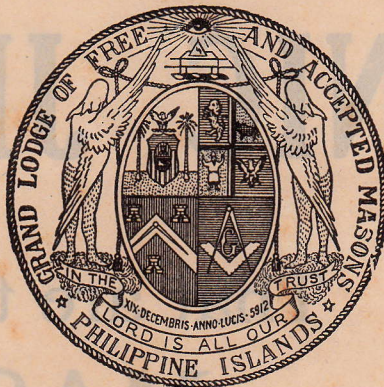


# The Cable Tow

Vol. V, No. 3

Manila, P. I.

August 1, 1927



OFFICIAL ORGAN  
OF THE

GRAND LODGE OF FREE AND ACCEPTED MASONS  
OF THE PHILIPPINE ISLANDS

PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS  
OF THE CONSTITUENT LODGES OF  
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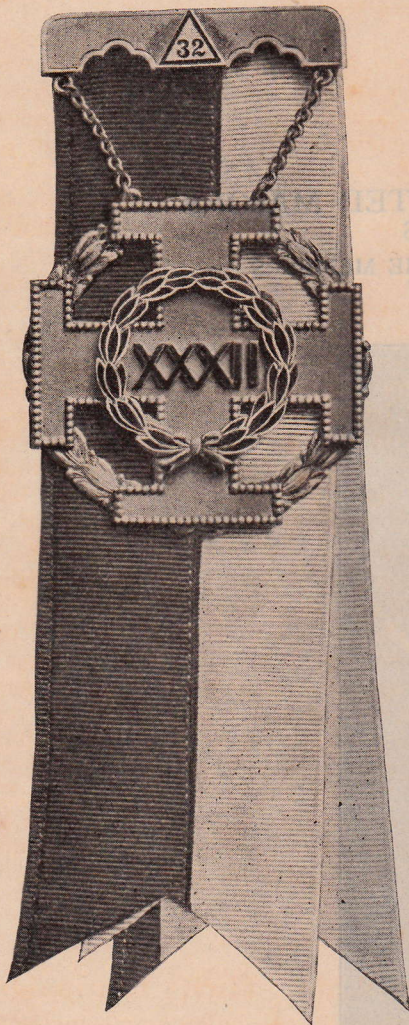
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# THE CABLETOW

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Vol. V

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## Editorial Section

### Politeness

Politeness is one of the most wonderful investments we know of. It costs mighty little; in fact, some people are born polite and need not acquire the habit. It is said to be one of the things by which you can tell a gentleman. It has never harmed any one and has never made enemies to any person; on the contrary, it has done untold good and has won people over and made them friends at first sight.

The boor is not welcome anywhere. A man whose hat seems to be glued to his head, who thinks it beneath his dignity to say "please," "excuse me" or "thank you" unless he absolutely has to, and who elbows his way through the world without consideration or a kind, courteous word for his fellowmen, is not one a gentleman is anxious to associate with. The so-called "diamonds in the rough" are few and far between in this world, because in nine cases out of every ten there is exceedingly little of the diamond in the rough.

The Germans have a proverb "Mit dem Hute in der Hand geht man durch das ganze Land," meaning, politeness will gain you admission everywhere. The ancient Steinmetzen of Germany even went to the extreme in their formulas of polite greeting on occasion of visits of the Lodge by operatives from other towns, so that one cannot help smiling when one reads the old rituals of the cathedral builders' days.

Courtesy without servility is something that every Mason should possess and practise in his intercourse with the Brethren and the world at large. The Ancient Charges and our ritual, if properly read, make politeness a duty of the Freemason. If you have not been strong on politeness, try it for a while and see if it won't make all the difference of the world!—L. F.

### Harnessing The Niagara

There are thousands of places in mountains all the world over where tons upon tons of water pour over the rocks into a gorge deep below, with a noise like thunder and a tremendous exhibition of wild, untrammelled strength and power. Until not so very long ago, these waterfalls were of interest only to the lover of nature, the poet, and the painter. Then the engineer became interested, not in their beauty, but in the vast amount of power developed by them, and ere long, that power, or part of it, at least, was put into the service of man and used to drive mills and

factories, light cities, and do other things. The wonderful Niagara Falls were among the first to be "harnessed" in America, and now a waterfall is considered a useless piece of scenery by the engineer if it does not supply its quota of power to industry.

Freemasonry is a force for the good of incalculable strength and potency; but it is a Niagara that has not yet been harnessed. If its power were brought under proper control, developed, and led into the right channels, our Institution could sweep the world before it. As matters stand to-day, part of our strength is frittered away and exhausted uselessly and the bulk of it is allowed to lie dormant. Split up into thousands of units, without any concerted plan of action or unity of purpose, we do not accomplish one hundredth of what we might. Think if all those units were marching in the same direction, if we were working out the same plan, and if perfect unity existed in our ranks! But this is a thing that none of us of the present generation of Craftsmen will ever see.

However, there is a Niagara to be harnessed in every Lodge, in every Grand Jurisdiction. The power is there and all that is needed is a man with a vision, gifted with initiative and leadership. Is your Lodge making use of all the combined strength and effort of its membership or is most of it left undeveloped or wasted in useless pursuits? Have you the man needed to take that work in hand and make your Lodge what it should be? You may have such a member; but he himself may not realize his capabilities or may need some one to take him and shake him and put him in the place where he is needed. Find the man and confront him with the situation, and your Niagara will soon be harnessed!—L. F.

### A "Nation-Wide" Thrift Campaign

The nation-wide thrift campaign now being conducted by the Bureau of Posts, under the direction of Bro. José Topacio, is well worthy of the support of our Lodges and members. The thrift habit does not exist in our Islands to the extent that it is known in many other countries, and the welfare of the people and the future of the country demand that it be fostered and developed. Thrift begets prosperity and its grandchildren are stability and permanency. Agitators for the many "isms" with which this world is plagued have little success among a prosperous, thrifty people and find the shiftless a more promising field for their destructive propaganda.

Thrift on the part of the Lodges is just as necessary as thrift on part of the individual. Our famous Brother Benjamin Franklin, one of the most eloquent advocates of thrift the world has ever known, said a number of things that we might well take to heart.

"Beware of little expenses; for a small leak will sink a great ship." This is particularly suited to our case. Those of our readers who have been in France and other European countries will have noticed to what extent the thrift habit is practised there and will agree that we could and should take a leaf out of the book of those prosperous and progressive nations.

"Many a one, for the sake of finery on the back, has gone with a hungry belly and half starved the family." We are sure every one of our readers is able to point to as many acquaintances fitting into that class as he has fingers on both hands.

"Don't run in debt for needless things." Many a dress suit, tuxedo or silk suit that we see at social functions could tell us a story of an unpaid tailor bill and of an underfed family kept on half rations to pay that bill. A plain white suit would have done just as well and would probably have been more comfortable and more suited to the wearer's looks and station than the expensive raiment advertising his besetting sin of vanity.

Our Bro. José Topacio deserves great credit for launching this movement and we wish him much success.—*L. F.*

### A Thrift Campaign of Our Own

After doing justice to the nation-wide Thrift Campaign of the Bureau of Posts, we desire to talk thrift to our Lodges in and near Manila for a few minutes in connection with the Masonic plot in the Del Norte Cemetery.

Two of our most progressive Lodges have recently taken note of the fact that before long, there will be a considerable rise in the prices of lots in the beautiful Cementerio del Norte and that a time is bound to come when no more lots can be had in the Masonic plot. They have, therefore, invested in a number of lots, that is, in sites for graves measuring six feet by three, the present price of which is forty pesos each. The fact that outsiders have just offered one hundred pesos per grave for a block of fifty graves in the Masonic plot indicates that the probability of the price of the graves remaining at the figure mentioned is very small, and that our Lodges had better invest in cemetery lots at the earliest opportunity. The problem of finding a suitable burial place is beginning to loom up big, and a few years from now we shall find the Lodges praising the present administrations for their foresight or criticising them for their lack of it, as the case may be.

We hope the Masters of Lodges in and near Manila will think this proposition over and lay it before the members. As a provision for a demand sure to arise in the near future, as well as a wise and safe investment of the Lodge funds, the purchase of lots in the Masonic plot cannot be recommended too much. The idea of having the members of the Lodge united in death after having been so much to each other in life appeals to us very strongly, and we cannot but admire the wisdom of the Masons who proposed and carried through the purchase of the Masonic plot in our beautiful Del Norte Cemetery.

Let our Lodges practise thrift by investing in cemetery lots.—*L. F.*

### The Feminine Touch

In our relief work as well as in our entertainments, the feminine touch is something very desirable. Unfortunately there is little cooperation by the fair sex in those important features of Masonic life in the Philippine Islands, as we had occasion to complain in a recent editorial. On this account we are happy to be able to invite the attention of our readers to our column entitled Lodge News and more

particularly to the items concerning Lincoln Lodge No. 34 and Zambales Lodge No. 103. It seems that in Olongapo and Iba, both towns of the province of Zambales, the wives and widows of Masons have banded themselves together to assist the Fraternity in so far as woman, to whom our Landmarks and constitutions bar the door of Freemasonry, can participate in our work and our entertainments.

We hope similar societies will be organized in other parts of the Islands. In the meantime we shall watch the activities of the woman's auxiliaries in Zambales Province with the greatest interest, and we desire to assure them that our best wishes of success are with them.—*L. F.*

### Lodge Members

In a Lodge with numerous members, three classes of Brethren can generally be distinguished.

In the first place we have Lodge members who are not Masons at all though they have taken the degrees and know the words, signs, and tokens and, perhaps, the lectures, as well as any Mason. They are in Masonry for all they can get out of it, for the social standing, the preferment, the business that they can obtain through their Masonic membership. Instead of an asset, they are a liability to our Institution. Fortunately their number is very small.

More numerous is the second class, the half-Mason. He is to a certain extent conscientious. He tries to keep within the Masonic law, pays his dues scrupulously, and attends Lodge. But he sees to it that what he puts into Masonry is balanced exactly by what he gets out of it. He counts the cost and would leave our Institution like a rat deserting a doomed ship if there were another Masonic persecution like those which threatened the very existence of Masonry at various periods in its history and in many countries.

Then we have the true Mason, the Brother who gives to Masonry, works for Masonry, lives for Masonry and would die for it if it were necessary, with the utmost generosity, unselfishness, and courage. His services may never be rewarded by his Brethren and he may never wear the jewel of an officer of the Lodge; but down in his heart, every Brother will feel that, with men of that class, our Institution will live forever and be what it should be: a shining light set to guide humanity on the road to perfection.

If in order to keep out the first class mentioned and eliminate the second class as far as possible, we have to reduce our membership to one-half or one-fourth what it is, let us do it!—*L. F.*

### Worthy of Applause

Most Wor. Grand Master Joseph H. Schmidt has written a letter to Manila Lodge No. 1 complimenting it upon its attitude in the matter of the CABLETOW quota. Owing to recent heavy demands for charity, that Lodge found itself hard pressed for ready money when the necessity of paying the CABLETOW quota was submitted to it. But, eager to cooperate with Grand Master and Grand Lodge, the Brethren voted that the obligation mentioned be paid by means of an overdraft on the Bank.

