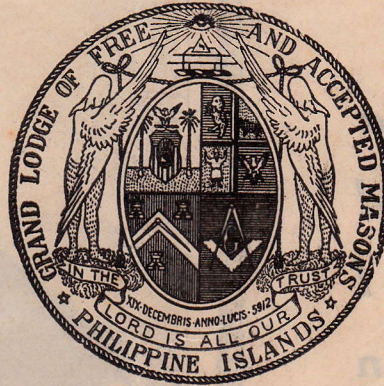


The Cable Tow

Vol. V, No. 4

Manila, P. I.

September 1, 1927

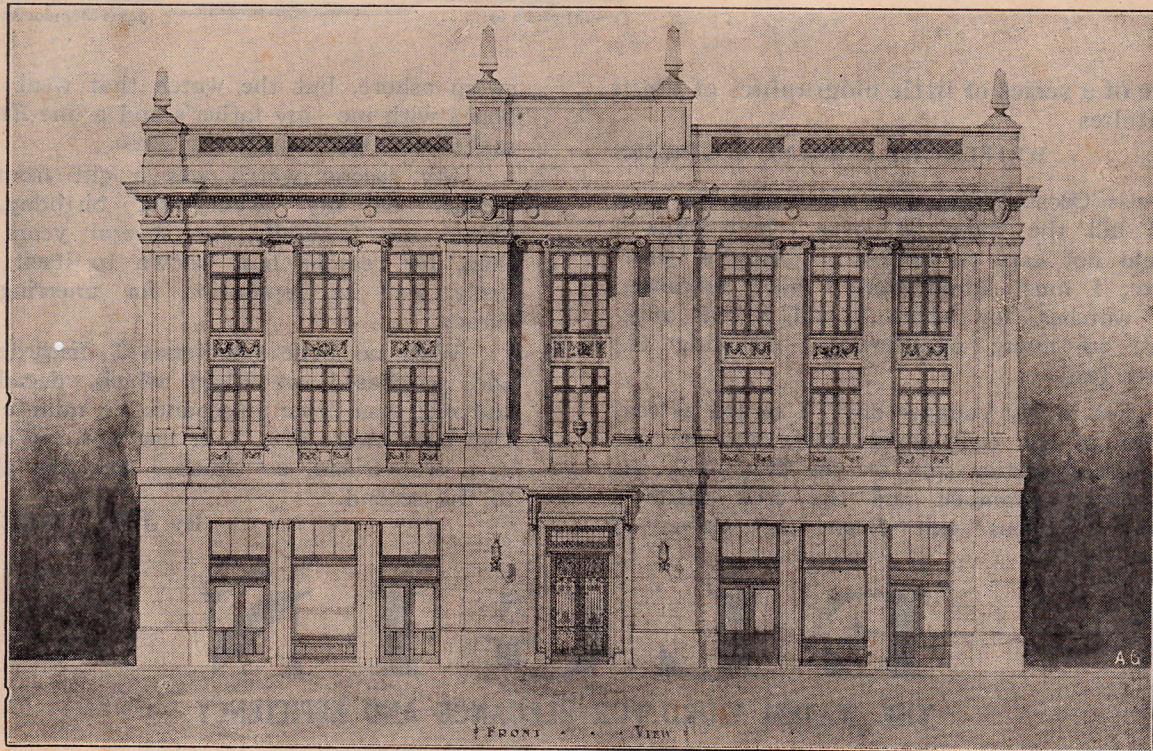


OFFICIAL ORGAN

OF THE

GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

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



MASONIC TEMPLE TO BE BUILT AT ILOILO, P. I.

ELGIN..... TIME KEEPER TO THE SUCCESSFUL

I could not find a watch that agreed with me until I secured an Elgin



Painted from life by

JAMES MONTGOMERY FLAGG

One of a series of little biographies of Elgin Watches

. . . . WRITTEN BY EMINENT ELGINEERS

It was Oscar Wilde who wrote that "a man will kill the thing he loves," and while I would not care to confess to being a time-killer, I must admit that I have submitted my watches, for which I had a real affection, to many punishments, including the water test.

For in my younger days, I served as coxswain of an eight-oared shell, and in one dramatic practice spin on the Schuylkill, the boat was swamped and the crew made a most inglorious exit from the water. I

swam ashore, but the watch that went overboard with me—my father's and a fine English make—was never quite the same.

My second watch was a gift from my mother on my twenty-first birthday. It served me faithfully for several years and then, for reasons best known to itself, suddenly lost its reputation for unerring accuracy.

With no little reluctance I discarded it, and purchased an Elgin which, decade in and out, has never miscounted a minute that I've been aware of. . . . It has won my regard as a true friend, on which I can rely almost to the second.

By JOHN DREW.

ELGIN

THE WATCH WORD FOR ELEGANCE AND EFFICIENCY

MANILA

H. E. HEACOCK CO.

CEBU

THE CABLETOW

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

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

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Vol. V

September 1, 1927

No. 4

Editorial Section

The Masonic Hospital Benefit

On the 23rd of this month, Mrs. Lucy Clark will present her pupils in a dance recital for the benefit of the Masonic Hospital for Crippled Children, a charity of which the Masons of the Philippine Islands can be truly proud and of which each and every one of them should be an active and enthusiastic supporter.

The patrons of this dancing recital will be offered an agreeable evening in addition to having the satisfaction of contributing their grain of sand towards the work started three years ago by the Masons of this city. Those who for some reason are unable to attend are still free to buy tickets or send a donation to the Association.

Our contemporary, the *Far Eastern Freemason*, has gotten out a splendid special number which contains a brief history of the Masonic Hospital for Crippled Children and, in full, the reports of the officers of the corporation presented at the annual meeting in July. These reports show such splendid work, such competent and economic management, and such enthusiasm on the part of the officers that we recommend them especially to the attention of our readers.

We hope and trust that the Masonic Hospital benefit will be a brilliant success.—L. F.

The Iloilo Masonic Temple

A movement that is deserving of the support of our Brethren and Lodges is the Iloilo Masonic Temple project. The efforts of the enthusiastic Masons behind this project have not met with the success that was to be expected. Lack of financial support has held up the progress of the work of the Masonic Temple Association of Iloilo (incorporated in April, 1923, with a capital stock of ₱100,000, of which ₱77,700 has been subscribed and ₱35,770 paid in; president, Wor. Bro. Thos. N. Powell), but a change for the better is expected soon. The activities of the Association to date and its plans for the future are as follows: it has bought and paid for a fine building lot facing the plaza, near the heart of the business section of Iloilo, which cost it ₱25,000. On this lot, a three story reinforced concrete building, a front elevation of which our readers will find on the title page of this issue, is to be erected. The 1st floor and mezzanine is designed for bank and store, the 2nd floor for offices and the 3rd floor for Lodge and banquet rooms. The estimated cost of the building is ₱90,000. The

Association has an agreement with the National Bank to lease one half of the 1st floor for a period of 5 years, at ₱500 per month, and expects to have no difficulty in renting the other half of the 1st and the 2nd floor. One half of the 3rd floor will be leased by the two Blue Lodges and the Lodge of Perfection, and the other half will be rented for use for banquets, etc., so that the least rental expected for the building is ₱1,850 per month. In view of the small expenses which the Association will have, it will be easy for it to pay interest on a ₱50,000 issue of 8% bonds, accumulate a reserve fund, and pay substantial dividends. The plan is to sell from ₱75,000 to ₱80,000 worth of stock and to issue ₱50,000 worth of First Mortgage Bonds at 8%, secured by the land and building, which will be worth ₱125,000. These bonds the Association desires to sell to Masons and Masonic bodies only, if possible.

Our best wishes are with this enterprise. May it find the support that it certainly merits and may the new Iloilo Temple become a reality soon. The Temple bonds will no doubt be a safe investment for Masonic Lodges and other bodies and for individual Masons, and the investors will have the satisfaction of having helped our Iloilo Brethren in their efforts to build a temple that will be a credit to our Order.—L. F.

Brother Leonard Wood

In Brother Leonard Wood, Governor-General of the Philippine Islands, who passed to the Great Beyond on August seventh, one of the great men of our epoch has joined the immortals. His splendid record as a soldier and a statesman spread his fame throughout the world and he was an international figure long before he ever saw the Philippine Islands. Loyal to his country and faithful to his trust wherever the Chief Executive sent him, General Wood performed his duties with valor, energy, and zeal. Not even his worst enemies have ever assailed his honesty or his private life. Warm-hearted and sincere, he was a true friend and comrade.

The Masonic Order, of which General Wood was a member, suffered a great loss when death claimed him. In our Islands he leaves thousands of warm friends to whom the news of his death came as a terrible shock. And the whole world will regret the passing of this great and good man whose services to humanity were invaluable.—L. F.

A Parting Gift

On the eve of his departure for the United States, Most Wor. Bro. George R. Harvey, one of our contributing editors, handed us the article entitled "Masonry and Government" which we publish in the present issue under "Pieces of Architecture." The words of advice which our learned Brother gives us in this short, but splendidly conceived and written essay should be heeded by every Mason in these days of agitation and unrest that will lead to a class war if the sane and sound elements of society allow matters to take their course in the wrong direction.—L. F.

A General Reply to Many Complaints Regarding the "Cabletow"

A number of our readers have not been receiving their CABLETOW regularly each month, due to no fault of the management. We desire to assure our readers that we are doing our best to get a copy of each issue into the hands of each and every member of our Lodges. That we are not altogether successful in this, is demonstrated by two things which occur after the mailing of each monthly issue: First, a certain number of copies are returned to us by the Bureau of Posts, marked "not at," "removed," "unknown" or "not found," as the case may be. The second is that members complain to us direct that they have not received a copy or copies, or their Secretary writes us that the member has entered a complaint through that office regarding the non-receipt of the CABLETOW.

With a mailing list of nearly 8,000 addresses, from two to three hundred of which change each month, it is by no means impossible that a mistake might occur in the CABLETOW office. Yet it is a fact that almost without exception complaints are due to the circumstance that the member concerned has not notified us of a change in his address, or that he has notified his Secretary and the latter has not communicated with us.

Brethren, please notify the CABLETOW office immediately if you change your address, and *always give the number of your Lodge.*—L. F.

Waste

If waste could only be reduced to a minimum, our Lodges would be much happier, more successful, and certainly more prosperous than they are at present. To prevent this waste should be one of the chief functions of the Master, as chief executive of the Lodge. Let him turn over all the details of the ritualistic work to the Wardens if they leave him no time for a proper supervision of the economic and administrative affairs of the Lodge!

There is, in the first place, a great waste of effort, which can be overcome by the use of system and method and the avoiding of all duplication of effort.

Then there is a not less considerable waste of time. The Lodge is not opened on the stroke of the hour, because nobody is ready; the work is often suspended because the bills have not been audited and other details attended to before the meeting or the paraphernalia have not been prepared, copies of the constitution or by-laws are not kept handy and have to be looked for, etc. Here, again, it is to the interest of the Master to prevent the waste, because a Lodge that closes late due to such waste of time is seldom well attended, on account of that very defect.

Next we have the waste of material. Stationery is ordered in unnecessarily large quantities; expensive letter-heads and blanks are used for rough draft or scratch paper or allowed to become soiled and unserviceable, the paraphernalia and jewels are not properly protected against moths, rust, and unnecessary wear and tear, etc. On the other hand, no advantage is taken of the splendid material among the members. Brethren who, because of their talents, knowledge, and enthusiasm, would be invaluable to the Lodge if put into harness, are neglected or even discouraged

instead of being used for degree or committee work and encouraged to become active masonically. A few unprogressive plodders are kept in office and moved up year after year and the good material is allowed to drop out and become a loss to the Lodge and the Craft.

We need hardly speak of the waste of money. A close examination of the accounts of many a committee discharged with the thanks of the Lodge would show unnecessary expenditures, because often men are much more lavish and generous with the Lodge money than they would be with their own.

Running down these many items of waste in the average Lodge and adding them up, we obtain a figure that staggers us and leaves us aghast. How much charitable work could have been done, how much distress relieved, and how many tears dried with the sum total of all these items!

A faithful steward who may occasionally say "this" instead of "that" in conferring a degree, or an elegant ritualist whose neglect and lack of system and method spell waste and ruin—which of the two would you rather have for Master of your Lodge?—L. F.

Gnats and Elephants

There is a story of an Eastern monarch who, shortly after he was born, was visited by two magi. The first, extending his hands in blessing over the cradle of the child, exclaimed: "Mayest thou have the vision of an eagle so that nothing in thy realm, be it only the size of a gnat, shall escape thy attention." The second, stepping to the cradle, blessed the young prince and said: "And mayest thou have the mind of a wise ruler and never lose thy time over matters of little consequence when more weighty problems of state shall claim thy attention."

Hours are lost at Lodge meetings in the discussion of matters of trifling importance, with the result that only quarters of an hour remain available for essential matters. Half of the time of an afternoon's Lodge of Instruction is taken up by the discussion whether four or five steps shall be taken by the Fellow Crafts at a certain point of the floor work in the third degree. The wording of a resolution is given so much attention that its subject-matter is lost sight of. Straining at the gnat that his eagle eye has espied, many a good Brother will swallow an elephant.

These good Brethren remind one of the mother who took her boy to the zoo. The little fellow stood in front of the elephant. "Mother, ain't this a h——of a big animal!" he exclaimed admiringly. "Jimmy," scolded his fond Ma, "how often must I tell you not to say 'ain't'!"—L. F.

For our Less Informed Brethren

Especially at this time, when there are so many spurious Lodges and Masons in these Islands, our Entered Apprentices should be cautioned not to converse on Masonry with any person whom they did not see present in the Lodge, on the evening of their initiation except it be some one guaranteed by the Master.

Anyway, on matters masonic, silence is always the best policy for the Entered Apprentice. Excepting inquiries addressed to brethren regarding whom he has "legal information" that they are regular Masons, he should listen and not speak.

