos y filipinos trabajaba en los Valles de Barcino, en España, y luego en aquel benemérito Taller *Solidaridad*, en Madrid, laboró lo indecible con la fe puesta en nuestras sabias doctrinas y en la justicia de sus ideales, lamentando que el obscurantismo prevaleciera por encima de todos los sentires más acomodados a las ideas del progreso.

Tal era su creencia en la evolución que debiera de sufrir el pensamiento imbuido del concepto moderno de las cosas, y a tanto había llegado su preocupación, que en la serie de conferencias que se llevaron a cabo en la *Solidaridad* en 1890, figuró una suya con el tema *Los deberes del hombre para con Dios y para con la humanidad*, expresando en uno de sus más apreciables párrafos: "La insuficiencia de los actuales medios de gobierno, proclama la necesidad de otros elementos civilizadores; ya que el despotismo vigente oprime sin elaborar el progreso filipino, deber es nuestro llevar allende los mares los esfuerzos de la Masonería. Trabajemos, pues, porque nuestra Augusta Orden se extienda a todos los confines de Filipinas, y, ya que no en leyes, establezcamos en costumbres populares, el amor a la Libertad, Igualdad y Fraternidad."

Desde ese momento histórico, el querido hermano Del Pilar puede ser considerado como la piedra fundamental de la Masonería en nuestros Valles, porque no cesó en su empeño, antes bien, haciendo caso omiso de toda clase de contrariedades, persistió en su noble propósito, interesándose con el Presidente del Consejo del *Gran Oriente Español*, que entonces lo era el Ilustre Hmno. Miguel Morayta, para que se tradujera en hecho su proyecto, que afortunadamente llegó a realizarse, nombrándose comisionados que vinieran a estas Islas, y naciendo en esa forma la Logia *Nilad*, para propagarse después nuestras doctrinas y aumentar el número de las colmenas francmasónicas.

Dentro del vivísimo interés que sentía por su ideal, manifestaba en una de sus cartas: "Que se estudien por las Logias los problemas de organización política, económica, militar, etc., en nuestro país, y sobre todo, el desenvolvimiento de los municipios, pues la Masonería es el cerebro llamado a pensar lo que deben hacer los pueblos."

Pero es que ese por tantos títulos notable hermano, tenía concepto claro de nuestra Orden, de la cual se expresó en estos términos en Mayo de 1889: "A través de los siglos; a través de las obstrucciones de la inteligencia; a través de las calumnias y persecuciones, la Masonería viene imponiéndose al mundo y convirtiendo en hecho su hermosísimo ideal de Fraternidad para todas las razas que pueblan el universo."

Cuando ya la semilla del Arte Real había fructificado en nuestras Valles, aún intervenía el Hmno. Del Pilar, a quien se nombró representante para que acudiera al Consejo de la Orden para arreglar las diferencias que hubiera entre los que formaban en nuestras filas.

De ahí que cuando se trató de establecer el *Gran Consejo Regional*, y por intrigas de determinadas personas se tropezó con dificultades que entorpecían la instalación tan necesaria entonces de ese alto cuerpo, Del Pilar que a la sazón era Ven. Maestro de la Logia *Solidaridad*, trabajara fuertemente y tuviera la satisfacción de salir airoso en su intento.

¡Cuanto bueno se podría decir de ese intrépido Hijo de la Viuda! Su nombre tiene la aureola del heroe; de ahí que masónica y profanamente el pueblo filipino lo rememore y todas sean laudanzas para el que dedicó su existencia y los mejores días de su vida, a procurar la felicidad de su pueblo.

Nuestro mejor capital es la vida y el que menos aprovechamos; somos avaros para el dinero y pródigos para gastar el tiempo.—*Partenón, Mérida.*

El Gran Revolucionario de China

Solemnes e impresionantes han sido las ceremonias que tuvieron lugar en la vecina república de China con motivo del traslado de los restos de uno de sus hijos más preclaros, el insigne patriota Dr. Sun Yat Sen, padre de la revolución nacional de China. Hace solamente diez y ocho años que, como presidente provisional de la nueva República China, Sun Yat Sen declaró su país libre del yugo de los Manchúes. El 28 de Mayo de este año se recibió en la ciudad de Nankin, con mucha solemnidad, el ataud de bronce con los restos del gran patriota, y desde el 1.° de Junio dichos restos descansan en un mausoleo en la "Colina morada" La semana desde el 26 de Mayo al 1.° de Junio fué un período de luto en China.

Comprendemos la gran veneración de nuestros Hermanos chinos por el Dr. Sun Yat Sen el cual fué no solamente un hombre cuyos méritos por su país le dan derecho a ocupar un puesto preferente de honor, sino cuya afiliación con nuestra augusta Institución hace que todos lo miremos con mayor cariño, respeto y admiración.—*L. F.*

Los Cuerpos Clandestinos Rechazados por la A. M. I.

Como era de esperar, la Asociación Masónica Internacional ha rechazado las solicitudes de admisión presentadas por ciertos cuerpos clandestinos que aun existen en las Islas Filipinas. Lo sabíamos desde antes, pero preferimos esperar el boletín oficial de la Asociación Masónica Internacional, de cuyo número correspondiente a Enero-Marzo 1929 (Año VIII, No. 28, p. 5) traducimos los párrafos siguientes, extraídos del acta de la reunión del Comité Consultivo de dicha Asociación, celebrada en París el 9 de Febrero de este año:

Se examinan las siguientes candidaturas:

1. *Gran Logia del Archipiélago Filipino.*

No obstante el hecho de no estar apoyada esta solicitud por los tres garantes previstos por nuestros Estatutos (Art. 5), el Hmno. Gran Canciller pide que se adopte una resolución sobre la misma.