This splendid spirit of cooperation is certainly deserving of praise and well worthy of emulation!—*L. F.*

### Off Again!

Our active Grand Master, Most Wor. Bro. Joseph H. Schmidt, is off on another masonic pilgrimage. This time he is going to the southern part of the Archipelago, chiefly for the purpose of constituting the new Lodge at Jolo. On his way he will visit Lodges at Cebu, Dumaguete, and Zamboanga, and we are sure that his visit will be an encouragement and inspiration to the Brethren there. We wish our Grand Master a pleasant journey and hope that his trip will be productive of much good to the Lodges visited and to the Craft as a whole.—*L. F.*

## Unhappy Italy!

One of the most infamous verdicts ever pronounced by any court was the judgment perpetrated by the special court in Rome against our venerable Brother General Capello, sentencing him to thirty years in the penitentiary, six of which are to be served in solitary confinement, although there was absolutely no evidence that the aged soldier had any participation in Zaniboni's attempt upon the life of Mussolini. Even newspapers hostile to Freemasonry acknowledge this absence of evidence. Some of them come out plainly and say that the blow was aimed at Masonry. Whatever the merits of the madman Mussolini in connection with the reestablishment of order in Italy may have been, he has succeeded in wiping them out completely by stifling all opposition and suppressing all liberty of thought and word in Italy by infamies like the persecution of General Capello.

In 1923, Bro. Capello was given the choice between Freemasonry and Fascism. To remain with the latter would have meant political preferment. But the old general thought more of his integrity than of the portfolio of minister of war and remained true to our Institution. This made him a marked man, and the Zaniboni affair was used as a pretext for the most dastardly perversion of justice known in the annals of history. Despite the strenuous affirmation of Zaniboni that Bro. Capello had absolutely no connection with the attempt, and despite the fact that the testimony of Quaglia, in addition to coming from a police spy of the lowest order, fell far from proving any guilt on the part of the general, the court committed the crime which will go down in history as one of the foulest ever known.

Shortly after the publication of the sentence, the Fascisti struck another blow against Freemasonry by arresting Grand Master Torrigiani and 45 other Masons and sending them into exile, this without any form of trial or sentence!

And this in the land of Mazzini, Garibaldi, and Cavour!—L. F.

## Masonic Documents Wanted

The following letter is self-explanatory:

My dear Bro. Fischer:

July 15, 1927.

Besides my previously published pamphlet on British-Philippine freemasonry, the historical notes on early Spanish-Philippine masonry in the July FAR EASTERN FREEMASON, and the story of General Bowles which you say will be published in THE CABLETOW during August and September, I have various other notes, in course of arrangement, the greater part of which was collected by me on my recent trip abroad.

It has been said and is undoubtedly true that there must be a wealth of worth-while material here in the Islands if it could only be made available to the Brethren. Old books and manuscripts, letters passing between masons, personal diaries, lodge proceedings, patents, and other records of a similar nature, all help to reconstruct the story of our masonry in times past. Even books of travel and old histories occasionally contain passages of interest. Nothing of this sort can really be said to be without value until it has been examined.

I would be only too glad to pay for anything which might be useful, but the question is, How can the matter best be brought to the attention of the craft in general?

Can you help me out?

Sincerely and fraternally,

E. A. PERKINS,  
P. O. Box 760, Manila.

We trust that any Brother who has, or knows of, anything which might be useful to Wor. Bro. Perkins in his laudable task of gathering historical notes on Philippine Freemasonry will consider it a masonic duty to communicate with him, giving a brief description of the material, stating whether it will be loaned, or if it can be purchased, and in the latter case, the price.—L. F.

## Official Section

### Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Joseph H. Schmidt has appointed Wor. Bros. Jacinto N. Beltran, Emiliano Quijano, and Ciriaco Gaspar to act as Grand Lodge Committee for visiting the sick during the month of August.

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

### Monthly Announcement of Organizations Barred to Masons

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

The spurious "Grand Lodge" recently formed by the fusion of the "Gran Logia Soberana del Archipiélago Filipino" and the "Gran Logia Nacional de Filipinas No. 1."  
The "Supremo Consejo del Gr. 33 para Filipinas" and the so-called Scottish Rite Bodies under its auspices.  
Gran Masonería Filipina.  
Gran Oriente Filipino.  
Mártires de Filipinas.  
Gran Luz Masonería Filipina.

JOSEPH H. SCHMIDT,  
*Grand Master.*

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

July 2.—Constituted Bataan Lodge No. 104 at Limay, Bataan.

July 3.—Attended the celebration of the 35th anniversary of the constitution of Nilad Lodge No. 12.

July 6.—Attended the funeral of Bro. Marcos Salanga, of Kasilawan Lodge No. 77, in the afternoon, and the stated meeting of Cosmos Lodge No. 8 in the evening.

July 10.—Visited sick Masons in several hospitals of the city.

July 17.—Visited sick Brethren, the same as the Sunday before.

July 21.—Called on several sick Brethren.

July 23.—Left on the S. S. *Filipinas* for Jolo and way ports.

### Schedule of the Southern Trip of Most Wor. Grand Master Joseph H. Schmidt

July 23.—Departure from Manila on board the S. S. *Filipinas*.

July 25.—Arrival at Cebu. Visit to Maktan Lodge No. 30 and Tupas Lodge No. 62.

July 26.—Arrival at Dumaguete, Oriental Negros. Visit to Mt. Kaladias Lodge No. 91.

July 27.—Arrival at Zamboanga. Visit to Mt. Apo Lodge No. 45.

July 30.—Departure from Zamboanga.

July 31.—Arrival at Jolo, Sulu, P. I. Constitution of Bud Daho Lodge No. 102.

August 1.—Departure from Jolo.

August 2.—At Zamboanga.

August 3.—At Dumaguete.

August 4.—At Cebu.

August 6.—Return to Manila.

### Masonic Hospital Association Meets

The Masonic Hospital for Crippled Children, Inc., founded on July 29, 1924, held its third annual meeting at the Masonic Temple on the Escolta on July 18th, at 4.30 p. m., with fair attendance.

The president, Wor. Bro. W. W. Larkin, reported that the Association is steadily increasing its membership and improving its finances and that an active campaign for membership was carried on during the year by letters, publicity in the Masonic press, and lantern slides shown in the Lodges. He gave a list of the names of all the patients treated in the Masonic Ward for Crippled Children which the Association is maintaining in the Mary J. Johnston Memorial Hospital in Tondo and which is always full. He reported that surgical operations in the ward would soon be under the special care of Dr. José Abuel, who is taking a 6 months post graduate course in orthopedic surgery in Vienna, at the expense of the Association, with the permission of the University of the Philippines.

The Treasurer, Wor. Bro. Fred M. Holmes, reported a total of donations of ₱7,600, including ₱1,615.80 from the Carnival Association, as proceeds from the American Community Ball. The cash on hand on June 30, 1927, ₱32,830.88, and the net assets on the same date, ₱51,150.-95, show increases of approximately ₱2,600 and ₱9,200 since the same date last year. The maintenance cost of the ward was ₱5,475.00 during the year.

According to the report of the secretary, M.W. Bro. Joseph H. Schmidt, the Association had 3 honorary, 22 life, 35 sustaining, and 1,394 regular members on June 30th, making a total membership of 1454. During the year, 12,000 letters were mailed and 1,344 receipts issued.


The members of the Association present expressed their approval of the splendid work done by the directors by electing the same board of directors that served last year, namely, Bros. W.W. Larkin (president), Wenceslao Trinidad (vice-president), Fred M. Holmes (treasurer), Joseph H. Schmidt (secretary), Frederic H. Stevens (honorary vice-president), Manuel Camus, G. C. Go Quiolay,

W. Huse Chapman, and José C. Velo. A resolution was also adopted thanking these officers and directors for their services during the year just past.

The Association expects to have two benefits during the ensuing year. The fund for a hospital proper will grow steadily, while the interest and part of the membership dues will be used to maintain the 6-bed ward in the Mary J. Johnston Hospital which has been doing such good work in the past and which admits poor crippled children regardless of race, religion, and parentage.

### Stated Meetings of Manila Lodges

- August 1. (First Monday).—Luz Océanica No. 85, Masonic Temple, Escolta; Service No. 95, Plaridel Temple.
- August 2. (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.
- August 3. (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple; Dapitan No. 21, Masonic Temple.
- August 4. (First Thursday).—Isla de Luzon No. 57, Masonic Temple; Miverva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.
- August 5. (First Friday).—St. John's No. 9, Masonic Temple; High-Twelve No. 82, Masonic Temple; Hiram No. 88, Plaridel Temple.
- August 6. (First Saturday).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.
- August 8. (Second Monday).—Southern Cross No. 6, Masonic Temple.
- August 9. (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.
- August 10. (Second Wednesday).—Bagumbayan No. 4, Masonic Temple; Modestia No. 83, Plaridel Temple.
- August 11. (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong -Buhay No. 27, Plaridel Temple.
- August 13. (Second Saturday).—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.
- August 18. (Third Thursday).—Solidaridad No. 23, Masonic Temple.
- August 27. (Fourth Saturday).—Sinukuan No. 23, Plaridel Temple.
- September 1. (First Thursday).—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.
- September 2. (First Friday).—St. John's No. 9, Masonic Temple; High-Twelve No. 82, Masonic Temple; Hiram No. 88, Plaridel Temple.
- September 3. (First Saturday).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple.
- September 5. (First Monday).—Luz Océanica No. 85, Masonic Temple, Escolta; Service No. 95, Plaridel Temple.



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## Pieces of Architecture

### The Religious Element in Freemasonry

By A. E. TATTON

What connection has religion with Freemasonry? Why are candidates told to regulate their actions by the divine precepts contained in the Bible? Does Masonry insist on an acknowledgment of the God of the Bible? These, and many others of similar import, are questions that perplex the minds of the newly-obligated candidates and, in some cases, consequent upon the inability of their instructors to answer the questions in a satisfactory manner, have been the means of arresting their progress.

This article is written with the hope that those brethren who now shy from the thought of religion and object to being thought religious, may be helped to find a satisfactory solution to those questions, the answers to which, or the lack thereof, have so far proved to be stumbling-blocks in their Masonic pathway.

To those who seek enlightenment upon this subject, I most heartily recommend an article by Bro. Eugene M. Van Note in the November 1926 number of *The Master Mason* in which, I think it must be admitted, he has proved that "no man is, or can be, more religious than the Mason who believes what he says he believes and who practices what he says and knows he ought to practice." Also Chapter X, "What is Freemasonry's Attitude toward Religion?" in Bro. H. L. Haywood's book, "The Great Teachings of Masonry." Bro. Haywood says that Freemasonry "has a religious foundation that is all its own." He also shows clearly the position which the Bible holds in Freemasonry. The subject of the Bible and the "God of the Bible" and their relation to Freemasonry will be treated in subsequent articles.

The great difficulty for some is to think of religion as separate from theological creeds and dogmas, or in other words, in thinking of religion, a great many are unable to differentiate between "man-made" creeds on the one side and religion, pure and undefiled, on the other.

Freemasonry in all its teachings and ceremonies appeals to the religious nature of man. It is far removed from all that is trivial and is built upon the everlasting foundation of the Brotherhood of Man. It calls upon its Initiates to practice the pure principles of morality, brotherly love and charity.

Bro. Haywood, in the book already referred to, says that the word *initiation* suggests *new birth* and the experience should be like the religious experience known as *conversion* or *regeneration*. That as a result of initiation "the candidate should become a new man; he should have a new range of thought; a new feeling about mankind; a new idea about God; a new confidence in immortality; a new passion for brotherhood; a new generosity and charity. The whole purpose of the ritual, of the symbols, of all that is done and said, is solemnly to bring about such a transformation." Surely such an experience must be of a religious nature.

There are many Freemasons who do not profess faith in any particular creed and disclaim all belief in the Bible, although they must profess faith and trust in God before they can be admitted.

