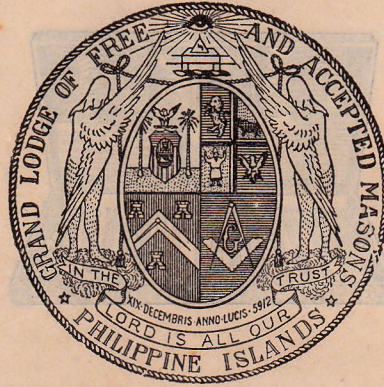


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Vol. V, No. 5

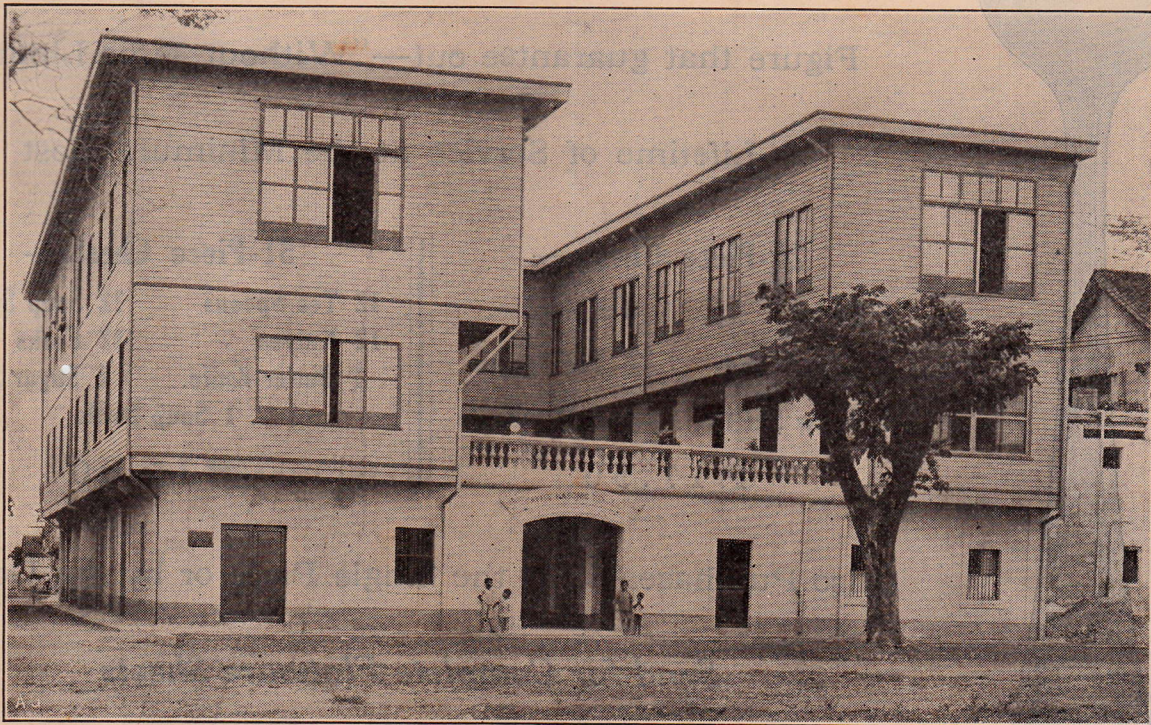
Manila, P. I.

October 1, 1927



OFFICIAL ORGAN
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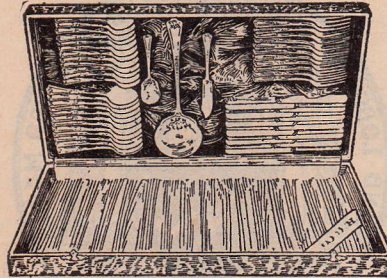


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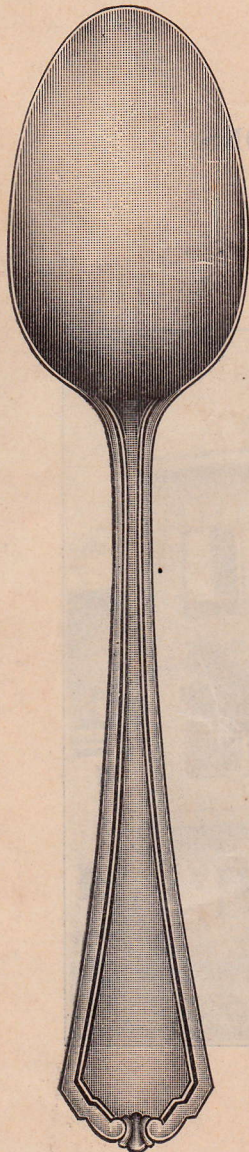


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THE CABLETOW

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

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Vol. V

October 1, 1927

No. 5

Editorial Section

A Hearty Welcome to Our Brethren of the Navy!

Some time this month, the Asiatic Fleet will again enter Manila Bay and remain in our waters for a number of months. On board of Uncle Sam's ships there is always a more or less numerous contingent of members of the Masonic Fraternity, and to our Brethren on the Asiatic Fleet we extend fraternal greetings and a cordial welcome, hoping that they will make our Lodges their Masonic home while in Philippine waters, and assuring them that they will find the hand of good fellowship stretched out to them.

As a token of our esteem for the Brethren in the Naval Service, we have endeavored to make this number of special interest to them.

Again, welcome to our shores and our Lodges!—L. F.

Our Front-Cover Picture

On our title-page we take pleasure in publishing a picture of the Masonic Temple of Cavite, a monument to the Masonic enterprise and zeal of the Brethren of Cavite Lodge No. 2, a large percentage of whom are men of the Naval Service of the United States. Cavite Lodge was organized under a dispensation granted by the Grand Master of Masons of California on October 18, 1902, and held its first meeting under charter as Cavite Lodge No. 350, F. & A. M., of the Grand Jurisdiction of California, on November 24, 1903. It was one of the three California Lodges which founded the Grand Lodge of the Philippine Islands on December 19, 1912, and changed its number to 2 on that occasion. The first temple of the Lodge was destroyed by fire in 1924, the one depicted on our front page being the second our Cavite Brethren have built.

A large number of the Brethren of Cavite Lodge No. 2 are on ships of the Asiatic Fleet and will no doubt be glad to sit in their Mother Lodge again.—L. F.

A Letter from Guam

In a letter dated Marine Barracks, Guam, August 8th, Bro. J. C. Brochek, of Cavite Lodge No. 2, expresses his appreciation for the regular and prompt delivery of each edition of the CABLETOW which has never failed him regardless of the numerous changes in his address during the last few years. He says that "the receipt of the CABLETOW always affords a pleasant sojourn in the realm of the Mother Lodge and here, especially, where reading

matter is scarce, the copy is passed about considerably and quite frequently falls into the hands of profane."

Bro. Brochek thinks we are too hard on "cribbers" and believes articles of enlightening value to Masonry should be accelerated in their distribution rather than being retarded for the mere sake of their origin. There is some misunderstanding here. We have on more than one occasion said that the whole Masonic press is welcome to our articles, *provided they do not publish them as their own*, as a few have done. We believe in clean Masonic journalism and we are happy to say that the campaign initiated by Masonic journalists in the United States, in which we have taken a hand, has borne fruit.—L. F.

The Democracy of Our System of Freemasonry

One of the beauties of Freemasonry as we practise it is its democracy. Master and Grand Master do the actual work of their offices; they are not mere figureheads and have others perform their duties for them. The Master cannot be seated unless and until he has proved his proficiency in the ritualistic work and in matters of Lodge administration. The Grand Master of our Grand Lodge has to be a past master and must, therefore, at one time have passed the examination for proficiency of which we have spoken.

Throughout the United States of America, Masonry is ruled and governed in the same democratic manner. In a number of European countries, however, a different system prevails. In England, for instance, a member of the royal house is generally Grand Master; but he knows as a rule very little of Freemasonry and could not open and close a Lodge or confer a degree. This is the origin of the office of Deputy Grand Master. After 1721, the throne of the Grand Lodge of England was always occupied by some nobleman, with a well qualified Mason as Deputy Grand Master who did the work.

There may be advantages in having a man of exalted rank in the outside world occupy the office of Grand Master; but we prefer our system, as it is more in keeping with the principle that Masonry regards no man for his worldly wealth or honors. The idea of one man reaping the honor, glory, and title of an office the duties of which are performed by another, is not in accordance with our conception of justice, from the minutest principles of which we are taught never to depart.—L. F.

The Prestige of Freemasonry in These Islands at the Stake

Before the Masonic Temple on the Escolta was ever built, and again after its lofty structure proclaimed to the world the greatness and the spirit of enterprise and sacrifice of Masonry in these Islands, there was no lack of pessimists who doubted, first, that the temple would ever materialize, and then that the Masons would be able to keep it. But the pessimists were wrong both times, because the spirit of true Masonry won out.

Now we have the pessimist with us again; but thanks to goodness, the spirit of true Masonry is still alive and in action, and another piece of property hallowed by its dedication to Freemasonry will, we firmly believe, be saved to our Institution the same as the temple on the Escolta was saved. We refer to the Plaridel Masonic Temple and to the drive initiated by our Grand Master, Most Wor. Bro. Joseph H. Schmidt, for the purpose of raising the funds necessary to purchase the first mortgage on that valuable property, now in the hands of the Philippine National Bank which threatens to foreclose.

In a few days, each and every Master Mason of this Grand Jurisdiction will receive a ten-peso Plaridel Temple Trust Agreement certificate, with the request that in exchange for this title of part ownership in one of the most valuable properties in this city, he remit ten pesos "which will save Plaridel Temple to Masonry."

The appeal could not be more eloquent and the necessity for united action on the part of the Craft not greater. The financial soundness and profitable character of this operation, of the purchase of that mortgage, are so evident that we need not enlarge upon them. It would be a tremendous waste, a burning shame, indeed, if the Masonic Fraternity were to lose property worth ₱200,000 on account of a ₱90,000 mortgage.

We have no doubt that the response to the appeal of our Most Worshipful Grand Master will be one to make a man proud of his membership in our Institution in general and in this Grand Jurisdiction in particular. We know that those who accuse our Brethren of being generous with fine words and promises, but chary with financial aid, are doing them a great injustice. We hope and trust that the result of this drive will be one to make our Grand Master, who is determined to see this thing through, happy and proud of the men who elected him to guide the destinies of the Craft in these Islands during the present Masonic year.

Let all remember that not only valuable Masonic property, but the good name and prestige of Freemasonry in these Islands are at the stake!—*L. F.*

The Modern Spirit and The Old

The great trouble with many of our men, young as well as old, is that they do not take pride in their trade or occupation. All they care for is to get through with the day's work and to obtain as much gain from what they are doing as possible. They take little or no interest in the welfare and affairs of their employer and would not go out of their way to do him a good turn. The employer, on his part, gets even with the men in his service by giving them as little as he can and showing no consideration for them. The employees care little for each other's welfare and ruthlessly push the other fellow out of the way or climb over his shoulders to success if necessary.

This is a dark picture, is it not? It may, perhaps, be a little overdrawn; but it will fit many concerns and individuals, trades and professions.

Things were by no means ideal in the days of yore; but that they were better in this respect, there is no doubt. Our operative Brethren of five centuries ago, for instance, took quite a different view of their trade from that which the modern operative usually takes. The so-called Torgau

Ordinance, passed by the Craft in Germany in 1462, before either America or the Philippines had been discovered, prohibited Masons from talking ill of deceased Masters and their work; from teaching their art for money, as it was to be taught for friendship's sake alone, and from discharging a fellowcraft without first securing the counsel and approval of two other Masters and the consent of the fellowcrafts.

Pride in the profession, loyalty to guild and master, and consideration for the craftsmen of lower rank seem to have inspired the men who drew up that ordinance and those who voted for its adoption and subscribed to its provisions. The world would be a great deal better off if a little more of that spirit had survived!—*L. F.*

More Willing Workers

One thing of which the Masonic Institution is sorely in need is a great number of willing workers. From many parts of the world we hear the same complaint regarding the scarcity of that species of Mason so highly appreciated in the Lodge, the willing worker. One might say that we should be satisfied with what we have and reward the diligent and industrious by putting them in the high places. But there is one great drawback: the man willing to learn the ritual, attend the meetings regularly, serve on committees, and do what we might term the chores of Masonry is not necessarily one fitted by character, intelligence, and education to be a leader in our Institution. Owing to the small number of willing workers, not only those so fitted, but also those not fitted to be leaders have been elevated to high office in the Lodge and even Grand Lodge, with the result that, for a season, Lodges have been governed by weak, unintelligent, and uneducated men.