Hace observar que dicha Obediencia no parece haber sido formada de conformidad con los reglamentos adoptados por la Convención de París y con la legislación aprobada por la A. M. I. en cuanto a la jurisdicción territorial.

Es cierto que la Gran Logia de las Islas Filipinas que por algún tiempo formaba parte de la A. M. I. se ha retirado, por motivos que jamás han sido claramente indicados. Sin embargo. abrigamos la esperanza de que algún día dicha Gran Logia reanudará sus relaciones de solidaridad y amor fraternal con la A. M. I. lo que no tardará en sobrevenir en el caso de ingresar alguna de las Grandes Logias americanas en nuestra Asociación. La admisión en nuestro seno de la Gran Logia del Archipiélago Filipino sería un obstáculo serio a dicho reingreso, porque habría necesidad de la autorización formal de esta última para la admisión de la primera.

El Hmno. Gertsch, al dar algunas explicaciones sobre las condiciones de existencia y la formación de la Gran Logia del Archipiélago Filipino no hace más que confirmar y robustecer la opinión del Gran Canciller y obliga al Comité a resolver en sentido negativo.

No apoyando ninguno de los miembros presentes la candidatura de la Gran Logia del Archipiélago Filipino, se la rechaza definitivamente.

2. Hay otra Gran Logia llamada "Nacional de Filipinas" que ha formulado una solicitud de admisión. Le faltan los garantes, pero por los mismos motivos, porque le asiste aun menos derecho que a la primera, no se puede tomar en consideración dicha solicitud, la cual queda por consiguiente rechazada.

En la misma reunión, la Asociación Masónica Internacional rechazó también la solicitud de ingreso de la "Gran Logia" espuria que en la isla de Puerto Rico existe al lado de la Gran Logia legítima de dicha isla.

Celebramos el acierto con que la Asociación Masónica Internacional ha obrado en esta materia. No cabe duda de que la admisión en su seno de "Grandes Logias" tan manifiestamente irregulares como las que acaba de rechazar le habría restado toda simpatía de las Potencias regulares de la Masonería Universal.

Los motivos por que la Gran Logia de las Islas Filipinas ha tenido que darse de baja en la A. M. I. constan en el tomo de actuaciones de nuestra Gran Logia correspondiente al año 1925. No son completamente idénticos con

los motivos que tuvieron la Gran Logia de Nueva York y el Gran Oriente neerlandés al retirarse de la Asociación. En efecto, una de nuestras quejas principales contra la A. M. I. fué la admisión, no obstante la protesta enérgica de la Gran Logia de las Islas Filipinas, de cierta Potencia masónica que había fundado en nuestro territorio una porción de Logias clandestinas, las mismas que hoy forman el nucleo de los cuerpos irregulares cuyas solicitudes de admisión acaba de rechazar la A. M. I. Hemos sentido de veras la necesidad de separarnos de una asociación formada bajo tan buenos auspicios y esperamos que poco a poco, la Asociación Masónica Internacional se desarrollará en el sentido en que sus antiguos amigos y sostenedores confiaban que iba a desarrollarse.—*L. F.*

No Antagonizamos



Por el Il. Hmno. Antonio Gonzalez, *Gran Maestre Delegado*

Hacia el año de 1716 y aún antes el elemento no-operativo de la Masonería tal como entonces estaba organizada comenzó a agitarse para formar el sistema de Masonería Especulativa que tomó cuerpo de realidad en el año de 1717.

Muchas fueron las causas de esta transición; pero ninguna es de tanta significación para los masones como aquella que desde entonces fué una de sus más bellas realizaciones y que nos ha sugerido el título de este breve artículo.

El elemento "teórico" de aquellas logias o asambleas "operativas", como así se les ha llamado, lo constituían intelectualidades en los diferentes ramos del saber humano. Filósofos, metafísicos, moralistas, científicos, en general, todos estaban empeñados en una labor de vasta cultura intelectual.

Ya en el siglo anterior preocupaba al mundo intelectual una agitación de nuevas ideas, de nuevos valores filosóficos, de nuevas y atrevidas concepciones metafísicas. Remedando el lenguaje de un conocido escritor diremos que "ocurrió en el siglo diecisiete una revolución intelectual a la que contribuyó en gran modo la REFORMA religiosa. Los escritos de Bacon produjeron una escuela de filosofía experimental en Inglaterra. Uno de sus resultados fué la organización de la ROYAL SOCIETY en cuyo seno nació un puñado de pensadores que en su empeño por lograr mayores conocimientos se dispusieron a convertir el arte de la masonería operativa en una ciencia especulativa".

Las guerras de clases, los odios que engendraran las luchas políticas y las cuestiones religiosas nunca fueron ambiente propicio para el desarrollo intelectual de la humanidad.

Con esta lección de siglos, aquel núcleo intelectual de masones "teóricos" dentro de la organización de la Masonería Operativa de entonces adoptó la fórmula de abrazar a todos los hombres en una organización común de "amigos y hermanos" sin diferencias de clases ni de matices políticos ni religiosos.

Nada ha separado tanto a los hombres como las luchas políticas y religiosas; el hombre odiaba al hermano que no se arrodillaba con él ante un mismo altar y al amigo que no comulgaba con él con el mismo credo político.

El mundo necesitaba de una institución en donde el hombre pudiera libremente exponer sus concepciones científicas sabiendo de antemano que sería respetado hasta por sus mismos adversarios. El mundo necesitaba de una institución que enseñara y predicara el respeto a la convicción honrada. El mundo necesitaba de una institución que promoviera el progreso moral e intelectual de los pueblos y de los individuos sin odios ni antagonismos para nadie.

Para cumplir con esta misión la Masonería Operativa cedió al recio empuje de aquel "elemento teórico" que dió vida y forma a la Masonería Especulativa.

