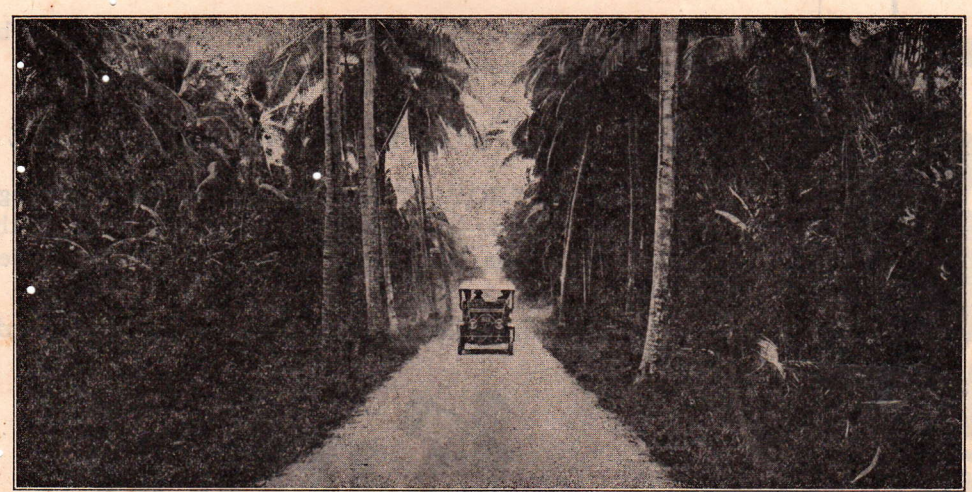
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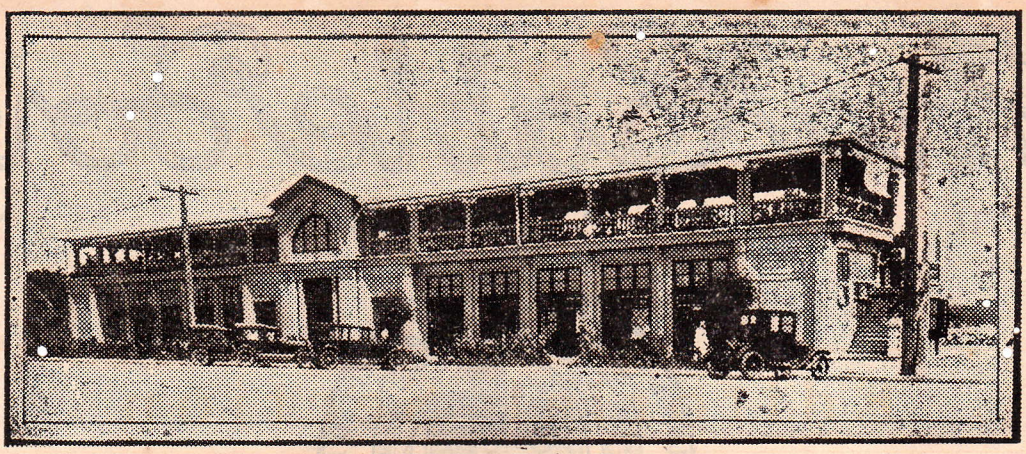
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OFFICIAL ORGAN OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

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



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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.

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Vol. VII **JANUARY 2, 1930** **No. 8**

Editorial Section

Patriotism

Some one remarked to us the other day that the word "patriotism" does not occur in any part of the ritual of Symbolic Masonry and that the Masonic institution could for this reason hardly be called one that cultivates patriotism. The conclusion that this critic drew from the absence of the word "patriotism" in our ritual is, of course, entirely erroneous and unjustified. An organization that, at the very outset, enjoins its initiates to be exemplary in the discharge of their civil duties, to pay due obedience to the laws under whose protection they live, and to never lose sight of the allegiance due to their country, cannot be said not to cultivate patriotism.

As to the absence of the word "patriotism" from the Masonic ritual, it will interest our readers to know that the word is a relatively modern one in the English language, which explains its absence from our ritual. Joseph Chamberlain, the famous English statesman, once made the following remarks on the subject of the words "patriot" and "patriotism":

> . . .I noticed incidentally that they do not occur once in the whole of Shakespeare's writings. . . I am informed that the word patriot was taken immediately from the French, where it was in use as early as the 15th century in the sense of "citizen," "fellow-citizen" or "compatriot." It occurs occasionally in the literature of the 16th century, at the end of which it was accompanied by such adjectives as "good," "true" or "worthy," which ultimately were imported into the meaning of the noun, until, finally, a "patriot" necessarily implied a good citizen and a true lover of his country.

—*L. F.*

Business Methods

Some Masons seem to have an idea that the financial affairs of a Lodge need not be run in a businesslike manner and that anything will do in the line of spending and accounting for the Lodge funds. We, on the contrary, hold that the Lodge funds are a sacred trust and must be treated accordingly. The Lodge that spends its money unwisely or permits it to be disbursed injudiciously robs not only itself but the poor and distressed for whose benefit the funds so wasted might have been used. Loose methods in investigating relief cases and in accounting for the funds of the Lodge have diverted enormous sums of money from their rightful and proper uses and have encouraged dishonesty to an extent that not even experienced Masons always realize. If through carelessness of the members of a Lodge, a dishonest man is admitted to membership, he generally appreciates the opportunities that the office of secretary offers for peculating with impunity, and before long he manages to get himself elected as secretary. By the time he is found out, the Lodge has suffered severe losses, and the scandal that follows is a blot on the good name of Masonry in general and of the Lodge in particular.

Business methods in the handling of the Lodge funds are absolutely necessary and should be insisted upon not by the officers alone, but by the membership of the Lodge as a whole.—*L. F.*

A Splendid Lecture

It gives us great pleasure to publish in this number of our paper a splendid lecture delivered by Wor. Bro. Adolf A. Williamson before Tupas Lodge No. 62, Cebu, last November, on the subject of "Minerals and Metals." The author deserves great credit for the excellent manner in which he has handled the subject, and we compliment Tupas Lodge on its plan to have a lecture at every stated meeting. Original work of high character is always welcome and we are sure that our readers will enjoy Bro. Williamson's piece of architecture.—*L. F.*

Our Grand Lodge Communication

On the fourth Tuesday of this month, January 28th, at 4 p. m., the M. W. Grand Lodge of the Philippine Islands will meet at the Masonic Temple on the Escolta for its eighteenth annual communication. The Grand Lodge will not be called upon to solve questions of great moment this year, though one can never tell beforehand what issues will be put before it. We hope the largest possible number of Lodges will be represented at the forthcoming communication; that peace and harmony will prevail from the opening to the closing ceremonies; that the Brethren chosen to the several chairs and stations will be worthy and well qualified, and that the resolutions of our legislative assembly will without exception be inspired by lofty sentiments, prudence, and justice.—*L. F.*

Masonic Reading

Some of our Brethren do not seem to realize what a wealth of Masonic literature has been published and is being published in the English language. Our friend J. Hugo Tatsch has just written a "Reader's Guide to Masonic Literature", prepared for the use of Freemasons and Masonic Lodges as an aid in the selection of available books, which we consider excellent and copies of which can be obtained free of charge by writing to the Macoy Publishing and Masonic Supply Co., 35 W. 32nd Street, New York, N. Y. Bro. Tatsch is the author of "Short Readings in Masonic History," "Freemasonry in the Thirteen Colonies," etc., and has another book, "A History of the Masonic Knights Templar," in the course of preparation.—*L. F.*

Getting Rid of the Froth

One of the Grand Masters of the United States is reported as having said recently to a Mason who expressed

alarm over the large number of dimissions and suspensions for non-payment of dues, that Freemasonry was simply getting rid of the froth. We have an idea that this opinion is not far from the truth. We have lately heard several persons say that they "were through" with Masonry. One complained that he found no protection in his trouble—which he had brought upon himself—being told that he must abide by the consequences of his own acts. Another was a man temperamentally and otherwise unfit to be a Mason. A third expected Masonry to do things that it could not possibly do. Then there are the hundreds of persons who enter the Institution from curiosity or under the mistaken idea that it is an employment agency or sick and death benefit association and who quite naturally drop out in the course of time. We should worry about such material staying with us rather than about their leaving us.—*L. F.*

M. W. Bro. Quezon's Illness

Most Wor. Bro. Manuel L. Quezon is in Baguio, regaining his strength. The editor met him at the mountain capital on December 17th and found him looking very well. On December 21st, however, our distinguished Brother's many friends in the Islands were much alarmed to learn that he had been taken ill and that his condition was serious. Fortunately this was not the case, according to subsequent reports, which stated that the patient had an attack of dysentery and was resting easy.

M. W. Bro. Quezon has put up a valiant fight against the disease that has been undermining his health for the last few years and we wish him an early and full recovery.

—*L. F.*

To the Enemies of Masonry

To those of you who are attacking Freemasonry in good faith, greetings. You are holding up before us a mirror showing Masonry in caricature, with its defects and shortcomings enlarged and exaggerated, and its excellencies minimized, if not conspicuous by their absence.

We thank you for the service that you are rendering us by doing so. No institution on earth is perfect; but we can say for ours that it is striving to come as close to perfection as is humanly possible. And perfection can not be attained by any person or entity that is never made to behold itself in a mirror like that which you present to our view, by an entity or individual which receives nothing but blind approbation and hears nothing but fulsome praise. You show us our faults magnified, the same as the microscope shows the destructive bacillus to the scientist engaged in constant warfare against disease. You help us to find the weak spots, the germs of decay, in the body of Masonry, and thus you assist us materially in keeping our institution pure and sound.

And you who slander and revile us and make war upon us using weapons that we can not use? You, too, render us a service by teaching us to be careful, silent, and circumspect in everything and everywhere. You remind us that we must work with the sword as well as with the trowel, and that Masons, of all men, must walk uprightly in their several stations in life, so that even you may not find a weak spot in our armor.—*L. F.*

The Editor's Mail Bag

From Bro. S. G. Chapman

Bro. S. G. Chapman, who saw service in the Philippines as an officer in the U. S. Navy and is a member of Cavite Lodge No. 2, writes us from Vallejo, Calif. (716 Maine St.). Bro. Chapman is a very active Mason and is giving particular attention to the National Sojourners. He is president of Mare Island Chapter of Sojourners No. 82, and has compiled a brief history of Freemasonry in the Philippine Islands, for the purpose of memorizing and giving lectures. The subject is of great interest to our Brethren in the United States. Bro. Chapman has also been doing fine work for the Scottish Rite, arranging "pilgrimages" and entertainments which were excellent propaganda for the Rite. He mentions the admission to the Sojourners of Bro. Col. D. S. Wagstaff, and mentions other eminent Brethren whom the editor has met, such as Bros. Jos. E. Morcombe, the well-known Masonic author, and Maurice S. Stewart, Secretary of the Oakland S. R. Bodies.

Bro. Chapman will soon go to sea again, for his last tour of duty before retiring, and says that he is looking forward to the time when he will be able to resume his Masonic activities once more.

A Letter from Bro. Frank A. Mitzner

Bro. Frank A. Mitzner, Staff Sergeant, 1st C. A., a member of Service Lodge No. 95, writes us from Fort de Lesseps, Canal Zone, his present station, that he has received all but about two copies of the CABLETOW since leaving the Philippines in April, 1925, a record for our mail service. He says he is especially pleased that he missed no more than that because the CABLETOW "is all that it should be—full of much instructive and constructive editorials and news items; you and your staff are to be congratulated on what you have made of the CABLETOW."

Thanks from the editor, Brother; as regards the staff, we haven't any.

From Bro. David H. Beverly

Wor. Bro. A. Schipull, Secretary of Manila Lodge No. 1, transcribes to us the following part of a letter from Bro. David H. Beverly, 332 West Broadway, Long Beach, California:

> I take a great interest reading the CABLETOW and the *Bulletin* which I receive regularly for it keeps me in touch with the Lodge to which I belong.
>
> The CABLETOW I pass on to other Brothers who pronounce it the best Masonic publication they have ever seen. Were I to have it bound in book form, not quite so many would get to see it.

Our thanks to both Bro. Beverly and Wor. Bro. Schipull!

A Bibliography of Masonic Literature

The editor is in receipt of a letter from Bro. Hans Quint, Mosenstrasse 10, Falkenstein i. V., Germany, who is working on the supplement of a large bibliography of Masonic literature of which four volumes have been completed so far. Bro. Quint has been giving all his spare time since 1924 to this monumental work, of the necessity of which he is convinced, and asks for coöperation.

A Tagalog Section

In a letter dated December 13th, last, Bro. P. U. Ponce of Malolos Lodge No. 46 suggests that we publish a Tagalog section in the CABLETOW. This is neither possible nor advisable. Our ritualistic work is done only in English and Spanish, and there is no member of any Lodge in this Grand Jurisdiction who does not know either of these languages, or both. Moreover, would not our Brethren speaking Ilocano, Visayan, etc., be entitled to ask for sections in their tongues if we published a Tagalog section? Our space is limited, and we have trouble enough keeping our Spanish section going, on the continuation of which many of our readers insist.

Official Section

Notice of Annual Meeting of the Grand Lodge F. & A. M. of the Philippine Islands

Notice is hereby given that the Annual Meeting of the members of the Grand Lodge F. & A. M. of the Philippine Islands, a corporation, will be held at the Masonic Temple, Manila, P. I., on Tuesday, January 28, 1930, at 4 o'clock p. m., on said day for the election of Directors for the ensuing year and for the transaction of such other business as may properly come before said meeting.

NEWTON C. COMFORT, *Secretary.*

Manila, P. I., December 1, 1929.

Grand Lodge Committee For Visiting the Sick

Most Wor. Grand Master Seldon W. O'Brien has appointed Wor. Bros. Theodore L. Hall (6), Orestes Hermosura (13) and Juan Atayde (41), to act as Grand Lodge Committee for Visiting the Sick during the month of January, 1930.

Announcement of Grand Lodge Annual Communication

The Grand Secretary has announced the Communication of the Grand Lodge for 1930, as follows:

The Eighteenth Annual Communication of the Grand Lodge of Free and Accepted Masons of the Philippine Islands will be held in the Masonic Temple, 90 Escolta, Manila, P. I., commencing at 4 o'clock p. m., Tuesday, January 28, 1929.

The Annual Meeting of the Corporation will be held at the same time as the business sessions of the Grand Lodge.

Members of the Grand Lodge will be admitted only by presentation of cards, which must be obtained from the Committee on Credentials. The Credentials Committee will be in session during the following hours in the Secretary's room, adjoining the Blue Lodge Room, of the Masonic Temple, Escolta, Sixth Floor: Thursday, January 23, Friday, January 24; Saturday, January 25, and Monday, January 27; 5:00 to 6:30 p. m. Also Tuesday, January 28, 3:00 to 4:00 p. m.

It has been arranged that the Grand Oration by Most Worshipful Brother Rafael Palma will be delivered on Tuesday evening, January 28th.

Master Masons, not members of the Grand Lodge, will be admitted to the Grand Lodge sessions upon being vouched for. They will not be admitted, or allowed to remain in the Hall, during the opening ceremonies, or during the election of Grand Officers.

The Grand Lodge election is expected to be held on Wednesday evening, January 30.

On Thursday evening, at 8:30 o'clock, the installation of the newly elected and appointed Grand Lodge officers will be held. In addition to the members of the Grand Lodge, Master Masons are cordially invited to be present at the installation ceremony.

On Monday evening, January 27th, at 8:00 p. m., as part of the Grand Lodge Communication, degree work will be exemplified by specially trained teams, in the Masonic Temple on the Escolta. It is hoped that every member of the Grand Lodge in Manila will be present Monday evening.