In modern times, Freemasonry does not work in secret; but the occasions on which its members and bodies have to make a public appearance are relatively frequent, and the public, especially that part of it not friendly to us, does not fail to take advantage of the opportunities for adverse criticism offered on such occasions by incompetent and blundering officers. While formerly the names of the officers of Lodges were seldom known to the world at large, they are now given wide publicity and it goes without saying that the various bodies of our Institution lose prestige if the men at the head of them are not picked men.

If all that can be said of the Master of a Lodge is that he is a willing worker and a regular attendant, and Masonic charity has to come into play to explain away his lack of other qualities that a leader in Freemasonry should possess, then the man is not fit to occupy the chair and the Lodge must be poor indeed to have put him there. Not only the Lodge, but our Institution as a whole are concerned in having none but men thoroughly fitted to lead and represent it occupy the chairs, and, in order to obtain this, we must have more willing workers.—*L. F.*

"Astrea"

The Supreme Council of Brazil is, since the first of this year, publishing an official monthly paper under the name of "Astréa," in the Portuguese language, at Rua Uruguay No. 114, Rio de Janeiro.

The back numbers of this interesting publication, which we received lately, contain a number of references to Philippine Lodges and Masonry. They also reproduce, in Portuguese translation, the California Grand Lodge publication "Some Things an Entered Apprentice ought to know," published in English and Spanish in the January, 1924, number of the CABLETOW, with credit given to our paper.—*L. F.*

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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 Master's Letter on Mississippi Flood Relief

We take great pleasure in publishing hereunder a letter written by our M. W. Grand Master to M. W. Frederic H. Stevens, P.G.M., as Chairman of the Mississippi Flood Relief Committee, which is self-explanatory. Though the disaster occurred in a region distant from these Islands, the members of the Craft responded most generously to the call.

The letter mentioned reads as follows:

August 30, 1927.

FREDERIC H. STEVENS, Esq.,
Past Grand Master, Chairman of the Mississippi Flood Relief Committee, P. O. Box No. 1447, Manila, P. I.

MY DEAR MR. STEVENS:—

In response to your letter of May 10th, I addressed a circular to the members of the Masonic Fraternity in this Grand Jurisdiction and took other steps calculated to further the interests of the Mississippi Flood Relief Fund. The results have been most gratifying, as the following data will show:

The Grand Lodge has remitted to the Philippine Chapter of the American Red Cross, Manila, as contributions received from Lodges and individual members, the sum of ₱1,385.30.

A large number of members of the Masonic Fraternity in these Islands have contributed direct to the Red Cross; but we have data regarding only part of these, the sum total of whose contributions is ₱1,199.00.

We are in receipt of a letter from Charleston Lodge No. 44, Agaña, Guam, M.I., belonging to our Grand Jurisdiction, the members of which raised on the small island of Guam the sum of ₱1,889.00, which was remitted direct to Washington.

This makes a grand total of ₱4,473.30.

One of the brightest and most inspiring recollections of my term as Grand Master of Masons of the Philippine Islands will be the good will and generosity with which our members have always responded to all appeals for charity and beneficence.

Yours very sincerely,

JOSEPH H. SCHMIDT,
Grand Master.

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Joseph H. Schmidt has appointed Wor. Bro. Adriano Rivera (82), Daniel Limbo (4), and Mateo D. Cipriano (14) to act as Grand Lodge Committee for Visiting the Sick during the month of October, 1927.

Masonic Hospital Benefit

The managers of the Benefit for the Masonic Hospital for Crippled Children held on September 23rd, last, would appreciate it if all Brethren and Lodges who have received tickets for sale made an accounting as promptly as possible.

The Dollar Masonic Library

For two pesos and fifty centavos (₱2.50) we will mail you the Dollar Masonic Library, a set of ten books on Masonic subjects prepared and sponsored by the Educational Commissions of the Grand Lodge of New York and the Grand Lodge of Michigan. Well printed, strongly bound in paper, and packed in a neat container.

These booklets are just the right size to slip into your pocket and read on the train, in the car, in the waiting-room, or while taking a rest on a walk or ride.

A list of the titles and authors alone is convincing. Here it is:

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

This is not a money-making proposition; but a plan, promoted by our Grand Lodge Committee on Masonic Study and Research, to spread the teachings of Masonry and encourage Masonic study and reading.

Send order and remittance to

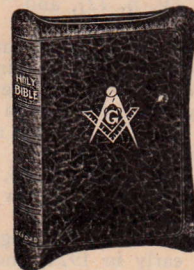
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Oxford Bibles, beautifully bound in blue leather, with gold edges and square and compass, containing presentation pages, Bible concordance for Masonic use, and other Masonic texts, may be obtained at the Grand Secretary's Office at ₱7.00 each. The clear print and stiff covers, together with the Masonic texts, make them especially attractive to the Masonic student.



Could you think of a more fitting and useful present to the newly raised Master Mason, the member whose meritorious service to the Lodge is to be recognized by a not over-expensive present, the Brother who coached you in the work while you were an E.A. and F.C., or the man who helped you make good as Master, than one of these Bibles, suitably inscribed?

Send ₱7.00 to the Grand Secretary, P. O. Box No. 990, Manila, P. I., and you will receive one of these Bibles by registered mail, postage free.

In the Winnipeg Unit of the Shriners Hospitals for Crippled Children is a five-year old boy suffering from a tubercular spine and knee. He told one of the nurses one day that he had a twin brother at home.

"Do you look like him?" she asked.

The boy looked down at the plaster casts with which he was almost covered.

"I don't know," he replied. "I haven't seen much of myself lately."—*Masonic News, Peoria, Ill.*

Pieces of Architecture



We desire to introduce to those of our readers who do not know him personally Bro. Albert E. Tatton, the products of whose pens are being read with interest and profit by the Masons of this Grand Jurisdiction. Bro. Tatton shows much ability and great zeal in reading up on Masonic subjects and giving his Brethren the gist of what he has read, in articles written in a clear and lucid style. He is author, among other articles, of "Old Masonic Documents" (CABLETOW, Vol. III, p. 130); "The Badge of a Mason" (Vol. III, p. 164); "Freemasonry, The Original Religion of Man" (III, p. 240); "Symbolism of the Degrees of Freemasonry" (III, p. 270); "What it means to be a Freemason" (III, p. 292); "The V. of the S. L." (IV, p. 52); "Masonic Knowledge" (IV, p. 180); "A Brief Study in Masonic Symbolism" (IV, p. 235, and V, p. 5); "The Religious Element in Freemasonry" (V, p. 47); "The Bible and Its Relation to Freemasonry" (V, p. 72), and "The God of the Bible," in this issue.

Born in Toronto, Canada, Bro. Tatton arrived in the Philippines as a member of Co. "F," 17th U. S. Infantry, in September, 1899. After the expiration of his enlistment, he worked eleven years for the Insular Government, being employed successively in the Bureaus of Audits, Navy, and Constabulary. In 1913 he once more entered the service of the Military, this time in a civil capacity. In August, 1916, he was appointed an Army Field Clerk and in April, 1926, a Warrant Officer in the U. S. Army, in which capacity he is now employed in the Department Adjutant's Office at Fort Santiago.

Bro. Tatton was made a Mason in Lodge Perla del Oriente, No. 1034, S.C., Manila, P. I., early in 1924, and transferred to Cosmos Lodge No. 8 in April, 1926. His articles are eloquent evidence that he has made a deep study of Masonry during the few years that he has been a member of our Fraternity.

The God of the Bible

By A. E. TATTON

It has been said that Freemasonry nowhere offers a definition of the nature and attributes of God, but leaves such matters to each individual to fashion as best he can. Nevertheless, we have it on the authority of Albert Pike that "in all degrees of Masonry we meet with the emblems and the names of Deity and it has ever been the chief object of Masonry to perpetuate the true knowledge of the character and attributes of the Deity—that God is one, immutable, unchangeable, infinitely just and good; that Light will finally overcome Darkness, Good conquer Evil, and Truth be victor over Error".

To think intelligently upon any subject it is necessary to know the thoughts of others; to compare our thoughts with theirs. Their ideas will not only help to clarify our own thoughts but may point out to us wherein we have erred in our thinking and thus cause us to change or at least to modify our own conclusions.

We find that one of the facts deduced from observation by the thinking man is that there was and is a Creator of all things. Whatever form the religious reflections may take there is inherent in every human being a belief in a Supreme Power; a belief that there is some power vastly superior to man. And as man is stimulated to action by both physical and spiritual forces he conceives this Creator to be a spiritual force with supervision over the reason and sentiment of man.

"Of all points of faith," says Cardinal Newman, "the being of a God is encompassed with most difficulty, and yet borne in upon our minds with most power".

God, the Universal Mind, the Supreme Intelligence or whatever we choose to call the creative or directing force, is supreme, ruling over all spiritual things as well as establishing and directing the so-called natural laws, or more properly speaking, the modes of operation of nature. In our study of the origin of life, we find the simplest forms of organic life pointing to "one element, one fundamental substance—a something, a Unity, that we may call Spirit, God, the Eternal Presence, by and out of whose spirit the multitudinous transmutations of matter and all this wonderful panorama of life and the Universe is built up".

God, therefore, is not a being set over against the world, but a spiritual power working in and through the world and in and through humanity. By making ourselves fellow-workers with this Spirit we will ascend to the heights of spiritual being. This idea is expressed in the Standard Masonic Monitor as follows:

"God, as an object of worship, is revealed to the consciousness of man in various ways. When we contemplate with admiring wonder the grandeur of the mountain, the vastness of the sea, the beauty of the landscape, and the glory of the heavens, the mind, instantly and involuntarily, is impressed with the sense of a Presence grander than the mountain, infinitely transcending the sea in vastness, more beautiful than the landscape, and far more glorious than the heavens: and to that Presence—the Ideal Good and the Ideal Beauty—the soul rushes by a natural aspiration. This aspiration is worship, and through this communion of man with the Infinite he receives the elements of a divine life, the energy to achieve noble things, and is thus raised above all other orders of created beings on earth".

Mind, Love, Life, God, call it what we will, regulates and animates every atom of matter and every pulsation of spirit. As man's spiritual consciousness begins to unfold, he begins to have an abiding sense of the reality of the existence of the Supreme Power. Spiritual consciousness, or Cosmic Consciousness, as some have styled it, brings one in touch with the whole of Life, making him feel a sense of kinship with all life, high and low, great or small, good or bad.

It is due to man's inability to conceive a Supreme Power, except insofar as that conception is stated in terms of the human imagination, that has caused so many to reject what they call the 'God of the Bible'. When making use of this expression, they overlook the fact that the Bible contains a number of different conceptions of the Deity, furthermore, they fail to take into account the fact that the Bible, being the work of many men at widely separated periods of time, gives the different ideas of God as conceived by the minds of the various individuals responsible for the contents of the many books that compose it.

"God", which in the old Anglo-Saxon meant good, or the Good, is the word that was chosen by the translators of the Bible to translate the Hebrew word used when referring to the Supreme Being; the eternal and infinite Spirit, Creator, and Sovereign of the Universe; Jehovah.

"The Hebrew idea of God", says Basil King, "was the habit of mind, the turn of phrase, which ascribed to God all the passing impulses of a young and semicivilized nation in the process of expansion. What their passions urged them to do they believed that their God commanded them

to do. He stood for all their highest aspirations at any given time". He further states that "our perceptions of God rarely includes more than the sum total of our highest aspirations at any given stage of our advance".

With increase of knowledge the ancient ideas of God must of necessity change. The conceptions of Deity formed in any period of time are indications of intellectual development; they are of a temporary character only. It has been said that every age has had a religion suited to its capacity, and, also, that the ideas of God prevalent at different periods of time depended on the capacity of the minds of men to conceive God.