Among older Masons, let him observe the injunction of the Persian sage Sadi: "Till thou canst perceive a convenient time for obtruding an opinion, undermine not thy consequence by idle talk." Many of the older Masons are very prone to adopt towards the E. A. and F. C. the attitude of the old soldier towards the recruit, particularly when the "young one" obtrudes his own views and ideas on matters masonic with too much frequency.

Hence, "Silence is the best policy."—L. F.

Official Section

Monthly Announcement of Organizations Barred to Masons

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

The spurious "Grand Lodge" 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.

Grand Lodge Honors Our Departed Brother Leonard Wood

Most Wor. Bro. Joseph H. Schmidt recently appointed Wor. Bro. Eugene A. Perkins to draft a form of a minute for the proceedings of the Grand Lodge and a resolution recording the untimely death of our late Brother, Governor-General Leonard Wood.

In compliance with this designation, Wor. Bro. Perkins has submitted the following draft:

The members of the Grand Lodge of Free and Accepted Masons of the Philippine Islands have assembled for the purpose of giving expression to their sense of the loss which they, in common with the country whose distinguished representative Brother Governor-General Leonard Wood was, and the community which he so unselfishly and efficiently served, have sustained in his death.

Looking back to the beginning of his career when he occupied an obscure post in the medical corps, and tracing him down the stream of time, until he rose to the foremost rank of American generals, we find at every point the evidence of a character intensely devoted to duty.

Of him it may be said that he was the personification of integrity; that he always subordinated personal ambition to the common good; that while merciful, generous and kindly he was as firm and immovable as adamant when it came to doing what he believed was his duty, never swerving from the path of what he thought was just and right.

Tried by the standards of mind and character which the masonic fraternity forever adopt in measuring themselves and their fellowmen, we confidently say that it needed but a slight acquaintance with the real man to recognize in Brother Governor-General Leonard Wood a generous and noble spirit, a pure-minded, brave and God-fearing gentleman, who exemplified in his life the ideals of Masonry at their best.

And we therefore hereby resolve:

That we shall ever cherish a remembrance of the sterling qualities of our deceased brother Governor-General Leonard Wood who as a Man and a Mason was second to none, and do hereby attest our admiration and appreciation of the life and labors which were brought to a close by his untimely death;

That we tender the family of our deceased brother Governor-General Leonard Wood our deep sympathy in their bereavement, and that the Grand Master be, and he is hereby requested to send to them a copy of these proceedings;

That the Grand Master be, and he is hereby requested to transmit a copy of these proceedings to the Anglo-Saxon Lodge No. 137 of Brooklyn, New York, of which Brother Governor-General Wood was a member at the time of his decease.

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Joseph H. Schmidt has appointed Wor. Bros. Gregorio E. José, José L. Intal, and José J. de Guzman to act as Grand Lodge Committee for visiting the sick during the month of September.

Addresses Wanted

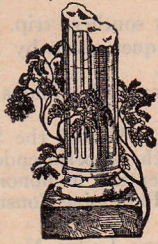
Any Brother knowing the address of Bro. Lo Tong Co is kindly requested to communicate the same to the Secretary of Pilar Lodge No. 15, F. & A. M., Imus, Cavite, P. I.

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

- July 25.*—Sailed on the S. S. *Islas Filipinas* for southern trip.
July 27.—Attended official reception and banquet given by Mt. Kaladias Lodge No. 91, at Dumaguete, Or. Negros.
July 28.—Visited Dapitan and saw all the places made famous by the exile there of our Bro. José Rizal.
July 29.—Arrived at Zamboanga at 10 a. m. Visited the San Ramon Penal Colony. Had lunch there as guest of the superintendent, Bro. Major Barros. In the evening attended reception in honor of Bro. Colonel Livingston, the new commander of the Philippine Constabulary of Zamboanga.
July 30.—6 p. m. official visitation of Mt. Apo Lodge No. 45, Zamboanga; 3rd degree.
July 31.—Attended funeral of Mrs. J. F. Brown, wife of the division superintendent of schools, a member of our Order.
August 1.—10 a. m. arrived at Jolo. 6 p. m. constituted Bud Daho Lodge No. 102 and installed its officers. Public reception and dinner.
August 2.—Visited Camp Andrews. Left Jolo at 7 p. m.
August 3.—At Camp Overton and Camp Keithley.
August 4.—Stopped again at Zamboanga and visited several Brethren.
August 5.—Spent the day at Dumaguete; saw the first section of the third degree exemplified by Mt. Kaladias Lodge at 6 p. m. Informal reception after meeting.
August 6.—At Cebu, visiting Brethren in the forenoon and attending joint meeting of Mactan Lodge and Tupas Lodge at 6 p. m. Saw the first section of the first degree worked by Mactan and the second section by Tupas.
August 7.—Sailed from Cebu on the S. S. *Panay*.
August 8.—Arrived at Manila.
August 11.—Made official visit to Corregidor Lodge No. 3, on occasion of the 20th anniversary of its constitution. Saw the second section of the 3rd degree conferred by Past Masters of the Lodge.
August 12.—Visited sick Brethren.
August 13.—Attended the memorial services for our late Bro. Leonard Wood.
August 14.—Visited sick Brethren in the hospitals.
August 17.—Conducted funeral services for Bro. Andrew J. Martin, a member of Cosmos Lodge No. 8.
August 20.—Attended the installation of officers of the Y.M.C.A. Level Club; acted as installing officer.

Stated Meetings of Manila Lodges

- September 1. (First Thursday).*—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Menciús No. 93, Masonic Temple.
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.
September 6. (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.
September 7. (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple; Dapitan No. 21, Masonic Temple.
September 8. (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, Plaridel Temple.
September 10. (Second Saturday).—Biaik-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.
September 12. (Second Monday).—Southern Cross No. 6, Masonic Temple.
September 13. (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.
September 14. (Second Wednesday).—Bagumbayan No. 4, Masonic Temple; Modestia No. 83, Plaridel Temple.
September 15. (Third Thursday).—Solidaridad No. 23, Masonic Temple.
September 24. (Fourth Saturday).—Sinukuan No. 23, Plaridel Temple.
October 1. (First Saturday).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.
October 3. (First Monday).—Luz Océanica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.
October 4. (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.
October 5. (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple; Dapitan No. 21, Masonic Temple.
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October 7. (First Friday).—St. John's No. 9, Masonic Temple; High-Twelve No. 82, Masonic Temple; Hiram No. 88, Plaridel Temple.



Our Dead

Life's race well run.
 Life's work well done.
 Life's Victory won.
 Now cometh rest.

Bro. Leonard Arthur Richard Winkel.
 Member of Manila Lodge No. 1.
 Died May 29, 1927.

Bro. Charles Mercer Simmons.
 Member of Manila Lodge No. 1.
 Died June 30, 1927, at Los Angeles, Calif.
 Buried masonically in Forest Lawn Cemetery,
 Los Angeles.

Bro. Pedro Toledo.
 Member of Bagong-Buhay Lodge No. 17.
 Died June 2, 1927.

Wor. Bro. Henry A. Nagle.
 Past Master, Charleston Lodge No. 44.
 Died July 6, 1927, at Agaña, Guam, M. I.
 Buried July 7, 1927, under auspices of his Lodge.

Bro. Ong To Sing.
 Member of Filipinas Lodge No. 54.
 Died July 5, 1927.
 Buried with Masonic honors. July 7, 1927,
 in the municipal cemetery, Unisan, Tayabas.

Bro. Miguel Rosales.
 Member of Sinukuan Lodge No. 16.
 Died at Bambang, Bulacan, June 22, 1927.
 Buried June 23, 1927.

Bro. Mariano Sanchez.
 Member of Isagani Lodge No. 96.
 Buried masonically at Paniqui, Tarlac, August
 10, 1927.

Bro. Andrew J. Martin.
 Member of Cosmos Lodge No. 8.
 Died at Manila.
 Buried in the Del Norte Cemetery, August 17,
 1927.

The Death of Bro. Leonard Wood

By LEO FISCHER, P. M.

When on August 7th, last, the news was received in Manila that Governor-General Leonard Wood had died at 1.20 a. m. that day in Boston, Mass., after an operation for recurrence of a tumor which had involved the bone of the skull, great grief and consternation filled the members of the Craft, because he was a true and tried Freemason.

Bro. Wood was close to 67 years of age when he passed to the Celestial Lodge above. Born at Winchester, N. H., on October 9, 1860, he graduated from the medical school of Harvard University in 1884 and joined the U. S. Army in June, 1885, as assistant contract surgeon. His devotion to duty and his great valor during the arduous campaigns against hostile Indians in Arizona and New Mexico, which were rewarded by a congressional medal of honor and promotion to a captaincy; his services to the

nation during and after the war with Spain in 1898, first as colonel of Roosevelt's Rough Riders, then as military governor of Santiago, and finally as governor of Cuba; his wonderful work in fighting yellow fever; his creditable administration of the Moro Province; his meritorious labors for military preparedness; his splendid record during the World War, and his conscientious, self-sacrificing, and efficient administration of the affairs of these Islands during the last six years are a matter of common knowledge and entitle him to a prominent place in the National Hall of Fame.



Bro. Leonard Wood

Those who knew him intimately, admired him for his great unselfishness, generosity, and kindness. He had the heart of a Mason, and it is a source of gratification and pride to us to be able to say that he was a true and sincere Mason.

Bro. Wood was a member of Anglo-Saxon Lodge No. 137, of Brooklyn, N. Y. He also belonged to Englewood Commandery, K. T., and Englewood Consistory, both of Englewood, Ills. He was a Shriner.

The whole record of our departed Brother is one of unselfish, generous service to his country and humanity. No man ever had a more perfect conception of duty than he. He knew neither rest nor repose and paid no attention to physical discomfort, ailments, and infirmities when duty called him.

The entire population of the Philippines joined to do him honor during the days following his death. Memorial services were held by various entities and tributes were paid to him by all. Those who had opposed him in politics were among the first to do him homage. His love for the Islands and their people was great. As one Filipino paper expressed it, "Perhaps the Philippines were the last material vision before the eyes of General Wood as they were obscured by the film of death, and it is certain that the vision of the people of the Philippine Islands will grow clearer as they stand before his body, and they will see the man in all his greatness."

The last and only time we saw Bro. Wood in Lodge was on January 23, 1923, when he addressed the Annual Communication of the Grand Lodge of the Philippine Islands.

His many and arduous duties prevented him from attending our gatherings more frequently than he did. But his heart was with the Craft and the work he did and the life he lived were those of a genuine Mason.

One Brother Mason, Rudyard Kipling, wrote of another Brother, Lord Roberts, these lines which seem to be written for Brother Leonard Wood:

Clean, simple, valiant, well-beloved,
Flawless in faith and fame,
Whom neither ease nor honors moved
An hair's-breadth from his aim.

May the Great Architect of the Universe have our departed Brother in his keeping!

Dr. Vicente de Jesus Passes Away

After a long illness, Dr. Vicente de Jesus, of Sinukuan Lodge No. 16, died at the San Lazaro Hospital on August 20th, last, at the age of sixty years. Bro. de Jesus was the first Filipino Director of Health of the Islands. He was a veteran of the Philippine Revolution and was highly esteemed in the community. The body is to be buried at Sta. Maria, Bulacan, our Brother's home town. He leaves a widow, a son, and two daughters.

Honor Masonic Dead

Are Lodges So Engrossed With Own Affairs That They Forget Nobler Sentiments?

Not long ago the writer was passing through a cemetery and noticed a woman clad all in black sitting by a grave. The grave was that of a man who had taken a very deep interest in Masonry during his lifetime, but who had passed on about a year ago. There was something pathetic in the picture of the devoted wife on a winter's afternoon sitting by the grave of her dead husband. As I looked upon that picture I wondered just what Masonry meant to that lonely woman. Her husband had given some of the best years of his life to the Masonic Fraternity. No doubt, his wife rejoiced in her husband's development in the Craft and in all that came to him through Masonic channels, but now that he was gone what was the Fraternity doing to keep fresh and green in the memory of this devoted woman the Masonic service of her husband. Usually when a member of the Craft dies, members of the Lodge call upon the family, tender their services, conduct the burial if requested and that's about the last the family ever hear from the Lodge.

Keep Memory Alive.—What a happy thing it would be if there could be devised some system or means whereby a Lodge would occasionally call upon the family of a deceased member and give some evidence that they have not been forgotten. This serves to keep fresh and bright the Masonic memory of the Brother who has passed on. It is a matter of sincere regret that Lodges are so engrossed in their own affairs that they forget to give expression to the higher and nobler sentiments which mean so much to the human family. Let us not forget the widows and the children of our deceased members, and let us strive in some way to keep alive the memory of the departed by some token of friendship and goodwill expressed toward those dear ones who are left behind.—*Illinois Freemason.*

"I cannot say, I will not say
That he is dead; he is just away.
With a cheery smile and a wave of the hand
He has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, as he lingers there."

Pieces of Architecture

Masonry and Government

By GEORGE R. HARVEY, P. G. M.

Freemasonry stands for Liberty, Equality and Fraternity, but it does not concern itself with political or religious controversies. It asserts the right and duty of every man to seek and use the light or knowledge which makes for a larger and fuller life. If there be one idea in Masonry which is significant to every Mason, it is the never-ending search for light, more light, and further light. When the Mason begins his travels in search of light, a synonym of knowledge, he finds himself standing upon the threshold of a new life. He is learning something worth while and is assuming new duties. Brother Masons are his instructors. He trusts himself to their guidance. They first direct him to the Great Light in Masonry, the Holy Bible, and conduct him toward the East, the source of Masonic light.