Other announcements, if any, will be made during the Grand Lodge sessions.

Please do not wait until the last minute to obtain your admission cards, or transact the business which is essential before the Grand Lodge opens.

Stated Meetings of Manila Lodges

January 1 (*First Wednesday*).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.

January 2 (*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.

January 3 (*First Friday*).—St. John's No. 9, Masonic Temple; Hiram No. 83, Plaridel Temple.

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

January 6 (*First Monday*).—Luz Oceánica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

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

January 8 (*Second Wednesday*).—Bagumbayan No. 4, Masonic Temple.

January 9 (*Second Thursday*).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.

January 10 (*Second Friday*).—Dapitan No. 21, Plaridel Temple.

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

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

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

January 17 (*Third Friday*).—Modestia-Liwayway No. 81, Plaridel Temple.

January 18 (*Third Saturday*).—Hagdang Bato No. 87, 527 Alvarado, Manila; High Twelve No. 82, Masonic Temple.

February 1 (*First Saturday*).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

February 3 (*First Monday*).—Luz Oceánica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

February 4 (*First Tuesday*).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

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

February 6 (*First Thursday*).—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius Mo. 93, Masonic Temple.

February 7 (*First Friday*).—St John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.

[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.*

Addresses Wanted

The Secretary of Pilar Lodge No. 15, F. & A. M., Imus, Cavite, would thank any Brother knowing the present address of Bro. *Alfonso To Chun Sing*, formerly working for the Oriental Club, Manila, for communicating the same to him.

The Secretary of Corregidor Lodge No. 3, F. & A. M., P. O. Box 990, Manila, P. I., would like to know the present address of Bro. *Joshua T. Colvin*, who has last been heard of from San Francisco, Calif.

Patronize our Advertisers!
Mention the Cabletow
when you do it!

Masonic Fiction

SERGEANTS THREE

Masonic Story by LEO FISCHER

(*Continuation*)

Dean laughed.

"Come on, Rupert," he said, "tell that to the marines! Everybody knows there are no big apes in the Philippines."

"You may or you may not believe me, Dan; but I have information that there is a gorilla or some other kind of man ape in the forests on Mount Susung Dalaga. Tomorrow or the day after we shall know more about it."

Dean looked incredulous.

"Look here, old fellow," he said, "how could such an animal turn up in the Philippines when the species does not exist here and when there are no menageries or zoölogical gardens from which it could have escaped?"

Jasper was not to be convinced.

"I knew you would not believe me, Dan; but listen to what I have seen with my own eyes and then tell me what you think of it. You can call me a d—d fool all you like; but I hope you will suspend final judgment until we have sighted or caught the animal. Here is what happened:

"A few weeks ago I had occasion to send some of my men to look for certain kinds of timber in the woods. I soon noticed that none of them seemed to care to explore the forest on the slopes of Mount Susung Dalaga. I asked old Ticling, who is the best hunter in this vicinity, what was the reason, and he finally told me, very reluctantly, that nobody cared to go up there because of the *Tawong Gubat* (man of the woods). I thought this was another native superstition like the *asuang* and *ticbalang*, and made up my mind to go up there myself.

"I had no difficulty in getting Ticling and Bungay—you remember, the little old Negrito whom we used as a guide and whom the boys called 'Big Stink'—to come with me.

"We hiked along the Moro trail, turning off into the forest near where we had the big fight with the Camp Libertad outfit in 1900. We soon found fine stands of the timber we were looking for. I marked the location on my map, and we were getting ready to return, when a terrific downpour began.

"We were in the devil of a fix. I knew that by the time we would reach the Dalag river, there would be no fording it, and the trail was sure to be in a terrible condition.

"But Bungay knew what to do. He told us that not far from where we stood was an abandoned, fairly substantial hut, built by an old Australian prospector who was looking for gold in that vicinity, and there we went. The hut stands under an enormous rubber tree and we found it perfectly dry. It was getting dark. Bungay started a fire, and in a comparatively short time we were quite comfortable.

"Fortunately we had taken provisions along and soon Bungay had rice boiling over the fire, in joints of green bamboo. That, canned salmon, broiled bacon, and guavas from the trees nearby made us a pretty fair meal.

"I had just finished eating and was preparing to enjoy my pipe, when we suddenly heard a terrible scream out in the forest. It began with a whine and continued, *crescendo*, until it made the blood freeze in my veins. I never had heard the like of it before.

"I looked at the Negrito, who was peering out into the darkness shivering with fear, and then at Ticling, who was crossing himself.

" 'What was that?' I finally managed to ask.

" 'The *Tawong Gubat*, señor,' said Ticling. 'He screams that way when he is hungry or wet.'

"I insisted on his telling me all about the *Tawong Gubat*, and this is what I learned: About a year ago, the few Negritos who were living miserably in the forests up there were much troubled by a shaggy monster which, during the night, plundered their *camote* fields and occasionally stole dried venison and corn out of their huts. They set a trap for the creature; but it was too cunning for them. At last, one night, they succeeded in catching the brute; but when they came with their spears and knives to dispatch him, he put up a terrific fight, breaking loose from them and crippling two of them with his terrible arms which he swung like flails. The tribe abandoned their clearings and moved to a different part of the mountains.

"Ticling added that one of my neighbors Toribio Navarro—you remember, the Chinaman who married Frank Lafitte's sweetheart—offered a reward to the Negritos if they caught the beast; but nobody cared to tackle the job.

"We did not hear that cry again, and as everybody was tired, we all laid down to sleep.

"About half an hour after going to sleep. I awoke with a start. I had a feeling that somebody or something was watching me. The darkness outside of the small space faintly lighted by the dying embers of the fire was so intense that you could almost grasp it.

"Suddenly I saw a hairy paw come out of that darkness and seize one of the glowing embers, and behind it I beheld the outlines of a figure which I could swear was that of a huge, crouching ape. I plainly saw the hot coal of fire being transferred to some receptacle that the creature held in the other paw. Twice the operation was repeated while I looked on, fascinated. I hardly breathed, Dan; to tell you the truth, I was scared stiff.

"I must say I was relieved when the dark shape turned away and shuffled off into the inky outer world. The thing was altogether too uncanny for me. I knew I could not expect any assistance from my companions, seeing that they continued sleeping, so I concluded that I had better go back to sleep.

"Next morning, on looking around, I discovered, a few hundred yards distant from our camping place, the ashes of a small campfire and near it a number of corn cobs and the remains of several *camotes* which, like the corn, had evidently been roasted on the hot coals. The few tracks which I found were certainly not those of a human being.

"Well, I have made up my mind to catch that creature, and as you are such a great hunter and a handy man with the lariat to boot, I count on you to help me."

Dean looked towards Mount Susung Dalaga, called "Girl's Breast" by the natives on account of its shape. Clad with gigantic trees from foot to summit, it looked mysterious and tempting. What did that thick forest conceal?

"What preparations have you made?" he asked abruptly.

Jasper beamed. "I knew I'd get you interested, old horse. Everything is ready. I sent two *hombres* from Pampanga Province up there who know nothing about the *Tawong Gubat*. They have built a bamboo shack near the prospector's hut, to house the carriers, and Ticling is scouting around, trying to locate the hiding-place of the beast. I have a lariat for you and one for myself, and several *cargadores* will accompany us with provisions and blankets. The—hello, if that is not Toribio and Brigida!"

A carretela, drawn by two ponies, had entered the yard. From it alighted a tall, thin, cadaverous-looking Chinaman. His silk suit, patent leather shoes, and black derby hat showed that he was out visiting. The pale face, though sinister-looking, showed solicitude for the woman whom he was helping to get out of the vehicle.

Brigida was attractive, though, according to local

standards, she was too dark to be considered a real beauty. Her oval face, finely shaped, aquiline nose, and large eyes showed Indian blood. In fact, the young woman hailed from a town near Manila where a large number of deserters from a Sepoy regiment had settled during the English occupation in the 18th century.

Jasper received the visitors at the head of the stairs.

"Don Toribio, Doña Brigida!" he said. "What a rare honor, this visit of yours! You must have heard of the coming of our good friend whom you used to know as Sergeant Dean, and of his charming wife."

Toribio looked embarrassed.

"I have been a deplorable neighbor, I must admit," he said. "But you will pardon me, I am sure. My wife is especially anxious to renew her acquaintance with Doctor Dean, whose friendship she has always valued so highly."

Brigida's greeting of the doctor was very cordial. Dean looked pityingly at the wasted features of the young woman whom he had known in the full splendor of her beauty. What lines care, suffering, and ill health had drawn in that proud, handsome face!

The lady of the house first showed her resentment of the unneighborly attitude of the Navarros; but soon her good nature prevailed. Both women evidently found Mrs. Dean very charming, and after a while the three went to the bedroom to admire Mrs. Jasper's "mos' wonderful baby."

In the *sala*, the three men were discussing different matters.

"Don Ruperto," Toribio was saying to Jasper, "I have been told that you intend to entertain our friend, the Doctor, by a big hunt to-morrow. But tell me, why did you pick out Mount Susung Dalaga for that purpose? I am told that for every deer you find there, you can get five on Mount Samat, and even more in the Calayan and Balaran foothills."

Jasper smiled. "I am not after deer this time, Don Toribio," he replied, "I am after an old friend of yours, the *Tawong Gubat!*"

Don Toribio jumped to his feet, upsetting the ash-tray on the arm of his chair and dropping his cigar. His face had a livid hue and his voice shook as he asked: "The *Tawong Gubat?* I don't understand—"

"Why, Don Toribio, I am told you yourself used to take an interest in the *Tawong Gubat* and made the Negritos scour the woods for him when he first appeared."

The Chinaman reached for another cigar and struck a match. His hands were still shaking; but he said, more calmly:—"I must admit that monster has gotten on my nerves. I was thinking of rendering a service to science by capturing the brute; but the men I sent refused to go out after two or three of them got mauled so terribly that their lives were in peril. Can't you find a safer pastime than exposing yourself and our friend here to the danger of being maimed or killed by that beast? I think he is the devil incarnate and not an animal at all!" And Don Toribio devoutly crossed himself.

Jasper was about to reply when excited voices were heard from the bedroom where the ladies were. From behind the screen that stood in front of the open door rushed Mrs. Dean.

"Dan," she said, "Mrs. Navarro has fainted. Go in there, please. I am coming with your satchel immediately." And she disappeared in the bedroom occupied by herself and her husband.

Toribio rose. Again he had turned a shade paler.

"Doctor," he said, "my wife has had several of these spells lately. Please examine her and see what is really the matter. I have been trying to induce her to go to Manila for an examination and treatment; but she won't go."

Señora Jasper appeared at the bedroom door. "Brigida is coming to," she announced, "but I think you had better attend to her, Doctor. I shall take the baby to another room and leave you two alone."

"Very well," replied Dean, taking his medicine-case from the hands of his wife. He entered the bedroom and shut the door.

The woman on the bed had fully recovered consciousness. As the doctor bent over her, she anxiously seized his arm. "Doctor," she moaned, "I must tell you all or something terrible will happen. But Toribio must not know it—he is a fiend! We must save him! You must not allow him to be killed, Doctor!"

Dean tried to calm her.

"Doña Brigida," he said, soothingly, "whatever I can do to help you will be done; but I do not quite understand you. Whom do you not want killed? Who must be saved?"

"Frank, Doctor, Frank Lafitte, your friend, my lover!"

The Doctor looked at the woman in amazement. "But, my dear Brigida, how can this be? I myself helped to bury poor Frank nearly three years ago."

Brigida drew Dean closer to her. Her lips almost touched his ear. "Doctor," she whispered, hoarsely, "I fainted because Rosario told me you were going to hunt down the *Tawong Gubat*, and the *Tawong Gubat*, you know, is none other than Frank. The man whom you buried was another soldier, a prisoner who was killed by the Insurgents long before Frank disappeared."

"My God!" exclaimed the doctor, "But tell me—"

"I must be quick," whispered the woman, "or Toribio will suspect. You know, Frank was my lover. His disappearance came as a terrible blow to me. About the time his supposed remains were discovered, I realized that I was with child. I informed my mother of my condition. She gave me a beating and locked me up in my room; and two days later she told me that I must marry Toribio Navarro or leave the house forever. Where was I to go? what was I to do? Toribio knew of my disgrace and was willing to marry me in spite of it. I consented to the marriage—my heart was dead within me! On my wedding day they had to carry me out of the church. I was dangerously ill for several months and my baby was born dead. Slowly I recovered. Toribio treated me kindly; but I always looked upon him with aversion, especially when he began to claim his rights as a husband. I steadfastly refused myself to him. There were scenes. At last, one day, I came out openly and told him I could never love him because I suspected him of being responsible for the death of the man I loved. For the first time, Toribio lost his composure completely. He told me, in a fit of rage, that Frank was not dead, but a prisoner and in his power. He had enticed him away into the foothills by means of a note purporting to betray the hiding-place of General Gonzalez, and had captured him and was keeping him chained up in the ruins of an abandoned stone hut in the woods. Nobody ever ventures into that lonely spot, which is said to be haunted, and the noise of the waterfall near by drowns any cry. Religious scruples prevented Toribio from killing Frank outright. With fiendish delight he described to me how he was torturing the helpless prisoner, and what further tortures he would inflict upon him if I did not 'behave', as he said. Instinct told me that he was not lying. Though I could have murdered my husband, I finally gave in, desiring to save the man I loved from further martyrdom. Then, one day, Frank, whom the ill-treatment suffered had deprived of his reason, escaped. I learned, through a servant, that he was roaming through the forest, and that all of Toribio's efforts to recapture him had been in vain. Think of what Frank must have suffered! Toribio—the young woman sobbed—told me he cut off his toes, the fiend!"

Dean shuddered. "It is unbelievable," he muttered. He reached for his stethoscope and began to examine the young woman, who stopped sobbing. The Doctor's face clouded more and more as he went on with the examination. Brigida saw it and smiled sadly.

"I know, Doctor, that I have not long to live," she said. "But I desire to see Frank once more before I die, and I hope I shall be able to avenge him. You and Rupert were like brothers to Frank and I am sure you will both do your best to save him."

When Dean entered the *sala*, Toribio rushed forward and inquired how he had found his wife. In a few short, almost brutal words, the Doctor told him how serious Brigida's condition was. Toribio blanched and sank down on his chair. The Doctor took a stiff drink of Scotch whiskey and soda and hardly opened his mouth during the rest of the afternoon.

A shadow seemed to have descended over the entire company. Neither the merry chatter of the lady of the house nor the efforts of Mrs. Dean to entertain were able to dispel the gloom that hung over them. When Don Toribio and Brigida took their departure, Jasper felt somewhat relieved; but throughout the dinner he was puzzled by the change that had come over Dean.

At last, after the ladies had retired, Jasper exploded.

"Dan," he said, "I know you always thought a great deal of Brigida; but I am sure her condition alone would not throw you into such a state of depression. What is the matter? Anything that I can be told?"

The Doctor looked grim.

"Now, Rupert," he said, "don't fly off the handle. Yes, I have something to tell you; but it must keep till to-morrow. You are too hot-headed and liable to do something rash if I tell you this evening. Let us turn in now, old fellow, because we must get up bright and early to-morrow."

The planter stretched himself, lazily. "You are right, Dan," he admitted. "I had very little sleep last night, and I might as well do a few hours of bunk fatigue to-night. Have you folks everything you need?"

"We certainly have, Rupert," replied Dean, gratefully. "You and your good wife have thought of absolutely everything. Good night, old fellow, and pleasant dreams."