In order to show the ideas held concerning God by some of the world's greatest thinkers, the following quotations have been selected for the manner in which they portray the modern views advanced. They range from the seventeenth century down to the present time:

GALILEO, Philosopher, 1614.—"It is piously spoken that the Scriptures cannot lie. But none will deny that they are frequently abstruse and their true meaning difficult to discover, and more than the bare words signify. One taking the sense too literally might pervert the truth and conceive blasphemies, and give God feet, hands, and eyes, and human affections, such as anger, repentance, forgetfulness, ignorance, whereas these expressions are employed merely to accommodate the truth to the mental capacity of the unlearned".

SPINOZA, Philosopher, 1632-1677.—"By God I understand absolutely infinite Being, that is, substance consisting of infinite attributes, each expressing eternal and definite essence. * * * God is absolutely the first cause. He acts from the laws of his own nature only, and is compelled by no one. For outside of himself there can be nothing by which He may be determined to act. Therefore he acts solely from the laws of His own nature and therefore also God alone is a free cause.

"The human mind possesses an adequate knowledge of the eternal and infinite essence of God. But the reason why men have not a knowledge of God as clear as that which they have of common notions is that they cannot imagine God as they can imagine bodies, and because they have attached the name of God to the images of things they are accustomed to see. This they can hardly avoid, because they are constantly affected by external bodies. And, indeed, most errors arise from our application to the wrong names of things".

FENELON, Priest, 1713.—"Where is that perfect reason which is so near me, and yet so different from me? Surely it must be something real, for nothing cannot either be perfect or make perfect imperfect natures. Where is that supreme reason? Is it not the very God I look for?"

"We have seen the prints of the Deity, or, to speak more properly, the seal and stamp of God Himself, in all that is called the works of nature. * * * Everything shows and proclaims an order, an exact measure, an art, a wisdom, a mind superior to us, which is, as it were, the soul of the whole world, and which leads and directs everything to His ends, with a gentle and insensible, though ever an omnipotent force."

HEGEL, Philosopher, 1832.—"The result of philosophic examination is that God is the absolute truth, the true universal in and for itself, embracing all things and in which all things subsist. And in regard to this assertion, we may appeal in the first place to the religious consciousness, and to its conviction that God is the absolute truth whence all things proceed, whither they all return, upon which all things depend, and in respect of which nothing can possess a true and absolute independence.

"To think of God is to rise above the things of sense, exterior and individual, above simple feeling into the region of pure being; being at unity with itself—that is to say, into the pure region of the universal. And this region is thought".

Sometime in 1899 Professor William DeWitt Hyde wrote a book entitled "God's Education of Man" from which the following is taken:

"Man is made what he is by virtue of his relations to what he is not. There is no such being as a self-sufficient individual. Wherever there are conscious beings capable of knowing what we do and what we are, there are persons under whose possible praise and blame our conduct falls. We all inhere in and partake of a single system of spiritual obligation and moral judgment, the existence and universality of which is attested by the tendency of all minds in proportion as they are intellectually and morally developed, to come to an ever closer agreement concerning what is good and what is evil, what is right and what is wrong. This Thought which holds the universe in a single system of rational relations; this Will which includes the acts and attitudes of all persons toward each other, which is present in all our individual thoughts, implied in all our confidence in our own memories, involved in all our communications with one another, assumed in all argument, asserted in all doubt, affirmed in all denial,—this Absolute Thought and Universal Will is the unescapable reality which the world agrees to call God."

In the article on "The Bible and Its Relation to Freemasonry" it was pointed out that in order to understand the Bible it must be studied in the right manner, that is, in the light of the life and thought of the time. This applies not only to getting the message the Bible has for us but also to a proper apprehension of the character and attributes ascribed to God throughout the Bible.

According to Professor Schmucker, the essential truth that lies back of the earliest chapters of Genesis is that there is one God. It had been slowly borne in upon the Hebrew mind as upon no other tribe in the world. At first he was to most of them the God of the Hebrew stronger than the gods of the various nations that surrounded them. But under the teaching of their prophets there finally came to the entire nation the exalted conception that God is one and there is no other God. And in contrast to the religions of other nations which had nothing to do with morality, there came to the Hebrew mind the exalted conception of a God who demanded righteousness of his people. The details of serpents, of apples, of names of men and women, of gardens and of swords and the suggestions of days, of hours, or of ages concerning Creation are but the allegorical clothing of the idea which makes it acceptable to its time. In the light of advancing knowledge the only part of the story that will be affected is the clothing of the idea, the inherent truth remains forever.

Thus in Genesis we find that Abraham conceives God as omnipotent—Almighty; in Deuteronomy Moses conceives God as eternal—everlasting; Job declares God to be infinite and unsearchable; and in Psalms 139 God is conceived as omniscient—all-seeing, and omnipresent—everywhere present.

If your Bible is provided with a subject-index, turn to the word "God" where you will find almost five pages of references which if studied in the light of exact knowledge should convince the most skeptical mind that God was conceived in a manner not greatly at variance with the most advanced ideas of the present day.

The great hindrance to the proper understanding of the Bible is the many false and erroneous interpretations that have been placed upon it. These must be cast aside and the Bible studied with an open mind.

In Freemasonry, as someone has said, the Deity is referred to as the Great Architect, the Divine Artificer, the Master Workman of the Universe, not because his nature is so conceived but because such words are in harmony with the architectural language of the ritual.

There remains one other idea that it may be well to touch upon. What connection has Jesus of Nazareth with the subject under discussion? This question is an-

swered in a very able manner by Ernest Renan in his "Life of Christ" (1863) where he says: "The proposition of 'Jesus is the Messiah' was followed by the proposition 'Jesus is the son of David', and, by an entirely spontaneous conspiracy, fictitious genealogies arose in the imaginations of his partisans, while he was still alive, to prove his royal descent. We cannot tell whether he knew anything of these legends. He never designated himself Son of David. That he ever dreamed of making himself pass for an incarnation of God is a matter about which no doubt can exist. Such an idea was entirely foreign to the Jewish mind. He believed himself to be more than ordinary man, but separated by an infinite distance from God. He was the Son of God, but all men are, or may become so in divers degrees".

The use of such expressions as "the God of the Bible", "his God and my God", etc., by various writers causes confusion in the minds of a great many of their readers and tends to perpetuate the idea that those of different beliefs have different Gods. This is not true. There is only one Supreme Power although the various sects may have different names which they apply to the Deity. But, whether it be Allah, Brahma, Vishnu and Siva, Mithras, or God, all are terms used to designate the Supreme Power or First Cause.

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.)

378.—How does it come that the imprecation from the lips of the Third Man of Tyre in the Third Degree contains the penalty of the Third Degree obligation, although he who uttered it was only a F. C.?

Answer.—The Third Degree legend is merely symbolical, and the division of the Craft into E.A., F.C., and M.M. at the building of the Temple must only be taken in a symbolical sense. The words used in the penalty clauses of the three obligations and employed by the three Men of Tyre are words the knowledge of which was not confined to Masons when they were embodied in the Masonic rituals in the middle ages, as they were in general use in the legal parlance of those times.

379.—Is the history of Hiram Abif found in the Bible? If so, in what book and chapter?

Answer.—You will find brief references to Hiram, the widow's son in the First Book of Kings, VII, 13, 14, and in the First Book of Chronicles, II, 13, 14.

380.—Why are the first three degrees of Freemasonry called the Blue Lodge?

Answer.—The Symbolic Lodges, that is, the Lodges working in the first three degrees or Ancient Craft Masonry, used to be, and in many parts still are, decorated with blue, the Chapter rooms with red, and the council and commandery rooms with black, and for this reason the Symbolic Lodges were and still are called Blue Lodges, a custom which is frowned upon by many authorities.

381.—When a Mason is sentenced by a civil court for a felony, such as embezzlement, does this result in his automatic suspension or expulsion in the Lodge?

Answer.—It does not. Paragraph 289 of our Constitution provides that "in the event of a final judgment of conviction against a Mason in the courts of a crime involving moral turpitude, it shall be the duty of the Junior Warden of any Lodge having jurisdiction of such Mason to prefer charges against the Mason so convicted on account of the matters involved in said conviction." Masonry does not make the decision of a civil court its own in this case, nor does it do so in case of the acquittal of the defendant in a civil court or of the refusal of the prosecuting officer to file complaint or information for an offense, both of which are no bar to a Masonic trial, as you may read in the paragraph above mentioned.

Massachusetts Lodges Have No Numbers

In 1792 there were two Grand Lodges in Massachusetts. One of them, known as St. John's Grand Lodge, had been founded as a Provincial Grand Lodge in 1733 and the other, known as Massachusetts Grand Lodge, had been founded in 1769, under the jurisdiction of Scotland. Each of these Grand Lodges had its roll of particular lodges duly numbered. The two Grand Lodges united in 1792, but no subordinate lodge at the time was required to give up its number. As a result, for several years there was great confusion because of the duplication of numbers until, in 1804, Massachusetts abolished the system of numbering its lodges, which has never been restored.

This is the only state in the Union the lodges of which have no numbers.

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The Craftsmen in our Navy



Masonic Picnic at Chefoo, China

Thanks to the kindness of Bro. Pablo O. Varias, of Pintong-Bato Lodge No. 51, Bacoor, we are able to publish the above picture of a number of Masons of the United States Asiatic Fleet and their guests, at a picnic held at Cat's Eye Beach, Chefoo, China, on August 7, 1927. Judging by the artistic program, our sailor Brethren are not doing things by halves. The menu included, among other good things, cold roast chicken, roast beef, boiled ham, assorted sandwiches, pie, cake, and ice cream cones. The list of guests contains over 100 names. That everybody had a splendid time goes without saying.

Similar picnics were held in past years at the same place, as mentioned in the CABLETOW; but this seems to have been the most elaborate one ever pulled off by our Brethren of Uncle Sam's Asiatic Fleet.

The following is a list of the Masons, arranged according to the ships to which they belong:

U. S. S. Pittsburgh.—Barker, W.; Beach, M. A.; Brewster, J. E.; Cleveland, O. O.; Connor, C. B.; Edwards, F. H.; Embrey, E. B.; Headley, A. V.; Hodges, A. F.; Howard, J. F.; Hueitt, T. O.; King, A. F.; Kirkpatrick, T. L.; Leonard, J. J.; Lyon, M. W.; Mackay, W. S.; McConnel, R. F.; McDougal, W.; McIntyre, E. A.; Murdy, Wm. F.; Parker, J. F.; Prudente, M.; Rader, W. J.; Samson, B.; Saunders, J. A.; Tyler, F. E.; Yeatts, G. E.

U. S. S. Black Hawk.—Abueg, V.; Barton, L. E.; Benson, Clarence; Blakely, C. A.; Bruesch, J. H.; Boyle, W.; Carter, A. M.; Cossairt, J. A.; Cox, W. S.; Culwell, D. G.; Eminger, A.; Evangelista, E.; Forsyth, G. D.; Geschke, P. A.; Haines, J. W.; Heller, A. J.; Hudson, C. F.; Ingersoll, F. M.; Jackson, W. W.; Johnson, C. E.; Kirkpatrick, Robert; Knight, Seiger; Marintelle, Peter; Mayes, E. W.; Minor, J. W.; Mills, A. L.; Mitchell, A. J.; Moe, F.P.; Moyer, E. L.; Muller, F. W.; Nash, J. B.; Obero, A.; Ponciano, V. G.; Ramsey, A. C.; Reaves, J. R.; Roberts, J. A.; Robbins, R. L.; Spencer, V. H.; Sweasey, R. W.; Sievert, F. W.; Thompson, R. R.; Turley, R. E.; Weber, F.

U. S. S. Henderson.—Andrews, C. L.; Basinski, V. E.; Howard, Fred; McClure, E. E. F.; Miller, K. H.; O'Neill, E. A.; Pace, R. D.; Pascoe, J. G.; Pfingsten, W. C.; Porter, J. E.; Spencer, W. A.; Stuart, D. A.; Thornton, Dale; Wakefield, A. E.; Sheeler, H. B.