Y así la Masonería ganó para la Humanidad una de sus más bellas conquistas: la de reunir a todos los hombres en una organización común de hermanos y guiarlos por los tenebrosos mares de la vida sin antagonismos, sin odios, sin rencores.

Yerra, pues, aquel masón que en sus predicaciones no se valga tan solo de la persuación sino que falta al debido respeto y consideración a la opinión de sus semejantes;

Yerra aquel masón cuyos labios destilen hiel de ironía para sus adversarios;

Yerra aquel masón cuya pluma se mueva con burla o sarcasmo en la exposición o refutación de doctrinas o ideas contrarias;

Yerra aquel masón que no tenga impresa en su mente la idea de que la Masonería viene luchando para el mejor servicio de los hombres y de los pueblos sin antagonismos ni odios para nadie;

Yerra aquel masón que no mire hasta a sus propios enemigos con caridad y simpatía.

No nos olvidemos que la Masonería se ha fundido en el crisol de la buena voluntad y respeto de todos los hombres.

No nos olvidemos que los masones NO ANTAGONIZAMOS.

NOTICIAS DE LAS LOGIAS

Notas de la Logia Maktan No. 30, Cebú

El 6 de Abril del presente año los hermanos concurrieron al entierro de la hija menor del Hmno. L. Yuliongsiu. El sepelio se verificó en el cementerio chino.

Después del entierro varios hermanos fueron a visitar al Segundo Vigilante de la Logia, Hmno. Salomon A. Ramas para darle la ayuda moral que necesita por la desgracia ocurrida en la noche del 4 del mismo mes, que se le quemó la casa. El Hmno. Ramas se libró de aquel incendio sólo con la ropa puesta y sus dos hijos pequeños. Todos sus enseres, libros e instrumentos fueron quemados.

El 27 de Abril llegó a ésta, procedente de varias provincias de Mindanao, en visita de inspección, el Il. Gran Maestre Ven. Hmno. Seldon W. O'Brien acompañado del Gran Secretario adjunto Ven. Hmno. Ramón Mendoza. Por la noche se confirió el Grado de Compañero al Hmno. Inocentes Sarmiento, en inglés, habiendo alternado ambas Logias en los trabajos que resultaron perfectos. Después el Il. Gran Maestre dirigió la palabra desarrollando un tema interesante e instructivo. Se sirvió después un espléndido *lunch* preparado por el Maestro de Banquete, Hmno. A. Hernandez.

En la noche del día 2 de Junio pasó al Oriente Eterno el Ven. Hmno. Nicolás Leyva. Su muerte fué tan inesperada que dejó mudos de sorpresa y de dolor a sus amigos y hermanos. El finado Hermano en vida era amado por todos sus amigos por su carácter afable, franco y jovial. La Cámara de Perfección se hizo cargo de las ceremonias. Mientras el cadaver se hallaba de cuerpo presente en el Templo, turnaban en la velación los hermanos, así como entidades particulares. El cadaver fué embarcado en el *Panay* a Manila para su entierro. La Gran Logia que estaba de antemano avisada se hizo cargo del difunto.

El Hmno. Sofronio Sabellon, miembro activo de esta Logia, aun sigue postrado en cama y para acelerar su mejoría la familia ha creido conveniente llevarle a esa para someterle al tratamiento de un médico especialista.

Noticias de la Logia Malolos No. 46

Los miembros de la Logia Malolos No. 46, siguiendo la costumbre establecida de reunirse fraternalmente cada mes, hicieron una excursión el domingo, 2 de junio, al pintoresco pueblo de Hagonoy, Bulacan. Allí, en la pesquería del Hermano Francisco Viri, fueron agasajados

con una suculenta comida por los hermanos residentes en aquel municipio, bajo la dirección y administración de los Hermanos Trillana, Viri, Tanchanco y otros.

La comitiva compuesta de unos 50 miembros, se reunió en la plaza de Hagonoy, frente al atrio de la Iglesia, a las 9 de la mañana, y desde allí, en tres lanchas bien preparadas, se dirigieron los excursionistas a la pesquería del Hermano Viri, situada al lado del Rio Grande de la Pampanga en un campo abierto y rodeado de nipales que constituyen en conjunto un panorama agradable a la vista. Desde allí y en ambos lados del río, de Norte a Sur, se puede contemplar las grandes extensiones de terrenos dedicados a la cría de peces (bañgos) que constituyen la verdadera riqueza del municipio de Hagonoy y tal vez de la provincia de Bulacan.

Al llegar la hora de comer, nos reunimos en la casa del Hermano Viri en dicha pesquería, donde ya encontramos todo listo, vino en abundancia, lechón caliente, gallina cocida (*nilaga*), grandes pescados (*apahap*), ostras, cangrejos etc. Los Hermanos de Hagonoy demostraron una vez más que son buenos anfitriones, pues nada faltó para satisfacer a sus visitantes.

Ya eran las tres de la tarde cuando se disolvió tan amena reunión, saliendo todos satisfechos de la exquisita amabilidad con que los Hermanos de Hagonoy habían recibido a sus huespedes. La comitiva estaba encabezada por el Venerable de la Logia, Hermano Fermin Samson y por los ex-Venerables Aldaba, Gatmaitan, Dimagiba y Santiago, siendo único invitado el Venerable Maestro de la Logia Magat de Bayombong, Nueva Vizcaya, Hmno. T. P. Maddela.

Esta reunión no ha sido menos agradable que la que se hizo en Baliuag el mes de mayo pasado, en que los hermanos de aquel municipio, encabezados por el mismo Venerable Hmno. Samson y ayudados por los Hermanos Baltazar, Ponce y otros, ofrecieron una cena fraternal a los miembros de esta Logia, a la que concurrieron muchas chicas agraciadas que constituyen el orgullo de aquel municipio.