Religion is defined as the outward act or form by which men indicate recognition of a god or gods to whom obedience and honor are due, and theology as the science of the existence and character of God and his laws. It is theology which gives rise to the different denominations with their various creeds and practices.

If we accept the definition of religion as stated above "we cannot," says Bro. Silas H. Shepherd, "well deny that Freemasonry is positively and basically religious." And Bro. Van Note says: "Masonry is religious; is religion.



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Not *the* religion in the sense of being the only, or even a better, religion. Not *a* religion as distinguished from others less, or equally, or more, good; but just plain, simple, Masonry is religion." In the words of Albert Pike, "It is the universal, eternal, immutable religion, such as God planted it in the heart of universal humanity."

Man's conception of religion began when the family life of the human species first developed; when Love asserted itself and the moral sense and power of Reason combined therewith to give birth to Law, Righteousness and Justice. Mind co-operated more and more with Love.

Religion is a thing of the spirit, a living in the Spirit, conjoined with vision and spiritual insight. Underneath all creeds there is one universal religion, which may be described as a belief in one God as the Father of all, in the immortality of the soul, and in the Brotherhood of Man, and Freemasonry demands of its Initiates adhesion to these basic truths. It is left to the private judgment of each individual as to what other things he may believe and how he may interpret and elaborate these fundamentals. "Pure religion and undefiled before God and the Father," says James (1:27), "is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," and in the words of Micah (6:8) "He hath shewed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." "The ministers of this religion,"

says Albert Pike, "are all Masons who comprehend it and are devoted to it; its sacrifices to God are good works, the sacrifices of the base and disorderly passions, the offering up of self-interest on the altar of humanity, and perpetual efforts to attain to all the moral perfection of which man is capable." As someone has well said, "Religion is the expression of man's best and purest aspirations."

Masonry teaches, and has preserved in their purity, the cardinal tenets of the old primitive faith, which underlie and are the foundation of all religion. In almost every Masonic discourse reference is made to the two great foundation principles of religion, love of God and love of our neighbor. The similarity between Freemasonry and the old primitive faith was made the subject of a former article entitled "Freemasonry, the Original Religion of Man."

It will be well to trace the religious faith taught by Freemasonry as it is revealed in the history of the Craft.

During the Middle Ages, we find the Craft engaged in building cathedrals, abbeys, and other church structures under the supervision of the Roman Catholic Church.


From the "Old Charges," we learn that the builders invoked the Trinity and the Virgin Mary and observed the Mass. We find that they held to this belief during the fourteenth and fifteenth centuries, and also that sometime

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during the sixteenth century their connection with Roman Catholicism was severed, the Craft becoming Protestant in its faith and allegiance. The change was due to the Reformation which resulted in establishing liberty of conscience and the right of individual thought in religion. It was not until early in the eighteenth century that, after struggle and schism, it was emancipated from the sectarian and dogmatic interpretation of Christianity.

Following the organization of the first Grand Lodge in 1717, we find, as shown by the "General Regulations" of 1721, and, later, in the Constitution of 1723, that, in the words of Bro. Joseph Fort Newton, "Masonry was not simply revived, but refashioned, recast and refounded on a different basis for 'a more noble and glorious purpose,' to use a tag from our recent Ritual."

Among the many changes brought about by the formation of a central governing body, the most serious was embodied in an article on "God and Religion." The "Old Charges" of the Operative Masons generally began with an invocation of which the following, taken from the Bain Manuscript, is an example:

"The mighte of the father of Heaven & the wisdom of the glorious son through ye grace and goodness of ye holy Ghost yt bene three psons and one God be wth us att our begininge and geve us grace soe to governe us here in our liveing, that wee maie come to his blisse that never shall have endinge, Amen."

The article of the Constitution of 1723 referred to provided for a common "religion in which all men agree," thus discarding Christianity as the only religion of Masonry. It began as follows: "In ancient times Masons were charged in every country to be of the religion of that Country or Nation." In the Constitution of 1738, this, however, was altered to read: "In ancient times the Christian Masons were charged to comply with the Christian Usages of each Country where they travelled and worked." But in 1756

the original reading was restored and remained in force until 1815.

The Grand Lodge was divided into two parties, one taking the Christian side and the other taking the Deistic side. A demand was made by many for a Christian explanation of the teachings of Masonry and there was a tendency to give a Christian tinge both to the symbols and the ritual.

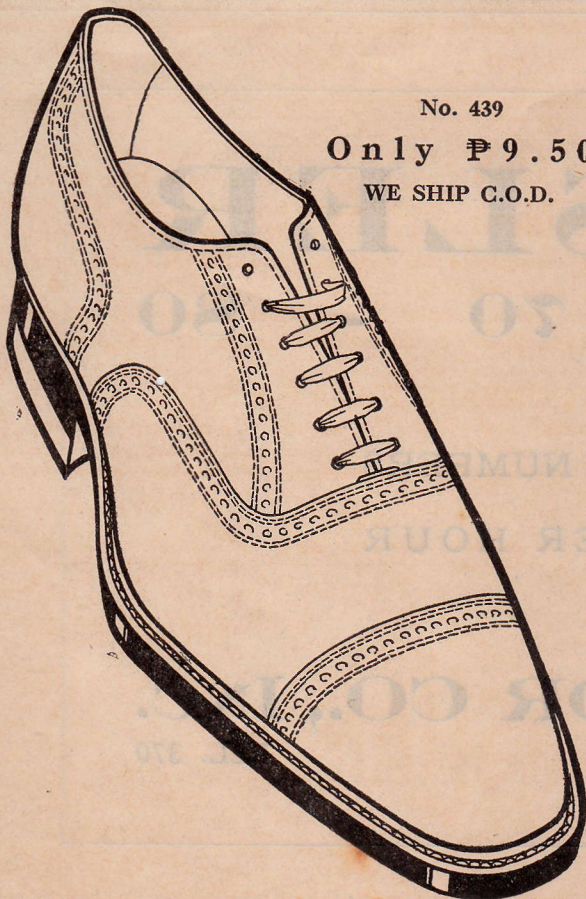
In 1751 occurred the so-called schism in the first Grand Lodge. A new body was formed describing itself as "Ancient" and its rival as "Modern." In the constitutions of the new Grand Lodge we find an emphatic recognition and affirmation of Christian faith and teaching as the religion of Masonry. This idea was confirmed in their ritual.

The breach between the two rival Grand Lodges continued for sixty-two years (1751-1813).

In 1813 a reconciliation was brought about and the two Grand Lodges united to form the United Grand Lodge of England. The article on "God and Religion" in the new Book of Constitutions was made to read as follows: "Let a man's religion or mode of worship be what it may, he is not excluded from the Order provided he believes in the glorious architect of heaven and earth, and practice the sacred duties of morality."

The Duke of Sussex, Grand Master, in 1842 issued a proclamation declaring that Masonry is not identified with any one religion to the exclusion of others, and men in India who were otherwise eligible and could make a sincere profession of faith in one living God, be they Hindus or Mohammedans, might petition for membership in the Craft. This is the universal spirit and practice of Freemasonry at the present time, and it is not probable that the Craft will ever depart therefrom.

"The religious faith thus taught by Masonry is," in the words of Albert Pike, "indispensable to the attain-



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ment of the great ends of life; and must, therefore, have been designed to be a part of it. \* \* \* If we could cut off from any soul all the principles taught by Masonry, the faith in a God, in immortality, in virtue, in essential rectitude, that soul would sink in sin, misery, darkness, and ruin. If we could cut off all sense of these truths, the man would sink at once to the grade of the animal."

That faith is well defined in the leading objects of our institution, viz.: to inculcate sound morality; to make men honest and upright, true to their God and faithful to their country, and to unite them by the strong bonds of charity, friendship and brotherly love.

The Rule, the Square and the Compasses are emblematical of the conduct we should pursue in society—to observe punctuality in all our engagements; faithfully and religiously to discharge those important obligations which we owe to God and to our neighbor; to be upright in all our dealings; to keep within bounds those unruly passions which oftentimes interfere with the enjoyment of society and degrade both the man and the Freemason.

Freemasonry today refuses to make Christianity, in its sectarian and theological sense, a test for Masonic fellowship, but it is still a religious institution in that it insists on a sincere profession of faith in God, the Supreme Ruler of the Universe. This opinion is supported by the following quotation from Albert Pike's great work "Morals and Dogma" which will serve as a fitting conclusion to this article:

"Every Masonic Lodge is a temple of religion; and its teachings are instruction in religion. For here are inculcated disinterestedness, affection, toleration, devotedness, patriotism, truth, a generous sympathy with those who suffer and mourn, pity for the fallen, mercy for the erring, relief for those in want, Faith, Hope, and Charity. Here we meet as brethren, to learn to know and love each other. Here we greet each other gladly, are lenient to each other's faults, regardful of each other's feelings, ready to relieve

each other's wants. This is the true religion revealed to the ancient patriarchs; which Masonry has taught for many centuries, and which it will continue to teach as long as time endures."

## Book Review

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

*The Lodge in Friendship Village.* By P. W. George. Published by The John Day Company, New York, 1927. 256 pgs. 5×7½ in. Price, \$2.00 net. In his introduction to this collection of Masonic short stories, Bro. Joseph Fort Newton hits the nail on the head when he says that "Written with real art and an exquisite human touch, they make us feel the Spirit of the Lodge." We spent a few pleasant hours with the book and consider Bro. George's tales about a small country Lodge as some of the finest Masonic fiction we have ever read. The sturdy characters of these stories are drawn true to nature and the author does not allow the reader's interest to flag for a moment, having provided action as well as philosophy. The American Mason will be reminded of scenes and men he knew back home, while the Filipino reader will get a better idea of how the Craftsmen across the sea take and practice Masonry, and will learn to understand his American Brethren better for having read the book.

*A History of Freemasonry.* By H. L. Haywood & James E. Craig. Published by The John Day Company, New York, 348 pgs. 5½×8 in. Price, \$3.00 net. Two well-known Masonic essayists and journalists are the authors of this new history of Freemasonry. The work has several advantages for the reader of our Grand Jurisdiction: it is written from an American point of view, is a scientific work, and gives a clear view of the essentials of Masonic history

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and prehistory in one volume. It is a book admirably suited for the ordinary Mason who, without desiring to make a deep study of the history of our Institution, is anxious to get at least a good idea of it. The Masonic student will find it a convenient book for reference purposes and for refreshing his memory, as the authors have taken care to use nothing but reliable and authentic sources. This history covers Ancient Craft Masonry only and says practically nothing of the history of Masonry in the United States after the so-called Morgan episode of a century ago. It is a valuable addition to the literature of Freemasonry which has developed so wonderfully in the last ten years.

### The Erring Brother

(Contributed to the *Bulletin of Sinukuan Lodge No. 16*  
by *M. W. Grand Master Joseph H. Schmidt.*)

On several occasions in my Masonic experience, I have felt myself torn by conflicting emotions and at a loss what to think, say, and do. This was when members of our Order had committed an act involving a transgression of the laws of the land and exposing them to disgrace and the contempt of the community.

The first emotion a Mason feels upon hearing such news is doubt and disbelief. It seems incredible to him that a man who has knelt at the altar of Freemasonry and taken the sacred vows of our Institution, could possibly do the thing he stands charged with.

Then, when strong proofs of the guilt of the accused are forthcoming, our soul is filled with indignation. The conduct of the offender seems so much the more reprehensible because of the fact that he is an intelligent man—otherwise he could not be a Mason—and can not have sinned from ignorance. Furthermore, in committing the felony, the accused violated not only the law of the land, but his Masonic obligation as well. And, finally, the disgrace which he brought upon himself and family also

reflects upon our ancient and honorable Institution. Is it astonishing if our heart is hardened against the criminal and exemplary punishment alone will satisfy us?