U. S. S. Paul Jones (230).—Mayberry, M. G.; North, W. P.; Varias, P. O.

U. S. S. Edsall (219).—Bailey, C. B.; Black, S. C.; Graubner, F. W.; Harrison, S.; Pevny, S.; Smith, Luther.

U. S. S. Macleish (220).—Burgess, E. E.; Hellman, A. W.; Keeler, S. C.; Willgrube, W. W.; Wultze, A. G.

U. S. S. Simpson (221).—Comstock, W. M.; Dantzler, T. T.; Gold, P. D.; Grey, C. L.; Hoff, Herbert; Lucas, S. L.; York, D. A.

U. S. S. Bulmer (222).—Fredricks, C. D.; Gosman, D. M.; Newbauer, G.; Wagle, H. H.

U. S. S. McCormick (223).—Bugher, G. O.; Morger, Frank; Otto, Carl; Sommers, R. I.

U. S. S. Stewart (224).—Lipschitz, S.; Meeker, I. F.; Overy, Carl; Smith, W. W.

U. S. S. Pope (225).—Dunn, H.; Esguerro, O.; McClure, W. G.; Mossbacher, E. B.; Ramsey, R. C.; Sandord, P. N.; Wright, R. A.

U. S. S. Peary (226).—Aykroyd, G. B.; Dial, A.; Katz, Geo.; Leuschner, C. C.; Puckett, L. A.; Richards, E. D.; Ward, D. L.

U. S. S. Pillsbury (227).—Sparks, H. E.; Steveson, B. S.; Thorson, J. H.

U. S. S. John D. Ford (228).—Jersild, H. C.; Kelly, C. R.; Norwood, H. E.; Owen, O. E.; Tinney, A. G.

U. S. S. Truxton (229).—Cooper, W. L.; Howell, M.; Johnson, J. H.; Keightley, H. H.

U. S. S. General Alava.—Alamares, Sebastian; Barnes, Harold W.; Barsh, Lewis H.; Galit, Angel P.; Gooding, Walter E.; O'Donnell, James W.; Sanvictores, Celso M.; Smith, Horace F.; Yuste, Juan—L. F.

John Paul Jones, the Father of the American Navy

(From a lecture delivered by M. W. Bro. Joseph H. Schmidt several years ago.)

Brother John Paul Jones was a member of Bernard Lodge No. 122 of Scotland. The home of the World's purest Masonry is Scotland, and it was here that one of the cleanest minded men of the Revolutionary War received his first light in Masonry on November 27, 1770.

The Father of our Navy was the first to carry the Star and Stripes across the sea; the first to propose and receive salute to our Flag from a foreign nation; the only Naval Officer who received a vote of thanks from the Continental Congress and the only one who never lost a warship during the Revolution. He has made our flag respected among the flags of other Nations. He is also the only American Naval Officer who figured at all in British histories of the American Revolution; being the only one

who dared to fight in British ports. Many naval victories crowned Brother Jones' name.

Brother Jones was elected to active membership in the famous Lodge of the Nine Sisters, of which Brother Franklin, who was his intimate friend, was Senior Warden. He was knighted by King Louis XIV of France, who made him a Chevalier of the Royal Order of Military Merit, and was presented with a gold-mounted sword; both of which were unusual honors.

Brother Jones died in Paris on July 18th, 1792, and was buried by charity by a kind hearted Frenchman. He left a name that will live as long as a ship of any nation rides the billows of the sea. Patriotism was his watchword. On American soil rests to-day that Christian without a creed, the best of whose life went forth to the cause of liberty.

Our Ambassador in Paris, Gen. Horace Porter, had spent \$35,000.00 in his search for the body of Brother Jones, and refused reimbursement by the Government.

The body of this great naval officer was brought from France to the United States in a battleship, convoyed by a fleet of French warships, and the obsequies were held at the U. S. Naval Academy at Annapolis on April 24th, 1906. This date was chosen by the President of the United States because it was the anniversary of Jones Battle with the Drake.

When the casket was put in its final resting place, floral wreaths containing the square and compass were much in evidence. They were sent by the Grand Lodge of the District of Columbia.

The Navy Strong for the Crippled Children

The Editor of the CABLETOW had just made the remark that it was a pity that Mrs. Clark's dancing recital for the benefit of the Masonic Hospital for Crippled Children took place before the return of the Fleet to Manila, because the Navy boys never fail to give evidence of a big heart and an open hand on such occasions, when Most Wor. Bro. Joseph H. Schmidt, secretary of the Masonic Hospital Association, entered the editorial sanctum sanctorum with a more than usually generous smile on his face and handed us a letter of which the following is a copy:

DESTROYER SQUADRON
UNITED STATES ASIATIC FLEET
U. S. S. *BLACK HAWK* (Flagship)
Chefoo, China,
August 27, 1927.

*The Masonic Children's Hospital,
Manila, Philippine Islands.*

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and ten cents, which you will please accept as a special gift from the Masons of the Asiatic Fleet stationed at Chefoo, China.

On 7th of August the Masons of the Asiatic Fleet based at Chefoo, China, gave their regular yearly masonic picnic at Cat's Eye Beach near Chefoo, and had a grand time throughout the entire afternoon and early afternoon and early evening, which has been the custom for the past three years and we hope will be continued throughout the years to come.

After taking care of all the necessary expenses of the Feast we found that there were some left which we knew not what to do with, though after having a conference with the rest of the Committee we decided upon this matter as the best possible thing to be done with the remainder, also we had the hearty backing of one Brother A. L. Clark, Secretary of the Y. M. C. A. here in Chefoo; so we all hope it will be so accepted in the same faith as which it is being given, and further hoping to be with the boys in Manila, again soon with best wishes always.

Respectfully,

(Sgd.) J. R. REAVES, C.S.K.,
U. S. S. "*Black Hawk*," Asiatic Station.
Chairman of Masonic Picnic Committee.

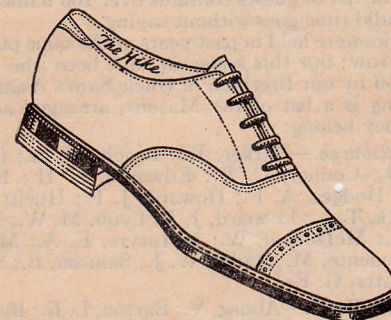
Somehow, the sea breezes seem to waft generosity and charity into the souls and hearts of those who breathe them with full lungs. We still remember with pleasure the generous gift of the Masonic tourists on the S. S. *Resolute* some time ago, and now comes this thoughtful act of our Brethren in the Navy!

We hope the sea breezes will blow into the temples of some—fortunately very few—of our Lodges that have not displayed great interest in the Masonic Hospital for Crippled Children!—L. F.

Initiated 600 American Seamen

Francis Columbine Daniel, Master for seventeen years of Royal Naval Lodge No. 59, London, England, holds the record of having initiated during his mastership 600 American seamen and 400 British naval officers. He also founded two Masonic institutions and afterwards received the honor of knighthood. He was noted as the inventor of the lifebelt. Royal Naval Lodge was founded in 1739, although it did not celebrate its centenary until 1874.—*Southwestern Freemason.*

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First Philippine Lodge Founded by Ensign Malcampo

By LEO FISCHER



Admiral José Malcampo y Monge

The first Masonic Lodge that ever raised its columns in the Philippine Islands was founded by an ensign in the Spanish Navy, José Malcampo y Monge, in 1856. It was chartered by the Gran Oriente Lusitano (the Portuguese Grand Orient) and met at Cavite. It is not known when it ceased to exist; most likely, its days were few and full of trouble.

Bro. Malcampo was an interesting character. Born at San Fernando, Spain, in 1828, he entered the naval service and was sent to the Philippines in 1856. At Cavite he and other Masons of the Spanish Navy got together and began working masonically. There is no record of natives of the country being admitted to their Lodge, which seems to have been practically a naval Lodge.

But the Mohammedan Moros of the South of the Archipelago were very troublesome in those days and their piratical expeditions covered nearly the entire Archipelago. An energetic campaign was begun against them and Malcampo, as well as his intimate friend and comrade, Castro Mendez y Nuñez, who later rose to great eminence in the Spanish navy, had a strenuous time subduing piracy in the Mindanao and Sulu seas. This left them little leisure for the pursuit of the Royal Art, and we surmise that the Lodge Primera Luz Filipina (First Light of the Philippines) was dark a large part of the time.

Then Bro. Malcampo returned to Spain. He took an active part in the revolution of September, 1868, and three years later he was promoted to rear-admiral and became Minister of State and the Navy. Masonry was on top of the world in Spain about that time and quite naturally it prospered also in the Philippines. To this country Malcampo was sent in 1874 as captain-general or chief executive of the Islands.

When he took over the reins of the government in Manila, the Masons expected much of him, in view of his previous record. Don Pascual Torrejon, the Grand Deputy, therefore presented himself to Malcampo when the latter arrived in Manila and explained the situation to him. There were at that time Lodges in Manila, Cavite, Cebu, Iloilo, Zamboanga, and Balabac, probably all founded by officers of the Royal Navy. Malcampo promised them protection and permission to continue working, provided the Madrid Government was agreeable. At the same time, however, he wrote to the Minister for the Colonies

in Madrid that Masonry was liable to become an element of great harm in the Islands, because the Lodges were admitting natives, and he stated that he would keep an eye on the Lodges and endeavor to prevent the spread of Masonry and reduce its sphere of action all he could.

Malcampo was very busy for some time stamping out piracy in Mindanao and Sulu, and was created a count of Jolo and viscount of Mindanao by his government in recognition of the splendid work he did in that line. He was called back to Spain in 1877 and was appointed senator of the kingdom. Malcampo's Masonic record is said to have been a clear one once he got away from the Philippines and reactionary influences.

Rich in honors, the admiral died in 1880 at San Lucar de Barrameda, and his remains now lie in the Pantheon of Eminent Mariners at Cadiz, Spain.

To Honor Commandant

Thursday evening, Sept. 1, will be "Laning Night" at the Temple, in honor of Bro. Harris Laning, commandant of the U. S. Naval Training Station, who has been ordered to duty as chief of staff of the Commander-in-Chief, Battle Fleet. On that occasion, Bro. Laning, who will be by that time entitled to wear a star on his collar to indicate his rank of Rear Admiral, will be the guest of honor of his host of Masonic friends in San Diego, both in and out of service, and the Naval Training Station Corps will confer the Third degree on a candidate of Blackmer Lodge, for Admiral Laning's edification.—*Master Mason, San Diego, Calif.*

Oldest Naval Officer, A Mason, Dies

Hood River, Ore.—Charles Alexander Schetky, oldest retired officer of the United States Navy and one of the oldest Masons in the United States, who celebrated his 100th birthday March 22, died recently. Capt. Schetky entered the naval service as a mate during the Civil War and in 1868 was promoted from the ranks.

George C. Remy, retired, of Washington, D. C., is said to be the oldest retired naval officer graduated from the United States Naval Academy.—*Exchange.*

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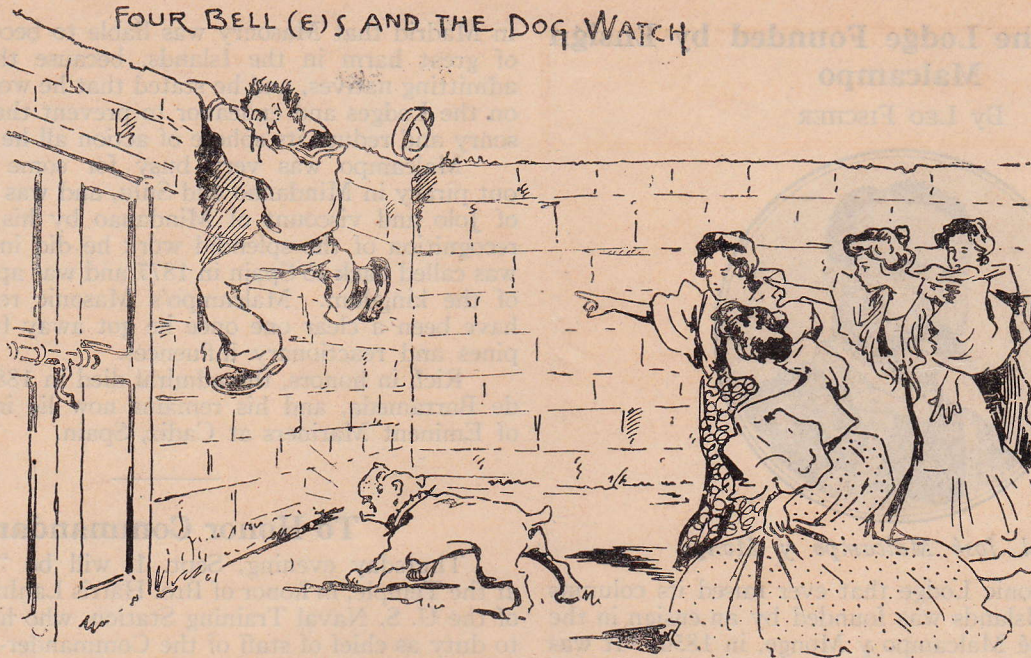
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Masons of Our Navy

The United States Marine Corps is the oldest organization to carry arms under the "flag of the free." Its first commander back in 1775 was a Mason, and our first admiral, Eezek Hopkins, was of the Craft.