Dean entered his bedroom quietly. On the enormous four-poster, under the diaphanous mosquito net, his wife was sleeping peacefully. Dean was tired; but for an hour he sat in the armchair at the window, looking out on the dark mass of Mount Susung Dalaga. He pictured his unfortunate friend up there, curled up in some improvised shelter, amidst the dank decay and teeming life of the tropical forest.

* * * * * * * * * *

Long before daylight next morning, people were busy and stirring on the Jasper Hacienda. In the kitchen, old Binday, the cook, was busy preparing the breakfast of the *Americanos*, while the beaters and *cargadores* were squatting under a shed outside, eating their rice and fish and discussing the prospects of the hunt.

Shortly after sunrise, Jasper and Dean mounted their ponies. The *cargadores* with the provisions, cooking utensils, and bedding had left long ago, followed by the men who were to serve as trackers and beaters. In addition to their revolvers, the Americans carried long, keen-edged bolos and had each a lariat tied to their saddles. As they rode out of the yard, waving good-by to the two ladies who stood on the *azotea*, Jasper turned to Dean.

"All right, Dan," he said, "until we reach the foothills, we can ride side by side. You had better begin with your story now if it is a long one."

Dan looked at the neat, trim figure of his friend, who sat his spirited mount like a centaur and whose face was bright with the joy of living.

"Rupert," he said, "I am going to give you a terrible shock. Frank Lafitte is still alive, but insane, and it is he whom we are hunting today."

Deathly pale, Jasper dropped the reins and stared at his friend.

"My God, Dan," he stammered, "this is frightful! But how—". He could not go on. Tears began to roll down his tanned cheeks. Urging his horse forward, he rode ahead of his friend for a while, in silence. Then he slowed up and allowed Dan to catch up with him.

"Go ahead, Dan," he begged. "Tell me everything. I am all right now."

Dan told him the story as he had heard it from the lips of Brigida. When he spoke of the cruelties practised by Toribio on Lafitte, Jasper's fury knew no bounds. Dean had some trouble to prevent him from riding over to Toribio's hacienda then and there and killing the man. At last Jasper calmed down.

"All right, Dan," he said. "Let us find Frank first and attend to that devil afterwards. I am glad that I have asked Marco to meet us at Susung Dalaga. He is bringing some of his men and nets, and we shall have enough beaters and nets to secure our game. We must capture Frank without injuring him, and that won't be easy if he is still a violent lunatic."

"Who is Marco? Not the Lieutenant Marco of Lanza's brigade?"

"Sure, the same old insurrecto! As you know, Sinclair of "G" company saved his life the day Camp Aguinaldo was taken by his outfit. He knew Marco to be a Mason, and when they met in the high cogon grass during the scrap he knocked him down instead of shooting him and gave him a chance to escape. Marco hunted Sinclair up after he had left the service, to thank him. Sinclair has all kinds of money and Marco was broke, so Sinclair lend him money to buy a plantation in this vicinity that was going cheap. Marco is active and knows his business, and he has already paid back every cent he borrowed."

Dan looked pleased.

"It is remarkable how close friends many of the enemies of those days have become," he mused. "We respect them for the plucky fight they put up and they appreciate our desire to be fair and square with them."

Two hours later, when the party arrived at the rendezvous on the East side of Mount Susung Dalaga, an elderly Filipino, erect and well set up, came to meet them. He grasped Jasper by the right hand and put his left arm about his shoulder.

"Brother Jasper, happy are the eyes that see you!" he exclaimed, in Spanish. His seamed, scarred face was beaming with pleasure.

"And here is our Brother, *Sargento*, or I should rather say, Doctor, Dean! Welcome after all these years, Brother!"

Dean received the same affectionate greeting as Jasper. He was glad to be able to shake hands with the ex-insurgent officer again.

Marco stood aghast when the two Americans told him what they had learned about the *Tawong Gubat*.

"I have never met Sargento Lafitte, but I will not abandon a Brother Mason in distress, and I shall stay with you to the end," he said.

Marco took hold of things immediately and made the arrangements for the man hunt with such skill and intelligence that the two Americans could only approve what measures he took. The beaters and hunters were instructed that the *Tawong Gubat* must not be injured under any consideration, as he was an insane American and not a monster. This news seemed to put heart into the men; the idea of having to fight a supernatural creature had been worrying them considerably.

They dispersed through the virgin forest in accordance with the plan of campaign outlined by Marco. The two Americans, accompanied by two husky Filipinos, were following Ticling along a narrow trail when, suddenly, the little hunter stopped. He turned around abruptly, with his eyes glistening with excitement.

(To be continued)

Pieces of Architecture

Minerals and Metals

(Lecture delivered by its author, Wor. Bro. Adolf A. Williamson, P. M., before Tupas Lodge No. 62, F. & A. M., Cebu, P. I., on November 12, 1929.)

I believe that none present would take exception to my statement if I should say that in the course of our Lodge work we are covering, with the limited means at our disposal, all fields of Masonic endeavor. And yet I believe that if I should make such a statement I would be uttering an untruth; for it has often seemed to me that there is one important phase of Masonic work which we *do* neglect, not only to our own detriment but also to the detriment of Masonry in general. I do not hesitate to say that in my estimation we are neglecting the chief object which Masonry has in view, and that we are not assuming that responsibility which rests upon us older Masons to see that, of those candidates who have applied to this Lodge for instruction and who, having been found worthy, have been admitted to its rights and benefits, none shall go away unsatisfied.

One of the rights which every candidate acquires upon initiation is to ask us, as men and as Masons, What does it all mean? We assemble here on stated and on special occasions, and we go through a lot of formal ceremonies that, so far as teaching anything goes, simply amount to this: that, because a man has gone through the formality of entitling himself to a Masonic diploma, he is thereby qualified to call upon our special, Masonic charity as of right whenever occasion arises. Boiled down, the lesson learned from Masonry by most is just that. Or else it is for them a lot of mumbo-jumbo, without meaning.

Now, I do not wish to decry charity. But charity is a duty incumbent upon *all* men without distinction; and it is a very curious state of affairs if, by the payment of fees, one can buy himself into the right to dip his hands into our pockets under the cloak of conferred fraternal relationship, thus converting our allegedly secret and mystic Order into nothing but a mutual benefit society. Certainly, we try to keep out of our institution all who would enter it for selfish reasons; and yet I ask you if it is not true that the lesson which Masonry seems designed to teach is not that of material charity, the organized giving of alms? I seem to remember an article in an early number of THE CABLETOW in which it was stated that a Mason had withdrawn from active participation in the business of his Lodge for the reason that the charitable work of Masonry did not seem to him to measure up to its pretensions. This is indeed a sad state of affairs! But what a revelation of the incompetency of that Lodge, which neither set the craft at work, nor gave them the necessary instruction whereby they might pursue their labors, nor paid them their wages of corn, wine, and oil! In my opinion, no more caustic comment could be uttered upon the work of that Lodge; for all one of its active members had seen of the purposes of Masonry was charity. We all know what is meant by an active member: they are those who are regular attendants at Lodge meetings; they keep the Lodge going; they put through its work. Like every Lodge, we have in our own Lodge some members to whom the term applies. No Lodge can get along without them for they are the men who are in earnest. Is it, then, true that our own active members see in Masonry merely charity?

I think some instruction should be given initiates in the true nature of Masonic charity; at least that they should be put in the way of learning it. At some future time I may take it upon myself to address the Lodge on this much misunderstood but highly important subject.

At present, it is my desire to expatiate for a few moments on what I have referred to as a neglected field of Masonic endeavor. I allude to the study of our ritual.

The ceremonies of each of the three degrees of Masonry close with a lecture which many suppose conveys all there is to know—or what Masonry wishes us to know—of what those forms and ceremonies should signify to us or teach us. Is that supposition correct? And are we justified in leaving the candidate committed to our charge serene in such a belief?

I am well aware that there are many schools of Masonic thought; that many Masons whose lives are a credit to our ancient and honorable fraternity will disagree with everything I am about to say. Nevertheless, I feel so strongly the reasonableness of my conclusions that I find it a duty incumbent upon me to mention some of the things I have found in our ritual, things that have raised it for me from a lot of mumbo-jumbo to a ritual of unequalled beauty, profundity, and wealth of truth.

I shall begin by asking some pertinent questions with the idea of developing whether or not the lectures reveal the whole significance of the ceremonies they follow. But I must first justify myself as to whether, in asking questions of this nature and in endeavoring to discern meanings other than those commonly accepted, I am not striving to do something which is frowned upon by Masonry. That such is not the case I infer from many provocative suggestions contained in our ritual itself. I will mention one of these—there are plenty of others.

Every candidate for Masonic degrees is caused to give three distinct knocks at the door, to alarm the Lodge and inform the W. M. that a candidate is prepared for initiation. These three knocks are duly explained in the lecture of the first degree and are said to allude to a passage of Scripture wherein it is written: Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. For the benefit of the candidate, it is explained that these three knocks were applied to his condition at the time in the following manner:

* *One:* He asked the recommendation of a friend to be made a Mason. That request was granted and the candidate stands admitted.

* *Two:* He knocked, and the door of Freemasonry opened unto him.

* *Three:* (Conspicuous pause)

There are two lines in the Eighth Book of that noble poem, The Light of Asia, which go as follows:

> "Unseen it helpeth ye with faithful hands,
> Unheard it speaketh stronger than the storm. . ."

Brethren, I submit that the silence of the lecture relative to that third knock "speaketh stronger than the storm." The attentive ear cannot fail to mark it—more filled with meaning than any elucidation that could be given by the most ingenious. Seek, and ye shall find! It is an invitation and a promise.

How many perceive the invitation? How many test the truth of the promise? Who shall tell me what I shall seek; or who is to reveal to me what I shall find? Alas, I do not know. So I, having perceived the invitation, must seek the answer alone or go away from Masonry dissatisfied, unless perchance I may find another engaged in the same quest. Are there any in this Lodge? Perhaps five or six? If so, I do not know them. Perhaps two or three? If so, I have not found them. Perhaps one? If so, I *hope* to find him; for where two or three are gathered together great things may be done.

And so I proceed with my questions. I could begin anywhere and skip about at random; but I select the matter of the Masonic treatment of minerals and metals, for there one first encounters outside the door of the Lodge, those beauties of Freemasonry which must be conceived in the heart before the eyes behold.

When you, my Brothers, were prepared for initiation, what was first done to you? The methods of the preparation room are too often careless because uninstructed; but, if you were properly handled, you were deprived of all minerals and metals before anything else was done. But, whether first or last, does anyone know why the deprivation of minerals and metals is part of the formalities of the preparation of a candidate?

It would be perfectly safe to say that not one Mason in a hundred can give an intelligent explanation that does not harp on the much-abused string of charity, that form of charity which consists in the provision of material assistance in the shape of goods or money. It is true that such an explanation is justified for the unwary by the fact that at a later period certain demands are made which seem to confirm the charity interpretation. But the statement is also made that that demand is made for the purpose of teaching the *truly prepared* candidate an important lesson; and he who would seek and find the true meaning of Masonry must learn not only to suspect the inconspicuous but also to avoid the obvious. No further demands for a donative are made and the charity matter is allowed to drop and is left where it should be—to the discretion of each individual.

But the ritual does not so easily allow the matter of minerals and metals to drop; for in the third degree the candidate is given a word—and one not lightly to be forgotten (T. C.)—which forcibly brings them again to his attention. For an explanation of that word he is simply referred to one of the Mosaic Books.

The study of the Mosaic Books, though a delightful one and one richly repaid, is not easy. I do not know of any helps to an understanding of the allegories in which the authors of those Books have concealed what is, perhaps, the greatest height of spiritual knowledge ever attained by man. But Masonry makes use of one of the interesting characters with which the first of those Books is filled to teach us an important lesson.

There are other allusions to minerals and metals in our ritual which will occur to every Mason. They seem to confirm in every case the interpretation at which I have arrived: this, namely, that Masonry makes use of minerals and metals symbolically, and that they represent those hard and obdurate parts of human nature of which a man must divest himself before he can become a true Mason.

There are other Masons than those who have received the degrees of our Order. We are incipient Masons when we first dimly perceive that this world in which we live is a world wherein Art rules supreme. "Art," it has been said, "is the expression of spirit in terms of matter." That is a noble definition, one well worthy of remembrance. Art has suffered from being associated in our minds solely with the so-called "fine arts" (sculpture, painting, etc.); whereas these are in reality but subservient to the true arts, the true hierarchy. Of this true hierarchy the first is the cultivation of human beauty in the mass; the second is manners; the third, dress; and the fourth is architecture. After these and subservient to them come the minor arts of painting, sculpture, working of precious metals and jewels, etc., those that we call the "fine arts." I do not wish to expatiate on this subject at length but will only draw your attention to the demonstrable fact that every natural object and everything that has form, including man himself, is subject to the laws of the grammar of design—the great canons of Number, Inflection, and Punctuation. (Trystan Edwards, *The Things Which Are Seen;* Philip Allen & Co., London, 1921). The same laws of form which give beauty to the architecture of Greece are displayed in everything on which the spirit has breathed. They are seen in the shape of leaf, flower and tree; of bird, fish, beast and reptile; in ships, houses, chairs and tables; in the homely things about us; in the tools and utensils of our daily vocations. They determine the construction of a piece of music; the formalities of a casual conversation with a chance-met acquaintance on the street. The universality of this law is one of those facts of which we are usually unaware because—to use a homely expression—we do not see the trees for the wood.

Men know and use these facts but rarely formulate in their minds the principles on which their opinions and conceptions are based. Nevertheless, the perception of this rule of Art throughout the universe lies at the root of that emotion which causes us to believe that men, as created by one almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other; that emotion we know as Brotherly Love. And when a man has conceived in his heart this emotion of love and sympathy for his fellow-men he is already a Mason, a builder of that temple not made with hands, in the construction of which all are engaged. There are Masons of every country, sect, and opinion. In every country and in every clime are Masons to be found. Nor is a single one of them outside the Lodge; for the Lodge extends from East to West and from North to South, while its covering is the clouded canopy or star-decked heaven: it is the world.

The spiritual rebirth of an incipient Mason is symbolically represented in our ritual by divesting the candidate of all minerals and metals. For they, as I have said, represent those hard and obdurate parts of a man's nature which are incompatible with the spirit of Masonry. No man who is the slave of passion, pride, or prejudice (and they are often found together) can ever be a true Mason, though he be raised to the sublime degree. As the protuberances of the rough ashlar render it unfit for the builders' use, so do the vices that have their roots in passion, pride, and prejudice render a man unfit to work in harmony with, and to serve, his fellow men. For all who come into contact with him are by them wounded. They lacerate like jagged iron.

Therefore, in the preparation-room, the first step should always be to divest the candidate of the symbolic minerals and metals, thus emblematically representing his attainment of that softened and humble state of mind in which every candidate should set out upon the path which leads to Wisdom.

But, as the most obdurate metals will yield to the fervent and steady heat of the glowing charcoal, so will the violence of passion, of pride, and of prejudice, yield to the persistent application of temperance, fortitude, prudence, and justice. And, as the wilful boy makes the determined man, before whom obstacles melt away, who overcomes all things, so shall the very force of passion, pride and prejudice be sublimated into that strength of character which resists evil and converts it into good, which galvanizes thought into action, which moves mountains. And this is

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an important lesson: for he who enters upon the path that leads to Wisdom has need of all the strength of character he can command, and more. This is the first lesson of minerals and metals.

When a man has become a successful worker in metals and has bent the steely parts of his nature to his will, then may he seek for the second, or economic, lesson of T. C. But let him first master the mystery of the symbology of minerals and metals as taught in our ritual.