Although Masons are not united on political questions, yet they constitute a powerful force for good government. Perhaps there has never been a time in the history of the Fraternity when it was so important for Masons to support the cause of good government as it is now. We are living in a period of great unrest. Men are discontented—dissatisfied with their employments, their pay, their living conditions and their prospects. Some are contending that a poor man has no chance; that the laws are made for privileged classes; that justice can be bought, and that government is for the rich and not for the poor. Yet good men are contending that under the great American Republic we have equality of opportunity, equality before the law, freedom of speech and freedom of the press. *Equality and Freedom:* These terms are relative and not absolute in any sense. Indeed, these are the cherished *rights* of every man who lives under the protection of the American Flag! But this equality does not mean socialism or communism, and this freedom does not mean unrestricted liberty or license. The Supreme Court of the United States, in expounding the law upon the subject of freedom of speech and of the press, has recently said:

"It is a fundamental principle long established that the freedom of speech and of the press which is secured by the Constitution does not confer an absolute right to speak or publish, without responsibility, whatever one may choose, or an unrestricted and unbridled license that gives immunity for every possible use of language and prevents the punishment of those who abuse this freedom. That a State in the exercise of its police power may punish those who abuse this freedom by utterances inimical to the public welfare, tending to corrupt public morals, incite crime, or disturb the public peace, is not open to question."

In the United States of America, and even in the Philippine Islands, where freedom of speech and of the press is a cherished right, the foreign agitator is taking advantage of his opportunity to deceive the people and is promising utopian conditions which can never be realized. These agitators know little of our history and nothing of our ideals and institutions. They look upon government as a thing to be feared, a thing to be hated, and as an instrumentality in the hands of privileged classes. These things may have been true of their governments, but not of ours. For this reason, and others, there was never a time when Masons could be of greater service to their Government than they can be to-day in bringing the citizens of the country to a realization of their equality of opportunity, their equality before the law, and the benefits of the Government in the protection of their persons and property.

Speculative Masonry, as we know it to-day, came into existence about two hundred and ten years ago. It was then dangerous for one to be known as an exponent of free thought or free speech. There was then no equality of men before the law and no equality of opportunity. The son of a poor man was born and reared to be a poor man. The son of a rich man was born and reared to be a rich man. It was quite impossible for either to alter his conditions. Education was only for the wealthy and those of noble birth. Naturally under such conditions the poor suffered many injustices, and scant consideration was given to the unfortunate in life or station. Even in that dark age of the world across the seas there were thinking men, men of vision, who regarded such conditions as intolerable. They rejected the idea that their government could be of divine inspiration. They knew that the conditions under which they were living were not in accordance with God's ideas for the government of men. Those men ignored class distinctions, realized the inherent dignity of labor, and found in Freemasonry a confirmation of their ideals. When they heard of the New World beyond the seas, they came to America to get away from the untoward conditions under which they were living. They desired freedom of conscience, equality before the law, and equality of opportunity. They brought their Masonic Altars with them and placed upon them the Holy Bible, symbol of God's law for the government of man, and upon that Book they placed the Square, symbol of equality before the law, and the Compass, symbol of the restraint upon personal liberty deemed necessary for the protection of the rights of others.

The work of those pioneers of advanced thought eventually resulted in the organization of a new government, the form of which was untried among the political economists of those times. That Government was founded in the great instrument known as the Constitution of the United States. The leaders in the convention which brought forth that wonderful chart of government were Masons, and Masonic principles were the basis of their labors for the establishment of a free government.

Was it by chance, then, that Brother George Washington became the first President of the United States, and that his oath of office was administered by the Grand Master of Masons of the State of New York, as Chancellor of that State, upon a Bible taken from the altar of St. John's Lodge in New York City? No, indeed! That Government was established according to designs drawn by the Supreme Architect of the Universe upon the world's trestleboard, and the execution of those plans had to be entrusted to the hands of George Washington, the Master Mason, who had helped so well to lay the foundation upon which the superstructure was to be erected.

Many Masons were eminent in the work of building the Nation in those early days of American history. All of them cannot here be mentioned, but another great Mason of vision, who saw the magnificence of the proposed temple of government, was John Marshall, Chief Justice of the Supreme Court of the United States, Past Grand Master of the Grand Lodge of Masons of Virginia. By his broad and liberal constructions of the Constitution he did much for the welfare of his country and of the world at large and immortalized his name in constitutional history.

The Masons of those early days were traveling towards the light as we do in our day; that is to say, they made use of the means at hand for their enlightenment. In colonial times the opportunities for obtaining an education were very limited. There were no public schools, and very few of any other kind. The colonists were influenced by the indifference of their ancestors, who supposed themselves able to teach their children all that it was necessary for them to learn. In the homes of wealth, tutors were maintained. The parish clergyman, when fitted for the task,

sometimes instructed the youth of the community, and now and then a young man was sent to England to attend college. In these general conditions of apathy toward education the great Republic was organized, and a few years later the forward-looking George Washington, in his Farewell Address, written in 1796, said:

"Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of government gives force to public opinion, it is essential that public opinion be enlightened."

In the present-day general "diffusion of knowledge" we are much inclined to take our public schools as a matter of course, and as something that we and our ancestors have enjoyed from time immemorial. But it is a fact that up to 1825 there were practically no public free schools in the United States. Governor De Witt Clinton, of New York, who from 1806 to 1820 was Grand Master of Masons of the State of New York, helped to establish public free schools in New York City. Benjamin Franklin and other Masons worked to establish public free schools in Pennsylvania. At that time public schools were the distinct hope of statesmen and reformers, but not until about 1850 did such schools become an actuality in most of the Northern States. They are now maintained everywhere under the American flag, and every child of school age is entitled to acquire the essentials of a liberal education at public expense.

The principles upon which American institutions have been founded have, within the last thirty years, been incorporated into the laws and institutions of the Philippine Islands. Let us earn our wages as Masons by helping to maintain and preserve American ideals in this country, especially the public free school system for the benefit of every child of school age, for in the words of the immortal Washington, "In proportion as the structure of government gives force to public opinion, it is essential that public opinion be enlightened."

The Iloilo Free Clinic for Poor Children

By LEO FISCHER

In the city of Iloilo, a Masonic charity is struggling to keep from closing its doors after meritorious labors for the benefit of the poor children of the city of Iloilo extending over 6½ years. This is the Free Clinic for Poor Children maintained by Lopez Jaena Lodge of Perfection. As our readers may be interested in knowing more of the history of this institution, we shall give a brief outline of the same, in the hope that it may do some good.

The proposition to start a Free Clinic for Poor Children in the building occupied by Lopez Jaena Lodge of Perfection was brought up in the Lodge mentioned on October 16, 1920, and was received with great enthusiasm. A committee of three was appointed to take charge of the work of organization. The Deputy of the Supreme Council urged prompt action and promised support. While Bros. Zaldarriaga, Gilchrist, and Vail were busily engaged in the work of organization, Bros. José Lopez Vito and Engracio Padilla endeavored to raise the funds necessary to begin with an initial sum of ₱300 and a maximum monthly operating expense of ₱100.

The clinic opened in March, 1921, with a nurse in charge at ₱60 per month. The number of patients kept growing rapidly. The clinic was open six days a week and the following physicians gave their services to it free of charge during the year 1921: Drs. G. I. Cullen, Felix Mapa, Patricio Zaldarriaga, C. S. Gilchrist, José Montinola and Timoteo Consing. Iloilo Lodge No. 11 began by contributing ₱50 per month. The Philippine Chapter of the American Red Cross donated some supplies. Individual Brethren

ren sent donations, and the municipal council of Iloilo passed a vote of thanks to Lopez Jaena Lodge.

In 1922, the number of patients treated and with it the cost of the medicine required kept going up and Lopez Jaena Lodge of Perfection asked the Lodges of its jurisdiction and the Scottish Rite Bodies of Manila for assistance in its work, which was generously granted. Beginning with May, 1922, Mt. Arayat Lodge of Perfection made a regular monthly contribution of ₱150 to the Clinic, while Lakandola Lodge of Perfection sent a monthly donation of ₱25 beginning with April of that year. In November, 1922, the number of cases treated was the highest ever reached, being 257. Doctors Ramon H. Hinojales and Constantino Limjuco also gave their services during that year.

In 1923, the surgeons and physicians helping the Clinic were Drs. Gilchrist, Zaldarriaga, Limjuco, Cullen, and Antonio Sanagustin.

The average number of cases treated per month was 137. ₱150 was expended for Christmas gifts for the poor children attending the Clinic. The chief items of expense of the Clinic, those for services of the nurse and medical supplies, were more than covered by the contributions of the Scottish Rite Bodies of Manila, totalling ₱175 a month. In December, Lopez Jaena Lodge appropriated ₱150 for Christmas presents for the children and ₱100 for the purchase and distribution among the children of necessary articles. The ₱100 was called the Caraza Fund, as it was the money saved to the Lodge by the generous act of Venerable Brother Caraza in declining to accept a past master's jewel.

1924 was an equally prosperous year for the Clinic. Again the Scottish Rite Bodies of Manila supported it almost entirely. The same as in 1923, Drs. Gilchrist, Sanagustin, Zaldarriaga, and Cullen donated their services to it. The average number of cases treated per month was 120. In December, ₱50 was appropriated by Lopez Jaena Lodge for Christmas presents for the patients.

1925 brought hard times for the Clinic. About the middle of that year, both Mt. Arayat Lodge of Perfection and Lakandola Lodge of Perfection discontinued their aid, and in August, Lopez Jaena Lodge of Perfection found it necessary to reduce the compensation of the nurse to ₱30 per month and the days on which the clinic was open were

limited to three a week, Monday, Wednesday, and Friday. On these days, Dr. Antonio Sanagustin and the nurse attended to the patients who presented themselves from 4 to 5 o'clock in the afternoon. Lopez Jaena Lodge appealed for individual contributions, and thus the good work was continued, though under the greatest difficulties and on a reduced scale.

In 1926, the Clinic operated under the same handicaps and in the same manner as in the latter part of 1925. The average monthly number of cases treated was 38. Dr. Sanagustin had charge of the clinic and Miss Fe Guirnela continued as nurse.

During the first six months of the present year, the situation of the Clinic was the same as in 1926, with the identical personnel and similar difficulties. The average number of cases treated monthly was 32.

It is not with pleasure that we have written the last few paragraphs. To see a worthy Masonic charity decline for lack of support, after a period of relative prosperity, is discouraging. The Free Clinic for Poor Children is deserving of a better fate, of more generous treatment at the hands of the Fraternity. Its disappearance, of which there is some danger, would be pointed out as one of the failures of Freemasonry in these Islands.

If individual and collective support for the Free Clinic for Poor Children of Iloilo will be forthcoming as a result of this article, which we have compiled from data prepared by Wor. Bro. Evelio Zaldivar, the secretary of Lopez Jaena Lodge of Perfection No. 3, the writer and, we are sure, Bro. Zaldivar will consider themselves amply repaid for the trouble to which they have gone in order to lay the case of the Iloilo Clinic before the Craft.

The First Masonic Book

The first Masonic book published in America was printed, edited and published by Benjamin Franklin when he was the Master of a lodge in Philadelphia.

This was an edition of Anderson's "Constitutions" and was printed in 1734 and sold to Masons in the 13 colonies. Franklin offered to supply same to Henry Price who was then Grand Master of all North America.



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The Bible and Its Relation to Freemasonry

By A. E. TATTON

We have become accustomed to hearing disparaging terms applied to the Bible; to being told that it is a discredited book and that intelligent people no longer accept its statements as being true.

That there are a great many people in the world of this opinion we know to be a fact, but it is surprising, to say the least, to hear members of the Masonic Fraternity assert that they do not believe in the Bible, or that they do not believe in the "God of the Bible". Some have even gone so far as to say that they do not consider the Bible as a fit book to be placed in the hands of their children; that it is obscene and rather than being a guide in moral training is corruptive of morals.

As asserted in a former article, there is not only a religious element in Freemasonry but sources were cited to show that Freemasonry is religion because it demands of its adherents a belief in God—the center, the beginning and end of religion. And it is the Bible above all other books that gives us the record of man's ideas concerning God. It not only covers a long period of time but it also reveals man's relation and duty to God.

Freemasons are not required to interpret the Bible in terms of this or that particular theological dogma, neither are they asked to take every word of it literally as does the fundamentalist, our friends in Missouri and elsewhere to the contrary notwithstanding.

The trouble with a great many is that they not only fail to make the required diligent study of the Bible with an open mind but are willing to take the opinions of those who in their turn have failed to properly understand it; those who like John E. Remsburg spend their time endeavoring to disprove the authenticity of its books, the credibility of its statements, and the morality of its teachings. Their failure to understand the story of Jonah illustrates this attitude.

It is not the fault of the author of the Book of Jonah that modern readers and interpreters have had their attention diverted from the moral of the book to the fable in which it is conveyed. The author could not have imagined that there would come a day when anybody would actually believe that the hero of his story had been swallowed by a monstrous fish. The people of his time were accustomed to having the messages of their prophets come

to them couched in allegory and fable. Their concern would be the rebuke administered against their intolerance, not the fictitious narrative in which it was embodied.

There is probably no other book in the world to compare with the Bible in the use of Figures of Diction.

Rhetoric teaches us that there are deviations from the plain and ordinary mode of speaking which conduce to the greater effectiveness of poetry and prose. Such departures from the customary, each having a cast or turn peculiar to itself, much as the shape of one body distinguishes it from another, are called *Figures of Speech*. These come under two heads, Figures of Diction and Figures of Thought. Figures of Diction may be defined as deviations from the significant or formal value of words. When words are thus used in a sense different from that first or commonly assigned to them, three things require our attention: the literal, or, as it is sometimes called, the proper meaning of the word; the idea meant to be conveyed by it; and the connecting link between them. This connecting link is the association of ideas.

All human ideas are derived either from outward objects or from the reflections of our own minds upon such objects, therefore the most abundant source of figurative association is the real or fancied resemblance between matter and spirit.

In the Bible, God is said to have made man in his own image, after his likeness; and he is ever represented as operating by physical organs—as seeing, hearing, speaking, working, and resting in the same manner as the human being. It is absurd to insist that such statements are to be construed literally. To make the idea of immaterial energies intelligible to the mind of man—especially to that of the young and the uneducated—they must be presented in sensible imagery. Thus we have the dying Jacob telling his sons what should befall them when he said: "Judah is a *lion's whelp*"; "Dan shall be *an adder in the path*"; "Joseph is a *fruitful bough*"; "Benjamin shall *raven as a wolf*". It is not to be supposed that they could understand him to mean literally what he said, but that he was foretelling the fortunes that awaited them and their descendants. When the Psalmist says: "The Lord is my *rock* and my *fortress*, my *buckler*, and the *horn* of my salvation, and my *high tower*", he means not that God is really all or any one of these objects, but that he gives to his people a similar security and protection.