The Admiral Sims incident recalls the fact that from the time of the Revolutionary War to the present day Masonry has played an important part in Uncle Sam's navy. John Paul Jones, admiral and father of the American navy, was a good Mason, as records still existant prove. He was initiated in St. Bernard Lodge, No. 122, Kilwinning, Kirkcudbright, Scotland, November 27, 1770, and retained his membership until his death in Paris in 1792. He was a familiar attendant at the Lodges in Boston, New York and Philadelphia in the midst of the Revolution. Practically all of the officers who sailed under him were likewise Masons. In fact, it was his Masonic connections that first enabled him to receive recognition from the American patriots. Since John Paul Jones' day most of the leaders of the American navy have been Masons. Decatur, Baird, Farragut, Peary, Perry, Preble, Sloat, MacDonough, Hull, Tucker, Dale, Barney, Manley, Whipple, Rodgers, Murray, Portor, Lawrence, Mayo, Winslow, Rodman, Nicholson, and in fact all the higher officers who have amounted to anything have been members of the fraternity. It is a record of which Masons in general have reason to be proud.—*Exchange*.

Masonry Farthest North

Great explorers, who have dared ice and snow and low temperature, have been proud of the fact that they were Masons. The great Elisha Kent Kane, one of the pioneer explorers of the frozen north, was a Mason. In New York City is now Kane Lodge, the Masonic home of many scientists, naturalists, explorers and adventurers.

Robert E. Peary (a member of Kane Lodge), who brought the deathless glory of being first at the north pole to the United States and its navy, carried a Masonic flag to the pole with him.

In Arlington National cemetery is a beautiful memorial to Peary, a granite sphere, representing the earth, resting on four bronze feet on a granite base. At the extreme north is a pentalpha, or five-pointed star, an emblem of triumph, and of the Five Points of Fellowship which Masons love.

Commander Donald B. McMillan, whose arctic explorations have done so much to make us acquainted with strange peoples and animals of the far north, and added so much to our knowledge of how radio acts in the land of the aurora borealis, has carried a Masonic flag with him on all his expeditions.—*Masonic News*.

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News from the Lodges

From Abra Lodge No. 86

On Sunday, August 14th, Abra Lodge No. 86 held a Lodge of Sorrow for our departed Brother, Governor-General Leonard Wood, at the Evangelical Christian church at Bangued. Addresses were delivered by Wor. Bro. Restituto Chavez, of Ma-Bu-Ti Lodge No. 92, and Wor. Bro. Julio Borbon, who reviewed Bro. Wood's achievements and extolled his virtues. A large crowd attended the ceremonies, at which the following Brethren officiated: Wor. Bro. Cecilio Putong, *W.M.*; Bros. Vivencio Casia and Bernardo Burgos, *Wardens*; Bros. Rafael Alzate and Antonino Collado, *Deacons*; Bros. Gregorio Festejo and Apolinario Caridad, *Stewards*; and Bro. Simeon Damian, *Chaplain*.

Service Lodge No. 95 Has Gala Night

On Monday, September 19, 1927, Service Lodge No. 95 held a special meeting in the Plaridel Masonic Temple, 520 San Marcelino, that was a notable event from more than one point of view. It was in the nature of a *despedida* to Wor. Bro. Clyde E. Weeks, the Master of the Lodge, who was to sail, and did sail, for the United States on the *Thomas* on September 21st, and the occasion was honored by the official visit of the Grand Master and other officers and members of the Most Wor. Grand Lodge of the Philippine Islands.

Shortly after eight o'clock in the evening, Lodge being open and the first section of the third degree having already been conferred, M. W. Bro. Joseph H. Schmidt, Grand Master of Masons of the Philippine Islands, accompanied by officers and members of the Grand Lodge, was introduced into the hall and received with the Grand Honors. Wor. Bro. E. M. Masterson, P.M., presided the Lodge. After the customary ceremonies, the candidate, Bro. David Haynes Singletary, was introduced and the second section of the Master Mason's degree was conferred upon him by the following team:

- K.S.*:—W. Bro. E. M. Masterson, P.M.
- H.T.*:—W. Bro. James B. Screen, P.M.
- Secretary*:—Bro. Wm. D. Cartwright.
- S.D.*:—Bro. Wm. E. Lunceford.
- J.D.*:—Bro. Miore L. Gordon.
- Marshal*:—W. Bro. James B. Screen, P.M.
- Men of Tyre*:—Brothers Morris Litoff, Charles Gail and Charles E. Hupp.
- Seafaring and Wayfaring Man*:—Bro. William Beishir.
- Fellowcrafts*:—Brothers Wm. E. Lunceford, Charles Holk and Harry Hart.
- Tyler*:—Bro. Ferda Ashby.
- Lecture*:—Bro. Wm. E. Lunceford, Senior Warden.
- Charge*:—Bro. Wm. Beishir, Junior Warden.
- Congratulations*:—W. Bro. Clyde E. Weeks.

The ritualistic work was done in the most competent and impressive manner and showed careful preparation and practice.

After the youngest Master Mason had said a few words, been applauded, and sat down, Wor. Bro. Masterson rose to pin a beautiful past master's jewel on the breast of Wor. Bro. Weeks, with suitable words. Then he presented Wor. Bro. Weeks with a fine past master's apron, saying that this apron would be especially dear to him because it had been embroidered by the deft fingers of Mrs. Weeks, who had also embroidered the three past master's aprons presented by the Lodge to Wor. Bros. Masterson, Bury, and Screen on previous occasions. Wor. Bro. Weeks thanked the Lodge for these tokens of their love and esteem and expressed his great regret at having to leave before the end of the Masonic year.

Wor. Bro. Masterson then called upon a number of other Brethren to address the gathering.

Rt. Wor. Bro. Burt J. Reid, Master of Perla del Oriente Lodge No. 1034, S.C., communicated the fraternal greetings of his own Lodge.

W. Bro. Alva J. Brasted, Major Chaplain, Sternberg General Hospital, and Bro. Odus C. Horney, Colonel, Ordnance Department, U. S. Army (Brigadier General of Ordnance during the World War) were the next to address the Lodge.

W. Bro. Leo Fischer, P.M., Bagumbayan Lodge No. 4, spoke on *esprit de corps*.

M. W. Bro. Newton C. Comfort, P.G.M. and Grand Secretary, drew a parallel between Freemasonry and the U. S. Army, to which all the members of Service Lodge belong or used to belong, as fighting forces.

Most Wor. Bro. Joseph H. Schmidt then rose and addressed the members of Service Lodge both as a Brother Mason and a former comrade-in-arms. He praised the loyalty to the Grand Lodge and fine Masonic spirit of Service Lodge. He then said that he had always been anxious to see Wor. Bro. E. M. Masterson, with whose splendid work all present were familiar, get some official recognition for what he had done, and that upon his becoming Grand Master, he had taken advantage of the first opportunity to secure such recognition by recommending Wor. Bro. Masterson for appointment as Grand Representative of the Most Worshipful Grand Lodge of Indiana near the M. W. Grand Lodge of the Philippine Islands. He then handed to Wor. Bro. Masterson the diploma, lately received from Indiana, accrediting him as such Grand Representative.

Wor. Bro. Masterson expressed his appreciation to M. W. Bro. Schmidt and the M. W. Grand Lodge of Indiana for the honor bestowed upon him.

W. Bro. S. D. Talmadge, of Minerva Lodge No. 41, thanked Service Lodge and Wor. Bro. Weeks for services rendered to his Lodge during his term as Master.

After labor, excellent refreshments were served under the arcade of the temple, and the Brethren had a chance to renew acquaintances, exchange impressions, and shake hands and wish Godspeed to Wor. Bro. Weeks and other Brethren who had been transferred to the United States and were sailing on the U. S. A. *Thomas*.

Thanks to the snappy work of the officers, the Brethren present were able to return to their respective places of abode at an early hour, which, though highly desirable, is seldom the case on such special occasions.—L. F.

Masons' Wives Association Helpful in Zambales

The Masons' Wives Fraternal Association in Iba, Zambales, has been of great help in organizing and holding a public benefit for the purpose of raising a fund for the establishment of a child's welfare club (*centro de puericultura*). It is reported that the net proceeds of this function totalled ₱100.00.

This activity of the wives of our Brethren in Zambales is worthy of commendation.

Stated Meetings of Manila Lodges

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, Escolta; 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.

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

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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.

October 8 (Second Saturday).—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.

October 10 (Second Monday).—Southern Cross No. 6, Masonic Temple.

October 11 (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.

October 12 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple; Modestia No. 83, Plaridel Temple.

October 13 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, Plaridel Temple.

October 20 (Third Thursday).—Solidaridad No. 23, Masonic Temple.

October 22 (Fourth Saturday).—Sinukuan No. 16, Plaridel Temple.

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

November 2 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple; Dapitan No. 21, Masonic Temple.

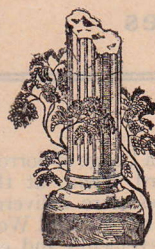
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November 7 (First Monday).—Luz Océanica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

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Our Dead

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It falls tenderly, yet sadly, on the heart."

Bro. George Meade McKee.

Member of Gonzaga Lodge No. 66.

Died May 24, 1927, at Lihue, Kauai, H. T.

Bro. George Thomas Warrel.

Member of Zapote Lodge No. 29, F. & A. M.

Died in St. Luke's Hospital, Manila, Aug. 23, 1927.

Buried in Del Norte Cemetery, August 28, 1927, under auspices of Kasilawan Lodge No. 77.

Bro. Teofilo Barrios.

Member of Bagong-Buhay Lodge No. 17.

Died July 15, 1927.

Bro. Koo Chi Chong.

Member of Batong-Buhay Lodge No. 27.

Died August 23, 1927.

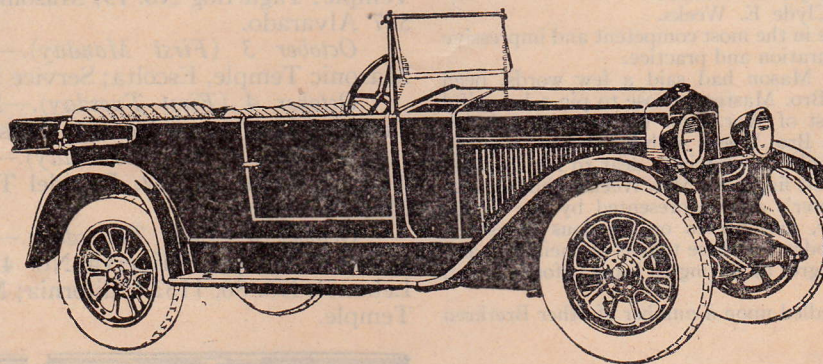
Buried with Masonic Honors, August 25, 1927.

Bro. Venancio Usana,

Member of Kanlaon Lodge No. 64.

Died August 19, 1927.

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Benefit for Crippled Children a Success

Before an appreciative audience, Mrs. Lucy Clark and her pupils gave on Friday, September 23rd, a dancing recital at the Grand Opera House for the benefit of the Masonic Hospital for Crippled Children which was an exhibition of grace, agility, and beauty that it would be difficult to surpass. The function began with a splendid ballet in one act, then came Part II with sixteen attractive numbers, and Part III was the "Midnight Dream," another ballet.