* * *

I do not know if any of you are particularly interested in this sort of speculation. I confess I have addressed you with trepidation. And yet we are not operative but speculative Masons; and when I reflect that all men everywhere on this terrestrial globe have presented to their seeing or unseeing eyes that Art, or ordered beauty, which leads us to believe in a Supreme Architect of the Universe, and are engaged in that slow and painful cultivation of the will which leads to strength of character; and then, at night, sitting here in open Lodge, see every candidate come first to the gate of Beauty and then pass to that of Strength as he proceeds upon the path that leads to the seat of Wisdom, I cannot overcome the growing desire within me to share with those of you who may not yet have allowed their thoughts to flow into these channels some of the fulfilments of the promise which have rewarded my seeking in our ritual those things which, being truth, "refuse to be adequately stated," and must therefore be concealed in symbols. The gradual perception of their significance, coming upon one by degrees, is the revelation of Masonry in a new and beautiful light, until one may say to his inner self (using the words of Esdras), "Behold the field thou thoughtest barren: how great a glory hath the moon revealed."

Masonic Hospital News

Manila Lodge No. 1 Joins

At its Stated Meeting on November 5th, last, Manila Lodge No. 1 passed a resolution to take out a sustaining membership in the Masonic Hospital for Crippled Children. Good for old Manila Lodge!

Dr. Abuel A Master Mason

In the Lodge Column of this number, under Bagumbayan Lodge No. 4, our readers will find an account of the raising of Dr. Abuel, whose fine work in the Masonic Ward for Crippled Children has earned him praise from every quarter. He was made a Mason in his heart long before he ever to knocked at the door of Masonry. It is a source of great satisfaction all friends of the Hospital to have him among our members now.

Encouraging Letters

Among the encouraging letters received by Most Wor. Bro. Joseph H. Schmidt, the Secretary of the Masonic Hospital, there is one dated Corregidor, November 4, 1929, which reads as follows:

Dear Sir and Most Wor. Brother:

Your letter of November 1st with the application blanks for the Masonic Hospital was received this morning.

Applications and fees for regular membership of Brothers Wm. J. Lutz and B. B. Bell are inclosed.

I look upon the Masonic Hospital as one of the most worthy charities ever undertaken by Masons. Its object, that of helping those who are unable to help themselves, is a noble one. No one can question that it is an undertaking that warrants the whole-hearted support of every Mason.

Cordially and fraternally yours,

(Sgd.) J. M. Covington, P.M.,
Secretary.

From the United States

A Philippine Lodge in the United States

Southland Lodge No. 618, of Los Angeles, may well be called a Philippine Lodge in America though it is under the jurisdiction of the Grand Lodge of California. It was organized by Wor. Bro. Wm. F. Gallin, P. M. of St. John's Lodge No. 9, in the summer of 1925, and former residents have been figuring largely among its officers and members. The first Master was Wor. Bro. Gallin, and tne second Wor. Bro. M. A. Thompson, who was with the Court of Land Registration in Manila some 20 years ago. The present Master is Wor. Bro. Frank L. Hemming, who used to be with the Executive Bureau, let us say a quarter of a century ago, and the next Master will in all probability be Bro. David Fletcher, who was with Borgfelt & Co. up to 1921.

On October 10th, last, Wor. Bro. William A. Weidmann, P. M. of Southern Cross Lodge No. 6, of Manila, while visiting at Los Angeles, was given the privilege of conferring the first degree in Southland Lodge. He was assisted by former residents of the Philippines, the line-up being as follows:

W. M., Wm. A. Weidmann, P. M., Southern Cross No. 6; *S. W.*, Homer W. Newman, P. M., Corregidor No. 3; *J. W.*, Wm. F. Gallin, P. M., St. John's No. 9; *S. D.*, David Fletcher, Corregidor No. 3; *J. D.*, Roy E. Glass, Island No. 5; *Sec.*, T. Phaon Moyer, Manila No. 1; *Treas.*, Grover E. Heyler, St. John's No. 9; *S. S.*, Robert C. Whiting, Cosmos No. 8; *J. S.*, Norman Hayward, formerly of Manila.

Seated on either side of the Master were Wor. Bros. George N. Hurd, P. M., Manila No. 1, and Martin M. Levering, P. M., Cebu No. 1106, S. C.

There were speeches by Wor. Bros. Levering, Hurd, and Weidmann.

Southland Lodge started with 25 charter members and has grown to a present membership of 140. We are assured that a warm welcome awaits any Manila Brother at the Hollywood Masonic Temple where the Lodge meets.

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Gathered from Various Sources

Some American Records

In reply to several questions on Masonic matters the following answers are offered by "Christian Science Monitor," of Boston, Mass.:—

Eleven Presidents of the United States unquestionably were members of the Craft, namely: Washington, Monroe, Jackson, Polk, Buchanan, Johnson, Garfield, McKinley, Roosevelt, Taft and Harding. Several others may have been members but proof as to their affiliation is lacking. John Quincy Adams, Fillmore, Jefferson, Madison, Taylor and Tyler, for example, are in this class.

Plans were once made to make Grant a Mason in Illinois at sight, but his duties interfered with carrying out the arrangement. Five presidents have held Masonic offices, Buchanan, Garfield, Jackson, Polk and Washington.

Freemasonry has some vestiges in America from 1606. There were Lodges in Boston. Mass., and Philadelphia, Pa., in 1733, and how much earlier one cannot say. How many years before that time and how regular the earlier Lodges were is a matter for further research.

Some 26,565 Masonic Lodges are of general recognition by United States, 2,415 not so authoritatively known, a total of 28,977 in the world. The United States has about 16,428 regular Masonic Lodges.

Total Eastern Star Chapters is 12,156, membership 2,005,601.

There are in the United States 32 Masonic homes and 23 orphanages. Some of the homes include orphanages. Some state jurisdictions maintain funds to support the dependents in their own homes or with relatives.

In the case of Gen. Robert E. Lee, the writer has been assured by a member of his staff who became Grand Master that he was not a Freemason. Even this information might not be deemed conclusive, the maintaining of a negative is difficult.

There are no satisfactory records of the Masonic signers of the Constitution.

Signers of the Declaration of Independence who were Freemasons of record are: Franklin, Hall, Hancock, Howes, Hooper, McLean, Nelson, Paine, Penn, Sherman, Stockton, Thornton, Walton, Whipple, Witherspoon, with three rated doubtful.—*Exchange.*

Masonry and Bowling

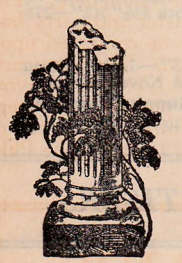
Masonry has always taken an interest in healthy outdoor sports. This claim is substantiated by an article we read on bowling recently in *The New Zealand Craftsman*, from which we quote a few sentences:

"Southampton (England) claims to have the oldest bowling green in the world. Several old maps and engravings are to be seen in the pavilion of the local club, which boasts of some quaint customs and privileges.

"Among these is the holding of a contest for the honour of 'Knighthood.'

" 'The Knighthood' is accompanied by several large silver trophies which are worn with a ribbon. The club possesses many of these medals. The earliest is dated 1784.

"Some of them bear Masonic emblems, and they show, 'that the great Masonic brotherhood has helped to immortalize and insure prosperity of what is beyond all question the oldest bowling green in the world.' "—*American Tyler-Keystone.*



Our Dead

Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all—
Thou hast all seasons for thine own,
O Death!

—Anon.

Brother Henry Blaney Parker
Member of Manila Lodge No. 1.
Died September 25, 1929.
Puried at the Arlington National Cemetery, Washington, D. C.

Brother Florentino Punsalan
Member of Plaridel Lodge No. 74, Calauag, Tayabas.
Died on December 4, 1929.

Lodge News

Only Lodge news of more than usual interest will be published in this section, such as Grand Lodge visitations, special meetings with interesting 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.

From Bagumbayan Lodge No. 4

On Saturday, November 30, 1929, Bagumbayan Lodge No. 4 had a meeting that will go down in its history as one of the most remarkable functions ever held by the Lodge. On that night, Most Worshipful Bro. Seldon W. O'Brien, Grand Master of Masons of the Philippine Islands, and officers and members of the Grand Lodge, made an official visitation, and the members of the Board of Directors of the Masonic Hospital for Crippled Children were present as guests of honor. The occasion was the raising of Dr. José I. Abuel, a Fellow Craft of this Lodge, well known through the splendid work that he has been and is doing for the Masonic Ward for Crippled Children at the Mary J. Johnston Memorial Hospital.

The Grand Master and officers and members of the Grand Lodge were introduced and received with the customary honors. Most Wor. Bro. O'Brien was accompanied by a distinguished guest, Most Wor. Bro. Harry M. Belt, Past Grand Master of Masons of the State of Iowa and Grand Representative of the United Grand Lodge of England near his own Grand Lodge.

M. W. Bro. O'Brien having returned the gavel to Wor. Bro. Francisco Santiago, the Master, the latter designated a special team to confer the first section of the Third Degree, which team did the work in good form. After the customary recess, Bro. Abuel was reintroduced and the second section was conferred by the regular officers. The line-up in both sections was as follows:

First Section: *W. M.*, Bro. Herminio Talusan; *S. W.*, Bro. Luis Meneses; *J. W.*, Bro. Domingo T. Dikit; *S. D.*, Bro. Antonio S. Fernando; *J. D.*, Wor. Bro. Daniel Limbo; *S. S.*, Bro. Antonio Viterbo; and *J. S.*, Wor. Bro. Francisco Santiago.

Second Section: *K. S.*, Wor. Bro. Francisco Santiago; *H. K. of T.*, Bro. Luis Meneses; *S. D.*, Bro. Domingo T. Dikit; *Fellow Crafts*, Bros. Domingo T. Dikit, Rufino Martinez, and Antonio Viterbo; *Men of Tyre*, Bros. Lino Chaves, Mario Gutierrez, and José P. Buensuceso.

The Working Tools were presented by Wor. Bro. José C. Velo, the Charge was given by Most Wor. Bro. Joseph H. Schmidt, and the lecture was delivered by Wor. Bro. José A. de Kastro.

A beautiful Masonic Bible was presented to the new Master Mason by the Lodge, as a memento of his raising, Wor. Bro. Leo Fischer making the presentation.

Rt. Wor. Bro. Wm. W. Larkin, Senior Grand Warden and President of the Masonic Hospital for Crippled Children, was then called upon to address the meeting. With words of the highest praise for Bro. Abuel, he presented to him a certificate of membership in the Masonic Hospital for Crippled Children and a watch fob with the insignia of that Association.

Most Wor. Bro. Newton C. Comfort, P.G.M. and Grand Secretary, then spoke of the early days of Bagumbayan Lodge, fifteen years ago, when he issued the dispensation authorizing it to work.

Most Wor. Bro. C. W. Rosenstock also spoke of the foundation of the Lodge in which he took a leading part, and he, likewise, had words of praise for the newly-raised Brother.

Most Wor. Bro. Harry M. Belt, P.G.M. of Masons of the State of Iowa, the next speaker, made a very interesting talk. He said he belonged to the best Lodge in the whole world, and that he hoped every member of Bagumbayan Lodge had the same opinion of his own Lodge.

Wor. Bro. Leo Fischer then asked for the floor and informed M. W. Bro. Belt that each and every member of Bagumbayan Lodge was firm in the belief that his Lodge was the very best in existence, and that this was proved by the fact that the Lodge had published a history, a copy of which he then and there presented to the distinguished Brother from Iowa.

Most Wor. Bro. Seldon W. O'Brien, the last speaker, lauded Bagumbayan Lodge because of its high standard of membership, the good work it was doing, and the yeoman service it could always be depended upon to render to Grand Master and Grand Lodge. He also had a good word to say for the splendid work carried on by the Masonic Hospital for Crippled Children and by Bro. Abuel, and then presented Bro. Abuel with a Master Mason's diploma, in behalf of the Grand Lodge, in recognition of the services rendered by him to the Fraternity before he had ever entered the precincts of a Lodge. After this presentation, Most Wor. Bro. O'Brien gave an enlightening talk on the subject of Masonic charity.

Lodge being closed, the members and visitors repaired to the floor below, where an excellent buffet lunch was served.

From Island Lodge No. 5, Corregidor

The annual election of officers of Island Lodge No. 5, which was held on December 2, 1929, gave the following result: Master, Bro. Samuel Rubin; Senior Warden, Bro. Alex James Connor; Junior Warden, Bro. William Jacob Lutz; Treasurer, Bro. James William Brennan; Secretary, Wor. Bro. James Moses Covington.

From Cosmos Lodge No. 8

The officers elect and appointed to serve Cosmos Lodge No. 8 during the year 1930 were installed on Wednesday evening, December 18, 1929, Most Wor. Bro. Joseph H. Schmidt acting as Installing Officer and Wor. Bro. Truman S. Holt as Master of Ceremonies. The newly installed officers of the Lodge are: Master, George A. Mayhew; Senior Warden, Thomas G. Henderson; Junior Warden, Charles D. Boone; Treasurer, William J. Ellis; Secretary, Fred M. Holmes; Chaplain, William N. Ray; Marshal, Richard E. Jamison; Senior Deacon, F. E. Pfannenschmidt; Junior Deacon, Wesley B. Hall; Senior Steward, William J. Ellis, Jr.; Junior Steward, Gordon H. Stagner; Tiler, Judge H. Oswald.

From Araw Lodge No. 18

The installation of the new officers of Araw Lodge No. 18 took place at the Masonic Temple on the Escolta on Friday, December 27, 1929. Deputy Grand Master Antonio Gonzalez and other officers and members of the Grand Lodge were solemnly received, and the installation of officers followed immediately. Rt. Wor. Bro. Antonio Gonzalez acting as Installing Officer and Wor. Bro. Joaquin García, P.M. of Nilad Lodge No. 12, as Master of Ceremonies. The officers who will serve Araw Lodge in 1930 are: Diego Locsin, Master; Augusto Piccio, Senior Warden; Anastacio Uy Mochay, Junior Warden; Yu Siu Tek, Treasurer; Francisco Sevilla, Secretary; C. B. Ong Chun, Chaplain; Yu Chong Tek, Marshal; Chua Kim Sing, Senior Deacon; Ty Huy Guan, Junior Deacon; Yu Yek Huy, Senior Steward; Yu Tiam, Junior Steward; Gan Bonyaw, Organist; Cu Uy Gam, Lecturer; Chan Kee, Bible Bearer; Uy Lin, Pursuivant; Yu Chu, Almoner; Ong Tiong Chie, Master of Banquets; Marcos A. Vega, Keeper of the Archives and Librarian, and Tiu Kong Cho, Tyler.

An address was delivered by Wor. Bro. Diego Locsin, the newly installed Master, and a diploma of honorary membership was presented to Most Wor. Bro. Joseph H. Schmidt.

The ceremonies were followed by a very enjoyable ball and buffet lunch.

From Minerva Lodge No. 46

At its annual meeting, held on the first Thursday of December, 1929, Minerva Lodge elected, and the Master-elect appointed, the following officers to serve the Lodge during the ensuing Masonic year: Master, John C. Hart; S. W., William S. Abel; J. W., Albert M. Easthagen; Treasurer, Ignacio Chuidian (reelected); Secretary, Juan Atayde (reelected); Chaplain, John W. Jones; Marshal, Albert J. Morris; S. D., Charles A. Barker; J. D., E. A. Gebert; Senior Steward, Mack M. Green; Junior Steward, Philip Weinstein; Tyler, Thomas Hoye.

From Sarangani Lodge No. 50, Davao

On December 6, 1929, Sarangani Lodge No. 50 held its annual meeting and elected the following officers to serve it during the ensuing Masonic year: Master, Victoriano de Guzman; Sen. Warden, Dr. Pedro R. Santos (reelected); Jun. Warden, Lim Juya; Treasurer, Sergio Salvaleon (reelected), and Secretary, T. I. Alfelor.