At last, however, a revulsion of feeling takes place. We remember the acts of kindness and charity performed by the man who has strayed from the path of righteousness. We seek and find motives and excuses that make his offense appear in a less unfavorable light. We persuade ourselves that, sorely tempted as he was, we might ourselves have fallen. And, last but not least, we recollect that we are pledged to aid our fallen Brother to reform.

Our Masonic duty is clear. We are enjoined not to palliate nor aggravate the offenses of our Brethren; but judge them with candor, and rather than place our foot on our fallen Brother's neck and push him deeper into the mire, we must take him by the hand and aid him to rise and retrieve his character. To banish him for a while from our fraternal circle may be not only advisable, but even necessary, yet would you disregard sincere repentance and bar the fallen Mason forever from the companionship of his brothers and fellows?

Let us bear all these things in mind when a member of our Lodge has sinned grievously. Let us endeavor to place ourselves in his situation and try to understand his motives. And unless he be utterly depraved and unworthy of consideration, let us give him a full measure of compassion and sympathy in his trouble.

Another feature of such cases that must not be forgotten is the offending member's family. Is it right for a Lodge to expel a member convicted of a felony and sent to prison for a term of months or years, and allow his family to suffer dire want, his abandoned wife to be forced to take the wages of shame and his children to beg on the streets? Or should the Brethren get together and help at least the innocent victims of the criminal act that the erring Brother is expiating behind the bars, in their distress? The answer is not hard to find!

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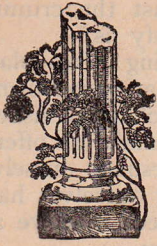
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Bro. Dr. Fernando Bermejo,  
Member of Bagumbayan Lodge No. 4, Manila,  
P. I.

Died July 15, 1927, at Panay, Capiz.  
Buried at Capiz under the auspices of Maka-  
wili Lodge No. 55.

Bro. Eutiquio Fondevilla.  
Member (Treasurer) of Marble Lodge No. 58.  
Perished in the wreck of the S. S. *Negros* on May  
26, 1927.

Bro. Teofilo Borda.  
Member of Marble Lodge No. 58.  
Murdered at San Fernando, Romblon, June 22,  
1927.  
Buried June 23, with masonic honors.

Bro. Miguel Rosales.  
Member of Sinukuan Lodge No. 16.  
Died June 23, 1927.

Bro. Marcos Salanga.  
Member of Kasilawan Lodge No. 77.  
Died July 1, 1927.  
Buried in the Del Norte Cemetery, Manila,  
July 6, 1927.

Bro. Teofilo Barrios.  
Member of Bagong-Buhay Lodge No. 17.  
Died on July 15, 1927, at Cavite, P. I.  
Buried on July 24, 1927.

Bro. (Dr.) C. S. Gilchrist.  
Member of Acacia Lodge No. 78.  
Died on July 16, 1927, at Iloilo, P. I.  
Buried in the American Cemetery, Jaro, July  
17, 1927.

Bro. L. Fred Patstone.  
Demitted member of Southern Cross Lodge No. 6.  
Died at Shanghai, China, July 13, 1927.

### Dr. C. S. Gilchrist

Masonry in general and Acacia Lodge No. 78, of Iloilo, in particular suffered an irreparable loss when, on July 16th, last, our good Brother Dr. C. S. Gilchrist departed this life at the Mission Hospital of Iloilo.

Dr. Gilchrist was a splendid type of the Christian and Mason. He put the principles and teachings of his religion and of the Institution he loved into practice instead of being contented with being a "theoretical" Christian and Mason as so many are. His fine work with the Free Clinic for Children won him the love of everybody, even of many enemies of our Fraternity, and his memory will be cherished and kept green by the members of the Craft and the people of Iloilo in general.—L. F.

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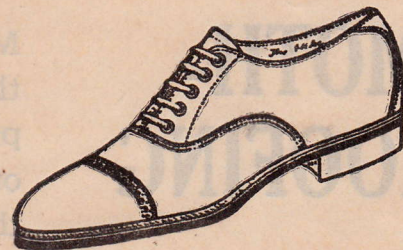


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## The Death of a Builder

Bro. Patstone died a few days ago of typhoid fever at Shanghai, China. Bro. Patstone, who spent a number of years in Manila and was active in Masonry, was an architect and builder and designed and built the Masonic Temple on the Escolta. The news of his untimely death was received with regret by his many friends in this city.

## News from the Lodges

### Walana No. 13

On May 21st, last, Walana Lodge No. 13 held a special meeting to which Sinukuan Lodge No. 16 had been invited as guests of honor. After the sister Lodge had been introduced and welcomed, Deputy Grand Master Miguel Unson, accompanied by the Grand Officers and members of the Grand Lodge, was admitted and received with the private Grand Honors. The Master's degree was then conferred in English, the first section by the Brethren of Walana Lodge and the second section by those of Sinukuan Lodge. The degree work being completed, the numerous Brethren present listened to a splendid address by the Rt. Wor. Deputy Grand Master, which was applauded enthusiastically.

Refreshments were served after the meeting.

### Lodge of Sorrow in Cebu

On June 24th, Maktan Lodge No. 30 and Tupas Lodge No. 62, of the city of Cebu, held a joint meeting for the purpose of commemorating the Brethren who have gone to the Great Beyond. Lodge was opened at 8 p. m. by Tupas No. 62, then visitors were admitted and a Lodge of Sorrow was conducted by the officers of Maktan Lodge No. 30 in the Spanish language. After closing ceremonies by Tupas No. 62, refreshments were served.

### From Lincoln Lodge No. 34

On May 28th, last, a very enjoyable entertainment was given at Olongapo, Zambales, by the "Fraternidad de Mujeres," a society composed of wives and widows of Masons. A fine program of music instrumental and songs was rendered and several addresses were delivered. Ice-cream and other refreshments were served.

### From Charleston Lodge No. 44

Charleston Lodge No. 44, of Agaña, Guam, M. I., held Saint John's Day Memorial Services on June 24th, last, at 8 p. m. A fine oration was pronounced by Bro. Harry Moore, Jr., of Ionic Lodge, Easthampton, Mass. Wor. Master R. C. Gibson delivered an address and Chaplain C. E. Clark, of Richland Lodge No. 201, Ohio, read passages from the Bible, delivered the prayers and pronounced the concluding remarks and benediction. The exercises were rendered very impressive by adequate music, Bro. Garret Boer acting as organist.

M. W. Grand Master Joseph H. Schmidt has written the Lodge a letter commending the promptness with which it responds to all calls made upon it and the admirable initiative and enthusiasm shown by it.

The Masons of Guam responded generously to the call for the relief of the Mississippi Flood victims. The Lodge is also a sustaining member of the Guam Chapter of the American Red Cross.

### From Malolos Lodge No. 46

St. John's Day and Masonic Home Day were the occasion of a banquet given by members of Malolos Lodge No. 46 in the Plaridel Temple, Malolos, at 7.30 p. m. on June 24th, 1927. There was a big attendance of Brethren of the Lodge and invited guests and good fellowship was the order of the day.

This banquet was financed by the Brethren residing in Malolos, those residing outside the provincial capital being exempted from contributions on account of the expense incurred by them in coming to Malolos to attend the banquet.

### From Zambales Lodge No. 103

In Iba there is a women's fraternal society composed exclusively of Masons' wives and widows. On May 7th, last, this association gave an entertainment at the high school hall with a literary and musical program consisting of plays and folk dances staged by Masons' children which were received very favorably by the public. Addresses were delivered by Mrs. Gabino Tabuñar, the president of the Women's Fraternal Society, and Mrs. Raymundo de Castro. Wor. Bro. Dr. Tirso Coronel also spoke.

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### Constitution of Bataan Lodge No. 104

On Saturday, July 2, 1927, at 2.15 p. m., Most Wor. Grand Master Joseph H. Schmidt, accompanied by a number of members of the Grand Lodge and other Masons, left Manila for Limay, Bataan, on board of a launch graciously placed at the disposal of the party by Bro. F. C. Cadwallader, for the purpose of constituting Bataan Lodge No. 104. The beautiful Bay of Manila was as smooth as a mirror and the 2½-hour trip across to Limay was delightful. The little pueblo is situated at the foot of forest-clad mountains and owes its relative prosperity largely to the Cadwallader-Gibson lumber mills and veneer plant, thanks to which it even boasts of electric lighting.

Upon landing, the party was received by the Limay Brethren, brass band and all, and taken to the American Mess, on the cool porch of which everybody was made at home. Shortly after six o'clock, a banquet was served, provided by Bro. Cadwallader, to which everybody did full justice and at which the greatest joviality prevailed.

At seven o'clock the Brethren proceeded towards the pueblo, following trusty guides armed with flashlights, and went to the elementary school building, where Grand Lodge was opened with the following Brethren occupying the various stations: M. W. Bro. Joseph H. Schmidt, Grand Master; Wor. Bro. Antonio Gonzalez, as Dep. Grand Master; Bro. C. S. Salmon, as Sen. Grand Warden; Wor. Bro. Faustino Mañago, as Junior Grand Warden; Bro. F. C. Cadwallader, as Grand Treasurer; Wor. Bro. Leo Fischer, as Grand Secretary; Wor. Bro. José L. Intal, as Senior Grand Lecturer; Wor. Bro. Francisco Gaudier, as Junior Grand Lecturer; Bro. Francisco Santiago, as Grand Chaplain; Wor. Bro. Ramón Mendoza, as Grand Marshal; Wor. Bro. Julian Balmaseda, as Grand Orator; Wor. Bro. Buenaventura Adriano, as Grand Standard Bearer; Bro. Rufino Tolentino, as Grand Sword Bearer; Wor. Bro. Juan Atayde, as Grand Bible Bearer; Wor. Bro. José Campos Rueda, as Sen. Grand Deacon; Wor. Bro. P. Feliciano, as Jun. Grand Deacon; Wor. Bro. Aurelio D. Rosario, as Sen. Grand Steward; Wor. Bro. Gregorio R. Sales, as Jun. Grand Steward; Bro. Reuben Moss, as Grand Pursuivant; Bro. Heraclio T. Mangay, as Grand Organist; Bro. Urbano Garcia, as Grand Tyler.

Grand Lodge being open, the other Brethren and the public were admitted, and Most Wor. Grand Master Joseph H. Schmidt constituted Bataan Lodge No. 104 and installed its officers, assisted by Wor. Bro. José L. Intal, as Master of Ceremonies. The Limay Band furnished the music.

The inaugural address having been delivered in fine form by Wor. Bro. V. J. Villafior, the newly installed Master, the Brethren listened to a guitar solo by Bro. Joseph C. Hill and to an address in Tagalog by Bro. Julian Balmaceda. The final address was delivered by the M. W. Grand Master, who congratulated the new Lodge and wished it happiness.

The Lodge officers are Wor. Bro. Vicente J. Villafior, W. M.; Bros. Leoncio Blanas, S.W.; Tomas Fernando, J.W.; Joseph C. Hill, Treas.; Leoncio Pakingan, Sec.; Felipe Fuentes, S.D.; José Junio, J.D.; Felipe Padolina, Chaplain; Catalino Razon, Marshal; José Ditan, S.S.; Salvador, J. Banzon, J.S., and Patricio S. Mistal, Tyler. Bro. Frederick C. Cadwallader, of St. John's Lodge No. 9, who has been of great assistance to the new Lodge, is an honorary member of the same.