La próxima reunión para el mes de julio se hará en Malolos a cargo de los hermanos residentes en este municipio y promete ser más concurrida y más animada, pues, se sabe que se hará por la siesta y la comida será precedida y seguida de un baile.

Notas de la Logia Isla de Luzon No. 57

Nuestro Venerable Maestro, Hermano José P. Paterno, se halla ya restablecido de su enfermedad después del corto viaje que hizo por el Imperio del Sol Naciente.

Por noticia cablegráfica, nos enteramos de que el Hmno. Trinidad Jurado Te Quinjua que se ausentó de Manila en Mayo, pasó una temporada en Nankin y hoy se halla en Shanghai después de haber presenciado las ceremonias fúnebres dedicadas al Padre de la República China, nuestro Hermano Sun Yat Sen. Estará de regreso el Hmno. Te Quinjua el 25 de junio.

El Hmno. Tan Tong Sing proyecta hacer un viaje de vacación a China una de estas semanas.

El Venerable Hermano Dy Lianching aun se halla en China acongojado de la triste muerte del autor de sus días.

Los Hmnos. Ramón Mendoza y J. M. E. Leon estuvieron en el Fuerte Stotsenburg con motivo de la consagración de la Logia "Leonard Wood" No. 105.

Los Hmnos. Bruno P. Baguio, Juan G. Cortés, Primitivo Dalman, Bernabé Ejidang, Vicente Frías y José C. Varcas son esperados el 15 de junio procedente de los Estados Unidos abordo del Transporte *Grant*.

Notas de la Logia Taga-Ilog No. 79

El Ven. Hmno. Clemente Bernabé, Secretario de esta Logia con su familia, se ausentará de Manila por unos veinte días para estar de vacaciones en su pueblo natal, Daet, Camarines Norte. Según el Hmno. Bernabé, hace unos 31 años que ha estado ausente de su pueblo.

La esposa del Hmno. Guillermo Valido que estuvo postrada en cama por varias semanas por la enfermedad de disentería que estuvo padeciendo, ya está fuera de peligro y en plena época de convalecencia.

El Hmno. Amador B. Macaraig, Primer Diácono de esta Logia, acaba de volver procedente de diferentes partes del archipiélago por asuntos del servicio.

El Hmno. Restituto Carpio, Segundo Diácono de esta Logia que estuvo ausente de vacaciones, acaba de llegar y nos trae una noticia de sorpresa: El Hmno. Carpio contraerá matrimonio con una gentil dalaga de Batangas en el mes de Agosto próximo.

El Ven. Maestro de esta Logia, Hmno. Julian Gimenez, es padre de un niño recien nacido. Nos cuenta que lleva solamente 10 días de edad, pero ya pesa 14 libras.

Está de malas el Hmno. Rufino Peralta, recientemente operado de apendicitis porque su señora acaba de entrar en el hospital para someterse a una operación por el mismo mal.

El Hmno. P. C. C. Velasco acaba de llegar de Cebú donde ha estado por más de un año. Permanecerá en Manila y ahora reside en la Avenida Rizal 716.

Todos creemos en la necesidad de parecer virtuosos más que en el deber de ejercitar las virtudes.—*Partenón, Mérida.*

De Fuentes Extranjeras

La Masonería y la Libertad de los Pueblos
4 de Julio de 1776

Se ha dicho muchas y varias veces que el Destino presagia el sino de cada individuo, pero nosotros estimamos que más influyen en el ánimo de cada hombre sus principios educativos y su ideología moral para el sucedimiento de hechos que trascienden no sólo en la vida del mismo, sino que abarcan la de países enteros que vienen a sufrir transformaciones tan notables y de tan incalculable valía que se convierten en naciones nuevas sacudidas de determinados vínculos que las atrofiaban en su evolución y que las sujetaban dentro de una esclavitud perfectamente marcada, aún cuando estuviese cubierta con cierto tinte de libertades, actos estos que ofendían las dignidades respectivas de los pueblos explotados y ultrajaban los sentimientos patrióticos de sus habitantes, ansiosos de legítima libertad.

Así pasó en los Estados Unidos de Norte América.

Jorge Washington no habría seguido con toda la perseverancia necesaria hasta obtener el triunfo de una causa noble y justa, si no hubiera obtenido la educación racional de los principios libertarios masónicos, completamente acordes con su modo de ser y de pensar y con sus ideas similares más cultivadas y más desarrolladas desde 4 de noviembre de 1752, fecha en que fué iniciado en Fredericksburg, Virginia. Ya como Masón hizo gala de una sinceridad a toda prueba y explayó sus ideales de liberación para su patria, encontrando un apoyo franco, decidido y abierto en los demás hermanos de la Orden que ya a su vez habían esbozado algunos puntos sobre el asunto y que le presentaron un campo propicio para la germinación de tan bellos propósitos.

Washington, Generalísimo de las fuerzas libertadoras y primer Presidente de los Estados Unidos de Norte América, fué siempre considerado como uno de los más preclaros y dignos masones gracias a su celo constante y a su anhelo ferviente de progreso y engrandecimiento de la Orden que lo había hecho triunfar en la penosa empresa realizada y que le había sabido subsanar todas las dificultades surgidas posteriormente en los arreglos con Inglaterra, uno de cuyos negociadores y que más hábil y brillantemente desarrolló su labor fué el querido hermano Benjamín Franklin, notable inventor, político y publicista, que dió fama a su patria y a su siglo.