The dancers were, besides Mrs. Lucy Clark née de Shiemo, Misses Shooraa Andreeva, Agnes and Betty Bush, Carmen Garcia, Jean and Marian George, Anita and Isla Kane, Minna Levine, Alfreda Murphy, Lolita Saerel, Amalia Saiz, Mary Strickler, Mary Sullivan, Alice Westner, and Batty Wright, Mr. Jean Will, and Master Bennie Ohnick.

Mrs. Clark received much applause for her interpretation of the Swan and Salome dances, Miss Andreeva for hers of Anitra's dance, and the Kane sisters for their inimitable Dolls' Dance. The Spanish Dance by Misses Levine, Andreeva, Saerel, and Anita and Isla Kane brought forth applause that did not seem to end. Misses Levine and Saerel pleased the audience in their Mirror Dance. Little Bennie Ohnick in the "Whispering Flower" ballet was also a great success. But to mention all worth mentioning would be to repeat the program and the list of the participants.

Indications are that the benefit netted a tidy little sum to the Masonic Hospital for Crippled Children. A dancing recital given for the benefit of the Masonic Hospital two years ago by Mrs. W. J. Williams and her pupils brought net receipts aggregating over four thousand pesos and it is hoped Mrs. Clark's recital will net a sum coming close to that figure.

PERSONALS

Manila No. 1.—Bro. James A. Ostrand, Associate Justice of the Philippine Supreme Court, returned from a vacation in the United States on the S. S. *Empress of Canada*, on September 23rd.

Cavite No. 2.—Bro. D. H. Clay, who has come up from the South on the U. S. S. *Jason*, expects to leave for the United States soon, to be discharged from the Navy. He is thinking of taking up government land in British Columbia after visiting his folks back in Oklahoma.

Corregidor No. 3.—Bro. Geo. P. Bradford, Senior Warden of Corregidor Lodge, is the proud father of a nine-pound daughter, born in the United States a short time ago.

Most Wor. Bro. George R. Harvey, P. G. M., and Mrs. Harvey sailed for the United States on the U. S. A. T. *Thomas* on September 21st. Bro. Harvey was given a series of despedida receptions and banquets and received a number of farewell presents before he left. There is a possibility of his returning after a more or less extended vacation. His colleagues of the Grand Lodge are especially anxious to see Bro. Harvey come back, as he was always one of the mainstays of our governing body.

Bagumbayan No. 4.—A boy was born to Bro. Francisco Benitez, dean of the College of Education of the University of the Philippines, on September 15th. The members of Bagumbayan Lodge hope to see the professor at the October banquet of the Lodge with a box of cigars.

Southern Cross No. 6.—During the month Brother Flood, our Senior Warden, and Brother Tom Wright returned from the States. Both appear to be glad to be back in Manila.

Wor. Brother Bewley returned from a month's trip to Java.

Brother E. Heybroek has returned from Iloilo.

Brother and Mrs. Goebel are receiving congratulations on the birth of a son. Mother and babe are reported as doing nicely.

Bro. Dr. Maxwell Thebaut returned on September 23rd on the S. S. *Empress of Canada* from a short vacation in the United States.

Cosmos No. 8.—We have again heard from Brother Thomas G. Henderson, this time from Paris. He had arrived there from London by airplane, just before Commander Byrd landed, and declares that hereafter he is satisfied to stay on the rolling billows and the solid ground, as the discomfort of flying through fog and rain is far worse than the conventional mode of travel. He expected to leave by steamer for New York on July 6th, and will then proceed to his home in Warren, Ohio, for a visit with his family.

The Secretary has received a letter from Brother Samuel C. Hunter, who is acquiring a rugged constitution in the Mountains of California. He is very enthusiastic over the invigorating climate of the pine woods, but longs for a visit to Cosmos Lodge, and a talk fest with the brethren and friends in Manila.

Brother Otto O. Hanson, who left Manila on May 5th for an extended visit to America, has sent several cards from the cities he has visited, the last being from New Orleans, La., Miami, Florida, and Havana, Cuba. He reports that he is enjoying his vacation.

Brother Juan S. Fernando left for Shanghai on August 10th as medical advisor to the Philippine delegation of athletes to the eighth Far Eastern Olympic Games, held in that city beginning August 27th.

Brother Fred A. Gathercole, Worshipful Master, who has been in Baguio for some time, returned to Manila on August 25th, very much improved in health.

Brother Charles P. Neuffer left last month to take up his work in Dapa, Surigao, P. I. He will have charge of a plantation, which will keep him well occupied for some time.

The Army transport which left on July 5th took another of our members to America, possibly never to return. Brother Harland W. Layer, Staff Sergeant of the Medical Corps, has been transferred to Fort Benning, Georgia, for hospital duty.

Sinukuan No. 16.—M. W. Bro. Manuel L. Quezon, P. G. M., celebrated his 49th birthday in August and was the recipient of numerous congratulations on that occasion.

Bro. Eusebio Go Biao lost considerably by the fire which took place on Santo Cristo, where he has his grocery store, on August 22nd. Fortunately, neither he nor his family suffered personal harm.

Bro. Felix Cortey is ill at his new home on 2249 Calle Oroquieta, Sta. Cruz.

Bro. Generoso Dayaw left on September 8th, last, for Mabalacat, where he will remain about two months. He is subdividing several estates in that municipality.

Batang-Buhay No. 27.—Bro. Regino Planas, who is living at No. 511 Calle Gabriel de Rivera, San Nicolas, Manila, is still very ill. He has been in poor health for the last few years.

Lincoln No. 34.—Mr. Manuel B. Guico, 75 years of age, the father of Bro. Isabelo Guico, died of acute colic, after eleven months illness, on September 4th, last, at his home in Subic, Zambales. The funeral took place on the following day.

Bulusan No. 38.—Last July, Bro. Julian V. Bertumen, pastor and worker of the Evangelical Church, was transferred to the municipality of Iriga, Camarines Sur, by his ecclesiastic superiors.

Mt. Apo No. 45.—The editor of the CABLETOW has received a letter from Bro. Albino R. Barlaan, of Mt. Apo Lodge, asking him to thank through the CABLETOW Bro. Raymundo O. Camacho, chief of the Pangasinan Provincial Hospital at Dagupan, for his efforts and those of the other attending physicians in saving Bro. Barlaan's daughter, Leticia, who was in great danger of dying from erysipelas last June. Bro. Barlaan is stationed at Cotabato as division industrial supervisor, while his wife and children are at San Carlos, Pangasinan.

Cabanatuan No. 53.—Our Lodge has gained the following members by affiliation: Bro. Leo P. Nitorreda (Batangas No. 35), Bro. Marciano del Rosario (Malolos No. 46), Bro. Wm. H. Beedle (Perla del Oriente No. 1034, S.C.), and Policarpio Aromin (Ago No. 75).

Bro. José Buenaventura, cashier of the Cabanatuan branch of the National Bank, has been transferred to Cebu in the same capacity.

Bro. Juan Gonzalez mourns the death of an infant son who died shortly after being born.

Laoag No. 71.—Bro. José V. Parras, at present at Sorsogon, Sorsogon, wrote on September 8th reporting his wife in the hospital since August 30th. A child was born to the Parras, but died after four hours. The mother was considered out of danger at the time Bro. Parras wrote.

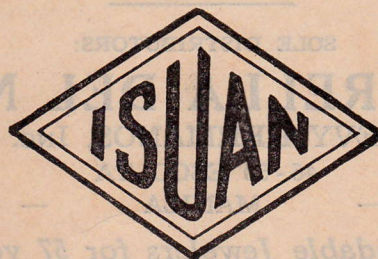
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Acacia No. 78.—Bro. Fabian Carmona has returned to the Islands after a stay of three years in Europe.

Abra No. 86.—Wor. Bro. Cecilio Putong, division superintendent of schools for Abra and Master of this Lodge, has departed for the United States as government student sent by the Bureau of Education to pursue special studies. Before he left Abra, a number of receptions, banquets, and dances were given in his honor and that of Mr. Antonio Nera, the new superintendent.

Our visiting Brethren, W. Bro. R. Chaves, provincial treasurer; Bro. José Tomeldan, provincial fiscal, and Bro. C. Sudiagal, surveyor, are taking an active interest in our Lodge and its work.

Zambales No. 103.—Bro. Raymundo de Castro, whom a severe cold and enlarged tonsils prevented from attending Lodge in July and August, has fully recovered and is again performing his duties as secretary of the Lodge.

The wife of Bro. Mateo E. Perez is seriously ill.

Bro. Gabino Tabuñar received a symbolic gold ring from the supervising teachers, principals, and other teachers of Zambales, as a token how the splendid qualities which he displayed while division superintendent of schools of Zambales from June, 1926, to July, 1927, are appreciated.

How the Whole World Regards Masonry

Masonry to the world is the character of Masons. In a community where the personnel is of high order, the fraternity stands in high repute. The character of the Masons as a whole speaks more eloquently than all the books written on Masonry—which books few even know the titles of. In a community, in which there are some Masons who do not have the respect of the public, Masonry has no show of being accepted as a beautiful system of morals.

The reputation of the fraternity to a greater or lesser degree is in the keeping of each member. It is within the power of every Mason to glorify or stultify the institution. The public never reads Masonic books nor Masonic philosophy. Its idea of the fraternity is not well defined, and the sole basis of judgment it falls back upon is the character of the men who are supposed to exemplify its teachings. While it does not read books, it does read men, and Ma-

sonry is to it what it reads in the lineaments of Masons. The man who is an unfaithful Mason brings discredit upon the fraternity as a whole. One sorry member can do it much harm. When he occupies himself with some discreditable business, the public takes it for granted that Masonry, for all its beautiful system of morality, either condones it or is too weak to manifest an influence in the premises.

The Mason who lives up to the teachings of the ritual and the monitor will be a man without reproach, not only among his brethren, but among his neighbors who know not Masonry. He will be noted as an exemplary citizen in all relations. He may not be a member of any church; he may not profess faith in any particular creed, but he must profess faith and trust in God. He will deal honorably, justly and generously with his neighbors. He will be true to his family, and if need be sacrifice every personal and selfish gratification that he may the better protect and provide in every way for those dependent upon him. He will be careful in his business dealings and always make his word and his bond of equal value in the estimation of those with whom he has business connections. He will ever be courteous and considerate with others, ready to assist as the case may require when and where assistance is needed. He will show his moral discipline by never having his name connected with any transaction of a questionable or immoral nature.

An Interesting Discovery

On occasion of a visit of the Grand Lodge officers of Massachusetts to the western part of that State, many emblems of Masonry were found painted in large circles in a room in an old inn in the village of Cheshire. These emblems were discovered by accident upon removing several layers of wall-paper. The paintings have been retouched and the old Lodge room will be preserved as a memorial.

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Página Editorial

La Masonería de España

Según carta recibida hace poco de la Gran Logia Española, las únicas potencias masónicas independientes y soberanas de España son el Gran Oriente Español y la Gran Logia Española, gobernada ésta por su Soberano Consejo de Gobierno y aquélla por su Consejo Federal Simbólico.

El Hmno. Ossian Lang, Gran Historiador de la Gran Logia de Nueva York, visitó recientemente a la Gran Secretaría de la Gran Logia Española, en Barcelona. La Gran Logia de Nueva York y la Española procederán pronto al canje de Garantes de Amistad.

El actual Gran Maestro de la Gran Logia Española es el Muy Il. Hmno. Francisco Esteva-Bertran y el Gran Secretario el Il. Hmno. Louis Gertsch, habiendo sido reelegidos los dos en la última Gran Asamblea.—L. F.

De Rio de Janeiro

De la capital brasileña acabamos de recibir los números hasta hoy publicados de la interesante revista "Astréa," órgano del Supremo Consejo de Brasil. En sus columnas encontramos algunas referencias a nuestra Gran Logia, y en el número de mayo, dicha revista reproduce en lengua portuguesa el artículo "Cosas que todo Aprendiz debe saber," de la Gran Logia de California, cuya traducción castellana publicamos en el CABLETOW correspondiente al mes de enero de 1924. El colega hace constar que sacó dicho artículo del CABLETOW, lo que demuestra que nuestra revista ha llegado a sus manos aun antes del canje que acabamos de establecer.