The ceremonies being concluded, the Grand Lodge was closed in an adjacent room, while the other Brethren and the public gave themselves over to the joys of the dance. Some of the Grand Master's party remained in Limay over night in order to "see the thing through," while the rest returned to the American Mess and from there to the boat, which left at 11.15 p. m. and landed everybody safely at the Legaspi Landing in Manila at 1.45 p. m.

### PERSONALS

*Manila No. 1.*—Bro. John C. Howe writes from 619 Paloma Avenue, Oakland, Calif., that he enjoys reading the CABLETOW and congratulates our publication upon its improved appearance. He speaks of visiting Masonic Bodies in Boston and afterwards getting out into three feet of snow to get his car from the 10th story of a garage. Bro. Howe takes an active interest in Masonry in Oakland and sends us an interesting clipping regarding the laying of the corner stone of the \$1,500,000 Scottish Rite Cathedral in that city by Grand Master George L. Jones, with more than 3,000 Masons present at the ceremonies.

*Corregidor No. 3.*—At our stated meeting in June Bro. Alfred John Croft of Sterling Lodge No. 521 of Brooklyn, N.Y., was elected a member of Corregidor Lodge by affiliation.

The Secretary has received a nice letter from Bro. James A. Landers. He expressed a desire to extend Best Wishes to all the brethren.

Bro. Isadore Cohen is back with us once more. He arrived but a few days ago and is to continue his work with the Bureau of Education.

Bro. Verne E. Miller, our Senior Deacon, was last heard from at Rome. He reports that both he and Mrs. Miller are enjoying their trip very much.

*Bagumbayan No. 4.*—Miss Anita G. Fischer, the second daughter of Wor. Bro. Leo Fischer, returned from the United States on June 30th. On July 9th she was operated on for appendicitis by Bro. Basilio Valdes and was able to leave the Philippine General Hospital on July 18.

Bro. Dr. Basilio Valdes is making a tour of inspection of Mindanao and other Islands of the South with Bro. General C. E. Nathorst, of the Philippine Constabulary.



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*Island Lodge No. 5.*—Bro. Wm. J. Lutz has been transferred from Camarines Sur to Mariveles, Bataan.

W. Bro. John Baumann, P.M., writes that he is kept pretty busy these days in the Army Band at Washington, D.C.

Bro. R. W. Welshhans sends regards to the Brethren from Glendale, California. Both he and Mrs. Welshhans have been sick, but are well now.

Bro. Frank Goss of Fort Banks, Mass., gives his very best wishes to the Lodge and all the brethren.

Bro. Louis J. Pollard is now stationed at Fort McDowell, California.

Bro. H. F. Wiley has been transferred back to Fort Mills from Fort Hughes, where he has been on duty for the past few months.

*Southern Cross No. 6.*—Bro. J. W. Humphrey returned to the States during the latter part of June and does not expect to come back to the Philippines.

Bro. "Doc" Thebaut is making a flying trip to the States and probably will be back in Manila during October.

Bro. C. E. Christophersen recently returned and expects to stay with us for a year. Bro. Christophersen is with the United States Coast and Geodetic Survey.

We are particularly pleased to note the election of Worshipful Bro. Perkins to the presidency of the Rotary Club of Manila. This is one of the great organizations outside of Masonry whose aim also is Service.

*Cosmos No. 8.*—The Secretary has received a card from Bro. Thomas G. Henderson, announcing his arrival at Durban, South Africa, on April 7th. He reports that he is enjoying his trip very much, and sends his best wishes and fraternal greetings to all the brethren.

Bro. G. A. Moss, who is now residing in Oklahoma City, Okla., sends his fraternal regards to the Officers and Members of Cosmos Lodge, with whom he spent so many pleasant evenings while visiting his son, Bro. Ruben A. Moss, during the past year.

A letter has been received from Bro. Arnold E. Pfeiffer, who is now in Highland, Ill., engaged in the manufacture of furniture. Since leaving Manila last December he has visited several cities in the States, and reports that the Masonic brethren everywhere have shown him every courtesy.

Bro. John Sargeant, who has been a constant visitor and earnest worker in Cosmos Lodge, is enjoying his vacation in England, and has written a very interesting letter regarding the lodges he has attended there. While in Edinburgh, Scotland, he visited Rifle Lodge No. 405 and saw the Third Degree conferred, also Royal Arch Chapter Craig-miller No. 468 at Liberton and Admiral Vernon No. 380 at Portobello, where he witnessed the conferring of the Excellent Master, Royal Arch and York Degrees.

One of the most interesting places visited by Bro. Sargeant was the old original lodge Hall Canongate Kilwinning No. 2, where the Grand Lodge was formed. The hall is dated 1736 and the old fireplace in the robing room is dated 1486. The old Black Bible and Robert Burns' seat are cherished relics guarded by the brethren as an inspiration to future generations of the Fraternity.

Bro. Sargeant spent some time with the Grand Secretary and Grand Scribe, and by invitation he exemplified the Third Degree according to our ritual at Roll Call Lodge No. 2523 E.C., of which lodge his cousin is the Worshipful Master. He has been cordially received by the brethren everywhere, and Philippine Masonry is indeed fortunate in having so earnest and competent a representative to carry our fraternal greetings to the English and Scotch brethren.

*Lincoln No. 34.*—Mrs. Cecilia Domingo, wife of Bro. Tomás Dolopo, member of Lincoln Lodge No. 34, F. & A. M., passed away on June 30, 1927, and was buried on the afternoon of July 2, 1927. A number of brethren with their families and more than 500 citizens of Olongapo attended the funeral. The deceased is survived by Bro. Dolopo with

five young children. The members of this Lodge and members of the "Fraternidad de Mujeres" an organization of Masons' families, joined Bro. Dolopo in mourning the loss of his wife.

*Mabini No. 39.*—Wor. Bro. Dr. O. G. Taylor and his son, Bro. John B. Taylor, are now with the Madar Sanatorium at Ajmer, Rajaputana, British India. Wor. Bro. Taylor did splendid work while in charge of the Methodist Hospital in Aparri which was most unfortunately discontinued two years ago, and he and his wife and son have left many good friends in the Province of Cagayan.

Bro. Nicolas Hagunos, at present stationed at Bontoc, was called to Manila by the death of his brother Honorato, a junior law student at the National University, who died of typhoid fever on July 18th. The young man was buried at Manila on July 24th. This is the second death this year in Bro. Hagunos' family, as he lost his father a few months ago.

*Pampanga No. 48.*—Bro. Melaño A. Orbeta left for Laoag on June 21st, having been transferred from the Provincial Trade School of Pampanga to that of Ilocos Norte. Several of the Brethren saw him off at the San Fernando railway station.

Bro. Eduardo Lagman has been transferred from Boac, Marinduque, to Daet, Camarines, where he is also academic supervisor.

Bro. Francisco de Mesa, municipal treasurer of Guagua, has returned to his desk from accrued leave.

A baby girl has come to make the home of Bro. and Mrs. Amado Pekson happy; it was born on June 30th.

Bro. Domingo Aviado, principal of the Pampanga Trade School, has passed the pensionado examination in trade school work and expects to be sent abroad "for further instruction."

Miss Isabel Roque, the sister of Bro. Alejo Roque and sister-in-law of Wor. Bro. José Gutierrez David, died of typhoid fever at the Philippine General Hospital in Manila on July 13th and was buried at San Fernando on July 16th.

*Mt. Mainam No. 49.*—Word has been received from Bro. Guillermo Pelinas in Honolulu, Hawaii, that he is getting along nicely in that city. He frequently visits the lodge there with Bro. Commissioner Ligot.

Bro. Guillermo del Rosario is the proud father of a baby boy. Both mother and child are well.

*Filipinas No. 57.*—Bro. Geruncio Javier, public lands inspector of the Bureau of Lands, with station at Cabanatuan, Nueva Ecija, made a flying trip to Lucena, Tayabas, for the purpose of testifying in Civil Case No. 1792 which was set for a hearing in the Court of First Instance of Tayabas on July 7, 1927.

*Marble No. 58.*—It is now a certainty that the treasurer of this Lodge, Bro. Eutiquio Fondevilla, is among the many victims of the wreck of the S. S. *Negros* which sailed from Romblon on May 26th and sank shortly after between Simara and Banton. As the survivors were being picked up at various places for many days after the disaster, hopes were entertained that our treasurer might be among those who were saved; but some time ago the Brethren of Marble Lodge No. 58 abandoned all hopes and are now mourning the death of their beloved treasurer.

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Bro. M. Buyco, who was seriously ill in Sagay, Occ. Negros, in May, has fully regained his health.

Bro. Sih Tocking is back in the Islands after a year's vacation spent in China.

Bro. Andrés Mortel reports the arrival of a baby boy at his home on June 13th.

Bro. Marcelino Buyco, paymaster in the Philippine Constabulary at Tacloban, also reports a son, his first, born on May 25th.

On July 3rd, Bro. Nemesio G. Gutierrez and Miss Clotilde Manila were quietly married.

*Memorial No. 90.*—Bro. Demetrio Lacuna, who has been stationed for 9 years at San José, Nueva Ecija, as President of the 9th Sanitary Division, has been selected as one of the few health officers of the Health Service to attend the school of Sanitation and Public Health in the University of the Philippines.

Bro. Lucas G. Andrada, who has been principal teacher of the Muñoz Elementary School, is one of the recently selected teacher pensionados to take Normal Courses in the Philippine Normal School, Manila.

Bro. Angel R. Cano, who has been Supervising Teacher in the small mountain district of Carranglan for the last four years, is now in Aliaga where he has a much larger district to supervise.

*Ma-Bu-Ti No. 92.*—Bro. Manuel Perez has been very ill and was taken to Cebu, Cebu, for medical treatment.

Bro. Capt. Manuel Oppus, who was recently transferred to Nueva Vizcaya from Surigao as Provincial Commander, has been transferred again to Masbate, same position. Bro. Oppus was provincial commander of this province during the year 1924.

Bro. Sixto B. Ortiz of Iloilo Lodge No. 11 was appointed provincial treasurer of Masbate, to succeed our deceased Bro. L. Duquillo, of Pinagsabitan Lodge No. 26. Bro. Ortiz arrived in this capital with his family on June 19, 1927, to assume his new office.

*Bagong Ilaw No. 97.*—Wor. Bro. Marcelo G. Alvarez, present Master of this Lodge, has had the misfortune of losing his father who died recently at his home in Noveleta. A delegation from this Lodge and Sister Lodges from nearby towns attended the funeral. Wor. Bro. Alvarez lost one of his daughters last February.

*Keystone Lodge No. 100.*—Bro. and Mrs. Eugenio Gonzales are mourning the death of their youngest daughter, María, which occurred on June 12th.

The wife of Wor. Bro. Cornelio M. Aguirre, P.M., had the misfortune, on June 22nd, to lose her beloved mother. Interment took place on the following day at Naic, Cavite.

Bro. Paulino Jover underwent an operation in a hospital in Manila and has now entirely recovered.

The one year old son of Wor. Bro. and Mrs. Felix Carreon was baptized on June 11th. On the following day a reception and ball was given in honor of the godfather, Dr. Mariano Basaca, of the Bureau of Science.

Bro. Florencio Reyes has been very ill at his home since the early part of June but is now fast recovering.

Bro. Cipriano Queppet, of the Bureau of Posts, with station at Cagayan, Misamis, was married to Miss Josefa Neri, formerly a student at the Santa Isabel College, Manila.