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In adapting moral and religious instruction and the explanation of things of a spiritual nature to those of simple understanding, whose words are few and of a material import, the more striking the figure, the more impressive the lesson; for the figure communicates an *idea* by an *image*—gives to the thought a *shape*. This consideration, coupled with the paucity of words in the Hebrew language, accounts largely for the extensive use of figures by the sacred writers.

The Bible to be thoroughly understood must, therefore, be studied in the right manner. The procedure to follow has been very clearly outlined by Professor Samuel Christian Schmucker, Ph. D., in his book entitled "The Meaning of Evolution". He says:

"It seems to me if we are to understand in conformity with the thought of any age, any particular book in the Bible, there are three steps through which we must pass. We must first ask ourselves the kind of people to whom the book was originally written. We must know their habits of life and of thought. Until this is clear in our minds the book can have little significance. Having built up as nearly as may be the life and thought of the time, we must next decide what is the inherent truth taught to the people of that time by the book under consideration. Much that is written must be simply the setting in which alone that truth could reach them. This extraneous detail gives vigor and color to the message but is not the message itself. The last step and the hardest one to take, the one that to some minds seems almost irreverent, is to decide the form that message must take today to convey to our minds the same truth which the original message conveyed to the people of its time. In so far as we succeed in taking these three steps, we shall get the true message which the book holds for us today".

According to Albert Pike, "The Bible, with all the allegories it contains, expresses, in an incomplete and veiled manner only, the religious science of the Hebrews. The

doctrine of Moses and the Prophets, identical at bottom with that of the ancient Egyptians, also had its outward meaning and its veils. The Hebrew books were written only to recall to memory the traditions: and they were written in symbols unintelligible to the Profane".

The books of the Old Testament differ widely in matter and form—history and story; legislation, civil and ritual, moral and ceremonial; prophecy and apocalypse; lyric, didactic, and dramatic poetry. The literary quality of the best in all these kinds is very high. It is only among the Greeks that we find anything to match the finest productions of the Hebrew genius. Like all literature, however, the Old Testament is not all on this high level of excellence.*

All that survives of Hebrew literature prior to the age of Alexander is preserved in the Jewish Bible. It is not until the beginning of the third century B. C. that we come upon books written by the Jews in Hebrew or in Greek which are not included in the canon. It is, doubtless, only a small part of a rich and varied literature that has thus been rescued across the centuries. What was saved was preserved for its intrinsic religious value or its association with great names of religious leaders and teachers, not out of a merely literary or patriotic interest. There is every reason to think that secular poetry flourished as well as hymnody, but we should have had no specimens had not an anthology of love songs somehow got the name of Solomon, and by a mystical interpretation been converted to religion. The remains of this literature are scattered unequally over a period of a thousand years or more. All that is preserved of the earliest writings has been transmitted to us by later authors, who incorporated in their works longer or shorter passages extracted from their predecessors.*

The literature of the New Testament must be understood historically if understood at all. It must be understood as the product of the greatest period in the history

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of religion. It represents the meeting and mutual adjustment of two fundamental and complementary conceptions of religion. On the one side the social idea is predominant. It perpetuates the gospel of Jesus in the form of tradition, associated with the names of Matthew and Peter, supplemented by apocalypse, which tradition attaches conjecturally to the name of John. The goal it seeks is the kingdom of God, righteousness and peace on earth as in heaven. On the other side the individual idea predominates. It perpetuates the gospel about Jesus in the form of the doctrine of his person, regarded as the norm and type of spiritual life, as preached by Paul and John. The goal it seeks is personal immortality by fellowship with God. Its faith is Sonship, by participation in the divine nature, without limitation in time, without loss of individual identity. Both types of gospel are justified in claiming to emanate from Jesus of Nazareth; but neither without the other can claim to fully represent the significance of his spirit and life.*

The Bible was made a Great Light in Freemasonry in the year 1760 and our Masonic monitors clearly show the high esteem in which it was held by the brethren in those days.

To many present-day Masons the Bible is a symbol of the Universe, the Great Bible of God—"the great book of nature and revelation, which is our spiritual, moral, and Masonic Trestle Board".

In the words of W. A. Thornburgh, "the Bible is part of the furniture of the lodge, not for the propagation of any creed, opinion or hypothesis; but for the inculcation of vital truths in which all good men are agreed, is an incentive for trust".

Someone has said that the Bible is a progressive revelation of God and should be read in the light of reason and exact knowledge, and, as Bro. H. L. Haywood has so ably expressed it, "we Masons may well believe it to be the perfect symbol of the mind and will of God. We do not permit ourselves to be carried to that extreme of fetichistic bibliolatry that has been such a serious obstacle to the spread of knowledge and to the progress of the race and is now just beginning to be set aside by scientific research and sound criticism", yet we may reasonably hold it to be mankind's divinest Book to date. The Bible was not written to be a textbook in history, or science, or philosophy, and as such it should not be judged; it was written to show us what manner of god God is, and what is the way of the soul".

* From "The Literature of the Old Testament" by Moore.

To See God

Where little children play their games,
Where innocence holds forth in youth,
In placid nature of the names
That children give to bits of TRUTH;

Where dwells a mother in the joys
Of home—and all that it implies,
And in the love of girls and boys
Where strength the power of fear defies;

And in the garden's HOLY PLACE
Where every bloom reflects the gold
Of EASTERN SUN upon its face,
'Tis there I see the God of old.

—William Alonzo Cooper.

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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.)

374.—Our Senior Warden elect was not installed with the rest of the officers because he was ill at the time. He has recovered now. Can he be installed though several months have elapsed since his election? Should he not have been installed within sixty days and this not having been done, must the Lodge not hold a special election now?

Answer.—The Constitution contains no provision preventing the installation of a Warden later than sixty days after his election. The provision you seem to have in mind refers to the failure of a Lodge "to install its officers within a period of sixty days subsequent to their election, because of the failure of the Master-elect to procure the necessary certificate of qualification." (Par. 201.) Paragraph 197 provides that the officers elect "shall be installed as soon as practicable" after election. If your Senior Warden has his certificate of proficiency, there appears to be no objection to his being installed now.

375.—Who is the author of the "Monitor" that we are using in our Grand Jurisdiction?

Answer.—The Monitor that we are using is based largely on Wm. Preston's "Illustrations of Freemasonry," with changes and additions by Webb, Cross, and others.

376.—A non-Mason residing in our town who has not applied to our Lodge for the degrees, but knows that he would not be accepted, because we know him to be unworthy, plans to apply in Hongkong, to which place he goes occasionally on business. Must we receive him as a visitor if he should succeed in obtaining his degrees abroad?

Answer.—This case comes clearly under the provisions of paragraph 179 of our Constitution, which provides that no Lodge shall recognize as a Mason any person who, being at the time a resident of the Philippine Islands, has received, or claims to have received, the degrees of Masonry from any source beyond the jurisdiction of this Grand Lodge, without the proper permission, until the Lodge nearest his place of residence shall have received him as member. The proper permission above mentioned may only be given by the Lodge nearest his place of residence and in the manner necessary for an election to receive the degrees. Moreover, you can keep any undesirable person from visiting by making use of your right to object, subject to the provisions of paragraph 180 of our Constitution.

377.—Where could I get information regarding the Masonic Home Fund? When was it started?

Answer.—In Volume I, pp. 94 to 98, (September, 1923) of THE CABLETOW, you will find a brief history of the Masonic Home Fund which will answer your question. For the progress of the fund in 1923 and subsequent years, see the Proceedings of our Grand Lodge for the years from 1924 to 1927.



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378.—The Wardens of my Lodge differ in using the word "craft" in the second section of the third degree; the Senior Warden speaks of the "crafts" pursuing their labors, while the Junior Warden, when he occupies the West, always says "the craft." Which is right?

Answer.—The Craft is a collective noun and does not take an "s". "Their" and not "its" is used here in accordance with the English practice. For instance, in American parlance, the committee *is* of the opinion, etc., while in England the committee *are* of the opinion, etc. In the case of "fellow-craft," however, the proposition is different, because a fellow-craft is an individual member (a fellow) of the Craft and when there are two, an "s" is appended to distinguish the plural from the singular.

Brotherhood

In every patch of timber you
Will always find a tree or two
That would have fallen long ago,
Borne down by wind or age or snow,
Had not another neighbor tree
Held out its arms in sympathy
And caught the tree the storm had hurled
To earth. So, brothers, is the earth.

In every patch of timber stand
Samaritans of forest land,
The birch, the maple, oak or pine,
The fir, the cedar, all the line;
In every wood, unseen, unknown,
They bear the burdens of their own
And bear as well another form,
Some brother stricken by the storm.

Shall trees be nobler to their kind
Than men, who boast the noble mind?
Shall there exist within the wood
This great eternal brotherhood
Of oak and pine, of hill and fen
And not within the hearts of men?
God grant that men are like to these,
And brothers brotherly as trees.

—*Making Paper.*

News from the Lodges

20th Anniversary of Corregidor Lodge No. 3

It was the good fortune of the Managing Editor of THE CABLETOW to be present at the celebration, on August 11th, last, of the 20th Anniversary of the constitution of Corregidor Lodge No. 3, F. & A. M., and he will therefore endeavor to give the story of this meeting in the following lines.

The spacious hall on the riverside of the fifth floor of the Escolta Masonic Temple was fairly crowded when ye Editor entered with the Grand Master, Officers and Members of the M. W. Grand Lodge of the Philippine Islands, who were saluted with the Grand Honors and conducted to seats in the East. Wor. Master Edward Ford Hickman having turned the gavel over to Most Wor. Bro. Joseph H. Schmidt, who returned it with suitable words, Corregidor Lodge proceeded to what most considered the most interesting business of the evening the conferring of the second section of the third degree by a special team composed of Past Masters and the three principal officers of the Lodge. We must explain that the first section had been conferred upon the candidate in the afternoon, and that before receiving the Grand Lodge, Corregidor Lodge had held its stated meeting.

The line-up for the second section of the third degree was as follows:

- East*.....Most Worshipful Brother Elser, P.M., P.G.M.
- West*.....Worshipful Brother Johnston, P.M.
- South*.....Most Worshipful Brother Harvey, P.M., P.G.M.
- Senior Deacon*....Most Worshipful Brother Comfort, P.M., P.G.M.
- Junior Deacon*....Worshipful Brother Grodske, P.M.
- Secretary*.....Brother Edward Cook (Charter Member).
- Lecture*.....Worshipful Brother Bromfield, P.M., P. G. Lecturer.
- Charge*.....Most Worshipful Brother Comfort, P.M., P.G.M.
- Congratulations*...By the Worshipful Master.
- Candidate*.....Frederick William K. Sander.
- Fellowcrafts*.....Most Worshipful Bros. Comfort and Harvey, and
Worshipful Brother Grodske.
- Men of Tyre*....Worshipful Brother Hickman and Bros. Bradford
and Fortenberry.

The work was put on in perfect shape, which tends to show that the Past Masters of Corregidor Lodge refuse to be past masters in the sense of "has-beens" and consider that a past master should rather be



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"a proficient or thorough master, an adept," which seems to us the better definition of the two.

Bro. Frederick William K. Sander, the youngest Master Mason, made a neat little speech after being raised.

Then came our Grand Secretary, Most Wor. Bro. Newton C. Comfort, a past master and charter member of Corregidor Lodge. In an interesting address, he gave the prehistory and history of the Lodge, which was founded for the main purpose of making possible the organization of a Grand Lodge in the Islands. He described the struggles of the founders of the Lodge and spoke of the large amount of trouble that could have been avoided if Corregidor Lodge had been allowed to organize in 1904, when the first attempt was made to obtain a dispensation. He related how Corregidor Lodge was largely instrumental in saving the Masonic Temple when things looked dark for the Association. And he mentioned as proof of the high standard of the membership of the Lodge that for five consecutive years the Grand Mastership had been held by past masters of Corregidor Lodge.

Wor. Bro. John Maurice Aaron then read excerpts from communications received from absent members of the Lodge, which were greeted with applause and which invariably breathed deep affection and loyalty for old Corregidor.

A few remarks were made by Bro. (Insular Auditor) Ben F. Wright, an ex-member, who was raised twenty years ago and confessed that this was the fourth time that he had ever sat in the Lodge. He explained that he received the degrees hurriedly on the eve of his departure from the Islands twenty years ago, and that he subsequently joined a Lodge in the United States, as he did not expect to return to the Islands.

Most Wor. Bro. Joseph H. Schmidt, Grand Master, then made an address full of praise for Corregidor Lodge and the excellent men that it had given to the Grand Lodge of the Philippine Islands in the course of the years.

The Lodge having been closed, refreshments were served and the members and visitors departed, happy to have participated in such an enjoyable and notable Masonic function.

The tyler's register showed 35 members of the Lodge and 79 visitors present. Corregidor Lodge was represented by 6 Past Masters, of whom 3 are Past Grand Masters. Five Past Masters, including one Past Grand Master, were represented by letters. One Past Master (Wor. Bro. Bordner) was too ill to attend, while another (Wor. Bro. Grant) was called out of town on important business at the last moment. Of the charter members, four were present.

Corregidor Lodge No. 3 was chartered as Corregidor Lodge No. 386 by the M. W. Grand Lodge of California and took the number 3 in December 1912 when the three California Lodge then working in the Islands got together and formed the M. Wor. Grand Lodge of Free and Accepted Masons of the Philippine Islands. Owing to the lapse of time and the transient nature of the American population of the Philippine Islands, most of its original members are now scattered to the four winds of heaven, as the following extracts from letters received from absent members and read on this occasion will show:

M. W. Bro. Wm. H. Taylor, P.G.M., American Trust Company, 464 California St., San Francisco, Cal., speaking of the perfect ritualistic work of the Lodge, writes that some of those present will no doubt recall that "on one occasion in one evening with three different masters presiding, three Third Degrees were put on without a mistake either in the oral or floor work so far as we could discover on checking up with those present and best versed in the degree work."