Deseamos toda suerte de prosperidades al órgano oficial del Supremo Consejo de Brasil que nos produce una impresión muy grata.—L. F.

De Venezuela

El Gran Secretario de la Gran Logia de los Estados Unidos de Venezuela, Caracas, Il. Hmno. R. Medina-Chacon, escribe que recibe con religiosidad el CABLETOW y dice que "el importante material que llena sus columnas nos da una idea precisa del alto grado de desenvolvimiento de la Francmasonería en esas Islas." Promete enviarnos el "Boletín," órgano oficial de su Gran Logia.

¡Gracias mil!

Un Documento Histórico

El Muy Ilustre Gran Maestro Hmno. Joseph H. Schmidt nos encarga la inserción en el presente número del CABLETOW de un discurso magistral pronunciado por el Muy Il. Hmno. George Rogers Harvey, entonces Gran Maestro de Masones de las Islas Filipinas, en el Banquete Solsticial celebrado por la Logia Minerva No. 370, del Gran Oriente Lusitano Unido, hoy No. 41 de nuestra obediencia, el 18 de Diciembre de 1915, con las siguientes palabras introductoras de nuestro Muy Il. Gran Maestro actual:

"Poco antes de su salida para los Estados Unidos, nuestro muy querido e ilustre Hmno. George Rogers Harvey me entregó un discurso pronunciado por él en un banquete celebrado hace unos doce años que constituye un documento histórico de no escasa importancia. No se consideró conveniente publicar dicho discurso en aquella época porque aún no se había realizado la unificación de la Masonería Simbólica en estas Islas, pero en vista de su trascendencia creo que hoy debe publicarse el documento referido y lo entrego al redactor del CABLETOW para su inserción en el órgano oficial de nuestra Gran Logia.

"El discurso referido fué preparado y pronunciado en castellano y expresa sentimientos sublimes y verdaderamente masónicos que son dignos de su autor. Se lo ofrece, pues, a los lectores del CABLETOW como mensaje de despedida de un Hermano eminente cuya salida del país lamentamos como pérdida sensible para la Masonería de estos Valles."

El documento de que se trata es como sigue:

Señor Toastmaster, Venerable Maestre y Hermanos:— Deseo decirlo cuanto os agradezco el gran honor que me habéis conferido invitándome a dirigiros la palabra en estos solemnes momentos. El ser escogido como uno de los oradores en este banquete es equivalente a un mandato, y acepto el honor y obedezco el mandato, profundamente penetrado de la insuficiencia de mis palabras que nunca podrán ser bastante elocuentes para hacer justicia a las exigencias de estos momentos.

Hemos escuchado con mucho interés las disertaciones sobre el tema de la Masonería, aquel sistema espléndido de enseñanzas morales y religiosas que tanta influencia benéfica ejerce en este mundo. La Masonería siempre ha representado la elevación y el mejoramiento de la especie humana. Todos estamos alistados bajo el estandarte de Dios, nuestro Padre, y de la Fraternidad de los Hombres. La Masonería es universal. Tiene en Filipinas la misma misión que en todas las demás partes del mundo. Para ella, no existe división de raza, ni de nacionalidad, ni de creencia religiosa, ni de casta. Para que su labor sea un éxito en estas islas, es preciso que todos y cada uno de nosotros obremos con justicia, vivamos virtuosamente, y observemos una conducta honorable hacia nuestros hermanos masónicos, sin distinción de raza, creencia religiosa, o nacionalidad.

Ha habido malas inteligencias entre los masones de Filipinas. Algunos de nosotros miramos por el brillante porvenir de la Institución Masónica en estas islas del Pacífico, y otros tal vez piensan sólo en la actualidad; algunos juzgan la situación con criterio amplio para conseguir la mayor suma de beneficios para el mayor número, mientras que otros juzgan las condiciones bajo un punto de vista mezquino.

La Gran Logia de las Islas Filipinas fué organizada para conseguir un fin hermoso, o sea, la unión de todos los elementos de nuestra Fraternidad que entonces no armonizaban, debido a condiciones ajenas a nuestra voluntad. Tres o cuatro potencias masónicas tenían logias organizadas aquí, y cada una de ellas estaba ejercitando su derecho de establecer otras más. No existían relaciones armoniosas entre estas potencias y nosotros no podíamos remediar dicha situación.

Muchas veces se ha puesto en tela de juicio la afirmación de que la Gran Logia de Filipinas ha sido formada solamente para el beneficio de los masones de estas Islas, sin distinción de raza, religión, o nacionalidad, pero esto lo han hecho solamente aquellos que no estaban bien enterados de la materia. La Gran Logia de las Islas Filipinas no se ha fundado para el beneficio de los americanos ni de los filipinos exclusivamente, porque la Masonería no reconoce distinción de razas entre sus miembros; se ha fundado para el beneficio de todos los hermanos en Filipinas, a fin de que tengan una Institución común y un sitio común donde puedan reunirse para facilitar la realización de los grandes principios de igualdad y fraternidad; se ha fundado a fin de que en su seno se encuentren todos los masones de diferentes razas en estas Islas, y a fin de que se olviden de sus pequeñas diferencias que no deben existir entre ellos,

y para que las reuniones comunes sirvan de recordatorio de que entre ellos no deben existir odio, ni rencor, sino sincera y leal amistad y fraternidad.

La construcción del Templo Masónico pone en evidencia esta intención de la Gran Logia de las Islas Filipinas. Es tan espacioso para que pueda cobijarnos a todos. No es de la propiedad de ninguna logia o hermanos de una logia determinada, sino de hermanos de diferentes logias y agrupaciones de americanos y filipinos.

En prueba de mis sentimientos desde el principio en cuanto a esta materia, en la Primera Reunión Anual de nuestra Gran Logia, de la cual tuve el honor de actuar como presidente, por la ausencia del Gran Maestro, me expresé como sigue al dirigir la palabra a la Gran Logia:

“Los masones todos de Filipinas deberían felicitarse sinceramente por la constitución de la Gran Logia de Masones Libres y Aceptados de Filipinas. El objeto de su constitución es el de procurar y mantener la armonía y la unión en nuestras relaciones masónicas y de aumentar la utilidad de nuestra Fraternidad en el Oriente. No debe existir contienda ninguna entre masones o logias, pero sí deben rivalizar en la noble labor de procurar la felicidad del prójimo y el verdadero interés, dignidad, y bienestar de nuestra antigua y honorable Orden.”

En este espíritu, y con este magno fin ante nuestros ojos, hemos solicitado de las Grandes Logias de todo el mundo nuestro reconocimiento como Gran Logia soberana. Ya nos ha reconocido la gran mayoría de las Grandes Logias en todas las partes del mundo, hasta ahora más de cincuenta, entre las cuales se encuentran las más antiguas y reputadas Grandes Logias de Inglaterra, Irlanda, y Escocia. Las Grandes Logias que ahora nos reconocen tienen bajo su obediencia unos dos millones de masones maestros. Es nuestro objeto, y siempre lo ha sido, el establecer relaciones entre los masones de Filipinas y aquel vasto ejército de hermanos en todas las partes del mundo.

Los masones bajo la obediencia de nuestra Gran Logia celebran la reunión con sus hermanos de los otros Orientes o Grandes Logias porque siempre se alegran de poder convivir con ellos como hermanos. Cualesquiera diferencias o malas inteligencias que hayan existido entre algunos individuos de la Gran Logia de las Islas Filipinas y el Grande Oriente Español o el Grande Oriente Lusitano Unido, o una logia cualquiera, las hemos olvidado, ni queremos recordarnos, porque entre nosotros no deben existir ni disputas ni rencores.

Nuestras puertas han permanecido y están hasta ahora abiertas a los hermanos sin tener en cuenta el Oriente de que proceden. Aun les abrazamos como hermanos, porque las puertas del templo masónico no deben estar cerradas a hermanos que habitan un mismo territorio. Fuera del templo pudiera haber diferencias personales entre algunos hermanos muy pocos, pero éstas no han llegado a penetrar en nuestro templo en donde aun reina la paz, la igualdad, y la fraternidad, y en donde aun ofrecemos albergue y hospitalidad bajo la sombra de los grandes principios de la Masonería a todos los hermanos para que pueden respirar aires de paz y de fraternidad, aun aquéllos que han tenido diferencias personales al objeto de olvidarlas para siempre y de purificar su mente de ideas nebulosas.

Vuelvo a reiterar nuestra invitación a todos para que visiten nuestros talleres y para que respiremos aquella misma atmósfera que en otros tiempos solíamos respirar, y que han borrado de nuestros corazones sentimientos poco fraternales.

Nuestra Gran Logia está muy deseosa de que se forme una sola institución en estas Islas; que no existan ya diferencias entre hermanos de un Oriente o Gran Logia y hermanos de otra. No debe haber diferencias, porque sólo debe haber un sol que nos alumbrará a todos cuantos habitamos en esta pequeña porción de nuestra planeta, ya que

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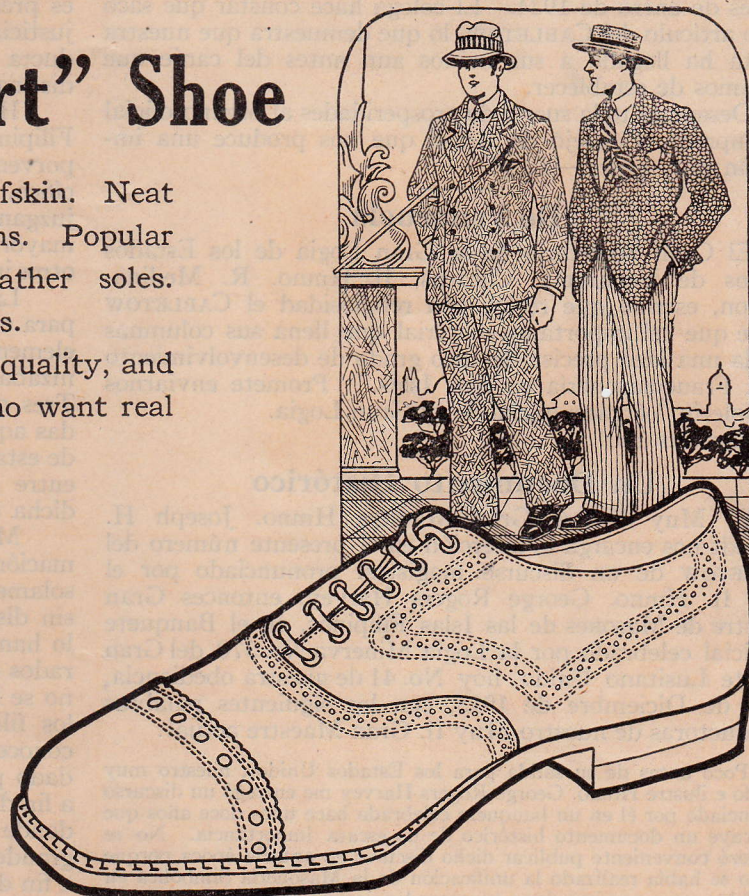
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La unidad masónica sería beneficiosa para todos, cobijados bajo un mismo sol; los lazos de fraternidad serían más estrechos, y habría confraternización que facilitaría la realización de los grandes principios de la Francmasonería. Olvidemos las diferencias y reunemonos con más frecuencia como solíamos hacer, reanudando los lazos de armonía y fraternidad que existían y deben existir, y que aun existen en los corazones de casi todos nuestros hermanos.

No podemos solicitaros que vengáis con nosotros para ayudarnos a reunir a los masones de Filipinas en una sola entidad, democrática en su organización e interesada en el bienestar de la Masonería universal, pero deseamos que entendéis que estáis libres de presentar vuestras solicitudes y que las mismas serán admitidas y resueltas de conformidad con los grandes principios de nuestra Fraternidad. Toda la cuestión de la unión masónica está dispuesta y espera vuestra acción, y el asunto parece ser tan sencillo y la oportunidad tan halagueña que debería existir en el corazón de todo masón en estas Islas el sincero deseo de que esta unión se realice lo más antes posible.