*Zambales No. 103.*—Bro. Emiliano Anonas, native of Iba and attached to the Bureau of Non-Christian Tribes, visited the Negrito regions of Zambales for the purpose of introducing improvements for the Negrito people. He gave a lecture on Election Law in the Institute. His old pals gave him a lunch at the California Restaurant in Olongapo. He returned to Manila on June 8, and his brethren in Zambales wished him *bon voyage* and all kinds of happiness.

Wor. Bros. Eduardo and Enrique Magsaysay's mother passed to eternal life in the night of June 20th. Bros. Tabuñar and Santos represented this Lodge at her funeral which took place in the afternoon of the 22nd.

On account of the announced resignation of Bro. Tabuñar who accepted a position as Representative of the Winston Book Co. in the Philippines, and possibly in the Orient, the teachers of San Marcelino, San Antonio and Botolan gave Bro. Tabuñar farewell dances on the evenings of June 21, 22 and 29, respectively. The entire community of Iba and representatives of the Province, also gave him and Mrs. Tabuñar a farewell dance at the Provincial High School hall on June 25. Everybody wished them *bon voyage* and all kinds of success in their future undertakings. The members of the Masons' Families' Fraternal Association in Iba held a tea-dansant at the High School hall on June 18.

Bro. Gabriel Salgado returned to Zambales to assume his old position as Division Academic Supervisor. He brought with him his family, consisting of Mrs. Salgado, his three children, and one small girl.

### Get Acquainted

Are you personally acquainted with the officers of your Lodge? If not, why not? Are you waiting for them to make some advance to you? Don't wait. The next time you go to a meeting make it a point to approach one of the officers and tell him who you are, and incidentally ask if you can be of service.

Have you ever been on a committee to examine a visitor? Why not? Just leave your name with the Tyler and he will call you when needed. Then stay with the visitor and treat him as you would wish to be treated if you were visiting his Lodge.

Did you ever coach a candidate? Why not? A Brother gave his time to prepare you, so help to pass the good work along. If you are rusty, get in touch with the Lecturing Committee.

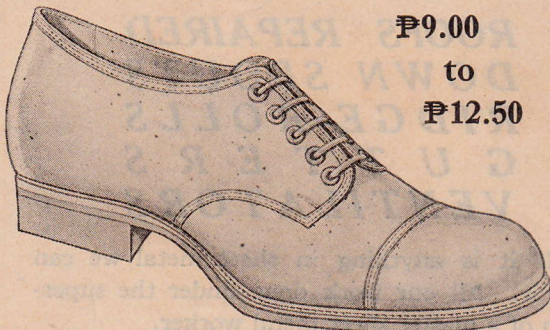
Have you ever done any ritualistic work? Why not? The officers are ready to assist any one who wishes to take a part.

Do you ever meet the new candidates? Try it. You will meet some mighty fine fellows and it will help to make them feel more at home if you say a good word to them.

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**Questions and Answers**

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

366.—Supposing the Master of a Lodge knows little of the degree work, is inefficient in Lodge administration, shows neither decorum, tact nor regard for the Brethren in debates, and therefore causes discord and disturbance. What can the Brethren do to have him disciplined or ousted?

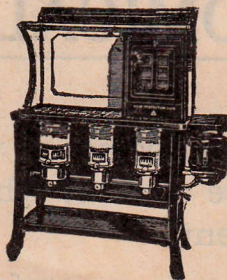
*Answer.* Paragraph 272 of the Constitution provides that—  
*Charges may be preferred against the Master of a Lodge for abuse of his power; violation of the Constitution or Regulations, or unmasonic conduct of any kind, by any five Master Masons in good standing; which charges shall be in writing over their signatures, and shall be presented to the Grand Lodge, if in session, or to the Grand Master during the vacation.*

Paragraphs 273 to 280 provide for the procedure at such trials, the penalties which may be inflicted, and the appeal in such cases. Note the offences for which charges may be preferred. The competency of the Master is supposed to have been fully established by the authority who issued his certificate of proficiency, and the faults you complain of should have been observed and taken into consideration by the Brethren who voted him into the chair.

367.—What is the meaning of the word "lodge"? I have seen it used in more than one way, in a Masonic sense and otherwise.

*Answer.* "Lodge" means a hut, cabin or shed. Among the operative Masons it was used to designate the shed of a temporary nature erected on or near the site of the building being constructed, for the use of the workmen, keeping of tools, etc. In it the craftsmen met, and the name "lodge" was subsequently applied to their associations and the meetings of the same. There is another Masonic use of the word: the (mystic) Lodge is something in the nature of the Ark of Covenant used in certain Masonic ceremonies.

368.—In our ritual I have noticed many imperfect and incorrect passages which could and, in my opinion, should be corrected. They



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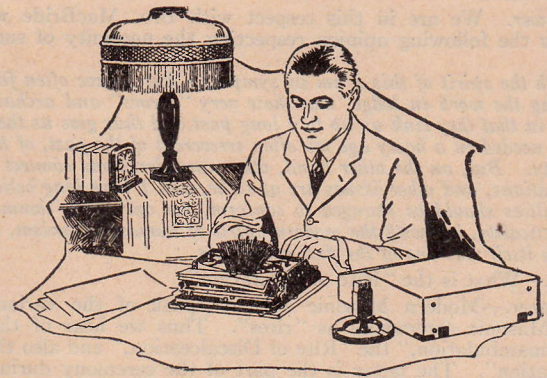
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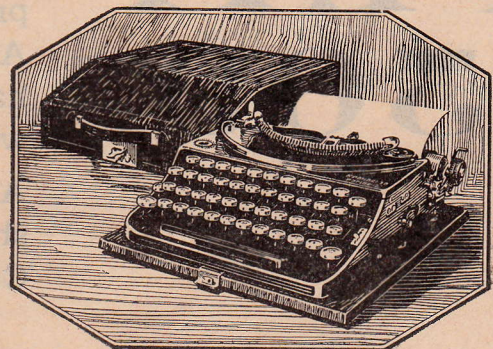
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may have been little noticed in the days of Operative Masonry; but with our present standard of education among the Craft, I think they ought to be eliminated. What do you think of a general revision of our Masonic Ritual?

*Answer.* We are in this respect with Bro. MacBride when he expresses the following opinion respecting the necessity of such a revision:

*With the spirit of this I am in sympathy, but I have often felt, while witnessing the work in lodge, that these very "errors" and archaisms are valuable in that they link us up to a long past and thus give us the feeling, so much needed in a hasty age too often irreverent of the past, of historical continuity. But, on the other hand, other considerations connect up with the obligations, and other issues are at stake, and I have long believed that the Penalties should be changed to conform, not only with common sense and practicality, but with the modern spirit of humanitarianism, of which Masonry itself was one of the first exemplars.*

369.—What is the "Rite of Salutation"?

*Answer.*—Modern Masonic authors speak of the various parts of our Masonic ceremonial as "rites". Thus we hear of the "Rite of Circumambulation," the "Rite of Disalceation," and also the "Rite of Salutation". The latter is the part of the ceremony during which the candidate salutes the Wardens.

370.—In Freemasonry, that is, in our rituals, there is in various places a mention of the word "innocence" which to me sounds rather out of place applied to a full-grown man. What is our interpretation of the term?

*Answer.*—We will reply in the words of Bro. H. L. Haywood, in "Symbolical Masonry," a book we can recommend to any Mason:

*"Innocence" comes from a word meaning "to do no hurt" and this may well be taken as its Masonic definition, for it is evident that no grown man can be innocent in the sense that a child is, which really means an ignorance of evil. The innocence of a Mason is his gentleness, his chivalrous determination to do no moral evil to any person, man, or woman, or babe: his patient forbearance of the crudeness and ignorance of men, his charitable forgiveness of his brethren, when they wilfully or unconsciously do him evil; his dedication to a spiritual knighthood in behalf of the values and virtues of humanity by which alone man rises above the brute, and the world is carried forward on the upward way.*

371.—In an English paper I see the skirret referred to as one of the working tools of Masonry. What kind of an instrument is this and how is it explained?

*Answer.*—We had the same question on our lips when we heard this working tool mentioned in a Lodge in Hongkong. The skirret

is the reel and cord used in the setting out of the foundations for buildings. In Masonry, it is—

*an implement acting on a centre pin, whereby a figurative line is drawn to mark out the ground (alternatively to draw the edge, boundary, limit, or border line) for the foundation of the proposed structure—i. e., the moral structure.*

372.—Somebody told me that for Masonic study I should get a collection of small volumes on Masonry that is being published in the United States and costs only ten pesos. I have not seen this work advertised in the CABLETOW, but hope you will be able to tell me how and where to get it.

*Answer.*—A collection of twenty small volumes on Masonry called "The Little Masonic Library" can be obtained by sending \$5.91 U. S. currency to the Masonic Service Association of the United States, Smith Building, Washington, D. C. The price of this splendid little library is remarkably low, it being only \$5 (P10); the 91 cents extra are for parcel post charges.

373.—What was the "masterpiece" in Operative Masonry? Who was required to make it and what did it entitle to?

*Answer.*—In Operative Masonry, the Apprentice, after serving seven years, had to present to the Lodge of the Annual Assembly of Masons a piece of work, called the masterpiece, to prove his proficiency. If the work was pronounced satisfactory, he was declared to be a Master and was received among the Fellow Crafts, that is, he was no longer dependent, but free to travel and seek work wherever he pleased. When the Grand Lodge of England was organized, in 1717, Freemasonry knew only two degrees; the third was developed later.

### Few Brethren Realize

Few of our Brethren here realize—

What a great privilege it is to belong to a regular Lodge. Those who have traveled in foreign countries do realize it, however!

What a fine Masonic Club we have in this city. Go to the Plaridel Temple, 520 San Marcelino, and see for yourself.

What great work is being done and planned for the future by the Masonic Hospital for Crippled Children. You are a member, of course!

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# Seccion Castellana

## Editoriales

### La Francmasonería y La Religión

Con respecto a la religión, se está acusando a la Francmasonería por algunos de ser antireligiosa, mientras que otros dicen que pretende erigirse en secta o religión distinta de las demás, y que debe de abandonar todo lo que se relacione con la religión en sus ceremonias. Hay quienes dicen que es una secta cristiana mientras que otros la acusan de ser judáica. Ninguno de ellos tiene razón.

La Masonería no es religión ni pretende serlo. No desea quitar la religión a nadie, al contrario, encarece lealtad a la religión que cada uno de sus adeptos profesa. Los Consejos del Rito Escocés reunidos en Lausanne en 22 de Septiembre de 1875 hicieron la declaración siguiente:

A los hombres para quienes la religión es un consuelo supremo, la Francmasonería les dice: Cultivad vuestra religión, seguid las inspiraciones de vuestra conciencia; pero tened en cuenta que la Francmasonería no es una religión, no es un culto; por eso proclama la instrucción laica y toda su doctrina se encierra en este precepto: "Ama a tu prójimo."

Nuestros detractores que acostumbran hablar de la Masonería como "secta" no tiene la menor razón para hacerlo porque nuestra Institución no lo es ni lo ha sido nunca. Admite en su seno a todas las sectas y no trata de imponer dogmas religiosos a nadie, sino permite y manda que cada uno observe con fidelidad lo que le mande la fe que profesa.—L. F.