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Wor. Bro. Homer W. Newman, writing from 1008 So. Gramercy Drive, Los Angeles, Cal., hopes that the Lodge will continue to be, "as its name and seal implies, a shining light for true Masonry in the Philippine Islands."

Wor. Bro. L. C. O'Donnell, now the busiest dentist of Greenville, O., says, among other things: "I am glad today to see the office of Grand Master being filled by my old friend, M. Wor. Bro. Jos. H. Schmidt, and I feel that he is a Mason who will strive for every advantage for the Fraternity, and his efforts will be untiring."

Wor. Bro. Edwin L. Driggs, now at Oakland, Cal., says: "It may be quite a while before I have the chance to visit Corregidor Lodge again, but my interest in her is kept alive by the large number of members and friends that pass this way, many of whom I have the pleasure of seeing. Here is to another twenty years as glorious as the last."

Wor. Bro. C. A. Massell, the youngest P.M. of the Lodge, who will soon be back in Manila, writes from Bridgeport, Conn., that he and his family are having a pleasant visit, and sends good wishes.

Wor. Bro. E. M. Barton writes that the latch string is out at his home in San Diego, Calif., and invites the Brethren to come and pull it. He sends hearty greetings to Corregidor Lodge, with this wish: "May you continue in the future as in the past like the lambskin apron pure and unspotted."

Of the absent members who did not occupy the oriental chair in Corregidor Lodge No. 3, the following wrote letters:

Bro. John E. Enright, 2353 Union St., San Francisco, says that the membership of Corregidor Lodge always typified to him the best there was in Masonry.

Bro. Chas. A. Darneille, c/o Moose Club, 1621 Market St., San Francisco, Cal., writes that his feeling of disappointment at not being able to be present in person is really one of homesickness.

Bro. Chas. M. Larson, with the Standard Oil Company of New York at Canton, China, hopes to be able to sit in Corregidor Lodge again at some time or other.

Bro. Geo. W. Brower, Fort D. A. Russell, Wyo., trusts that the Lodge will "continue to enroll the best Men and Masons."

Bro. Wm. Hirzel, American Trading Company, Inc., Box 20, Central Post Office, Tokyo, Japan, is "humbly thankful to the Great Architect for the blessings that have made possible twenty years of usefulness for our beloved Lodge."

Bro. C. N. Conner, Chairman, Low Cost Road Investigation, B and 21st Streets, Washington, D.C., feels that Corregidor Lodge has been "one of the stabilizing factors through the troublous times in the Philippines and now in their more settled and progressive era."

Bro. S. H. Edwards, 670 Rosal Ave., Oakland, Cal., sends best wishes.

Bro. Fay S. Miller cables greetings from Seattle, Wash.

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Bro. Norman S. Pleasanton, 1741 N. W. 43rd St., Miami, Florida, desires any Brother passing his way to call and says the climate in his part of the U. S. is about the same as that of the Philippines.

Bro. Walter Salomon, 334 Deer Park Avenue, Babylon, N. Y., hopes that some day he will "land back in God's real country, which is not appreciated until too late, and I mean *The Philippines*."

Bro. Ernest Woodall, with the Manila Railroad Company, sends greetings from Hondagua, Tayabas, P. I.

From Mabini Lodge No. 39

At its stated meeting on August 13th, last, Mabini Lodge No. 39, of Aparri, passed a resolution expressing its sorrow over the death of Bro. Leonard Wood and its sympathy with the family of the illustrious deceased. A copy of this resolution was ordered sent to Bro. Wood's family.

Charleston Lodge No. 44

According to a letter received by our Grand Master from Wor. Bro. W. W. Rowley, Inspector 18th District, the eighteen members of Charleston Lodge No. 44 have done their bit in subscribing to the Mississippi Flood Relief Fund. The total of subscriptions from the little island of Guam was P1,889.00, a splendid showing!

The Lodge mourns the death of one of its past masters, Wor. Bro. Henry A. Nagle, who passed behind the Veil on July 6, 1927, and was buried from the Masonic Hall at Agaña, Guam, M.I., on the following day.

Mount Apo Lodge No. 45

M. W. Bro. Joseph H. Schmidt, Grand Master of Free and Accepted Masons of the Philippines, accompanied by Bro. James J. Wilson, Inspector 7th District, made an official visit at a special meeting of Mount Apo Lodge No. 45, on Saturday night July 30th, 1927. Most Worshipful Bro. Schmidt was received with the Grand Honors and escorted to the East, where Wor. Bro. Emilio Sanson, Master of Mount Apo Lodge No. 45, presented him with the gavel. Upon return of the gavel, Wor. Bro. Sanson proceeded to confer the Sublime degree of Master Mason upon Bro. Casimiro Pasco, a Fellowcraft of the Lodge. The regular officers were in their stations.

The second section was put on by the following team: *K.S.*, Emilio Sanson; *H. K. of T.*, John A. Hackett; *Secretary*, M. O. Mendoza; *W. and S. F. M.*, R. Macrohon; *Men of Tyre*, F. J. Legare, A. Sebastian, James Wilson; *Fellow Crafts*, M. A. Asuzano, J. A. Bello, M. O. Mendoza; *Lecturer*, P. J. Moore; *Working Tools and Charge*, James J. Wilson.

A sumptuous lunch was served during the interval between the first and second sections. After work, addresses were delivered by Wor. Bro. Sanson, W.M., and Wor. Bro. James J. Wilson, P.M. The Grand Master delivered an interesting and instructive address and thanked the Brethren for their hospitality.

From Makabugwas Lodge No. 47

On August 13th, Makabugwas Lodge No. 47, Tacloban, held a get-together meeting, the first meeting of this kind. Several Brethren from interior towns delivered speeches on Masonic teachings. Brother W. S. Price, the Inspector, made a short but forceful address. He offered to give the members a party next September in his new home, and asked that the second reunion be held in this newly finished palace. Brother Mariano, the Secretary, suggested that this Lodge hold a get-together meeting of members and their families every 4 months.

Isagani Lodge No. 96

The funeral of Bro. Mariano Sanchez, on August 12th, was one that will go down as an important event in the annals of Isagani Lodge No. 96, of Paniqui, Tarlac. The Masonic services were conducted by the Lodge, with Most Worshipful Past Grand Master Quintin Paredes representing the M. W. Grand Master. Assistant Grand Secretary Wor. Bro. Ramon Mendoza and several other Brethren from Manila were also present, and the members of Isagani Lodge attended almost in a body.

The Lodge deeply appreciates the courtesy and attention of all these distinguished Brethren.

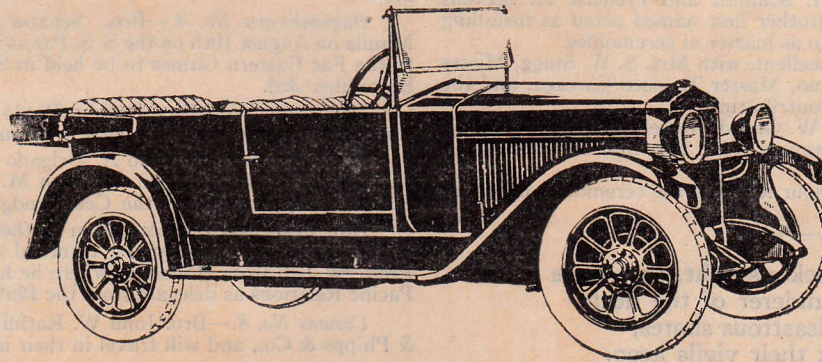
Palawan Lodge No. 99 Celebrates St. John's Day

As the Saint John's Day fell on a working day, the Lodge celebrated it on June 26th. Worshipful Master R. P. Mitra gave a picnic at the Bokana Station, on the Iwahig Penal Colony reservation, to all the Brethren of the Lodge and their families. The picnic was well attended. In the afternoon a tennis tournament was held at the Central Station, approximately 6 kilometers from the Bokana Station, the Brethren from Puerto Princesa playing against the Brethren from Iwahig. Refreshments were served at the tennis court. The day was greatly enjoyed by the Brethren and their families.

Bud Daho Lodge No. 102

M. W. Bro. Joseph H. Schmidt, Grand Master, accompanied by Wor. Bro. James J. Wilson, Inspector of the 7th district, and several brethren from Zamboanga, arrived at Jolo on Monday, August 1st,

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1927, about 9 a. m. A delegation of Brethren met the visitors and accompanied them to the Lodge Hall. After greetings had been exchanged, the Grand Lodge was opened with the following Brethren in the station:

Joseph H. Schmidt, *Grand Master*.
James J. Wilson (45), as *Deputy Grand Master*.
José Badillo (13), as *Senior Grand Warden*.
Roman F. Tuason (7), as *Junior Grand Warden*.
Felisberto Gonzales (45), as *Grand Treasurer*.
K. Koyama (45), as *Grand Secretary*.
Guy Stratton (1), as *Senior Grand Deacon*.
Salvador Quimpo (17), as *Junior Grand Deacon*.
Agustin Javier (29), as *Senior Grand Steward*.
Harry Conrad (9), as *Grand Tiler*.

The Grand Master then called the Lodge from labor, to meet again at 6 p. m. to constitute the Lodge and install the officers. A luncheon was provided for all at noon. The Grand Lodge met at the appointed time in the evening. The meeting was a public one and there was a large attendance of the members and their friends. The Grand Master then proceeded with the constitution of Bud Daho Lodge No. 102 in due and ancient form. The following officers were installed after the Lodge had been constituted:

Julian Pilares, <i>W.M.</i>	Rafael B. Alcalá, <i>S.W.</i>
Luciano Abia, <i>J.W.</i>	Julius Schuck, <i>Treasurer</i> .
Simeon Obsequio, <i>Secretary</i> .	José Magno, <i>Chaplain</i> .
José M. Paredes, <i>Marshal</i> .	José M. Burdeos, <i>S.D.</i>
William J. Real, <i>J.D.</i>	Julio F. Barbajera, <i>S.S.</i>
Agapito de los Reyes, <i>J.S.</i>	Benigno S. Viray, <i>Tyler</i> .

After installation, addresses were made by Julian Pilares, W.M., and Luciano Abia, J.W. The Grand Master then made an eloquent address informing the Brethren they had a splendid opportunity of cementing the friendship between the Moro and the Filipino. After the close of the meeting, a fine supper was served and the party enjoyed an hour or two of most pleasant fraternal fellowship.

The following day the visiting members were given a long auto ride over a rough and rugged road to Camp Andreas. All returned safe and well at 1 p. m. to the Lodge Hall and enjoyed a fine lunch prepared by the Brethren, after which the Grand Lodge was called on again and closed in ample form.

The M. W. Bro. Schmidt and visiting Brethren left the same evening at 8 p. m. on the S. S. *Islas Filipinas*, well pleased with the sessions and the splendid time they had had in Jolo.

Y. M. C. A. Level Club Installs

The Y.M.C.A. Level Club held its installation of officers for the year 1927-1928 on Saturday, August 20th, at 7:30 p. m., in the Plaridel Masonic Temple. The new officers are Wor. Bro. Manuel Camus, president; Wor. Bro. Roy G. Bennett, vice-president; Bro. Marciano Sayoc, secretary; Wor. Bro. Filomeno Galang, recording secretary; Bro. E. K. Higdon, treasurer; Rev. Bro. O. W. E. Cook, chaplain; Bro. Silverio Blaquera, marshal, and Bro. E. S. Turner, adviser.

Most Wor. Bros. Joseph H. Schmidt and Frederic H. Stevens were guests of honor, and the Brother first named acted as installing officer, with Wor. Bro. E. Quijano as master of ceremonies.

The musical program was excellent, with Mrs. S. W. Stagg, Misses Fidelidad and Fraternidad Quijano, Master Teodoro Careaga, and the Central Student Church Choir contributing.

Remarks were made by M. W. Grand Master Joseph H. Schmidt and M. W. Past Grand Master Stevens, Wor. Bro. Manuel Camus, and Bro. J. Truitt Maxwell.

Refreshments and a social hour followed the ceremonies of installation.

Fame! 'tis the wrecker's light, that lures
The luckless wanderer of the deep,
To where, upon disastrous shores,
Ruin and wreck their vigils keep.

—A. Pike.

Mr. Club President

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PERSONALS

Most Wor. Bro. George R. Harvey Leaving Us



Most Wor. Bro. George R. Harvey, P. G. M. of the Grand Lodge of the Philippine Islands and Contributing Editor of THE CABLETOW, well known to the Masonic world by his excellent work as Fraternal Reviewer and his learned reports as chairman of the Committee on Jurisprudence of our Grand Lodge and as a Masonic journalist, is returning to the homeland, having retired as Judge of the Court of First Instance of Manila. Most Wor. Bro. Harvey's record as a Mason has been a particularly brilliant one. He has always devoted a great deal of time to our Institution and will be sadly missed in Masonic circles in these Islands.

We wish him and Mrs. Harvey *bon voyage* and good health and success in the homeland!

Manila No. 1.—The Philippine Senate has confirmed the appointment of Bro. Charles Edward Nathorst as Chief of the Philippine Constabulary. General Nathorst returned a few days ago from a tour of inspection of Mindanao and Jolo.

Most Wor. Bro. Dr. H. Eugene Stafford writes from New York that his son Charles Eugene Stafford received his third degree in Roome Lodge No. 746, F. & A. M., of New York City, the Doctor's Mother Lodge, on June 18th, last. Young Stafford, by special dispensation of the Grand Master of Vermont, had received his 1st and 2nd degrees on the same night in Burlington Lodge No. 100, of Burlington, Vermont. The newly-made Master Mason sailed for Europe two days after getting his third and the Doctor may join him there, though his present intentions are to visit Washington, Baltimore, and Philadelphia first.