La ingerencia de la Masonería en esta época gloriosa, fué de tal manera reconocida por el Héroe de la Independencia Norte Americana, que públicamente así lo manifestaba y en alguna ocasión, cuando respondía a las frases de felicitación que los miembros de la Logia "Rey David", de Rhode Island, le dirigían con motivo de su elevación a la primera magistratura de la República, expresaba que: "estando convencido de que nada puede promover tan poderosamente las virtudes privadas y el bien público, como la práctica verdadera y no interrumpida de los principios en que descansa la Fraternidad Masónica, prometo estar dispuesto a darle mi apoyo y a que por tal razón me consideren siempre sus miembros como a un hermano digno de pertenecer a ella".

La Masonería continuó tenazmente su ardua labor propuesta, no obstante la muy sensible desaparición del Héroe, acaecido en 1799, siendo éste Venerable Maestro de la Logia "Alejandría" 22, instalada en Alejandría, Virginia, y así pudo llegar la Orden a dominar el período de agitación política que sucedió al de revolución prestando todo su apoyo al sucesor de Washington, John Adams, quien desde 1797 presidía el país y que no obstante no pertenecer a nuestra Institución, sabía la principal participación que ésta había tenido en el movimiento libertador y expresaba:

"No teniendo el honor de pertenecer a vuestra antigua Orden, es mayor aún mi reconocimiento por vuestra afectuosa y atenta felicitación. Muchos de mis mejores amigos eran Masones y dos de ellos mi director, el sabio Gridley y mi íntimo amigo, vuestro inmortal Warren cuya vida, no menos que su muerte, son lecciones y ejemplos de patriotismo y filantropía, fueron Grandes Maestros, sintiendo cada vez más no haberme iniciado en vuestros misterios. Ejemplos que acabo de citar y el más elocuente aún de mi venerable predecesor, serían bastante para constituirme en defensor del honor y buen nombre de la sociedad, aún cuando no estuviese penetrado de su amor por las bellas artes, su entusiasmo en el ejercicio de la benevolencia y la abnegación por la Humanidad.....Las pruebas que habéis dado del amor a vuestra patria y la oferta de vuestros servicios para proteger la herencia de vuestros antecesores, no dejan duda de cuan elevados son los sentimientos que os animan y de cuan injusta es la opinión que muchos tienen sobre los designios de vuestra sociedad".

Fué así como puede asegurarse enfáticamente, se consumó la libertad de la Unión Americana, siendo la Masonería la promotora y real consumadora de hecho histórico tan trascendental que vino a convertir a esta progresista Nación, de un país supeditado a la Regia Albión, en una República enteramente libre, que había de ser tan importante como lo es en la actualidad, dada la modalidad que la propia Masonería ha sabido inculcarle y con cuyos preceptos se encuentran tan identificados sus habitantes que un inmenso percentaje de ellos ostenta con orgullo y satisfacción título de MASÓN.—(*Tomado de "Regeneración" por el Boletin Masónico de Salvador, A.C.*)

¿Por Qué Sobrevive?

Si la Masonería fuera simplemente una asociación de personas unidas para auxiliarse y protegerse mutuamente, sus fines serían sin duda muy laudables; sería fuerte por su número, y podría durar muchos años. Pero si esto hubiera sido todo su objeto, no se habría podido medir jamás el término de su existencia por siglos, ni hubiera llegado a ser tan antigua que olvidara su propio origen y los nombres de sus fundadores y continuara con la fuerza y el vigor de la juventud. La posesión de antiguos decretos que excitaran la curiosidad de los hombres y los atrajeran de una manera irresistible a sus templos, no le bastaría para afianzar su perpetuidad y su perenne vitalidad.

Sobrevive a los siglos porque sus fines son más nobles y más elevados que la simple conmemoración de misteriosos secretos y que la ministración de mutuos y recíprocos auxilios. Requiere de sus iniciados que sean útiles a la sociedad—procura ser benéfica aun a las futuras generaciones y que su influjo, consecuencia de su enseñanza y de su caridad, se difunda, extendiéndose y fortaleciéndose hasta la más remota posteridad.

El Maestro

Una vez, al caer la tarde, iba Jesús por uno de los floridos caminos de Galilea. ¡Entonces, aquella tierra tenía perfumes de rosas! Y encontró dos niños que jugaban alegremente. Y se detuvo a mirarlos; porque el Maestro encontraba divino, el juego inocente de ambos parvulillos.

Los niños, que advirtieron al Maestro, corrieron hacia él, pues sabían que era el Hombre Milagroso que resucitó al hijo de la viuda.

"¡Rabí! ¡Rabí! eres milagroso!"—exclamó uno de los niños. El otro le acariciaba suavemente las manos.

Luego, el primero que habló dijo: "Dame unas monedas de oro para comprar un corderito: ¡mi madre es tan pobre! Y yo quisiera tener, como los niños ricos, un corderito para jugar con él". Jesús lo escuchó sonriendo, y dulcemente preguntó al otro niño: "Y tú, ¿qué quieres?"

"Yo quiero una estrella, Rabí".

Jesus quedó en silencio, pensativo. Luego se inclinó y tomando barro del camino lo elevó en sus blancas manos hacia el cielo; y entonces, el barro se convirtió en un puñado de monedas de oro que dió al niño. Lleno éste de alegría, no pensando más que en el corderillo, besó las manos milagrosas y se alejó corriendo y cantando por el camino.

El otro niño mirando al Nazareno, luminosamente puro en aquella hora, esperaba en silencio. Jesús inmóvil, permanecía ante él; y luego, amorosamente, tomó entre sus manos la rizada cabecita del niño, le dió un beso en la frente cándida, y acercando sus labios al oído del niño le dijo: *"La estrella que me pides la tienes en ti mismo. ¡Cuida de que nunca se apague su divino fulgor!"*—*C. L. S.*

—(*De la Revista "Dios" de Mexico, D. F.*)

Al Cristo

Señor, entre la sombra voy sin tino,
la fé de mis mayores ya no viene
su apacible fulgor en mi camino;
¡mi espíritu está triste hasta la muerte!