### La Logia de Joló

Pronto se erigirá en Logia con carta constitutiva a la Logia Bud Daho, de Joló, que hasta ahora ha venido funcionando con carta provisional. Podremos decir con orgullo que la Masonería tiene establecidos sus Talleres en todo el Archipiélago, desde Aparri en el norte hasta Joló en el sur. Esperamos que como sus hermanas, la nueva Logia mantendrá viva la llama del amor fraternal y practicará las virtudes masónicas, conquistándose así el respeto y la admiración de la comunidad en que se halla establecida. Ha levantado su altar en tierra mahometana y debe procurar que desaparezcan poco a poco los recelos y odios que desgraciadamente separan aún a los que profesan la fe de Mahoma de los que siguen a la de Jesucristo. Es muy importante y delicada la misión de la nueva Logia y confiamos en que ha de llevarla a cabo concienzuda y acertadamente.—L. F.

### Interesante Pieza de Arquitectura

Con mucho gusto ofrecemos a nuestros lectores en el presente número del CABLETOW la primera parte de una interesante pieza de arquitectura, obra del Hmno. E. A. Perkins, Gr. 32. Dicho trabajo es una contribución valiosa a la historia de la Masonería y es de interés especial para los hermanos de Filipinas por el hecho de haber pasado el protagonista más de un año en este país, en calidad de prisionero de guerra. El autor merece plácemes por haber no sólo escrito el artículo de que se trata en inglés, sino habernos facilitado la versión castellana del mismo cuya primera parte insertamos en este número de nuestra revista.—L. F.

## Piezas de Arquitectura

### William Augustus Bowles, P.G.M.

Por EUGENE ARTHUR PERKINS, P.M.

(EN DOS PARTES)

#### PARTE I

Pasó completamente desapercibido un anuncio ordinario que partió de los círculos oficiales de Washington el 11 de diciembre de 1926, relativo al próximo fin de la inspección federal de los indios Creek, Cherokee, Choctaw, Chickasaw y Seminole, conocidos por las cinco tribus civilizadas. Sin embargo, contiene el germen de un romance olvidado, probando, sin género de duda, que la verdad es más extraña que la fábula. Nos trae a la memoria uno de los genios más singulares de la primitiva historia de América; un hombre cuya breve vida de cuarenta y un años fué tan llena de aventuras que es sin paralelo en la historia. Soldado, actor, pintor, jefe de indios, aventurero, hombre de estado, francmasón, gran maestre provincial de cuatro de las tribus civilizadas, prisionero de los españoles en España, Manila y la Habana—son algunos de los varios papeles que desempeñó este personaje.

No hay otro personaje de los tiempos modernos, cuya vida de aventuras pueda equipararse a la de Bowles, salvo, quizás, el Coronel Thomas Edward Lawrence, aquel joven jefe victorioso, libertador de Arabia y hacedor de reinos que fundó la dinastía de los Hejaz, y que, aunque cristiano, mediante su influjo misterioso, reconcilió a las tribus mahometanas, que anteriormente nunca estaban unidas, bajo un solo estandarte.

Pero sólo se sabe que existen dos historias de la vida de Bowles, ambas casi agotadas. De éstas, y de los registros originales de su admisión en la francmasonería de Inglaterra, así como de unas cuantas referencias tomadas de las historias biográficas modernas, examinadas con cautela, trataremos de reconstruir brevemente la historia de su vida en los capítulos que siguen.

#### Su Niñez

Bowles nació en el condado de Frederick, Maryland, E. U. A., en 1763, quizá a principios de 1764. No nos revela la historia el nombre de su padre, aunque se dice que era hermano de Carrington Bowles, vendedor de estampas muy conocido en el atrio de la iglesia de San Pablo, en Ludgate Hill, Londres. El padre de Bowles emigró a América y fijó su residencia en Maryland, en donde, por muchos años, desempeñó el cargo de maestro de escuela en el condado de Frederick. Durante ese tiempo se dice que adquirió una hacienda, y evidentemente poseyó alguna fortuna. También desempeñó un cargo público—el de escribano o escribano delegado del condado.

Su hijo mayor, William Augustus, nació, como hemos dicho, hacia el año 1763. No se ha registrado nunca dato alguno de sus primeros estudios. Indudablemente recibiría las primeras instrucciones de su padre, el maestro de escuela, lo que se podía esperar en las selvas y bosques de aquel país en que el hombre luchaba continuamente por su propia existencia. Un compañero oficial suyo, con quien prestó servicios algún tiempo, al escribir sobre este

período de su vida, le describe como "estudiante sin arte, desconocedor en absoluto de las costumbres de la vida, excepto lo que aprendió en la granja de su padre". Sin embargo, según otra historia, debió haber sido un niño de grandes aptitudes naturales, como lo demuestra ampliamente la historia posterior de su vida, pues "todo defecto de esta índole (esto es, la falta de instrucción y experiencia de la vida) lo ha suplido, en cierto modo, el talento natural de este nativo sin instrucción de las primitivas colonias de América."

### *Guerra de Independencia de América*

Apenas contaba trece años de edad, cuando el primer son de guerra señaló el primer capítulo de una vida de grandes y arriesgadas empresas, que la fortuna le había deparado.

Fascinado en toda su infancia por un amor a la aventura, el sonido del clarín le puso en acción en seguida. Apenas puede concebirse que un muchacho de trece años se pusiera a reflexionar sobre la justicia o injusticia de la contienda. Ni sabría, quizás, la mayoría de las causas que la producían. Sin embargo, a esa edad tan temprana, escapóse del hogar paterno, y después de vencer dificultades sin cuento, increíble a su edad, llegó al campamento británico en Filadelfia.

Como era desconocido y no tenía protector, el primer puesto que ocupó fué de voluntario en un regimiento de infantería, aunque poco después se le ascendió a abanderado de los Lealistas de Maryland, cuerpo que entonces se estaba formando, mandado por el teniente coronel James Chalmers. Bowles siguió a su regimiento, como subalerno, en la retirada de las tropas británicas de Filadelfia a Nueva York, y fué uno de los que formaban las compañías del flanco en la batalla de Monmouth.

En el otoño de 1778, cuando sólo tenía quince años, partió con su cuerpo de Nueva York a la Isla de Jamaica, y de allí a Pensacola, en el oeste de Florida. Aquí fué donde perdió su empleo, dándosele de baja del ejército por haberse ausentado sin licencia.

### *Únese a los Creeks*

Conformóse Bowles con su suerte con fortaleza varonil, felíz al parecer por haber obtenido de nuevo su li-

bertad, y se unió a una partida de indios Creek que regresaban de Pensacola, a donde habían ido a recibir sus regalos anuales. Apenas podía figurarse este muchacho de quince o diez y seis años escasos, que algún día él había de mandar a estos mismos indios como su jefe, tanto en los destinos de la guerra, como en las artes de la paz—no solamente de la nación Creek, sino de los Cherokees, los Choctaws y los Chickasaws, agrupación que, por su unión, ejerció por muchos años casi todos los derechos de soberanía de casi una cuarta parte del territorio de los Estados Unidos. No nos interesa, sin embargo, la historia de estos indios, sino sólo en cuanto ella se refiere a Bowles.

Después de estar unos cuantos meses con los Creeks, se fué solo a Pensacola, en donde se refiere el siguiente incidente chistoso, típico de este personaje:

Cuando llegó a la orilla opuesta de la bahía, halló un barril, que habían dejado tras sí unos navíos ingleses; y Bowles, impaciente por la demora, sin esperar otro medio de transporte, a modo de esquimal, con la diferencia de emplear un barril por barca, la rama de un árbol por mástil, una sabana por vela y piedras por balastro, navegó por las extensas aguas de la bahía; durante el día se procuraba el alimento y pasaba el tiempo cazando aves y pescando, y por la noche recreándose en su presa, con el cielo por dosel y la tierra por lecho.

Sucesivas heladas terribles que cayeron sobre las Floridas en 1799, convirtieron el cielo en pobre dosel y la tierra en lecho más pobre todavía, viéndose con ello obligado este muchacho errante a buscar un techo donde cobijarse. Un panadero del pueblo, compadecido de su situación, dióle habitación y trabajo. Allí, bajo el techo de este extraño hospitalario, Bowles pasó el invierno como aprendiz de panadero.

Al regreso de los Creeks de una de sus visitas anuales a Pensacola, Bowles renunció la oportunidad de llegar a ser maestro panadero algún día, uniéndose a ellos por segunda vez para dirigirse a sus guaridas nativas, en donde permaneció por dos años.

Un escritor contemporáneo sigue escribiendo:

Es conocido el carácter benévolo de los salvajes del Norte de América, cuando no se les irrita con resentimientos o se hacen sanguinarios por la sed de venganza. En este período, tal era el respeto mutuo que para estrechar más los lazos de amistad, casóse con la hija de uno de sus jefes. De este modo quedó doblemente unido a ellos; por inclinación y por sangre; y sus hijos eran la prenda viva de la fidelidad del padre.

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*La Campaña de la Florida*

“La tradición ha confirmado, pues, su inclinación por la naturaleza; y al comenzar las hostilidades entre Gran Bretaña y España creyóse digno de alistarse entre los hombres aguerridos de esta nación guerrera (de indios). Ni desacreditó la elección que de él hicieran. Durante toda la guerra, distinguióse por su sangre fría y vigor en las acciones, y los jefes más venerables le señalaron como ejemplo digno de imitarse.”

Se recordará que este muchacho, que aun no tenía diez y ocho años, peleaba con sus indios en favor de la nación británica, apesar de que sólo hacía unos tres años que fué despedido de sus filas sumariamente, según relata un testigo ocular y compañero de armas suyo, de una manera cruel, injusta y sin precedentes, “cosa deshonrosa para la disciplina del ejército y para la causa de la humanidad.”

Empero, durante todo este período revelóse la magnanimidad del jóven, su sincera lealtad y adhesión a la nación británica, y el gran valor de la ayuda que él y sus guerreros indios la prestaron. En esta campaña Bowles “que ahora se había convertido en guerrero salvaje en todos respectos”, marchó sobre Mobile, en enero de 1780, sitio que entonces era una aldea fortificada de los españoles, distinguiéndose en la captura de esa aldea. Mas la historia dice que con la caída de Pensacola los ingleses entregaron toda la parte oeste de la Florida al jefe español en 9 de mayo de 1780, y que con la derrota de esta expedición, Bowles eligió retirarse a Nueva York con las tropas británicas, bajo palabra de honor.

A su arribo a Nueva York se le enjuició bajo acusación de algunos de sus compañeros de armas, celosos de su creciente popularidad. Se alegaban unas veinte o treinta acusaciones. No tenemos a la vista el expediente para examinarlo con el criterio del siglo veinte, como, por ejemplo,

el caso del capitán William Kidd, el “pirata” de nuestros sueños de niño, que los historiadores modernos han demostrado irrefutablemente que antes que pirata fué patriota y mártir. No obstante observamos que en el juicio contra Bowles la única prueba presentada consistía en habersele visto llevar como trofeos unos cueros cabelludos humanos en la captura de Pensacola. Aunque por intervención de amigos quedó absuelto de estos cargos, que dicho sea de paso, no los negó, sin embargo debemos templar con piedad nuestro criterio propio, y tener presente que en la época de que se trata, Bowles no sólo estaba desnudo, como un salvaje, sino que peleaba al lado de jefes quienes habrían considerado su abstención de recoger este símbolo de distinción de un bravo guerrero, como señal de cobardía y le hubieran tratado como se merecía.