From Pintong-Bato Lodge No. 51, Bacoor, Cavite

The officers elect and appointed of Pintong-Bato Lodge No. 51 were publicly installed at the Masonic Temple of Bacoor, Cavite, on January 4, 1930, by Wor. Bro. Teodorico A. Jimenez (31), with Wor. Bro. Federico D. Suavillo acting as Master of Ceremonies. Addresses were made by Wor. Pro. Honorio R. Cuevas, the newly installed Master, by Bros. Eugenio Padua and Simeon de Jesus, the newly installed Wardens, and by Wor. Bro. Teodorico A. Jimenez, the Installing Officer. A Past Master's jewel was presented to Wor. Bro. Higino Sarino by Wor. Bro. Julian Cruz Balmaceda. The ceremonies were public and were followed by a dance.

The new officers of Pintong-Bato Lodge are: Master, Honorio A. Cuevas; Sen. Warden, Eugenio Padua; Jun. Warden, Simeon de Jesus; Treasurer, H. Sarino, P.M.; Secretary, Tirso Bautista; Chaplain, Clemente Legam; Sen. Deacon, Flor. B. Bautista; Jun. Deacon, Epifanio Malinis; Marshal, Marcelo Perez; Sen. Steward, Tiburcio Cucjen; Jun. Steward, Sotero Bautista; Organist, Jose Arcellana; Tyler, T. C. Batungbacal.

From Pangasinan Lodge No. 56, Dagupan

On November 23rd, Most Worshipful Grand Master S. W. O'Brien visited our Lodge. He was accompanied by Wor. Bro. Stanton Youngberg and Wor. Bro. Mendoza, Assistant Grand Secretary. Wor. Bro. José A. Perez, Inspector of the District, also was with the illustrious visitor. The Lodge presented to the Grand Master an exemplification of the Fellowcraft Degree. A thorough inspection and examination of the work, books and records were made by the Grand Master. He gave the Brethren a short but very instructive address. After the Lodge was closed, the M. W. Grand Master and party were invited to supper in the Dagupan Hotel. At 8:00 p. m. the Grand Master and party left for Moncada, Tarlac, to continue his inspection.

Other visiting Brethren were W. C. Clark, Cosmos No. 8; Lorenzo Torda, Walana No. 13; A. P. Nitorreda, Cabanatuan No. 53; and J. V. Parras, Laoag No. 71.

From Isla de Luzon Lodge No. 57

With Most Wor. Bro. Seldon W. O'Brien, Grand Master, acting as Installing Officer and Wor. Bro. Stanton Youngberg assisting him as Master of Ceremonies, the officers elect and appointed of Isla de Luzon Lodge No. 57 were installed in due and ancient form at the Masonic Temple on the Escolta on Thursday, January 2, 1930. The Grand Master and other officers and members of the Lodge were officially received and seated, the ceremony being conducted privately, and then the Grand Master himself proceeded to install the new officers, namely, Wor. Bro. Ramón Mendoza, Master; Bro. Vicente Badillo, Sen. Warden; Bro. Ambrosio S. Telesforo, Jun. Warden; Bro. Santiago Gochangco, Treasurer; Bro. José M. E. Leon, Secretary; Wor. Bro. Ladislao José, Chaplain; Bro. Antonio G. Roxas, Marshal; Bro. Hilario M. Soriano, Sen. Deacon; Bro. Leonardo Fajardo, Jun. Deacon; Bro. Feliciano Baliñgit, Sen. Steward; Bro. Ty Tian Kee, Jun. Steward; Bro. Antonio Buenaventura, Organist, and Bro. Vicente P. Flechero, Tyler.

From Tamaraw Lodge No. 65, Calapan, Mindoro

Tamaraw Lodge No. 65, F. & A. M., moved to the Casañas Building which was formerly occupied by the intermediate department of the Calapan Elementary School, on December 7th. This building is very ideal for a Temple. Its use was made possible through the generosity of our Senior Warden, the owner of the house, who lent it for the use of the Lodge while the latter has no temple of its own.

On December 29th of this year, the installation ceremonies will be held in this new temple; they will be followed by a fraternal dinner for Masons and their families. Bro. Thos. I. Weeks, a prominent business man of the city, is the incoming Master of this Lodge.

From Baguio Lodge No. 67

One of the outstanding events of the year was for Baguio Lodge the official visitation, on November 22, 1929, of the Grand Master, Most Wor. Bro. Seldon W. O'Brien, accompanied by Very Wor. Bro. Clark James, District Inspector; Very Wor. Bro. Ramón Mendoza, Assistant Grand Secretary; and Wor. Bro. Stanton Youngberg. The Lodge opened at 8:00 p. m. and after the Grand Master and party had been received with due honors, the second degree was conferred upon Bro. Harrison Alexander Matsinger, by a special team. The comments of the Grand Master on the work of the team and the Lodge were favorable throughout. A large number of visitors was present; they represented eight Lodges of Grand Jurisdictions of the United States, one of the Grand Lodge of Scotland, and nine of the Grand Lodge of the Philippine Islands.

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The Grand Master called on each of the Past Masters of Baguio Lodge individually for a few words regarding the Lodge. Interesting and instructive addresses were then made by Grand Master O'Brien, Very Wor. Bro. Mendoza, Wor. Bro. James, and Wor. Bro. Youngberg. The experiences of the last named Brother while visiting Spain and Australia were especially interesting.

On December 4, 1929, the Lodge elected the officers who are to serve it during the Masonic year 1930. The officers elected are Wor. Bro. C. Z. Cuenco, P.M., Master, Bro. A. H. Forrester, Sen. Warden; Bro. E. Madrid, Jun. Warden; Bro. E. Speth, Treasurer; and Wor. Bro. John Woodson, Secretary. The installation will take place some time in January.

Among the improvements which the new officers plan to introduce is the publication of a monthly *Bulletin* which will contain not only Lodge announcements and news, but also selected items of interest to the Craft, for which purpose Wor. Bro. Leo Fischer, editor of the CABLETOW, has sent a collection of clippings to Wor. Bro. C. Z. Cuenco, the incoming Master.

From Mount Lebanon Lodge No. 80

On Friday, December 20, 1929, Mount Lebanon Lodge installed its officers elect and appointed for the year 1930 at the Lodge Hall at 1132 California Street, Manila. Rt. Wor. Bro. Antonio Gonzalez acted as Installing Officer and Wor. Bro. Michael Goldenberg as Master of Ceremonies. The tableau of officers of Mount Lebanon Lodge will be as follows during the year 1930: Master, Samuel Awad; Sen. Warden, Robert Key; Jun. Warden, Jacob Rudolph Kosh; Treasurer, Motel Goldstein; Secretary, Walter Ruebe; Chaplain, Samuel N. Schechter; Marshal, Anthony Simkus; Senior Deacon, Paul Rotherman; Junior Deacon, Alfred Dowaliby; Senior Steward, Jerome M. Goldberg; Junior Steward, Simon Salamy; Organist, Juan de S. Hernandez; Tiler, Erick W. Mannberg.

From Keystone Lodge No. 100, Corregidor

For the first time since the constitution of Keystone Lodge No. 100, in March, 1926, the members of this Lodge and their families celebrated a "Get-together Party" on Thanksgiving Day. Everybody turned out, including the youngest children. A special literary and musical program was prepared for the occasion by Wor. Bro. C. M. Aguirre, P.M., assisted by Bros. Saturnino Fajardo and Modesto Mendoza; it consisted of songs, recitations and dialogues proper for the occasion, by young children of members of this Lodge. Selected pieces of music were also played by the 92nd C. A. C. orchestra, under the direction of Bro. Silvestre Navia. And as promised by Bro. Porfirio Tijing, chairman of the Get-together Party Committee, the menu turned out to be exquisite and abundant. After dinner, presents were given to the children consisting of a variety of candies in paper bags, and thus the celebration ended with the children calling Bro. Tijing, who distributed the presents, "Young Sta. Claus."

From Bataan Lodge No. 104, Limay

At its November stated meeting, this Lodge passed a resolution asking the Most Worshipful Grand Master for authority to transfer the Lodge to Balanga, the capital of the province of Bataan.

On November 16th, the Deputy Grand Master, Rt. Wor. Bro. Antonio Gonzalez, accompanied by several Grand Lodge officers and the district inspector, Wor. Bro. Julian C. Balmaseda, made an official visitation to the Lodge. A Masonic banquet was tendered to the distinguished visitors at the American Mess Hall. Thanks to the efforts of Bro. George W. Richardson (3), mill superintendent of the Limay mill of the Cadwallader-Gibson Lumber Company, this affair was quite a success.

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.—Wor. Bro. Schipull made a fortnight's trip to Negros in November.

Bro. Samuel Zwellich is back in the Philippines after an extended vacation in the United States.

A dimit was granted to Bro. George Edward Bruner at the November stated meeting.

Bro. George H. Bathey writes from March Field, Riverside, Cal.; Bro. Herbert T. Bertram from Scott Field, Belleville, Illinois; Bro. David L. Branch from Oakland, Cal.; Bro. John C. Howe from Oakland, Cal.; Bro. Earl Logan from Washington, D. C.; and Bro. Charles H. Stephan from Seoul, Chosen. All send regards and best wishes to the Lodge and to the Brethren.

Cavite No. 2.—Wor. Bro. Mason E. Mitchell, Past Master and member of Cavite Lodge, has been elected president of Guantanamo Bay Chapter, National Sojourners, No. 100, the Century Chapter, which is located at the U. S. Naval Station at Guantanamo Bay, Cuba.

Corregidor No. 3.—Brother Judge Robert C. Round has removed from Baltimore to Santo Domingo, Dominican Republic, where he states he expects to remain permanently.

We learn that Bro. James G. Owen expects to return to Manila in January next and will be with Manila Electric Co. as formerly.

Senior Warden Bro. Verne E. Miller when last heard from was making an automobile tour through Canada and the middle west of the United States and was pointing his car Philippine ward and expected soon to be en route for these Islands.

Bro. Abraham Gideon left the Philippine Islands permanently on November 29th to take up permanent residence in New York, having resigned his position with the Metropolitan Water Board. However, Bro. Gideon remains as Consulting Engineer to the Water Board for a period of at least two years.

News just received is to the effect that Wor. Bro. Charles A. Massell will also arrive in Manila in January to resume his labors with Meralco.

Bagumbayan No. 4.—Wor. Bro. Leo Fischer spent eleven days in Baguio in December, taking a much needed vacation, and was for this reason unable to attend the annual meeting. He reports having visited several times with Bro. A. E. Tatton (8) and meeting Bros. Manuel L. Quezon (16), Ciriaco Z. Cuenco (65), and Manuel Camus (8) while in the mountain capital.

Southern Cross No. 6.—In our last issue we mentioned the presentation of a handsome traveling bag by the Lodge to "Bro. Ben F. Wright, former Insular Auditor, upon his departure from the Philippine Islands." It now appears that the recipient of this gift was another Wright, Bro. T. W. Wright, former Senior Warden of Southern Cross Lodge, and that we were wrong instead of (w)right, as we usually are. But it beats the band how many good men we have known by the name of Wright!

Bro. Q. E. Richardson has had an automobile accident, as reported by the Master of Angalo Lodge No. 63, of Vigan. He was getting along

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nicely at the time the letter was written.

Mr. Francis Robert Slater, of the Radio Corporation of the Philippines, was initiated at a special meeting held on December 2nd.

Wor. Bro. Theodore L. Hall, who was operated on for appendicitis on November 18th, has fully recovered from the operation.

Bro. D. A. Cook and family have returned to Manila.

Bro. G. C. Dankwerth has been appointed president of the Philippine National Bank, in fitting recognition of the able and conscientious services that he has been rendering to that institution.

Biak-na-Bato No. 7.—Wor. Bro. José Arpal, acting secretary of the Lodge, has been appointed an honorary member of Batong-Buhay Lodge No. 27. He was presented with a diploma on December 9th, the presentation being made by Rt. Wor. Bro. A. Gonzalez.

Cosmos No. 8.—Bro. William N. Ray was elected to membership by affiliation on November 6th. He has been a member of the Craft for fifteen years or more. Upon his election, he was formally introduced to the Lodge by Wor. Bro. J. W. Schilling and obligated as a member by Wor. Bro. Fred M. Holmes.

Brother Paul A. Schwab returned to Manila on November 25th, after a vacation spent in the United States. He reports that he had a wonderful time, the big thrill being a trip from Los Angeles to Alameda, California, in a sixteen-passenger airplane, at an altitude of 7,500 feet. The trip of 480 miles was made in three hours and forty-five minutes, including a 15-minute stop at Bakersfield.

Brother Joseph H. MacDonald has accepted a position with the Batangas Transportation Company, with headquarters at Batangas, Batangas. Brother MacDonald has been very active in Lodge work, but his removal from the city will possibly prevent him from attending meetings as regularly as in the past, which will be deeply regretted.

Our Senior Warden, Bro. George A. Mayhew, left on November 2nd for a trip through the Southern Islands on business. While in Cebu and Iloilo he called upon several of the members residing in those cities, all of whom requested that their fraternal greetings be extended to the brethren. Brother Mayhew returned to Manila on November 23rd.

A letter has been received from Brother Herald F. Stout, Lieut., U.S.N., advising that the U. S. S. *Cincinnati*, on which he is serving, is being overhauled at the Brooklyn Navy Yard, but that about the first of the year they will join the fleet in the Caribbean, for maneuvers. He has met several members from Manila Lodges, one of them being with him on the *Cincinnati*.

Bro. Stout expresses the hope that he will be returned to the Asiatic Station, and anticipates the pleasure of attending his own Lodge. He sends his best wishes and fraternal greetings to the members.

The secretary has received a letter from Brother Robert C. Whiting, Los Angeles, California, sending his fraternal greetings to the brethren. He states that he received the Lodge *Bulletin* and the *Cabletow* regularly, and notes with pleasure that the Lodge is still forging ahead with its usual progress.

Brother F. E. Pfannenschmidt left last month on a business trip through the Southern Islands, stopping at Iloilo, Cebu, Zamboanga and Davao. He returned to Manila on November 28th.

The recent annual reunion of the Scottish Rite brought many of the out of town brethren to Manila. Brother Sam Olsen came down from Baguio, and spent a few days renewing old acquaintances. Brothers Amund P. Solberg and Francis Seeckts arrived from Sipaco, Camarines Sur, and Brother LeRoy W. Huntington from Mambulao, Camarines Norte.

On November 12th a delegation of Cosmos Lodge members consisting of Brother George A. Mayhew, Henry C. Garretson, Ludwig A. Wienke and F. E. Pfannenschmidt, attended the Stated Meeting of Tupas Lodge No. 62, in Cebu, and conveyed to our brethren there our fraternal greetings.

Brother Herman E. A. Ruething sailed on November 29th for an extended visit in Honolulu, possibly going later to the mainland. The Officers and Members had the pleasure of greeting Bro. Ruething at our last Stated Meeting, and wishing him a pleasant voyage and safe return to Manila.

Brother Shelby M. Yount has also written from Mare Island, Cal., where he is connected with the Naval Radio Station. He advises that Brother Thomas L. Ellis is now with the Matson Steamship Company, at the main office in San Francisco.

Bro. Tatton is still at the Station Hospital at Camp John Hay. The bracing climate of the hills is doing him a great deal of good. During the Christmas holidays he had the visit of his daughters, and during the first half of December, the editor of the CABLETOW had the pleasure of spending a few pleasant afternoons with him. Bro. Tatton has lately been admitted to the fellowship of the Masonic Bibliophiles. He is taking an active interest in the work of Baguio Lodge No. 67.