Busco en vano una estrella que me alumbre,
busco en vano un amor que me redima;
mi divino ideal está en la cumbre,
y yo, ¡pobre de mi! yazgo en la sima...

La lira que me diste, entre las mofas
de los mundanos, vibra sin concierto;
¡se pierden en la noche mis estrofas,
como el grito de Agar en el desierto!

Y paria de la dicha y solitario,
siento hastío de todo cuanto existe...
Yo, Maestro, cual tú, subo al Calvario
y no tuve Tabor, cual lo tuviste...

Ten piedad de mi mal, dura es mi pena,
numerosas las lides en que lucho;
fija en mi tu mirada que serena,
y dame, como un tiempo a Magdalena,
la calma: ¡yo también he amado mucho!

AMADO NERVO

(*Boletín Oficial, Torreón, Méx.*)

Máximas Masónicas

Ha llegado el tiempo de nuestra evolución masónica ya que la Masonería no puede, por más tiempo, considerarse limitada a agrupaciones o individuos. Para asegurar un propio reconocimiento de la institución como un factor vital en las actividades humanas, debe existir organización y coordinación de esfuerzos.

Debiera haber más educación masónica. Sus principios fundamentales debieran ser mejor comprendidos y propagados en todas formas. A fin de apreciar debidamente nuestra noble institución y sus principios y despertar el entusiasmo que merecen, es necesario más instrucción, no solamente de los rituales, sino de su historia y su filosofía.—*Masonic Tidings.*

La Masonería fué instituída para el servicio de la hermandad e inspirada como una fuerza constructiva de la humanidad. La participación que ha tomado la Masonería en el progreso del mundo ha sido demostrada por la influencia que ha ejercido sobre la vida del individuo. En la reconstrucción del mundo y en el desenvolvimiento de la hermandad y fraternidad, se necesita el propósito individual y colectivo del cumplimiento del deber. Cada miembro, cada logia y cada Cuerpo Masónico, debieran unirse para impulsar las industrias, lo mismo que para facilitar ocupaciones a los masones y sus familiares que se hallan sin empleos.—*Masonic Voice Review.*

—*De "Acacia," Puerto Rico.*

Oficial

[Edicto No. 14]

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

SALUD:—De acuerdo con la autoridad conferida al Gran Maestre por la Gran Logia en su Reunión Anual de 1927, por la presente ordeno que toda Logia constituyente de esta obediencia satisfaga su cuota anual para el CABLETOW correspondiente al período desde Junio 1929 hasta Noviembre 1929, inclusive, al tipo de SESENTA CENTAVOS (₱0.60) por cada Aprendiz, Compañero y Maestro Masón que fuesen miembros de dicha Logia en la fecha en que se verifique el pago de la referida cuota.

Puesto que dicho pago debe verificarse por adelantado cada Logia enviará su cuota correspondiente al período desde Junio 1929 hasta Noviembre 1929, con anterioridad al 1.o de Junio de 1929, fecha en que se publicará el No. 1 del Tomo VII del CABLETOW.

La cuota para el CABLETOW correspondiente al período desde Diciembre 1929 hasta Noviembre 1930, inclusive, será al tipo de UN PESO Y VEINTE CENTAVOS (₱1.20) por cada Maestro Masón cuyo nombre figure en el cuadro lógico el 30 de Noviembre de 1929, y se remitirá durante la primera quincena del mes de Diciembre de 1929, juntamente con las cuotas anuales y con sujeción a las mismas disposiciones que rigen respecto a dichas cuotas anuales.

En testimonio de lo cual, la firmo de mi puño y letra y hago estampar el sello de la Gran Logia, en la ciudad de Manila, hoy treinta y uno de Marzo, A.·. L.·. 5929, o sea, 1929 (E.·. V.·.).

SELDON W. O'BRIEN, *Gran Maestre.*

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

Melancolía

Hermano, tu que tienes la luz, dime la mía.
Soy como un ciego. Voy sin rumbo y ando a tientas.
Voy bajo tempestades y tormentas,
Ciego de ensueños y loco de armonía.
Ese es mi mal. Soñar. La poesía
Es la camisa férrea de mil puntas cruentas
Que llevo sobre el alma. Las espinas sangrientas
Dejan caer las gotas de mi melancolía.
Y así voy, ciego y loco, por este mundo amargo;
A veces me parece que el camino es muy largo,
Y a veces que es muy corto. . .
Y en este titubeo de aliento y agonía,
cargo lleno de penas lo que apenas soporto.
¿No oyes caer las gotas de mi melancolía?

RUBEN DARIO (*Partenón*).

¡ANUNCIADORES!

Los anuncios más económicos en el *Cabletow*, del tamaño del presente (1 por 3¾ pulgadas), cuestan solamente 4 pesos por inserción o ₱21.60 al semestre si hay contrato por seis meses. No hay medio anunciador mejor que

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"LOS ARQUITECTOS"

HISTORIA Y ESTUDIO DE LA MASONERÍA

Traducción de la célebre obra "The Builders," por DR. JOSEPH FORT NEWTON

Uno de los mejores libros masónicos publicados en la época moderna es "The Builders," obra justamente célebre del Dr. José Fort Newton. Hasta muy recientemente tuvimos que lamentar el hecho de no existir una traducción castellana de dicho libro, pero hoy ya la tenemos, hecha por el Hmno. Salvador Valera Aparicio, el cual ha sabido hacer justicia a la obra de que se trata.