*Se Separa del Ejército Británico*

Estos pequeños recelos y las costumbres de la civilización comenzaron pronto a amargarle, y anheló una vez más la vida libre de las selvas. En su consecuencia pidió y obtuvo permiso de Lord Dorchester para visitar a su padre, con quien, sin embargo, no estuvo mucho tiempo, pues se volvió a reunir con sus hermanos de adopción en el Oeste de la Florida, los Creeks, que una vez más le recibieron con los brazos abiertos. Uno de sus biógrafos prosigue:

Con éstos permaneció durante un año completo, y aunque apenas tenía diez y nueve años, parece que en este período concibió planes de ambición, que al final lo elevaron al importante cargo de jefe de su nación. Ya antes había adquirido la estima de aquéllos por sus conocimientos sobre la disciplina militar y tácticas europeas, y dejó profundamente impresos en ellos tanto sus talentos como el aprecio a su persona.

*Su Visita a las Bahamas*

Su biógrafo continúa:

Después de explorar las costas de las dos Floridas, visitó primeramente los estados del Sur de América, y después recorrió las Bahamas,

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donde desplegó las aptitudes de su talento haciéndose actor de teatro para ayudar principalmente a las familias de los realistas americanos que se vieron obligados a refugiarse allí. En esta ocasión él les socorrió con sus propios recursos, y cuando éstos le faltaron, supliólos asumiendo el papel de pintor de retratos; pero como New Providence no tenía en aquella época los colores adecuados de su gusto, hízose químico y los fabricó. Además de los papeles de actor y pintor, este genio, falto de instrucción, hízose maestro de los rudimentos de la música, consiguiendo poseer regularmente ese arte.

Mas, de esta y otras fuentes notamos que estas distracciones menudas no ocupaban todo su tiempo. Aunque su residencia temporal en las Bahamas duró casi cuatro años, volvió a visitar a sus amigos los indios del continente con bastante frecuencia. Consiguió muchas provisiones de guerra llevándolas de cuando en cuando a la Florida, en donde las recogían los Creeks y Cherokees, los cuales enviaban expediciones a la costa a ese fin. Estas provisiones se destinaban a crear un depósito de suministros para el sostén de la guerra contra los españoles—nación a la cual, tanto Bowles como los indios, profesaban la enemistad más implacable. En uno de sus viajes de regreso a las Bahamas, Bowles iba acompañado de cinco de los jefes indios, y por lo menos uno de ellos lo acompañó a Londres en su misión posterior como embajador de las naciones Creek y Cherokee.

Su estancia en Bahamas fué durante los años 1786 a 1790, cuando tenía la edad de veintitrés a veintisiete años, y ella debióse principalmente a que se percató de la imperiosa necesidad de prepararse mejor contra los estados americanos que hacía poco se extendían al norte y contra España al sur, los cuales no habían reconocido los derechos soberanos de los indios en el tratado de demarcación de sus respectivas fronteras. Comunmente no se sabe que se haya celebrado tratado de alianza alguno entre el Rey de Inglaterra y la nación Creek en fecha tan remota como el año 1700—tratado renovado sucesivamente en 1752, 1764, 1768, 1773 y 1778, en virtud del cual los Creeks, como aliados de Inglaterra, pelearon muchos años contra los españoles, y posteriormente contra las colonias americanas rebeldes. Sin embargo, dice Bowles en uno de los pocos manuscritos que dejó—

En el año 1783 se llegó a un tratado de paz entre las naciones beligerantes, y se declararon estados libres e independientes las colonias británicas en América; pero aunque la Gran Bretaña atrajo a su partido a los Creeks como aliados suyos en la guerra, no obstante ni se hicieron condiciones para ellos, ni se mencionó su nombre en el tratado de paz. Al contrario, el ministro plenipotenciario de su Majestad Británica, en unión de los ministros americano y español, tiró una línea al oeste de los lagos del Canadá hacia el río Mississippi hasta el centro de dicho río, a 32 grados latitud norte; luego en dirección este, a través del país de los Creeks, a la fuente del río St. Mary siguiendo el curso de dicho río hasta el Oceano Atlántico, diciendo, "que todo el terreno que está al norte de dicha línea lo cedemos a los Estados Unidos de América,

y el que está al sur lo cedemos a su Majestad el rey de España", sin prestar atención alguna a la situación local de los Creeks, y sin tener en cuenta en modo alguno el tratado de alianza vigente entre su Majestad Británica y la nación Creek; ni definir qué derecho tenía su Majestad sobre dicho territorio, o lo que cedía a las dos potencias; creando con ello un misterio, y proporcionando a los enemigos de los Creeks una excusa para provocar guerras, diseminar la discordia, crear coligaciones con el fin, a ser posible, de privar a los Creeks del territorio que heredaron de sus antepasados, y del cual, por las leyes y designios de la Providencia, eran los señores y dueños soberanos.

La nación Creek ha defendido su país contra los ataques alternativos de las naciones española y francesa, antes y después de la conquista de México hasta el presente; y aunque los abandonaran sus aliados, ellos, confiando en su propia fuerza, con la ayuda del Gran Gobernador del mundo, determinaron no entregar parte alguna de su territorio o sus derechos, sino defenderlos contra todas las naciones que intentaran privarles de ellos.

A mi regreso de Nueva York, después de dejar el ejército británico, (lugar en que estuve dos años, y obtuve algunos conocimientos de las tácticas europeas), mis pocos años no me permitieron tomar parte en el consejo nacional de los jefes. Me dediqué a promover la agricultura, y a imbuir el espíritu de industria honrada en la mente de los más pacíficos que estaban a mi lado. También instruí a los jóvenes en el manejo de las distintas clases de armas de la guerra, así como las ventajas de la disciplina militar. \* \* \* También fundé una fábrica de porcelana o de barro, para el uso casero; y así, dividiendo mi atención a varios objetos y no poniendo atención especial a ninguno, evité que se crearan recelos. La gente gustaba de mis cacharritos, mientras me señalaban como joven poco constante que jamás había reflexionado en nada serio y que por tanto no era nada peligroso.

Después llegó el tiempo de hacer los preparativos inmediatos para la guerra. Continúa él:

\* \* \* Propuse unir todas las naciones indias en una sola causa contra el enemigo común. Adoptóse la política y nombráronse y enviáronse personas para negociar con las naciones extendidas hasta los lagos del Canadá. En el entretanto, con el mayor sigilo posible, examiné el estado de nuestros paños de pólvora, enseñé a varios de nuestra gente el arte de hacer salitre, fundé una fábrica pequeña al objeto, cobré todo el dinero que pude, y primero fuí a San Agustín, y de allí a Providence, en donde compré toda la pólvora y balas que pude encontrar, y en abril de 1787, las desembarqué felizmente en mi país, hecho lo cual se depositaron en distintos paños. Esta pequeña expedición armó mucho ruido; publicáronse historias exageradas de ella en los periódicos de Bahama, y uno de los socios de la Casa.....exageró más diciendo que me entrevisté con Lord Dunmore, gobernador de las Bahamas, y que éste me proporcionó una cantidad de armas y municiones del ejército real, etc., etc.

No cabe duda que Bowles vió por primera vez la luz masónica en las Bahamas. Aunque esto es mera suposición, sin embargo todas las circunstancias indican indudablemente lo exacto de las conclusiones. Las razones que podemos aducir son las siguientes:

Su nacimiento y su niñez se fijan en Maryland y se relata que volvió una sola vez a visitar a su padre al dejar el ejército en Nueva York, y eso cuando tenía diez y nueve años. No sólo era menor de edad en esta época, sino que

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las varias historias de la masonería de Maryland, examinadas por el que suscribe, no registran su nombre.

Cuando por primera vez dejó el hogar paterno fué a Filadelfia, después a Nueva York y luego a la Florida, durante cuyo tiempo también era, sin duda, menor de edad. Tampoco las historias de la masonería de estos estados registran su nombre.

Después de llegar a la mayor edad hasta que fué a New Providence (las Bahamas) vivió casi constantemente con los indios y no tuvo oportunidad de adquirir las filiaciones masónicas necesarias que luego demostró poseer. Además, en una manifestación (que más adelante copiaremos) hecha por Bowles en ocasión de su adopción por una logia en Londres, expresó el deseo de que se introdujese la masonería en el interior de América, entre los indios. Dicha manifestación refuta la posibilidad de que se haya hecho masón entre ellos.

Es cierto, como lo veremos más adelante, que a su llegada a Inglaterra en 1790, Bowles fué recibido y tratado como masón, y mediante el proceso natural de eliminación, inclinámonos a escoger las Bahamas, lugar de su residencia durante los cuatro años inmediatamente anteriores, como el sitio donde ingresó en la masonería.<sup>1</sup>

(La segunda y última parte de la vida del General Bowles, con su prisión en Manila, aparecerá en nuestro número siguiente. La versión inglesa del presente artículo se publica en la revista "Far Eastern Freemason" correspondiente al mes de agosto de 1927.—*El redactor.*)

<sup>1</sup>Si se leyese este artículo por algún hermano aficionado a la historia de las Bahamas, el autor agradecería muchísimo cualesquier dato adicional que facilitase sobre este punto tan importante, el cual, que sepamos, hasta ahora no ha sido tocado.—*E. A. P.*

El perro del desconocido Pastor que guía el rebaño de los hombres es el dolor.

## La Lucha por la Idea

Los hombres y los grupos sociales, que se encuentran en posesión de conceptos o de principios, que su conciencia ilustrada les ha señalado como mejores y verdaderos, deben luchar activamente por incorporarlos en la corriente de las ideas directoras de la humanidad. Los hombres emancipados, que, sinceramente creen en la perfectibilidad indefinida de la conciencia humana, deben irrumpir en el campo de batalla de los principios, prescindiendo en absoluto de aquel argumento escolástico, que se denomina el consenso de la mayoría o consenso de los hombres, con el cual se ha pretendido que las opiniones de la mayoría de una sociedad, representa la conveniencia general de ella.—*Revista Masónica de Chile.*

## La Tolerancia

Los hombres ilustrados, los espíritus esclarecidos por la cultura, no pueden, honradamente, menospreciar los principios, las observaciones, ni los conceptos expresados por sus semejantes, porque los horizontes de la ciencia, de la filosofía y de la verdad, son infinitos, y por grande, por inmensa que pudiéramos suponer la inteligencia de un individuo, no sería posible que pudiera conocer todos los aspectos de los fenómenos y de las cosas. Cada uno de los hombres puede ver uno o más aspectos y definir uno o más contornos de los fenómenos que afectan el espíritu, y el conjunto de las observaciones de todos los hombres, el conjunto de sus impresiones y de sus sensaciones, percibidas ostensiblemente, constituye el edificio maravilloso de la cultura y de las civilizaciones.—*Revista Masónica de Chile.*

El orgullo nunca quiere deber, y el amor propio nunca quiere pagar.—*Partenón, Mérida.*

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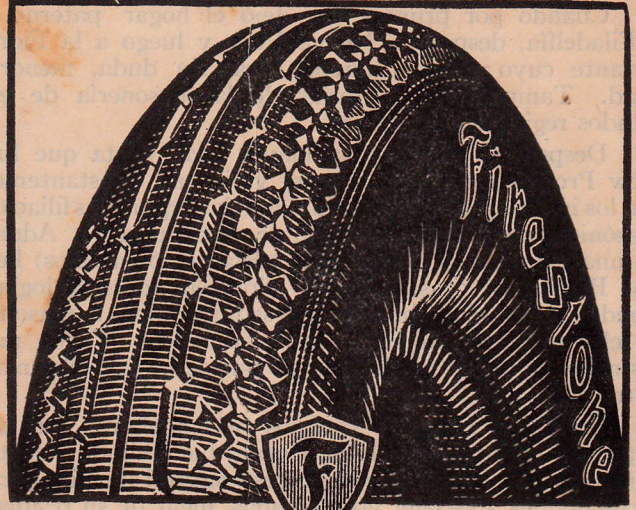
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