Bagumbayan No. 4.—Bro. Senator Camilo Osias sailed from Manila on August 10th on the S. S. Paz as head of the Filipino delegation to the Far Eastern Games to be held in Shanghai from August 27th to September 3rd.

The son of Wor. Bro. Joaquin Pardo de Tavera was seriously ill in August; but fortunately his health is much improved now.

M. Wor. Bro. Francisco A. Delgado spent several weeks in Cebu, on business of his firm, and was with M. W. Grand Master Joseph H. Schmidt when he visited the Cebu Lodges.

Bro. Francisco Benitez, Dean of the College of Education of the University of the Philippines, returned on August 18th on the S. S. *President Taft* from Honolulu, where he had attended the Institute of Pacific Relations as delegate from the Philippine Islands.

Cosmos No. 8.—Bro. John W. Ratliff has joined the firm of Muller & Phipps & Co., and will travel in their interest in the provinces.

Bro. Henry C. Garretson has sent ₱50, of which he desires ₱20

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to be donated to the Masonic Hospital for Crippled Children and P30 to the Widows and Orphans Fund of Cosmos Lodge. He also remitted P125 for Plaridel Trust Agreement certificate.

In his leisurely trip around the world Bro. Thomas G. Henderson has finally arrived in London, which he describes as the capital of a small island off the coast of France. He seemed to have some apprehension lest he should be invited to Buckingham Palace, and so left for Ireland to attend the meeting of a Masonic Lodge there.

Bro. William Lentz has been quite ill with pneumonia, and although he has improved somewhat, is still far from well. He has attended some of the meetings of Prince Edwin Lodge No. 486, in Middletown, Pennsylvania, where he is now stationed, and speaks very highly of the members there.

Bro. William J. Odom, our newly elected Junior Warden, left Manila on July 15th for a trip to the United States, where he will make further arrangements for his future building operations.

Before leaving Bro. Odom secured the contract to erect the new Masonic Temple in Iloilo, which is to cost approximately P120,000. Work will be commenced on this project immediately upon his return to Manila, or about November 1st.

Bro. Francis Seeckts has resigned his position with the Pacific Commercial Co. and has joined the Cadwallader Gibson Lumber Company. He left on July 25th for his new station in Sipaco, Camarines Sur.

Bro. Orié S. Walkup, who was in Mindanao a month turning over his district to his successor, returned to Manila on July 20th, and left for the United States on July 30th. He will visit his brothers in Ohio and perhaps later settle in Kansas City, the home of Mrs. Walkup.

Due to the many details incident to his leaving the government service Bro. Walkup had no opportunity to complete the work of the three degrees, and hopes to receive the remaining degrees after he has arrived in the States.

Pilar No. 15.—Bro. H. Garma, Capt., P. C., has been promoted to major.

Bro. P. de la Costa of the Bureau of Public Works, stationed at Cebu, has been transferred to Manila.

Bro. Chua Tiec Kieng, after spending two years vacation in China, has come back to the Philippines, and is now working in Cebu.

We have received news from Bro. G. Tullao that he is doing fine in Sonora, California, U.S.A., and that he expects to return soon to the Philippines.

Bro. José Cord Cruz is mourning the death of his beloved wife which occurred on July 27th. She was buried in the Pilar Masonic Cemetery on July 28th.

Sinukuan No. 16.—Bro. Leoncio L. Espino was a patient at the Philippine General Hospital in June and July, undergoing treatment for an injury to his right eye caused by a photographer's flashlight during the carnival.

The wife of Bro. Gil Peralta was confined to the Philippine General Hospital for several weeks, undergoing treatment for pleurisy.

M. W. Bro. Rafael Palma, P. G. M., writes from Spain that he is having a pleasant and profitable visit and that several banquets have been tendered to him.

Bro. Norberto Almario lost his small son on July 3rd.

Araw No. 18.—Bro. Yu Tiang Gay, treasurer of this Lodge, has resigned, and Bro. Kong Chotao has been appointed acting treasurer.

Dra. Eleuteria Casimiro, the wife of Bro. Quintin Ong, died on August 4th and was buried in the Del Norte Cemetery on the 6th.

Dapitan No. 21.—Bro. and Mrs. Gonzalo Pagdanganan are the proud parents of a baby boy born to them recently.

Bro. José M. Tapia, manager of the Legaspi Branch of the Manila Trading & Supply Co., who entered the Provincial Hospital of Albay in June for treatment for influenza, was among those who attended our stated meeting for July. Bro. Tapia has only words of appreciation for our brethren in Albay Province and especially for the Officers and Members of Mayon Lodge No. 61 who spent much time at his bedside during his illness. Bro. Tapia came to Manila on a two weeks leave and returned to Legaspi on July 14.

Mabini No. 39.—Bro. Pastor de la Peña has been transferred from Dagupan to Aparri.

Bros. Angel Salazar and Juan Daproza, both of the Forestry Service, have also been transferred and are reported to be in the Bureau of Forestry at Manila now.

Marble No. 56.—Bro. Melanio Honrado was appointed acting provincial treasurer of Zambales on July 8th.

Bro. Cornelio Briones lost one of his sons by death on July 29th. The cause of death was dysentery.

Bro. Severino B. Murphy lost his only son on August 5th, also from dysentery.

Bro. Vicente F. Montiel, who has been seriously ill since July 29th, was sent to Manila on August 10th for treatment in the Mary Chiles Hospital, where he occupies room No. 23. The Grand Secretary's office was informed by wire.

Isabela No. 60.—In June, the wives of Bros. Ildefonso Bonoan and José Camacho each presented her husband with a vigorous and beautiful girl baby.

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Bro. Bernardo de la Peña, of Magat Lodge No. 68, judge of the court of first instance, accompanied by his stenographer, Bro. Candido C. Mercado, of Sinukuan Lodge No. 16, arrived at Ilagan on July 3rd. Both these Brethren were entertained by the members of Isabela Lodge No. 60, with a very enjoyable party at the house of Bro. Fortunato M. Bulan, P. M.

Angalo No. 63.—Bro. Leocadio Asensio, whose present address is P. O. Box No. 922, Watsonville, California, writes that he is now at the town mentioned, after travelling for two months through the Pacific States. He visited the Masonic Temple at Stockton and says the Masonic Brethren in the United States are all very courteous and polite to the stranger within their gates. He expects to attend Lodge at Watsonville, where he had been only three days on July 11th, when he wrote, and is anxious to get his CABLETOW.

Tamaraw No. 65.—On June 30th, last, the teaching force of the Pinamalayan elementary school gave a despedida dance in the elementary school building in honor of the departing supervising teacher, Bro. Pedro Mantaring, who was transferred to the district of Naujan, and as a welcome to the new supervisor, Bro. Eladio G. Castro. All the elements of the community of Pinamalayan were present. After the dance refreshments were served.

In the same month, another party was given by the Morente brothers in their newly constructed summer residence at barrio Lumangbayan, in honor of our popular supervisor, Bro. Eladio G. Castro. There were plenty of eats and drinks.

On July last, the town of Pinamalayan, Mindoro, gave a ball, with refreshments, in the elementary school building in honor of Bro. José Morente, recently appointed justice of the peace for Pinamalayan and Bongabon, Mindoro.

Magat Lodge No. 68.—Bro. Tomas C. Santiago writes from St Louis, Mo., to which city he has gone to improve his opportunities. His address is 522½ N. Vandventer Avenue.

Makiling No. 72.—Bro. Vicente O. García has been transferred from the Calamba district to the Santa Cruz district as supervising teacher.

Hamtik No. 76.—Bro. Venancio Nebrida, of Hamtik Lodge No. 76, has left for his new station as Division Superintendent of Schools on special assignment in the Division of Camarines Norte. He will be relieved by Bro. Justo Ramos.

Kasilawan No. 77.—Bro. Leoncio R. Salanga (70) writes from Agoo, La Union, that his parents and relatives desire to thank all concerned for the many attentions and assistance they received in connection with the death of writer's brother, Marcos Salanga, a member of Kasilawan Lodge No. 77.

Bro. Domingo H. Mendoza, formerly stationed in Davao, is now permanently residing in Manila.

Bro. Pedro A. Salvador is fast recovering from a month's illness.

Bro. José Alcántara, who had malaria two months ago, was again taken ill during the latter part of August.

Bro. and Mrs. Lorenzo Reyes had the misfortune of losing their five-year old son. They lost a newly born babe only a month ago.

The son of Bro. Lucio B. Angeles, who was taken seriously ill last month, is now fast recovering.

The home of our Secretary, Bro. Juan R. Avelino, who has had sickness in his family month in and month out for the last eight months, is at last free from illness.

Service No. 95.—Bro. Frank A. Mitzner, staff sergeant, 13th C. A., has been recently transferred from Fort MacArthur, San Pedro, Calif., to Fort Barrancas, Pensacola, Fla.

The following brethren left Manila for new stations in the United States, as indicated after each of their names, on the *Thomas*, July 13th, 1927:

- Bro. Joseph Bernstein, 9th Infantry, Ft. Sam Houston, Texas.
- Bro. Bryan W. Pittman, Walter Reed General Hospital, D.C.
- Bro. Thomas J. Cox, John O. Roberts, Charles Neal, to Fort McDowell, Calif., for disposition to units to be determined after arrival.
- Bro. James E. Moore, to Jefferson Barracks, Mo.
- Bro. Fred Johnson, to Fort Benj. Harrison, Ind.
- Bro. Robert L. Meador, to Harbor Defenses of Puget Sound, Wn.
- Bro. Walter C. Morris, to Fort Monroe, Va.
- Bro. Benjamin Roth, who was ill for nearly two months in Sternberg General Hospital, has recovered and returned to duty.

Bro. William A. Willoughby spent a few days in the hospital during the past month, but is now around again.

Bro. Ferda Ashby's little daughter has been sick in St. Paul's Hospital for a few days.

Bagong-Ilaw No. 97.—Bro. Emilio J. Bernardo is mourning the death of his beloved wife which occurred on August 21st at their home in Noveleta, after an illness of several months. The deceased left two young children, the eldest of whom is barely three years old.

Bro. Vicente M. Vallido, our Senior Warden, who has been seriously ill with typhoid fever since the early part of August, is now convalescing at his home in Noveleta. Bro. Vallido has two things to thank for: his recovery from illness and the arrival of a baby which came to bless his home on August 3rd.

The wife of Bro. Antonio Reyes presented her husband with a husky baby boy on August 21st.

Miss Julia Salud, the charming daughter of Bro. Juan Salud, has been very ill since the latter part of July; but is now recovering rapidly.

Palawan No. 99.—Wor. Bro. Governor S. F. Cacdac went to Manila on April 15th and returned to Puerto Princesa in the early part of June.

Bro. F. B. Santos, who was called by the Director of Prisons on official business, has returned with his family.

Zambales No. 103.—Bro. Potenciano Alop has removed from Matavis, where he was employed as cashier of the Zambales Lumber Co., to Candelaria, where he will be municipal treasurer.

Bro. Gabino Tabuñar has gone to Manila where he is with the Philippine Education Company and has established his residence at Misericordia and Mayhaligue, Sta. Cruz. The Lodge passed a resolution wishing him *bon voyage* and success in the capital city.

Bro. Esteban Q. Amon has established a rice mill in his home in Palauig.

Bro. Melanio Honrado, chief clerk of the provincial treasury of Zambales, has been appointed acting provincial treasurer.

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Página Editorial

El Secreto de la Votación

El voto de un Masón sobre la solicitud de un candidato para los grados masónicos es absolutamente secreto. No se puede preguntar legalmente a un Masón si ha depositado una bola o cubo negros y mucho menos por qué motivo ha votado en esta forma. Siempre hay unos inteligentes que creen que pueden adivinar quién depositó la bola negra y que a veces tratan de averiguar si su opinión es fundada. Esto es sumamente inconveniente. Cada Masón tiene el derecho sagrado de votar según los mandatos de su propia conciencia y conforme a lo que él considere ser su deber para con la Fraternidad en cada caso. Es preciso que digamos algunas palabras sobre esta materia. Se oye de vez en cuando la observación de que cierto Hermano se ha valido de la votación secreta para vengarse de otro o expresar su antipatía personal. Nada puede ser más indigno en un Masón. Es difícil creer que cualquier individuo que haya sido admitido dignamente en una Logia masónica y haya estado bajo la influencia de nuestras enseñanzas por algún tiempo, por breve que fuese éste, prostituiría su alto privilegio masónico depositando una bola o cubo negros por motivos de venganza personal. Cualquier Masón que emplee la votación para este fin, tratándose de una persona digna, no es digno de ser miembro y participe de la sociedad de los hermanos de una Logia Masónica.

En cuanto al secreto, ¡qué poco caso hacen algunos Hermanos nuestros de la obligación de guardarlo! ¿Quién no ha entendido conversaciones acerca de asuntos de Logia en presencia de profanos? ¡Cuántas veces se comenta entre Masones y profanos el rechazamiento de algún candidato! Los asuntos de la Logia se tratan en la calle, en los coches de tranvía y en otros sitios públicos. Un solicitante rechazado se entera a veces de la desaprobación de su solicitud por algún profano antes de recibir el aviso oficial. ¡Y todo esto no obstante el hecho de que la discusión de los procedimientos de una Logia con un profano constituye un delito masónico!—*M.X.B.*

La Masonería y El Comercio

No una sola vez, sino dos o tres veces, hemos censurado en nuestra labor periodística ciertas proposiciones que nos olían a tentativas de introducir el mercantilismo en la Masonería. Hacemos constar con la mayor satisfacción que todas las referidas proposiciones han sido acogidas con la franca y profunda indignación que merecían y han fracasado de un modo absoluto.

Sin embargo, no deseamos que se nos entienda mal. También hemos llamado la atención de nuestros lectores acerca del deber de todo masón—especialmente en estos azarosos tiempos—de favorecer a sus hermanos en los negocios a que se dediquen, siempre que lo pueda hacer sin sufrir grandes perjuicios en sus intereses particulares. El masón activo, sincero y celoso de su deber no necesita anunciarse ante la Orden; es en ella bien conocido, y un masón no debe vacilar en desviarse de su camino y andar una o dos manzanas más lejos para comprarle lo que necesita, en vez de dirigirse a un comerciante que, si pudiera, mandaría a todos los masones a la hoguera o al patíbulo, como en los buenos tiempos de Torquemada y de la Santa Inquisición.