De la obra "The Builders" ya se han publicado más de cuarenta ediciones y la misma ya existe traducida en muchas diferentes lenguas. Su valor ha sido reconocido en esta Gran Jurisdicción desde los principios; hace dos décadas, la Logia Corregidor solía entregar un ejemplar de dicha obra a todo miembro suyo al ser exaltado al sublime grado de Maestro Masón.

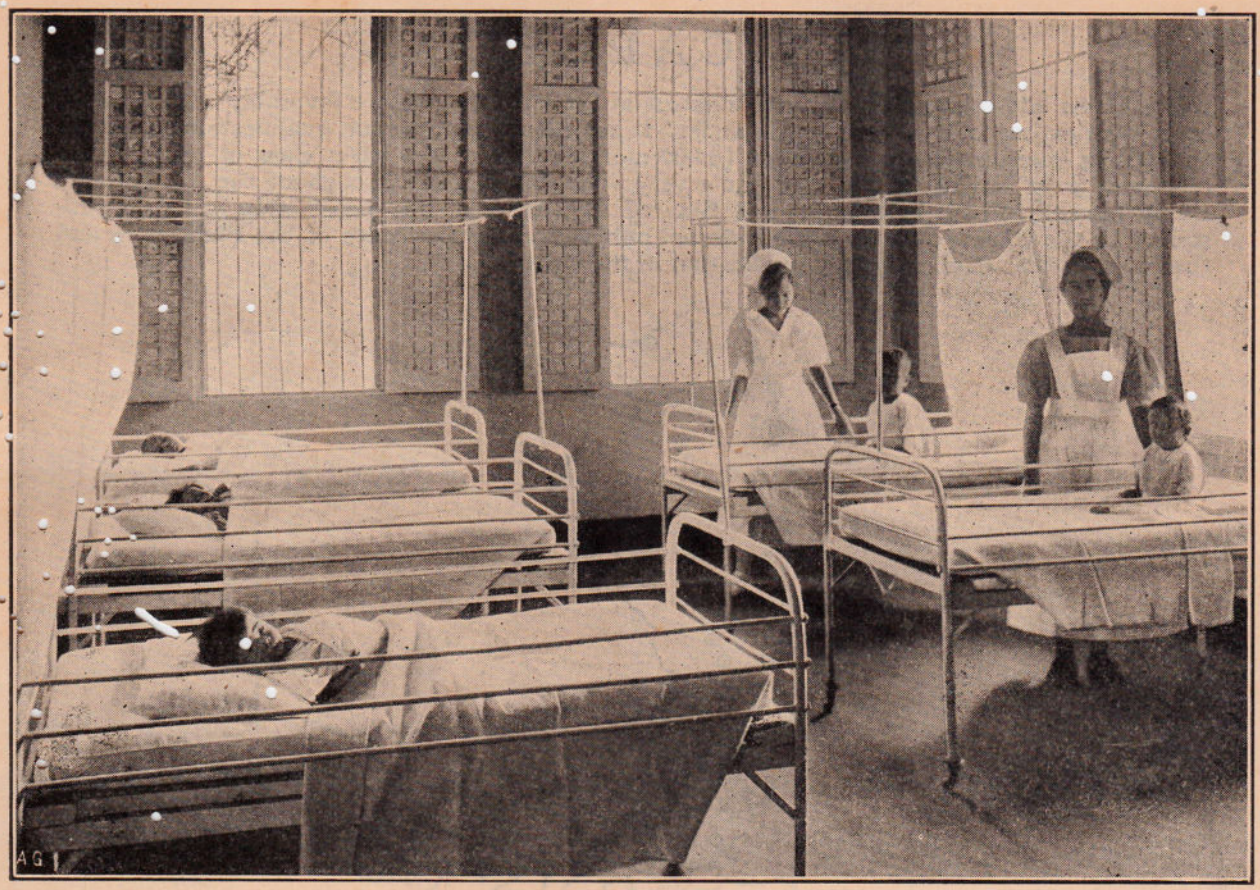
La versión castellana de "The Builders" se titula "Los Arquitectos, Historia y Estudio de la Masonería" y lleva como pié de imprenta Barcelona, 1928. Es un tomo de 338 páginas, cuyas dimensiones son aproximadamente 13 por 20 centímetros. La letra es muy clara y la impresión excelente. Los ejemplares, primorosamente encuadernados en tela y oro, se podrán obtener en la oficina de esta revista, en la Gran Secretaría, cuando se hayan recibido de España, al precio de ₱2.50. Los ejemplares en rústica se venderán en ₱2.00.

El CABLETOW se ha encargado de dicha venta en colaboración con la Comisión de Estudios Masónicos, para divulgar lectura masónica que sea a la vez fidedigna é interesante.

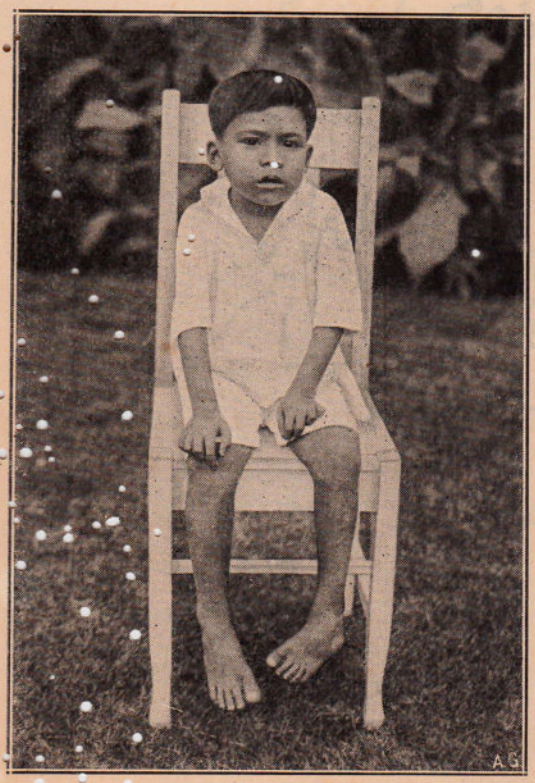
Se ha hecho un pedido limitado en España que esperamos recibir hacia el mes de Agosto.