St. John's No. 9.—Mrs. Henry J. Belden, wife of Bro. Belden, returned recently from a vacation spent in the United States.

Dr. and Mrs. W. R. L. Best are now located at 226 Calle Alhambra, telephone 5-44-79, until their departure to the States and Canada next spring.

Mrs. Ross, wife of Wor. Bro. E. C. Ross, returned November 26, from Shanghai, where she had been spending some weeks visiting friends.

Bro. E. J. Mora has the contract for the electrical installation of the new Heacock & Co. building being erected at the corner of David and Escolta.

Mrs. Boomer, wife of Wor. Bro. J. F. Boomer, spent several days in Baguio during the last week of November, returning December 2.

Wor. Bro. Stanton Youngberg, Director of Agriculture, left Manila for an inspection trip through the Ilocano provinces, on November 16, and returned on November 24.

Bro. Allen R. Huber and Mrs. Huber went to Baguio, November 26, to attend the annual convention of the Christian Mission of which they are members. They returned December 2.

Wor. Bro. C. S. Salmon and Mrs. Salmon motored to Baguio, November 23, and returned December 1. Their daughter Charlotte went upon the mid-week night train to spend Thanksgiving with them.

Bro. Merton Van Norman Best has reached New York on his tour of the world and has been stationed in the New York office of the American Express Company for the present. He reports a delightful trip through Europe and sends his best regards to all members of St. John's.

M. W. Bro. Seldon W. O'Brien, Grand Master of Masons in the Philippine Islands, made official visitations to various Masonic Lodges in Pangasinan, Mountain Province, Union, Ilocos Sur and Ilocos Norte during November. He left Manila, November 16, and returned November 24.

Bro. Earl D. Richards of the U. S. S. *Pope*, No. 225, left for China, writes that he expects to be in Chinese waters for the next six months.

Bro. W. Thomas Nelson, treasurer of McIntosh Electrical Corporation of Chicago, has written to thank the secretary for his services in procuring for him and forwarding dimits from various Masonic bodies in Manila. Bro. Thomas reported business picking up in Chicago as the fall months approached.

Bro. Dan S. Hewitt has written from San Francisco that his address has been changed to 601 Sheldon Building, 461 Market St., San Francisco, telephone Sutter 2804. Bro. Hewitt kindly offers his services to any of the Brethren passing through San Francisco who may be in need of a little help in the matter of complying with the income tax regulations. Bro. Hewitt asks to be remembered to the Brethren.

A letter from Bro. Jas. A. Rigby, written aboard the S. S. *Presidnte Taft*, at Hongkong, under date of November 17, 1929, gives the information that Bro. Francis S. Gates is now with Hienz & Kauffman of San Francisco, working at Mussel Rock radio station; and that mail to Bro. C. J. Nicholas may be sent to him in care of Wm. Ashman, port steward for the Dollar Line, at San Francisco. The letter said further

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that Bro. Nicholas had gone East to get another boat that is expected to come to the Orient soon.

Pilar No. 15.—Bro. Pío Yabut, who was working in the shops of the Earnshaws Docks and Honolulu Iron Works, was temporarily transferred to Iloilo and will stay there until about March, 1930.

Bro. L. Ramos, who is connected with the Singer Sewing Machine Co. at Tacloban, Leyte, came to Manila on business for his company on November 28th and returned on the 30th of the same month.

Bro. Simeon Toribio of Malolos, Bulacan, wrote from the office of the San Carlos Milling Co. at Bamban, Tarlac, and advised the secretary that he is now working for that company.

Bro. Mariano Dominguez, our treasurer, had the misfortune to lose his daughter who died at the Philippine General Hospital on December 4th and was buried in the Masonic cemetery the next day.

Bro. Cándido Sayoc's son, Francisco, has passed the bar examination.

Wor. Bro. Lorenzo Paredes has written to the secretary from the University of Illinois, U.S.A., that he is teaching Spanish in his university and that he has been invited by different lodges in the States.

Araw No. 18.—Bro. Bibiano O. Tayjong, who is with the Bureau of Internal Revenue, has left for a vacation trip for China, from which he expects to return soon with his health fully recovered.

Silanganan No. 19.—Bro. Lieut. Lauro Dizon, P.C., has been sick in Gumaca, Tayabas, for several days.

The raising of Bro. Felix Sanvictores, which was scheduled for November 23rd, has been indefinitely postponed.

Bro. Capt. Alonzo Gatuslao, P.C., has been transferred to the central office.

Bro. Castor P. Cruz has been designated treasurer of Peoples Bank and Mortgage Company, of which he is at present the secretary.

Bro. Leon Quiogue suffered for some time from a lame foot. He is well now.

Bro. Ramon Peralta, of the University of the Philippines, is busy preparing plans in connection with the National Heroes' Day.

Dapitan No. 21.—The family of Bro. Macario Peralta, our Master-elect, has been increased by the arrival of a baby lately.

Wor. Bro. Francisco J. Olizon was recently taken ill, but is now back at his desk.

A letter has just been received by our Brother secretary to the effect that the wife of Wor. Bro. Tomás Valdez was operated on last month. Mrs. Valdez is now out of danger.

Bro. Francisco Gerónimo has returned to duty after nearly two months leave of absence.

Bros. Santiago Non, José C. Reyes and Onofre Zablan were raised to the sublime degree of Master Mason on November 30th.

The wife of Bro. Inocencio Monillas was operated on successfully by Dr. Mandanas in the Philippine General Hospital. Mrs. Monillas is now at their residence, convalescing.

Sarangani No. 50.—Wor. Bro. Alfredo Zamora, Past Master, is the happiest man among the Masons in Davao, Mrs. Zamora having presented him with a robust baby boy on December 4th. Mother and child are well.

After over two years' vacation in his home town in India, Bro. Utoomall Naroomall, a prominent merchant of Davao, returned to Davao two days ago. The Brethren are glad to have Bro. Utoomall with them again.

Bro. Santiago de la Rosa (11), until recently cashier in the Philippine National Bank branch in Davao, has been appointed manager of the same branch, succeeding Bro. José Ignacio (55), who has been called to the central office of the Philippine National Bank for a higher position.

After a month inspection trip in the municipal districts of Camansa, Kapalong, Monkayo, Saug and Tagum, Bro. Eugenio Durante, traveling deputy treasurer, returned to his desk a few days ago.

Wor. Bro. Rafael S. Castillo (P.M.), prominent attorney in this locality, left for Manila last week to attend to matters that have relation with his profession. Bros. Lorenzo Manuel and Pastor Escano also left for Manila, for a short vacation.

Filipinas No. 54.—Bro. Leon Pelaez, provincial governor of Marinduque, visited Manila on official business at the end of October. He regrets his inability to attend the meetings of his Lodge, owing to the distance.

Pangasinan No. 56.—Wor. Bro. Clark James, inspector of the 15th Masonic District, joined the M. W. Grand Master in his inspection of Union No. 70 and Baguio No. 67, on November 21st and 22nd, respectively. He returned from Baguio early in the morning of the 23rd, accompanied by our Senior Warden, Bro. G. P. Domagas.

Last month, our Junior Warden, Bro. Francisco Aquino, was confined for several days in the Dagupan Hospital for pharingitis. He is now up and well again.

Bro. Manuel Gomez is in the city of Manila where he is seeking treatment for an illness.

Brother and Mrs. Santiago S. Velasquez are mourning the death of one of their children.

Brother Manuel Peña has written us from his new station in Bauang, La Union, and relates the reception and many attentions given him by the Brethren of Union Lodge No. 70 upon his arrival at his station.

Brother Licerio P. Lapuz, P. C. Lieutenant, formerly stationed at Dagupan, has been ordered to proceed to Caloocan, Rizal. Bro. Lapuz has been very active in our Lodge during his stay in this province.

Isla de Luzon No. 57.—Bro. M. M. de Ocampo, 2741 Warren Blvd., Chicago, in an interesting letter dated October 2, 1929, states that he

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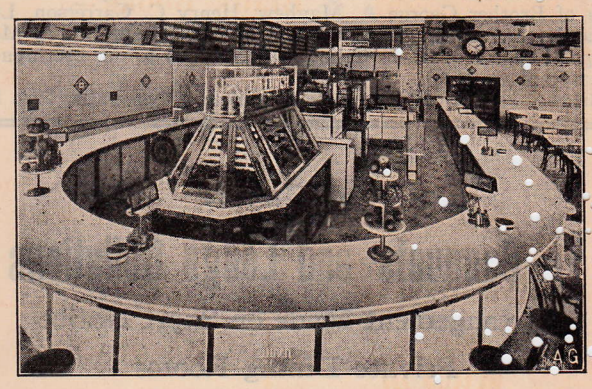
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has visited the following Lodges in the "Windy City": John B. Sherman No. 880, Boulevard No. 882, Perseverance No. 973, and John C. Smith No. 944. He writes that he has witnessed very impressive degree work, especially that put on by the Grand Trunk Square Club of Battle Creek, Mich., in John B. Sherman Lodge No. 880. Bro. Ocampo is enjoying the CABLETOW which keeps him in touch with Masonic activities in the homeland.

Marble No. 58.—El 19 del mes de Noviembre nuestro primer vigilante Hmno. Matías S. Martinez y su señora celebraron el cumpleaños de su hijo mayor Jesus Isabelo con un espléndido *salo-salo party*, al que asistieron el Ven. Hmno. Leonardo Garduño, juez de primera instancia, y todos los hermanos presentes en la localidad.

Inesperadamente tuvo que marcharse para Manila el día 13 del actual nuestro Venerable Maestro, por gestiones oficiales urgentes como gobernador en asuntos de gran interés para toda la provincia.

La señora del Hmno. Domingo J. del Callar ya se encuentra en Tarlac, Tarlac, donde se halla establecido su esposo.

El Ven. Hmno. Adriano N. Ríos vino a esta cabecera a primeros del actual por asuntos judiciales, pero desafortunadamente no pudo alcanzar las sesiones del juzgado.

Tamaraw No. 65.—Bro. Pedro Rabulan, supervisor of hygiene and sanitation in this division, underwent an operation for appendicitis at the General Hospital on November 19th. The operation was successful and he is now again at his desk performing his duties.

Bro. Rabulan is very grateful to the Brethren who visited him in the hospital, especially to Wor. Bro. Edward F. Hickman, chairman of the Grand Lodge Committee for Visiting the Sick.

Magat No. 68.—Bro. Tomás Lumicao, who has been under treatment in the Bayombong Hospital for rheumatism, has completely recovered and has returned to his office.

High-Twelve No. 82.—Wor. Bro. José L. Intal, P.M., who has been sick for quite a time, continues improving.

Bro. Dominador R. Escosa, who left for Tuguegarao, Cagayan, with Attorney Alvear of the law office of Wor. Bro. L. D. Lockwood, returned on November 26th, after an absence of ten days.

Bro. Roberto P. Villatuya has successfully passed the examination for civil engineer held by the Board of Examiners for Civil Engineers.

Bro. Emilio Marquez, who was in bed for several days in November, has fully recovered.

Bro. Juan Fontanoza arrived from the Visayan Islands on November 21st. He left for a vacation at Bauang, La Union, his home town, on November 24th.

Bro. Gregorio Zamuco, who was on Occidental Negros on official business, returned to Manila.

Bro. Atanacio de la Vega, who is now residing in Batangas, Batangas, made a flying trip to Fort Mills, Corregidor, to attend to his business and visit the Brethren of High-Twelve Lodge stationed in that place.

Bro. Alejandro N. Evangelista left on November 19th in connection with his duties as traveling representative of the Vacuum Oil Co. He is expected to be back in time for the election in December.

Bro. Numeriano F. Flores, soon after his raising to the Sublime Degree of Master Mason, left for Subic, Zambales.

Bro. José B. Logan, now at Echague, Isabela, writes of his marriage with Miss Paz Logan y Pañganiban, of the same town, which will take place in the Methodist Church on December 21st.

Bro. Mauricio Lazo, at Lagañgilang, Abra, writes of the complete recovery of his wife from serious illness. He further says that he sometimes attends the meetings of the local lodge.

Benjamin Franklin No. 94.—Brother Jackson writes that he is visiting a Lodge in Lawrence, Indiana, and that he had the pleasure of seeing his younger brother raised to the Sublime Degree of a Master Mason.

Brother Musgrove sends dues and writes a very interesting letter from Fort Omaha, Nebraska: vacation in Minnesota, plenty of golf, good fishing, family in good health and everything fine. Brother Musgrove did not stay here long enough for the East to get in his blood.

Brother Danneger sends dues and gives his new address as Naval Observatory, stating that in two years he will request a tour in the Philippines again.

Brother Wm. J. Davidson sends dues and changes his address to 3 McKinley Ave., West Orange, New Jersey. Bro. Davidson has also been on vacation, making quite an auto tour with the wife. He writes from Sioux Falls and expects to make about 10,000 miles by the time he returns home.

Brother Wunch, Aurora, Ill., was also heard from this month.

Bud Daho No. 102.—Bro. Julius Schuck has been appointed to take charge of the Jolo Agency of the Behn Meyer Steamship Co., which has established a new line from Manila to the southern ports, including Jolo.

Among the candidates who passed the last Nurses' Civil Service examination were Misses Vicenta Sebastian and Asiah Rasul, sister and daughter of Bros. Sebastian and Senator Hadji Butu, respectively.

Bro. Lt. Tomas Damoal (45), a charter member of our Lodge, came to Jolo from Tacloban, his present station, to be a witness in court.

Upon his departure for Legaspi, Albay, Bro. Manuel Santibañez, for six years collector of customs of Jolo, was given a dance and banquet at the South Seas Club by his many friends.

Bro. Go Ah Chee, the first Chinese member of this Lodge, was raised on November 9th. After labor, he offered the Brethren a Chinese dinner at the Chinese Club.

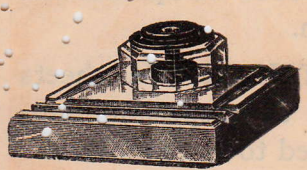
Bro. William J. Hollis, who was raised on November 16th, invited



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the Brethren and their families to a picnic at his plantation in Balono-Timbangan on the day after the special meeting when he received his third degree, which was a Sunday.

Bro. Lt. Barbajera's youngest daughter was seriously ill with broncho-pneumonia in November.

Bro. Pacifico Villanueva reports the birth of a son at Butuan, and Bro. Julio F. Barbajera informs us that a son was born to him at the Sulu Public Hospital on November 23rd. Both the Brethren mentioned are lieutenants in the Philippine constabulary.

Bro. and Mrs. Eugenio Non gave a dance on November 26th.

Bro. William J. Real's son, Samuel, saved a companion from drowning while their ship was at anchor at Bunbury, Australia. The young man is on board the M. S. *Sawolka*, of the American Pioneer Line. His family are justly proud of Sam, who nearly lost his own life trying to save that of a companion.

Wor. Bro. Dr. Julian Pilares, upon his return from an inspection on the S. S. *Mindoro*, had to leave on the same boat for Zamboanga, his sister, the wife of Bro. Dr. Demetrio Lacuna (P.M., No. 90) having died on December 14th.

Bro. Alfonso Roque (29), assistant provincial treasurer of Sulu, is back from a 14-day inspection trip.

Bro. Lt. Luciano Abia, Master-elect of this Lodge, has returned from Parang, where he was on temporary assignment.

Bro. José Magno's eldest son was married to Miss Nena Torres on December 14th.

A son was born to Bro. Lt. Liberato Littaua at Camp Andrés. Mother and child are doing well.

Bro. Damian Domingo (61), of the Bureau of Lands, made a 14-day inspection in the Tawi-tawi district.