También merecen nuestra atención los que, sin ser Masones, insertan sus anuncios en nuestra revista, porque

aunque se puede decir con razón que un anuncio en el CABLETOW es dinero bien invertido, sin embargo es preciso que correspondamos a la muestra de aprecio que nos dan los que anuncian en estas columnas.—*L. F.*

Cosas que Debía de Tener toda Logia

Hay tres cosas que debía de tener toda Logia masónica. En primer lugar, conviene que tenga su propio templo. Desde luego, no son muchas las Logias que cuentan con los recursos necesarios para levantar un edificio digno de servirles de templo y no es prudente hipotecar el porvenir del Taller y derrochar fondos para este fin.

En segundo lugar, debe tener su biblioteca masónica. En estos últimos años, la literatura masónica se ha enriquecido muchísimo y existe un gran número de obras admirables sobre Masonería que se pueden adquirir por poco dinero. Una pequeña biblioteca bien cuidada y administrada es un medio muy útil para levantar el nivel intelectual y aumentar los conocimientos masónicos de los obreros del Taller.

En tercer lugar, toda Logia debía poseer su cementerio. Las de Manila pueden adquirir lotes en el terreno comprado por la Gran Logia en el Cementerio del Norte, y dicho sea de paso, es preciso que lo hagan lo más pronto posible, porque se aproxima el momento en que no habrá más lotes, y las Logias que no han tenido la previsión de adquirirlos a tiempo tendrán que enterrar sus muertos en sitios caros o poco deseables, lejos de sus hermanos en Masonería. Las Logias de provincias pueden imitar el ejemplo de los Masones de Laoag los cuales tienen su campo santo particular en el cementerio municipal y lo han embellecido de un modo que ha arrancado frases de encomio y admiración al Muy Ilustre Gran Maestro en su visita de inspección de dicha Logia.—*L. F.*

Monedas Falsas

Los que han viajado por algunos de los países europeos en estos últimos años habrán observado que por allá circulan muchas monedas falsas y que la efigie del rey o el escudo del estado y las inscripciones de rúbrica no son suficientes para demostrar que la moneda es legal, sino que es necesario un examen más detenido antes de aceptarla por buena. Lo mismo nos sucede en estas Islas con los que se llaman Masones. Hay tanta masonería ilegítima por estos valles que ni el alfiler o botón con los emblemas masónicos, ni los toques y otros medios que tenemos para conocernos son suficientes para distinguir al Masón regular del clandestino o del profano. Es preciso, pues, andar con mucho cuidado al sostener trato masónico con desconocidos y vale más pecar por exceso de cautela que por abandono de ella. Conocemos a más de un hermano que por cortesía contestó a individuos que pretendían ser Masones, como si lo fuesen, y que descubrió después que, sin saber ni quererlo, había violado su compromiso Masónico.

No todo lo que reluce es oro, y si algún Masón opta por el oropel, santo y bueno, pero los que se enorgullecen de ser Masones regulares y legítimos son culpables masónicamente si, intencionalmente o por descuido, sostienen relaciones masónicas con los irregulares. Desde luego no hay nada que impida el trato profano con los que se han dejado inducir en error; lo que importa es que no se acepte como buena la moneda falsa y prohibida por los edictos de nuestras autoridades regulares.—*L.F.*

William Augustus Bowles, P.G.M.

POR EUGENE ARTHUR PERKINS, P.M.

(EN DOS PARTES)

PARTE II

Hemos dicho antes que Bowles fué a Inglaterra en 1790, como embajador de las "naciones" Creek y Cherokee en la Corte de Londres, y que ya en aquel entonces estaba afiliado a la masonería.

Los descubrimientos del gran navegante Cook, que en aquella época eran cosa muy reciente, abrieron camino a varias especulaciones mercantiles en las que se empeñaron los aventureros europeos, con el anhelo que el afán del lucro imprimía tan poderosamente en la mente de aquella nación de traficantes. Surgieron otras circunstancias que sólo sirvieron para fomentar sentimientos de recelo, hasta estar preparadas las dos naciones europeas interesadas para lanzarse la una contra la otra. Tan pronto el jefe de las "naciones" unidas de los Creeks y Cherokees se enteró de que era probable empezasen las hostilidades, convocó a una junta de su propia tribu y de las vecinas, en la que, llevado de su odio contra España, por un lado, y de su amistad con Inglaterra, por el otro, resolvió enviar una delegación a la colonia británica más cercana ofreciendo sus servicios. En su consecuencia el General Bowles, porque así ya se le llamaba, quedó elegido para este objeto, y en la ocasión de que se trata iba acompañado de otros tres jefes. Llegaron a las Bahamas y se presentaron al gobernador Lord Dunmore, en el momento en que aún se estaba discutiendo la paz o la guerra. Naturalmente era de suma importancia conservar la amistad y buena voluntad de las tribus indias que bordeaban las colonias españolas, e indudablemente fueron bien recibidas, cual todo jefe prudente haría en vista de las circunstancias.

Sin embargo, consta en la historia que la pronosticada ruptura de relaciones entre Gran Bretaña y España no tuvo lugar en aquella fecha; pero los españoles supieron las actividades de Bowles, las cuales sólo sirvieron para aumentar el odio y rencor que guardaban contra él, y para dar raíz a ciertos planes de venganza que, a la postre, dieron resultado.

Se Marcha Bowles a Inglaterra

Evidentemente parte de la política de Lord Dunmore al congraciarse con los indios, por medio de sus jefes, consistió en el envío a Inglaterra de una delegación encabezada por Bowles. La llegada exacta de ésta en dicho país no se puede precisar, pero sabemos que él estaba en Londres en

1791, porque fué a principios de ese año cuando se afilió a la Logia del Príncipe de Gales No. 259. Probablemente llegaría en 1790.

La Logia del Príncipe de Gales No. 259 fué constituida en 1787, bajo los auspicios de la Gran Logia de Inglaterra por Su Alteza Real, el Príncipe Jorge. La primitiva intención al constituirse la logia era que la formarían solamente personas favorecidas con nombramientos por su Alteza Real o lealísimas a su persona e intereses. En el acta de la logia del 20 de enero de 1791, encontramos lo siguiente:

General William Augustus Bowles, jefe de la Nación Creek, cuyo amor a la Masonería le indujo a desear que ésta se introduzca en la parte interior de América, mediante lo cual quedase ligada la causa de la humanidad y amor fraternal con la bravura nativa de los indios, y unidos les conduzca al título más alto que puede conferirse al individuo para ser tanto bueno como grande, fué propuesto por el Muy Venerable Maestro con la aprobación del Príncipe para ser admitido como Miembro Honorario de esta Logia. Dicha proposición fué secundada por el Secretario y mereció el aplauso unánime de toda la Logia.

La lista de miembros de esta logia divide a éstos en dos clases: los *iniciados* y los *afiliados*. Se ve, pues, con claridad por lo que precede, que el General Bowles ya era masón a su llegada, puesto que se *afilió* a la logia en la ocasión que se refiere y fué elegido miembro honorario.

Su Captura

A su regreso a América asumió de nuevo el cargo de jefe de los indios, y después de perturbar por algún tiempo la paz de los estados vecinos, fué hecho prisionero por los españoles mediante una astucia planeada hábilmente y puesta en ejecución felizmente. Dedicábase principalmente Bowles en dicha ocasión a imbuir en la mente de los indios las artes de la paz y animarles a establecer colonias y cultivar el suelo cuando—

El día 20 de febrero de 1792 llegaron dos oficiales españoles, D. José de Havia y J. Rosseau, con despachos del gobernador de Luisiana para la nación india, y dirigidos al general Bowles como su jefe. En dichos despachos, su Excelencia manifestaba que había recibido y en-

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dosado los papeles transmitidos por los Creeks, relativos a su comercio, para ser examinados por el Conde de Florida Blanca, ministro de estado, pero que no podía esperarse contestación en unos de seis meses; no obstante, en el interín se habían recibido órdenes de establecer un tratado que evitase todas las dudas posibles y despejase todo género de futuros recelos. Pero como la distancia e incertidumbre de transportación imposibilitaban el que se hicieran las negociaciones mediante correspondencia, el gobernador había despachado un navío con dos oficiales, para proponer al general Bowles les acompañase a Nueva Orleans, en donde se podría tratar de las condiciones favorables a ambas naciones. Se le insinuó al mismo tiempo, del modo más adulator, que su Excelencia esperaba tener el sumo placer de una conferencia personal con él; que el navío tenía todo lo necesario para su comodidad; y que los oficiales habían recibido órdenes expresas del gobernador para que prestasen al jefe indio toda clase de consideraciones durante la travesía a Nueva Orleans, en donde se le esperaba con suma impaciencia.

Acto seguido el General Bowles presentó a sus guerreros a los oficiales que entonces estaban con él, les puso de manifiesto el objeto de los despachos, y recomendó al consejo que enseguida se reunió para determinar la clase de contestación que había de darse, la conveniencia de abrir negociaciones con los españoles. Después de larga discusión, durante la cual muchos de los jefes hereditarios pronosticaron lo que iba a ocurrir y trataron de disuadir al jefe guerrero se confiase en pérdidas promesas, al fin optó por aceptar la proposición de su Excelencia y discutir personalmente los artículos del tratado. En esto los dos oficiales que desempeñaban la presente misión empeñaron inmediatamente la fe y honor de su nación diciendo que el general Bowles volvería dentro de cuarenta días.

Habiéndose arreglado todo, con visos de la amistad más sincera, salieron para Nueva Orleans, en donde, después de algunas discusiones previas, el Gobernador dió a entender que sus facultades inherentes no eran bastantes para tratar de cuestiones de tan suma importancia, y que, por consiguiente, Mr. Bowles debía ser enviado a España. En resumen, fué preso el ministro plenipotenciario de la nación Creek, puesto a bordo de un navío de guerra y tratado como prisionero.

Su Prisión en España.

Después de estar detenido algún tiempo en uno de los puertos de escala, el general fué conducido a Madrid, y se empezó, en verdad, la negociación, mientras estaba detenido. * * * Se le aseguró, sin embargo, la grande estima que le tenían los ministros del rey de España, y de hecho le ofrecieron un empleo al servicio de su Majestad.

Pero Bowles rechazó la cortesía que se le proponía, negándose a acceder a la proposición de un tratado separado. * * * En esto redoblóse la guardia que se le había puesto; y se dijo que como había adquirido tan grande poder sobre los indios, no se le debía permitir regresar a las Floridas.

Pero proceder tan inhumano y tratamiento tan duro y riguroso, en vez de conseguir la sumisión que se esperaba, sólo dieron por resultado la conducta inflexible y nada descendiente del jefe guerrero de las Naciones Unidas, en vista de lo cual recurrióse a otro medio para seducirle. Su mesa estaba ahora llena de lo mejor que la capital podía suministrar; diéronsele toda clase de excusas embarazosas por el trato que recientemente le habían dado y se le dió a entender que al fin era de los ministros tratarle con sinceridad. En esto Bowles observó, con gran habilidad, que era absurdo en extremo considerar la idea de un tratado mientras él estuviese prisionero y privado de toda comunicación con el mundo; y que el primer paso que dictaba la buena fe era restaurarle la completa libertad.

Las cosas quedaron en este estado hasta que en 18 de diciembre, el alcaide le informó que su Majestad Católica había designado dos personas que le encontrarían en Cádiz, para donde era necesario que

partiese con el propósito final de ajustar todas las dificultades de la corte de España y la nación Creek. En su consecuencia, a las cinco de la mañana del día primero de enero de 1794, paró un coche a su puerta, con una escolta de soldados de caballería ligera, y un oficial militar le dijo, con mucha cortesía, que había sido nombrado para escoltarle a Cádiz, y que tenía instrucciones de ponerse a sus órdenes. La jornada para aquel punto duró catorce días, en cuyo interregno, empleando la misma expresión de Bowles, disfrutó de libertad "pantomímica" aparente, pero a su llegada a la costa, quedó tan prisionero como antes.

Su Viaje a Manila

Permaneció en Cádiz por todo un año, y los principales acontecimientos que allí sucedieron, los cuales fueron la causa de su traslado a las Islas Filipinas, refiérense mejor por sus propias palabras. Dice que le hicieron la proposición de—

que si yo escribiese al ministro, Duque de Alcudia, acusando a los Condes de Aranda y de Florida Blanca como causantes de mi detención y sufrimientos, sería presentado de nuevo a la Corte, y mi causa se arreglaría satisfactoriamente para mí. Confieso que me hirió profundamente se me hiciese proposición tan deshonrosa en la situación en que me encontraba entonces. El Conde de Florida Blanca estaba preso en Navarra, y el de Aranda en la Alhambra, Granada, bajo acusación del ministro. Dije a la persona que me la hizo que jamás me prestaría a ser el instrumento de los deseos de ninguna persona; a lo que me contestó que si no lo hacía, sería enviado a las Islas Filipinas; ante esto estalló mi indignación, y le ordené se marchase de mi presencia, y que no volviese con ninguna proposición semejante, pues de lo contrario le haría sentir el peso de mi resentimiento. Se marchó y poco después de llegado el correo de Madrid, fui llevado a bordo de un navío, por órdenes del Duque de Alcudia, sin saber a donde se me destinaba, mientras todo mi equipaje mañosamente quedó detenido en la playa; y en esa situación hice el viaje en la temporada del año más inclemente, pasando por el Cabo de Hornos para Lima, en donde se me informó de nuevo, que si yo aceptaba las ofertas de su Majestad Católica, quedaría allí, volviendo a España vía Panamá y Cartagena, y como me negase, como antes, fui otra vez embarcado y llegué a Manila el día 27 de noviembre de 1795.