THE CABLETOW

524 MASONIC TEMPLE — MANILA, P. I. — P. O. BOX 990



SALA MASÓNICA, HOSPITAL MARY J. JOHNSON, TONDO, (MANILA)



¿Qué Parte

toma Vd., q.·. Hmno.·., en la hermosa obra emprendida por la Masonería de Filipinas en pro de los pobres niños lisiados? ¿No desea Vd. ayudar en esta labor noble y desinteresada?

Los Hermanos que aun no forman parte de la corporación pueden afiliarse enviando la cantidad de doce pesos al Secretario, Masonic Hospital for Crippled Children, P. O. Box 34, Manila, P. I.

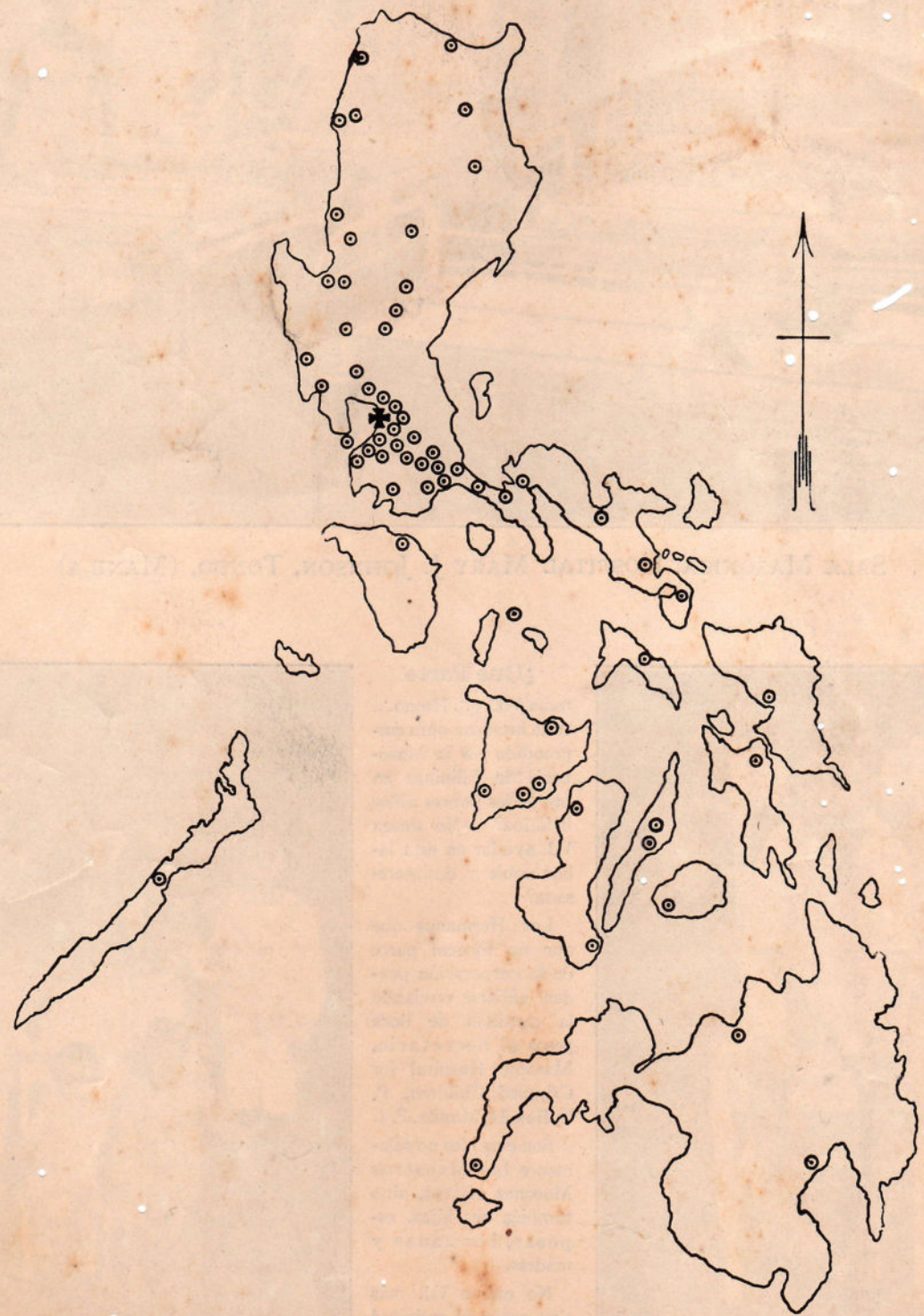
Son elegibles no solamente los Maestros Masones activos, sino también sus hijas, esposas, hermanas y madres.

No espere Vd. más sino envíe su solicitud hoy mismo.



THE CABLETOW

Offers classs adve_tising of a distinctive nature at rates which compare favorably with those of other publications of the Philippine Islands. It has the three important qualifications of a good advertising medium—large circulation (8,000 monthly), reaches a select class of readers who represent great buying power, and has a very wide distribution throughout the Archipelago. Every Master Mason, Fellowcraft and Entered Apprentice of this Jurisdiction is a paid subscriber to the CABLETOW. It is the fraternal publication par excellence of the Philippines and the only Ancient Craft Masonry publication in the Orient.



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