Bro. John F. Brown, superintendent of schools of Sulu, is busy making preparations for the track and field meet at Jolo, on December 22nd, at which the athletes of Zamboanga, Cotabato and Sulu will compete.

Bro. José M. Burdeos writes from Butuan, Agusan, that he is busy putting his homestead in shape. He highly appreciates the many courtesies that he has been receiving from the members of the Agusan Sojourners Association.

Bataan No. 104.—Bro. J. C. Hill, our senior warden, Felipe Fuentes, senior deacon, Candido Alvarez, tyler, and B. Thorlakson, a sojourner, all of the Cadwallader-Gibson Lumber Co., have been transferred to the Sipaco mill, of the same company.

Bro. Vicente J. Villaflor, P.M., was a visitor on December 15th. He is now connected with the Philippine Lumber Exportation Co. operating at Casiguran, Tayabas.

Bro. Gervasio Banzon, who has been in poor health during the last two months due to an operation for gastric perforation, is now at his home in Balanga, Bataan, convalescing.

Bro. Marcos Jorge, chief clerk of the provincial treasurer's office, made a flying trip to Limay on December 11th, to buy lumber.

Bros. Salvador Banzon, Daniel Bascara, Norberto Gallardo, B. F. Alcid, P.M., Jesus Heras, and Aniceto Reyes, attended Lodge on the night of the official visitation of Right Worshipful Bro. Gonzales, November 16th, having come to Limay expressly for that purpose.

Bro. Gregorio R. Quicho, provincial governor, is busy making visits of inspection to the several municipalities of the province.

Bro. Fred Rutherford (94), formerly of the Cadwallader-Gibson Lumber Co., is now connected with the Filipinas Lumber Co. at Cabibihan, Tayabas.

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Página Editorial

Las Cotizaciones

Nos dicen que hace poco el Gran Maestre desaprobó la reforma del reglamento interior de cierta Logia que pretendía rebajar el tipo de las cotizaciones, fundándose dicha desaprobación en el hecho de que la Logia en cuestión debía cantidades importantes a la Gran Logia por el fondo del asilo y otros conceptos.

Todos los que conocen la situación de nuestras Logias, aplaudirán dicha resolución. Nos consta que la mala condición económica de algunas de las Logias se debe exclusivamente a la circunstancia de haberse rebajado las cotizaciones, mermándose así las rentas, a pesar de haber disminuído sus ingresos. Recientemente, uno de los Talleres de esta Gran Jurisdicción rebajó el tipo de las contribuciones, haciendo caso omiso del hecho de que sus ingresos bajo el tipo anterior bastaban apenas para cubrir sus gastos corrientes. Los motivos que alegaron los miembros que votaron en favor de dicha rebaja, son los mismos argumentos que oimos de los labios de los que se oponen a todo aumento de las cotizaciones o abogan por la rebaja de éstas: dicen que actualmente abundan las suspensiones por falta de pago y que escasean las solicitudes, y pretenden aumentar éstas y disminuir aquéllas, manteniendo las cotizaciones al tipo vigente en vez de aumentarlas, u oponiéndose a su aumento, por necesario que fuese. En vez de conseguir lo que pretenden, estos miembros poco previsores acaban por embrollar la situación financiera de su Logia de tal modo que solamente una suscripción voluntaria puede sacarla a flote, y no hay nada más capaz de alejar los solicitantes y multiplicar el número de planchas de quite que las suscripciones "voluntarias" de esta clase. Los Hermanos de buena voluntad que constituyen lo mejorcito del cuadro lógico, se cansan de sobrellevar ellos solos las cargas del Taller y se marchan a otra parte. Se quedan los que rehusan contribuir suficientemente a dichas cargas y se muere la Logia.

Más de uno de los Talleres de esta obediencia presenta síntomas de su próxima disolución. En algunos casos aún hay esperanza de salvar al paciente. Hemos indicado el remedio que urge adoptar en dichos casos y esperamos que obren pronto.—*L. F.*

La Debilidad

Los hombres que cometen más delitos en el mundo no son los verdaderamente malos sino los débiles. Los que pecan por no saber resistir a la tentación y que luego, a pesar de su arrepentimiento, no saben extraerse del fango en que han caído, por carecer de energía y carácter, constituyen la mayoría de la población de nuestras cárceles. Abundan los que están allí por haber obrado por temor o bajo el dominio de alguna voluntad más poderosa que la suya. Todo hombre débil puede fácilmente convertirse en criminal bajo circunstancias y condiciones propicias.

En la Masonería necesitamos material fuerte y bueno. El edificio que se construye con piedras que se descomponen por la acción de la lluvia o del viento, cae pronto. Es preciso, pues, que al escoger el material para la edificación de la Logia, descartemos todo lo que padezca del vicio de la debilidad. No basta que el postulante no haya jamás hecho daño a nadie y que tenga medios de fortuna y buena fama. Si reune todas estas condiciones y es débil, tanto más escándalo causará luego su caída cuando al fin, bajo el soplo de la tentación, es culpable de algún hecho contra la ley o la moral o traiciona a la Institución masónica que en mala hora lo recibió en su seno.

Después de las Elecciones

Ya han pasado a la historia las elecciones en las Logias de esta Gran Jurisdicción y los nuevos dignatarios ocupan los puestos a que los han destinado los votos de la mayoría. Pocos han sido elegidos unánimemente y en muchos casos la lucha ha sido reñida. Pero si los miembros de la Logia son Masones de verdad, los partidarios de los candidatos derrotados, y estos mismos, han sido los primeros en brindar a los nuevamente elegidos su franca cooperación, en bien de la Masonería en general y del Taller en particular.

La lealtad a los jefes es indispensable en toda institución como la nuestra. La Logia no debe jamás ser teatro de recelos y resentimientos. El Masón que esperaba ascender a algún cargo electivo y ha sufrido desengaño, debe contentarse con trabajar otro año más con los compañeros y debe procurar servir a los nuevos dignatarios con el mismo celo y la misma lealtad inquebrantable que él habría esperado de sus Hermanos si éstos lo hubiesen elegido al cargo que apetecía.—*L. F.*

La Tendencia Religiosa de la Francmasonería

La Francmasonería es religiosa sin ser religión. No pretende quitar al hombre la religión que tiene para ocupar luego el lugar de ésta. Desde el principio, el nóvice observa la tendencia religiosa de la Institución. Se lo exige la creencia en un Ser Supremo y se lo hace ver la necesidad de seguir los mandatos de su conciencia, los que, al fin y al cabo, son los verdaderos diez mandamientos del hombre. No se exige al mahometano que acepte los dogmas cristianos ni al judío que jure gobernarse por las doctrinas del Nuevo Testamento. Tampoco pretendemos obligar al parsí a echar de sí su cinta sagrada ni al católico de abjurar la invocación de los santos.

Andan equivocados los que creen que la Francmasonería no es más que una secta protestante, y más aún los que ven en los Masones unos ateos cuyo fin y propósito es derribar los altares y los tronos, según reza una de las frases predilectas de nuestros calumniadores. Mientras que los más de éstos nos acusan de ser enemigos de toda religión, los hay también que nos atacan porque dicen que nuestros rituales contienen ceremonias y prácticas religiosas.

No es posible contentar a todos. Todo lo que los Hijos de la Viuda pueden hacer es seguir trabajando con celo y entusiasmo, en la esperanza de que poco a poco la verdad masónica se abrirá camino y que los que hoy aborrecen y maldicen nuestra Orden y sus enseñanzas y prácticas, cederán el puesto a hombres más inteligentes, tolerantes y justos.—*L. F.*

La Reunión Anual de la Gran Logia

La Reunión Anual de la Gran Logia es un acontecimiento de los más importantes en la Masonería de las Islas Filipinas, porque en la misma se tratan asuntos que afectan muy de cerca a la Masonería en general y al progreso y bienestar de los Talleres de Filipinas en particular. Pero dicha asamblea tiene otro aspecto: brinda a los Masones

más activos del país una oportunidad para conocerse, estrecharse las manos y cambiar impresiones. El Obrero que viene como delegado de la Logia del extremo norte de Luzón encuentra allí a los que ostentan la representación de las Logias de los mares del sur, y el Hermano de Samar o Leyte se entera por el que ha venido de las Islas Marianas de cómo trabajan los Obreros en Taller tan distante del suyo. Terminada la reunión, vuelven todos a sus respectivos pueblos, llenos de nuevas ideas. Ojalá vuelvan compenetrados de la excelencia de nuestra gran obra y del amor fraternal que rige en la Institución masónica.

A fin de que nuestros Hermanos de provincias salgan de Manila contentos y satisfechos, es conveniente que las Logias y los Hermanos de la capital hagan esfuerzos especialísimos para agasajar y entretenerlos con aquella hospitalidad, aquella esplendidez que tanto honran al que las da y de que es tan agradecido el que las recibe.

Conviene que para dar efectividad a esta idea, se guarde en la Gran Secretaría un registro de todos los visitantes de Logias distantes de la capital, con sus direcciones provisionales, y que dichos visitantes y sus huéspedes aprovechen la existencia en Manila del Club Masónico, cuyos amplios salones y medios de recreo y descanso están a la disposición de todos.

Los Masones de Manila saludamos con efusión a todos nuestros queridos Hermanos de provincias que acudan a la Reunión anual de la Gran Logia. ¡Qué sean bienvenidos y que no olviden que aquí están en su casa!—*L. F.*

Homenaje a Rizal en Cuba

El Il. Hmno. Dr. José F. Castellanos, Gran Secretario de la Muy Respetable Gran Logia de la Isla de Cuba, acaba de transmitir a la Gran Logia de las Islas Filipinas la siguiente carta:

RESP. LOGIA "JOSÉ RIZAL"
Bajo la Jurisdicción de la Muy Respetable Gran Logia de la Isla de Cuba
Santa María del Rosario, Octubre 22, 1929.

Al Muy Respetable Gran Maestro de la Gran Logia de Filipinas.

Muy Resp. Gran Maestro:

Con verdadera satisfacción, cumplo el acuerdo de significarle, que, en la noche del día dos de los corrientes, se constituyó en la ciudad de Santa María del Rosario, Provincia de la Habana, Cuba, una nueva Logia que viene a ser un eslabón más de la Gran cadena masónica.

Dicha Logia que está bajo la jurisdicción de la Muy Resp. Gran Logia de la Isla de Cuba, escogió por nombre el de José Rizal, para con ello perpetuar la memoria (en esta República) del gran patriota, masón y poeta de ese heróico país, que supo ofrendar su vida llena de juventud y de esperanzas, en defensa del ideal sacrosanto de la libertad de su patria, y que como para demostrar su regocijo muriendo por ella, cantó hasta en el tormento, como el cisne en su agonía, dándonos esa hermosa composición que llamó Último Pensamiento.

La masonería cubana no sólo ha honrado la memoria de sus héroes, sino que también, conociendo que la institución es universal, ha querido honrar la de aquellos grandes hombres que se han sacrificado y han sabido morir en defensa de un ideal, y más aún, cuando este ha sido el grande y hermoso de la libertad.

Que el G. A. D. U. os conceda muy pronto que al lado de la bandera masónica pueda flotar, libre y soberana la bandera de vuestra patria, por la que tantas simpatías sentimos los cubanos.

Recibíd, Muy Resp. Gran Maestro, para vos y para los hermanos de esos valles, un saludo fraternal y sincero de los masones de Cuba, y muy en particular de los hermanos de nuestra Logia José Rizal.

Fraternalmente vuestro,

L. FERRARI,
Venerable Maestro.

Felicitamos calurosamente a nuestros Hermanos cubanos por su actitud verdaderamente masónica. Generosos y justos, no han querido circunscribirse a los héroes de su patria que tanto han sacrificado y trabajado por nuestra causa, sino han dedicado un tributo admirable a la memoria del Gran Mártir de las Islas Filipinas, nuestro inolvidable hermano José Rizal.

El nombre de Rizal será una inspiración para los miembros del Taller que lo ha escogido. Hará recordar a todos que los Masones siempre han sabido imitar el ejemplo del sublime hijo de la viuda quien dió su vida en defensa de los secretos de la Masonería, y que la universalidad de la Masonería ya es un hecho.—*L. F.*

El Silencio Reina en Mis Valles

Fíjense nuestros lectores bien en el título de este artículo, sobre todo los castellanistas, y digan luego lo que es. No acertarán, y por este motivo explicaremos que es el lema de los castellanistas en sus relaciones con el órgano oficial de la Gran Logia, cuanto se trata de favorecerlo con algún artículo. Esto no obstante, cuando se trata de criticar al *Cabletow* por no traer más material en castellano, no faltan los que rompan el silencio.

Señores castellanistas, pedimos cooperación y justicia.
—*L. F.*

Noticias

De la Logia Iloilo No. 11

(De fecha 1.o de Diciembre de 1929.)

Ha sido nombrado encargado de la estación radiográfica del Gobierno en Iloilo nuestro Guarda Templo Hmno. Ludovico Bañas para sustituir a nuestro Primer Diácono, Hmno. Mariano V. Tolentino, promovido a inspector de radio en Bisayas.

Hemos sido honrados durante la última semana de Noviembre con otra visita del Hmno. Amado F. Cortes, un tiempo secretario de esta Logia, que ha venido a visitar a su familia en esta ciudad.

Nuestro Venerable Maestro estuvo en Estancia, Iloilo, y en varios pueblos de Negros Occidental en comisión de servicio durante las dos semanas pasadas.

El Hmno. Venancio Lim es de enhorabuena por el nuevo heredero que acaba de presentarle su esposa.

El Hmno. Vicente Lopez, presidente de la Cámara de Comercio Internacional de Iloilo, así como del Y. M. C. A. local, organizó hace poco un grupo de tenistas locales para hacer una invasión deportiva en Bacolod.

Nos ha honrado también con su visita el Hmno. Dr. José A. Montinola, hoy dedicado a la agricultura en Manapla, Negros Occidental.

Ha llegado procedente de las sesiones de la Legislatura nuestro Representante por el 2.o distrito de Iloilo, el Ven. Hmno. Engracio Padilla, P.M.

Estuvo en Iloilo hace poco el Hmno. Policarpo Reyes, presidente municipal reelecto de Estancia, Iloilo.

Después de celebrar con gran regocijo el 49.o cumpleaños de su madre, nuestro tesorero, Hmno. Sy Siong, tuvo que lamentar hace poco la muerte de un hermano suyo en Jaro, Iloilo.

Ha vuelto a Iloilo, después de hacer una colecta entre sus paisanos en Negros y Cebú para la "Sun Yat Sen School" hoy en construcción en la calle Marina de esta Ciudad, nuestro hermano el *restauranteur* y hombre de negocios W. Wing Kee.

De la Logia Sinukuan No. 16

El Hmno. Jacinto T. Yamzon, fiscal provincial de Surigao, ha sido trasladado a la fiscalía provincial de Sorsogon.

El Hmno. Isauro Gabaldon salió por el v/ *Empress of France* para los Estados Unidos de América el 8 de Noviembre, para vacaciones.

El Hmno. Monico Soriano, inspector de fibras del Bureau of Agriculture, ha sido trasladado a Legaspi, Albay.

El Hmno. Jorge B. Vargas ha guardado cama en su residencia por varios días, aquejado de fiebre; hoy se halla restablecido.

El Hmno. Ramon Vanta, que también estuvo enfermo en su residencia, calle Madrid, está completamente restablecido.

El Hmno. Juan M. Ferrer, residente actualmente en Bugasan, Cotabato, ha donado a esta Logia 24 tomos del "Diccionario Enciclopédico Hispano-Americano" y 4 tomos de la "Guerra Mundial".

El Hmno. Manuel Santibañez, colector de aduanas de Jolo, ha sido trasladado al puerto de Legaspi, Albay.