Al día siguiente de mi llegada se me demostró y leyó un papel, en el que se decían las razones por las que fui hecho prisionero y enviado al lugar tan distante del globo, que eran las siguientes: "Que yo había tenido intenciones de atacar y apoderarme de la colonia de Luisiana, de su Majestad, y de declarar los puertos de la misma libres a todas las naciones que no estuviesen en guerra contra mí ni contra mi nación; que en bien del servicio de su Majestad, debía quedar preso en la isla de Luz hasta nuevas órdenes de su Majestad; que se me concedería cualquier cargo o empleo que solicitase o aceptase, o de lo contrario debía sostenerme por mí mismo a mi costa, etc.

El General Bowles estuvo en Manila desde el 27 de noviembre de 1795 hasta el 2 de febrero de 1797, o sea catorce meses, y en todo dicho período aparece en la lista de la Gran Logia de Inglaterra como gran maestre provincial debidamente acreditado de los indios Creek, Cherokee, Chickasaw y Choctaw. Como dice Gould—

Este genio notable fué nombrado gran maestre provincial de los indios Creek, Cherokee, Chickasaw y Choctaw bajo los auspicios de

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a Gran Logia de Inglaterra y su nombre aparece como tal en las listas oficiales de la época.

Dicho sea de paso que de las investigaciones hechas por el que suscribe se desprende que no ha visitado nuestras playas en tan remota fecha ningún otro individuo de rango masónico parecido. Por tanto, debemos concederle al Hermano y General William Augustus Bowles la honra de ser el primer gran maestre provincial que puso sus plantas en nuestro suelo.

Su Regreso a Europa

Bowles poco dice de sus sufrimientos durante su forzada estancia en Manila, pero cuando al fin le dijo el gobernador que se le permitiría regresar a Europa, escribe en su diario—

El día 2 de febrero de 1797, me dijo que me preparase, añadiendo, con una sonrisa sarcástica, "que su Majestad Católica había cedido a la República Francesa el Mississippi y todas sus colonias en la Florida, y que él suponía que yo tendría que entenderme con la Francia, aunque yo me había negado a entenderme con los ministros de su Majestad Católica." Esto ocurrió a las diez de la mañana, y a las dos del mismo día salí de la bahía de Manila, a bordo del navío *La Purísima Concepción*, que tocó en la Isla de Francia, en donde por vez primera supe el estado de la Europa, la guerra entre Gran Bretaña y la nación española, y me informé con exactitud que el rey de España había cedido el Mississippi y las Floridas a la república francesa, la cual había de tomar posesión de los mismos cuando lo creyese conveniente.

En esa ocasión se esperaba de un momento a otro la declaración de guerra contra los Estados Unidos, y el partido demócrata de la Isla de Francia me aclamó, esperando una inmediata alianza entre mi nación, los Creeks, y la república francesa; mientras que varios americanos, por otro lado, expresaron su inquietud al verme de regreso de Europa, y me ofrecieron un pasaje para Nueva York, Filadelfia o Baltimore, pues había en el puerto barcos que tenían su destino para esos distintos puertos que, sin embargo, no acepté. También noté un marcado silencio de parte de todos ellos, y determiné no volver a España, pues al contrario, planeé en efecto apoderarme del navío español en alta mar, y continuar el viaje con él.

El Gobernador de la Isla de Francia, por la suma de 60,000 dólares, concedió un convoy de dos fragatas, que nos acompañó. El tiempo tan bonancible que tuvimos imposibilitó eliminarse a las fragatas que embarazaban pusiera en ejecución mi plan, hasta el 16 de abril, en que estábamos cerca de las Islas del Cabo Verde; sospeché del plan y fueron detenidos y trasbordados a las fragatas varias personas que lo sabían, practicándose una investigación minuciosa al llegar a las Islas Luf.

Me amañé, sin embargo, para saltar a tierra el día 9 de mayo, y después de salidos los navíos, me dirigí a Sierra Leona, en donde el gobernador Zachary Macaulay me ofreció un pasaje a bordo de un pequeño navío destinado a Londres, que acepté y, en su consecuencia, salí el día 6 de junio. Cuando estábamos al NO de las Islas del Cabo Verde, dicha pequeña embarcación perdió ambos mástiles, y su reparación exigió varios días, en que nos alcanzó el navío de su Majestad, *Isis*, que llevaba un convoy de Sta. Helena a Londres. Como entonces estaba yo enfermo, el Capitán Mitchell me llevó a bordo, y me condujo salvo a Inglaterra.

Habiendo llegado al fin a Inglaterra, el General Bowles desembarcó sin recursos. Lo primero que hizo fué verse con Mr. Pitt y contarle sus aventuras. Pronto vióse rodeado de amigos otra vez, y andando el tiempo volvió al oeste de la Florida, en donde hizo preparativos para atacar a las colonias españolas de aquellos alrededores. Su prisión forzada sólo había servido para aumentar el odio que contra España sentía; pero esta vez hizo los preparativos con suma cautela. Consiguió reunir bajo su estandarte una confederación formidable de las cinco naciones y de los Mohawks y otras tribus guerreras. En 1804, después de sostener un combate desigual en dicho período, fué por fin capturado por los españoles por segunda vez, llevado a la Habana y preso en las mazmorras del castillo del Morro hasta que la muerte le libertó en 23 de diciembre de 1805.

Es indudable que este personaje de extraordinarias aptitudes ha amontonado en sus treinta años de vida activa más aventuras que ningún otro hombre de la misma edad en cualquiera época.

Bibliografía

La historia contemporánea más antigua de la vida de Bowles se encuentra en un folleto titulado, "Authentic

Memoirs of William Augustus Bowles, Esquire, Ambassador from the United Nations of Creeks and Cherokees to the Court of London", (Memorias auténticas del Sr. William Augustus Bowles, Embajador de las Naciones Unidas de los Creeks y Cherokees a la Corte de Londres) que se publicó en Londres el año 1791. Dícese que fué escrita por el Capitán Benjamin Bayntun, su compañero de armas en las "Fuerzas Provinciales", quizás del mismo regimiento en que servía Bowles. Se dice que este folleto particular es tan raro, que cierto compilador de libros de los Estados Unidos durante veinte años trató de conseguir una de las copias originales, pero no lo consiguió. Una reimpresión de dicho folleto aparece en "The Magazine of History", número 46 extra, publicado por William Abbatt, en Tarrytown, New York, en el año 1916, y copia del mismo, con el retrato de Bowles como portada, se encuentra en la Biblioteca del Congreso con rótulo de armario E-173.M24, No. 46. La reimpresión tiene algunas referencias interesantes de la visita de Bowles al alto Canadá. Véase también "Canadian Archives 1890", Parte 1, páginas 154-156, y Parte 2, página 255.

Otra historia contemporánea y única que conoce el que suscribe, es la que se encuentra en un folleto titulado "The life of General W. A. Bowles, a Native of America, Born of English Parents in Frederic County, Maryland, in the year 1764". (La vida del General W. A. Bowles, natural de América, nacido de Padres Ingleses en el condado de Frederic, Maryland, en el año 1764.) Este folleto fué publicado por primera vez en Londres en "Public Characters, for 1802". Se reimprimió en Nueva York por Robert Wilson en 1803, y una copia se encuentra en la Biblioteca del Congreso con rótulo de armario AC901, D8, Tomo 1.

La historia de su afiliación a la Logia del Príncipe de Gales se encuentra en "Prince of Wales Lodge No. 259, List of Members from the time of its Constitution with notes of proceedings and circumstances of interest in connection with the lodge and its members, compiled from the minutes and other sources", (Logia del Príncipe de Gales No. 259, Relación de Miembros desde la fecha de su Constitución con notas de los procedimientos y circunstancias de interés relacionados con la logia y sus miembros, compilados de las actas y otras fuentes), por Thomas Fenn, P. M. y Secretario P. A. G. D. D., Pres. B. G. P., publicado en Londres por Diprose Bateman & Co., en 1890. La historia de la fundación de la logia y la primera referencia al nombre de Bowles se encuentra en las páginas 5 y 6. Un extracto exacto, tomado del acta del 20 de enero de 1791, juntamente con los comentarios del editor, se halla en las páginas 23 y siguientes. Puede hallarse copia de este libro en la Biblioteca de la Gran Logia de Inglaterra, Great Queen Street, Londres, y también en la biblioteca del Consejo Supremo, Washington, D.C.

R. F. Gould, en su obra "Military Lodges 1732-1899", copia de la cual se encuentra en cualquier biblioteca masónica buena, da una historia de la vida de Bowles, comenzando en la página 114, que es casi copia de las notas del editor que contiene la obra "Prince of Wales Lodge," etc., de la cual indudablemente se ha copiado.

La "The National Cyclopaedia of American Biography", publicada en New York por James T. White & Co., el año 1899, contiene, en el Tomo IX, página 121, una historia biográfica de la vida de Bowles que es casi una copia de las notas de Fenn y Gould.

Nota de la Redacción.—El original inglés del precedente artículo se publica en la revista "Far Eastern Freemason" (Manila, I. F.) del mes en curso (Septiembre de 1927.)

Los hombres que tienen un alma grande, buscan la fuerza en la razón; los que la tienen mezquina, buscan la razón en la fuerza.—Partenón, Mérida.

Ceremonias Fúnebres Masónicas

El día 8 de Agosto de 1927, se celebraron ceremonias masónicas fúnebres de cuerpo presente con motivo de la muerte del Hermano Sanchez, tesorero de la Logia Isagani No. 96, M. L. y A., en el edificio municipal del pueblo de Paniqui, Tarlac.

Estas ceremonias estuvieron a cargo de la Logia Batong-Buhay No. 27, M. L. y A. Presidió el acto el Muy Ilustre Hermano Quintín Paredes, en delegación del Muy Ilustre Gran Maestro Herm. Joseph H. Schmidt, quien acababa solamente de llegar a Manila procedente de Jolo, Sulu.

Una nutrida representación de la Logia oficiante y de otras Logias hermanas asistió a las ceremonias fúnebres y a la conducción del cadáver al Cementerio Municipal del referido pueblo de Paniqui, Tarlac.

Formaban la línea, además de los miembros de algunas Logias de Manila y provincias, un gran número de escolares, miembros de los Veteranos de la Revolución, y de algunas sociedades a que perteneció en vida el Hermano difunto, el Consejo Municipal en pleno del municipio de Paniqui, el Gobernador Provincial y algunos otros oficiales provinciales.

Se pronunciaron varias oraciones y por último el Muy Ilustre Hermano Quintín Paredes habló en nombre de la Masonería y del Muy Ilustre Gran Maestro, Joseph H. Schmidt.

La caja con los restos mortales del Hmno. Sanchez fué conducida del Edificio Municipal al Cementerio por Masones y miembros de las Sociedades arriba mencionadas.

Que nuestra simpatía a la labor del Hermano ido y nuestra adhesión sincera al dolor por esta pérdida irreparable, sirvan como lenitivo al sentimiento dolorido que hoy embarga a la Logia Isagani No. 96, M. L. y A., y a la atribulada familia del llorado Hermano Mariano Sanchez.

Y que la tierra le sea leve.

Agosto 25, 1927.

R. M.

Trozos Escogidos

A través de la prolongada evolución de los siglos, el perfeccionamiento moral de la humanidad ha hecho lentamente su camino progresivo. Se han formado los hombres, se han mejorado a sí mismos, primeramente bajo el estímulo del temor, arma y cadena la más eficaz de las religiones, y no fué sino después de pacientes esfuerzos del pensamiento humano que apareció la conciencia humana, o mejor dicho, el preludio de la conciencia humana, como un nimbo allá entre los nubarrones acumulados por la ignorancia y por la injusticia.—*Pierre Trapler.*

Decisión, perseverancia, y energía han menester los que consagran parte de su vida a la causa de la Humanidad. Muchos combates hay que sostener, muchos rencores que arrostrar, muchas iniquidades que extinguir. La frente del apóstol no se inclina ni aun al roce doloroso del dardo de la calumnia, y por sobre su cabeza augusta pasan bramando, sin estremecerla, el odio salvaje de los protervos, la cólera brutal de los tiranos.—*Hilario Machado.*

Tenemos la creencia de que masón activo es aquél que contribuye con su cuota pecuniaria, y esto no es absolutamente cierto. Masón activo es el que, además de su ayuda económica, pone al servicio de su Logia el concurso de su inteligencia, de su entusiasmo, de su saber y, sobre todo, de su voluntad.—*Acacia, Puerto Rico.*

Los Pozos Secos

Abren los pozos secos sus fauces polvorientas,
que de fracaso humano dan patente señal;
y al par que al mundo muestran sus entrañas sedientas,
propalan en silencio amenazas cruentas
de peligro mortal.

La piedra que desciende por sus espacios huecos
rebota y dá gemidos de agonizante son.
—Adiós—dice a la vida con lastimeros ecos,
porque una muerte viva tiene en los pozos secos,
su lúgubre mansión.

Allí cavó el trabajo con ansiedad creciente,
buscando el agua santa con incansable fe,
y al cabo de su lucha, el trabajo impotente,
en vez de la frescura de la oculta corriente,
dejó un sepulcro en pie.

En las noches sombrías, siniestras y veladas
suenan en la sima triste una angustiosa voz,
y cuando silba el viento se escuchan carcajadas,
siniestras maldiciones y voces destempladas
en su seno feroz.

Su boca pide tierra, o algún digno ejercicio
que muestre del trabajo la noble utilidad;
aquel esfuerzo estéril trasciende a maleficio,
es signo de lo inútil, es símbolo del vicio
y expresión de maldad.

Sólo para hacer daño abre su eterna boca,
que no le presta a nadie consuelo ni sostén;
y muestra, allá entre sombras, aquel pecho de roca,
que con injuria eterna a todo ser provoca
y a ninguno hace bien.

Como esos pozos secos hay muchos corazones,
en cuyo fondo estéril jamás brotó el amor;
siniestras cavidades de perversas pasiones,
peligros hechos carne y vacías creaciones
que al mundo dan horror.

Rafael Torrome, en "Partenón."

¡Masones!

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

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

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