El Hmno. Cipriano E. Unson acaba de llegar al país, después de asistir a la Convencion postal de Londres.

De la Logia Makawiwili No. 55

El día 2 de Noviembre tuvo lugar el entierro de la madre del Hmno. Vicente Advincula que falleció en Jamindan el 23 de Octubre, estando en Manila su hijo.

El Hmno. Marciano M. Patricio y las esposas de los Hmnos. Braulio M. Patricio y Martiniano Perez han estado enfermos.

El Hmno. Francisco J. Mijares ha estado enfermo de apendicitis. Nos dicen que pronto irá a Iloilo para una operación.

El Hmno. Lim Juanlay acaba de visitar Cápiz, habiendo sido llamado para declarar como testigo en una causa criminal en el juzgado de primera instancia.

La hija del Hmno. Ricardo Alba ha sido elegida Reina del Carnaval de Capiz.

De Fuentes Extranjeras

Un Cuento Histórico

A principios de 1875 un joven de 28 primaveras se iniciaba y tomaba sus grados en una Logia de la ciudad de Nueva York. Su empleo en aquel entonces, era el de contador del vapor *City of Habana*, de la línea de Alexander, que hacía viajes entre New York y New Orleans con escalas en la Habana, Tampico y Veracruz.

En el mes de julio de 1876 se encontró un hermano masón en New Orleans quien a causa de su estado desgraciado le pidió ayuda y protección, la que nadie sino él como contador y como masón podía proporcionarle, y aún así, a costa de sacrificios y peligros para ambos.

Oficial del ejército mejicano, se encontraba el peticionario complicado en un movimiento revolucionario en contra del gobierno de Lerdo de Tejada, Presidente de su República, razón por la cual se había evadido de su país residiendo temporalmente en New Orleans; pero ansiaba a cualquier costo volver a su tierra natal, con objeto de arreglar su fortuna bastante maltrecha, aún sabiendo que estaba pregonada su cabeza por cincuenta mil pesos oro.

El momento era de prueba para el contador; recientemente creado miembro de nuestra gran familia, su fidelidad, devoción y estrategia tenían que evidenciarse. A derechas no conocía a aquel hermano extranjero, nadie en aquella época, pero se contentó con cambiarle de nombre y proporcionarle un camarote escogido en el vapor. Precauciones suficientes se tomaron para su seguridad y una vigilancia extrema por parte del contador, amenizada con frecuentes conferencias entre los dos hermanos durante el viaje.

A la llegada a Tampico abordó al vapor un regimiento mejicano el que vigiló estrictamente todas las entradas y salidas de la nave. El valiente viajero oía las voces de oficiales y soldados, a algunos de los cuales conocía, pero entre los que no se encontraba un solo amigo capaz de ayudarle en ese momento; al contrario, cada uno rebuscaba inútilmente la ocasión de poder ganar para sí los cincuenta mil pesos ofrecidos por el insurrecto vivo o muerto.

Por extraño que parezca, el pasajero estaba dispuesto a arriesgarlo todo y sin decir nada a nadie, valido de un disfraz dejó su camarote y se tiró al mar. Imprudencia tan inaudita podía costarle la vida, los tiburones infinitos de que se hallaba infectado aquel puerto y las cuidadosas miradas de los centinelas evitaban que pudiese llegar a tierra sin peligro; él reconoció su situación y volvió al vapor donde tampoco hubiera podido penetrar de nuevo a no ser por la cariñosa mano del contador, quien le tiró una manta por medio de la que subió a bordo fácilmente; el amigo regañó severamente al pasajero por su imprudencia, le encerró de nuevo en su propio camarote e hizo correr la voz entre los poquísimos que se enteraron del asunto, que aquel era un loco que iba a su cuidado y que adolecía de la manía del suicidio.

Había sin embargo que ocultarlo eficazmente, el regimiento iba en aquel vapor para Veracruz y el contador se vió obligado a encerrar a su protegido en un armario, y como no era posible llevar allí comida sin llamar la atención, no podía alimentarse el audaz hermano, sino con algunas galletas que el diligente contador llevaba ocultas y le entregaba por la noche, único tiempo en que le sacaba del armario y le acostaba en su litera, cerrando con mucho cuidado las persianas y permaneciendo de centinela. Antes de la mañana el protegido volvía a su escondite en el armario.

La idea general era que el circulado iba en el vapor, pero como no se encontraba, la vigilancia era terrible, la desesperación atroz. Al llegar a Veracruz, era tal el apriето, que el ya cansado hermano tomó un papel, escribió de su puño y letra algunas líneas y se las entregó a su protector diciéndole: ya que no puedo salvarme, cobre Ud. los cincuenta mil pesos por su zozobra. El contador tomó el papel y haciéndolo añicos replicó: "no vuelva usted a hacer esto o lo tomaré por un insulto, mi palabra de masón está por medio y no puedo aceptar dinero por lo que he hecho por usted."

La evasión se intentó otra vez. Con la ropa de uno de los fogoneros, se disfrazó al pasajero y cuando la última lancha cargada de bultos dejaba el costado del *City of Habana*, ya de noche, en ella encontró cabida para llegarse a su tierra de promisión. A mitad de la distancia del muelle se echó al agua y después de un esfuerzo soberano y de nadar dos largas millas llegó a la desembocadura de un arroyuelo en cuyas riberas descansó; remontando después aquella vía, llegó a un vado donde oyó voces de hombres que juzgó propicias, se aventuró a llegarse a ellos y le dieron acogida, lo internaron en el país, llegó donde el resto de sus amigos se encontraban, reanimó su ejército, lo llevó al campo, peleó por sus ideas y llegó a vencer. Ya en el poder, levantó a su país, extendió la educación, estableció en lo posible la libertad de la conciencia, y adelantó en el camino de la libertad y del progreso; ahí está hoy él, en un tiempo expatriado, errante, valiente patriota e indomable. Ese era el General Porfirio Díaz, el Roberto Bruce de la república mejicana.

Mucho tiempo después cuando este incidente estaba casi borrado de la mente del contador, dió éste un viaje puramente de negocios a la capital de Méjico. Por la noche, en momentos que se preparaba para ir a la cama, en el hotel donde se hospedaba, oye ruidos como de sables y de espadas, tocan a su cuarto con viveza, sale a abrir y era el Presidente de la República quien con su estado mayor, venía a hacerle una visita. Emocionado el antiguo contador no sabía lo que pasaba, y más cuando adelantándose el General Díaz y estrechándole entre sus brazos, dijo con orgullo a sus compañeros: "Caballeros, aquí tenéis el hombre a quien debo la vida y todos nosotros nuestros puestos."

Al dia siguiente el buen hermano abandonó el hotel y pasó a ser huésped del Primer Magistrado de la Nación, quien influyó de tal manera sobre su antiguo amigo, que aceptó éste el servicio de Méjico nombrándole Cónsul de Saint Nazaire, y al poco tiempo Cónsul General en San Francisco de California. En Méjico creó familia, contrajo matrimonio con una señorita del país. Convencido de las excelencias de nuestra Institución, fué un enérgico miembro de la Logia Parfaite Unión No. 17. Aquel marino modesto, noble y generoso, se llamó Alexander K. Coney. —"*Acacia*", *Montevideo, Rep. de Uruguay.*

El Rol Social de la Masonería

SU DESENVOLVIMIENTO

Sean bien venidos todos los hombres que acuden a la Masonería en misión justiciera.

Sean bien venidos, por que son portadores de un homenaje de reconocimiento a sus altos postulados.

No hay pueblo, donde los masones no laboren incesantemente la felicidad común. Y lo mismo que en nuestros hogares, en el de los hermanos de los demás países de la tierra, se les dirá si a ellos acuden en busca de ayuda: "Bien venidos seais, hermanos míos."

Nada más justo, para los que generosamente se enrolan como elementos del puesto más avanzado de la Paz y la Libertad.

Se les exige tan sólo que sean tolerantes y honrados, porque el masón no debe practicar la libertad sin amplitud generosa, y el respeto sin abarcar todos los derechos.

Nuestra moral es por su esencia evolucionista. A cada nuevo paso, a cada nueva investigación, a cada nueva ley científica que ensanchen el campo de nuestros sentidos, y abran horizontes que transformen las condiciones intelectuales y morales del hombre, allí estará la Masonería, atenta y vigilante, pronta a seguir en el camino de lo desco-

nocido, aceptandc las mejoras del constante desarrollo humano, para tener, por cada nuevo día, un concepto más elevado de su rol.

La Masonería no tiene divisa, porque es hija de la verdad.

Trabaja silenciosamente en sus talleres, elaborando el ideal, no para lucrarlo en provecho propio, sino en provecho de la humanidad.

Su espíritu tiene la universalidad del bien común, accionado al impulso de su generosa inquietud. La Masonería considera al hombre como hijo de la lucha, y a su historia como la relación de un trabajo firme y constante en la vida eterna del tiempo

Trabajar, como elocuentemente lo dice Hanoteaux, es realizar un ideal.

La ley inmutable del trabajo, es una fuerza moralizadora que robustece y dignifica, porque es democrática e igualitaria. Y continúa diciendo què es un ritmo, una pulsación, una cadencia, que regula la armonía de la vida.

No hay trabajo inútil, no hay trabajo desdeñable.

No hay categorías en el trabajo, como no hay categorías en el amor.

Trabajo estético, intelectual, práctico, todo indica asiduidad, tensión, victoria sobre la naturaleza interior y exterior, y, por lo tanto, todo es del mismo rango.

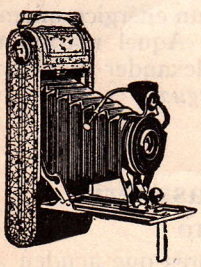
Prodigarse a la sublime religión del esfuerzo, es prodigarse al bien de la humanidad.

Y eso es lo que desea la Masonería de sus adeptos, para cumplir eficazmente con su función social.

Abre sus puertas, para que se le consagre el caudal de los mejores sentimientos y el cálido entusiasmo por un cada vez mayor perfeccionamiento espiritual.

La Masonería esculpe en las almas, con inspiración sublime, toda la fuerza de la vida típica en el desarrollo de toda energia, y en el placer superior de actuar y construir.

Así la siente en síntesis un modesto obrero de la órden, sin recursos intelectuales para presentarla exactamente en su grandeza múltiple, y a la que sólo ayuda con los impulsos de su corazón, único baluarte de sus procederes masónicos. —*Modesto Lage, en "Acacia" (Montevideo).*



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La Paz de la Tumba

(*Extracto de una poesía de Schiller*)

Es muda y sorda la morada estrecha,
Y en quien la habita inalterable el sueño.
¡Ay, para siempre hermano, aquí desecha
Toda esperanza, todo loco empeño!
Ya brilla el sol espléndido en tu losa,
Más su calor tu cuerpo no restaura;
Junto a la flor del borde de tu fosa
Susurra, sin tu oirla, dulce el aura.
Ya nunca amor encenderá tus ojos,
Ya nunca abrazarás a tu adorada;
Mis lágrimas . . . estériles antojos;
Tu pupila por siempre está cerrada.

Dichoso ¡oh tu! que en la fatal guarida
Duermes tranquilo sin vivir en brega:
Ahí ni el gozo ni el pesar anida,
Ni el ronco afán de los humanos llega.
No llega a tí calumniador babeo,
No tósigo de hipócrita altruismo;
Te es vana la ambición del fariseo
Que por gloria inmortal nos da el abismo.
Con máscara de apóstol los bribones,
Como la hija bastarda del Derecho,
Jamás han de llegar a esos rincones
Con juego infame o sórdido cohecho.

Conceptos

Me permito relatar los conceptos que forjaba en mi mente, mientras era profano, sobre la Franc-Masonería y los fines que creía se perseguían en esta Institución.

Para mí, la Masonería jamás pasó por un grado de indiferencia. Fué mi preocupación constante, desde hace unos diez años hasta la fecha de mi iniciación, el seguir de cerca en observación a los hombres que sabía o creía eran Masones, notando en esas personas cualidades sobresalientes en lo que respecta a honradez, moralidad y amor por el trabajo, que considero el factor más indispensable para el engrandecimiento de los países. Me asistía la idea que cada asociado o miembro de la Masonería era un elemento que no escatimaba sacrificios de ninguna especie por cultivar las facultades intelectuales y dar frutos bellos y sanos, por medio de conferencias y la hermosa obra "CARIDAD", a los pobres de espíritu e ignorantes, y en esta forma se conseguía inyectarlos de conocimientos beneficiosos para cada uno de ellos y la Patria.

Todo esto me animaba y lamentaba el no poder compartir con ese grupo de hombres en tan humanitaria obra; pero evolucionaba en mi cerebro un pensamiento que me tenía intrigado y no podía descifrar: el motivo de sus reuniones en carácter secreto.

Ahora que me he formado un claro concepto de la Orden Masónica, comprendo que nuestras tenidas tienen y deben efectuarse así para no ser interrumpidos por los profanos en nuestras finalidades, porque ellos no alcanzan a comprender siquiera nuestros principios que van guiados al perfeccionamiento de los hombres por medio de investigar la verdad, cualidad, que el día que impere en el mundo, será la tranquilidad y la paz de todo el Universo. Al decir la Verdad, comprendo que abarca la Fraternidad, porque ella hará acercarnos, comprendernos y ayudarnos mutuamente en nuestras actividades, tanto de orden intelectual, moral y material.

Como ya están en parte cumplidos mis deseos de pertenecer a esta Gran Orden, trabajaré y lucharé por llegar al fin perseguido, compartiendo con mis queridos hermanos en desbastar la piedra bruta, dando principio por nosotros mismos para terminar en el mundo profano.—*Revista Masónica de Chile.*

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.

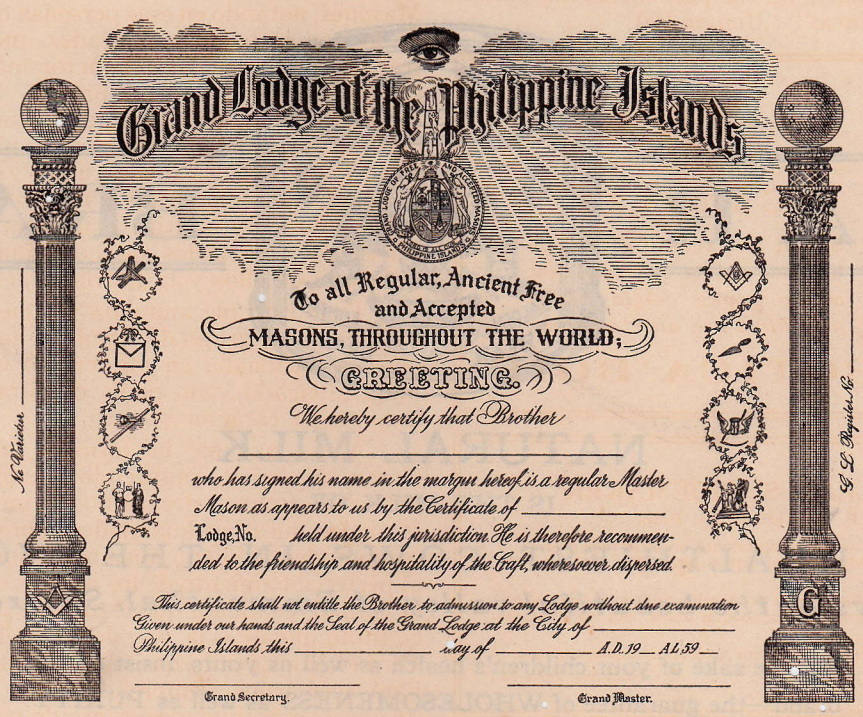
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