Hermanos míos, emprendamos nuestra gestión en este sentido en el espíritu de amor fraternal, y no en el de antagonismo o contienda. Nuestro objeto debe ser el de "extender el cemento del amor fraternal, aquel cemento que nos une en una sociedad sagrada de amigos y hermanos entre los cuales nunca debe haber contienda, menos la noble contienda, o más bien emulación, de ver quien trabaje mejor y conserve mejor la armonía."

Las Conferencias

Las conferencias periódicas en las logias, dictadas por hombres que cultiven la espiritualidad, han de producir resultados excelentes. Han de llamar la atención de los hermanos afines a esos ideales, trazando nuevos rumbos, para llegar a la verdadera finalidad que persigue la Masonería.—*Acacia (P. R.)*

Notas Históricas Sobre La Masonería Filipina

LOS MASONES ANTE LA INQUISICIÓN
 Por EUGENE ARTHUR PERKINS, P. M., 32°, K.C.C.H.

Sucede, con frecuencia, que proceden de fuentes lejanas informes que vienen a llenar los vacíos de una historia, cuando no existen datos en la localidad. Así es que obtenemos más claridad de España, Chile y Méjico respecto a lo que quizás es el primer caso verídico de la presencia de Masones en Manila.

Nuestro Muy Venerable Hermano Teodoro M. Kalaw, cuyas estimables investigaciones sobre la Masonería Filipina han dejado poco que hacer, cita como tal caso que—

"No es posible decir definitivamente quién fué el primer masón que pisó tierra filipina. Sobre esto no existen hasta hoy datos concretos. Aunque cabe suponer que de los primeros españoles o extranjeros, especialmente ingleses, debió haber habido algunos que pertenecían a la Institución, no dejaron huella alguna de su paso, desde el punto de vista de su actuación masónica, como no sea su persecución y procesamiento, por el mero hecho de ser masones. Tal sucedió, por ejemplo, hacia mediados del siglo XVIII, en que, sólo por serlo, dos masones irlandeses fueron llevados a la Comisaría de la Inquisición."

El Ven. Hermano H. Lawrence Noble, en una reseña bien escrita de nuestra historia masónica, añade sus nombres e indica la fecha—

"En 1756, un doctor, natural de Dublin, llamado Edward Wigat, y un comerciante irlandés, James (o Diego) O'Kennedy, fueron arrestados en las Islas Filipinas y procesados ante un tribunal de la Inquisición, acusados de ser Masones."

Este es todo el conocimiento que teníamos hasta hoy. No se han encontrado los autos ni jamás se ha revelado la historia del proceso. Tampoco se han explicado los motivos de la pérdida de los autos ni se han dado a conocer otros datos, por lo que creemos que tendrá aceptación este artículo, pues echa más luz sobre las causas de aquellos primeros aventureros.

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Edward Wigat era natural de Dublin y residía en Manila, donde ejercía la medicina. No se sabe la fecha y lugar en que se afilió a la Orden, pero en 10 de Enero de 1756 fué llevado ante el Santo Oficio para ser sometido a investigación, y confesó que era masón.

Diego O'Kennedy, cuya nacionalidad no es difícil adivinar, comerciante de profesión, también residente en Manila, fué igualmente llevado ante los agentes de la Inquisición en 12 de Febrero de 1756, e hizo idéntica confesión.

Estos dos desgraciados, según los archivos del Santo Oficio de México, se dice que voluntariamente hicieron el descubrimiento total y completo de su ingreso y profesión en la Masonería. Cualquiera que haya leído algo sobre los métodos que empleaba el Santo Oficio en aquella época, dudaría si dichas confesiones fueran "voluntarias". Sin embargo, se dice que el Padre Fr. Antonio Calonge, de la Orden de Santo Domingo y Comisario de la Inquisición, los absolvió *ad cautelam* por la buena, cristiana y católica disposición que halló en sus personas. Para nuestros lectores que no estén versados en el latin legal, diremos, a modo de explicación, que ello quiere decir la sentencia que dicta un tribunal eclesiástico cuando abriga duda sobre si el acusado es en realidad culpable del delito que se le acusa. Los Anglo-Sajones a veces lo llaman "veredicto escocés", o un caso que no se ha probado, indicando la probable culpabilidad, pero sin prueba suficiente para justificar la condena.

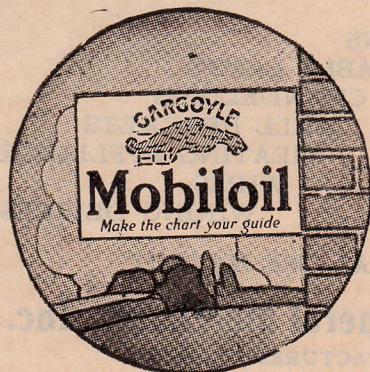
Ahora se nos presenta el contraste interesante sobre este caso. Como hemos notado, el Santo Oficio en Filipinas tenía el rango de una Comisaría, o, como podríamos decir, una agencia de la Inquisición de México, y de presumir es que tenían que someterse a México las causas importantes para su revisión. Sea ello como fuere, el caso es que hallamos que posteriormente o sea, en 8 de Diciembre de 1757, el Tribunal de México escribe que el Consejo de allí pro-

movió la cuestión de que los autos no demostraban por qué fueron *llamados* estos dos Irlandeses ante la Comisaría y puestos libres después, cuando el Consejo, por orden de 21 de Agosto de 1751, sólo había autorizado la absolución de aquellos que, en un caso dado, se presentasen voluntariamente a declarar.

Tales eran las condiciones del mundo en aquella época que las relaciones de las Islas Filipinas con el resto del globo solo se mantenían mediante los viajes anuales de los galeones de Acapulco; en su consecuencia, toda cuestión que se planteaba por medio de correspondencia, necesariamente quedaba demorada durante un período de tiempo increíble antes de ser finalmente resuelta. Y así sucedió que al ser capturada Manila por las fuerzas británicas en 6 de Octubre de 1762, parece que la cuestión aun no estaba terminada.

Aquel acontecimiento importante causó la paralización completa de las actividades del Santo Oficio en la ciudad. La turbación que reinó, impidió el traslado oportuno de muchas cosas que las autoridades, tanto eclesiásticas como del gobierno, anhelaban trasladar a un lugar más seguro. Entre estas cosas hallábanse los archivos de la Inquisición de Filipinas, las que quizás aun estaban guardadas en el Convento de los Dominicos.

En este estado entra en escena un suizo llamado Don César Fallet. Había tenido, en tiempos atrás, la mala fortuna de ser llevado ante el Comisario del Santo Oficio en Manila, pero de un modo u otro que no se refiere del todo, hizo las paces, y parece que se le tuvo en gran estima. Sea ello como fuere, el caso es que le hallamos desempeñando mucha autoridad bajo el gobierno del arzobispo-gobernador Roxo en la defensa de Manila. Fué Fallet quien, al mando de unos trescientos españoles y filipinos, trató en vano de derrotar al enemigo cuando éste preparaba el ataque a la Ciudad. Fué Fallet a quien el Arzobispo encomendó la delicada misión de arreglar las bases de la



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capitulación con los ingleses. Y fué este mismo Fallet que había sido penitenciado por la Inquisición, el que supo de un inglés católico de las fuerzas invasoras y el que avisó al entonces Comisario, Fr. Pedro Luis de Serra, que las autoridades británicas habían dado órdenes para incautarse de todos los archivos de la Inquisición y llevarlos a su Consejo. En consecuencia de ello, "Con esta noticia," refiere el Padre Serra, "entregué a las llamas cuanto contenía el archivo, para que nunca percibiese el enemigo hereje lo que el Santo Oficio reservaba." Esto explica el por qué no existen los archivos hoy día.

Si nos pusieramos a averiguar la razón del por qué Wigat y O'Kennedy fueron tratados con tanta benignidad, la encontraríamos en la serie de sucesos que ocurrieron en 1752. En 16 de Noviembre de aquel año, veinte o más marineros indios (quizás láscares) de un buque inglés anclado entonces en el puerto, alquilaron cuatro barquillas con sus remeros. Unieron las barquillas y construyeron sobre ellas un pabellón. Dentro de éste había un baul (*petaquilla*) colocado sobre una mesa y dentro de la petaquilla, según decían, iba un idolo al que festejaban y daban culto con gran algazara. Entre cantares y el humo del incienso, avanzaron por el río, hasta que llegados a cierta parte, amarraron dos piedras al idolo, y con muchas ceremonias lo tiraron al río.

El recopilador de gran parte de los datos que empleamos en este artículo, refiere que este hecho había causado escándalo en el pueblo y fué denunciado a Fr. Bernardo de Ustáriz, quien entonces era Comisario de la Inquisición. Dice, además, que éste trató luego de levantar información del caso y que los papeles fueron remitidos a México, pero el Fiscal, o consejero legal del Consejo de allí, emitió su opinión en la cual citó, como dice, lo dispuesto en el Artículo 28 del tratado de 1713, mediante el cual ninguno de los súbditos de ambas naciones podía ser molestado por causa de religión, y que el buen Fiscal lo interpretaba en su aplicación a los españoles,—mientras no se tratase de irreverencia a la religión Católica ni desprecio del Santísimo Sacramento,—lo mismo que quedaban protegidos por el tratado los "herejes extranjeros", siempre que lo que ejecutaban en observancia de "sus falsas sectas" lo hicieran retirados del pueblo. Creía, pues, el Fiscal que los Inquisidores debían abstenerse de proceder en la causa.

La indagación de los tratados celebrados entre España e Inglaterra en el año 1713, revela que sólo hubo dos (aunque un autor español, que mencionaremos en la bibliografía, dice que hubo tres).

Uno en 13 de Julio, compuesto de trece artículos, el Gran Tratado de Paz de Utrecht;

Otro en 9 de Diciembre, compuesto de diez y siete artículos, un tratado comercial, que recíprocamente concedía a los súbditos de ambos países "el mismo trato que se diera a la nación más favorecida" y otros derechos substanciales.

Evidentemente el Fiscal erró al invocar "el artículo 28 del Tratado de 1713", porque no existía ni tal artículo ni tal tratado. Hemos encontrado, sin embargo, después de mucha indagación, que en 23 de Mayo de 1667 se firmó entre Gran Bretaña y España un tratado de paz y amistad, que fué renovado específicamente por el Artículo 2 del Tratado de Versailles del 3 de Septiembre de 1783; que hay un Artículo 28 en dicho tratado, y que dicho Artículo 28 coincide casi palabra por palabra con las que empleó el Fiscal. La traducción oficial al inglés (del latín anticuado, en que originalmente se redactó, y que aquí a nuestra vez la traducimos al castellano) del Artículo 28 del Tratado de 1667, es como sigue:

"XXVIII. Y que se respetarán las leyes del comercio que son el resultado de la paz las cuales quedarían infringidas si a los súbditos del Reino de la Gran Bretaña, al ir, venir o permanecer en los Dominios del Rey de España, por razón de su comercio u otras ocupaciones, se les molestase por causa de su religión; por lo tanto, quedará garantido y sin peligro el comercio, tanto terrestre como marítimo, y el citado Rey de España dispondrá que los súbditos del dicho Reino de la Gran Bretaña

no sean oprimidos en contra de las leyes del comercio, y que a ninguno de ellos se le moleste o estorbe por causa de su religión, en tanto no cause escándalo o delito público."

Evidentemente se concertó este tratado de 23 de Mayo de 1667 bajo circunstancias tales que, como hemos visto, todo un Fiscal de la Santa Inquisición creyóse en el deber de recomendar su observancia. Su consejo sobre el particular debió llegar a Manila casi al mismo tiempo en que Wigat y O'Kennedy fueron llevados ante el Comisario, pues solo habían transcurrido catorce meses desde que ocurrió el incidente de los marineros hasta que a aquéllos se les acusó de masones,—apenas un poco más del tiempo necesario para un intercambio de correspondencia.

Por consiguiente, el Comisario Fr. Antonio Calonge, que debía ser nuevo en el cargo (porque lo desempeñaba su antecesor, Fr. Bernardo de Ustáriz, hacía solamente catorce meses) dióse cuenta evidentemente de la advertencia del Fiscal a sus superiores en México para que se abstuviesen de procesar a los súbditos ingleses por practicar en secreto sus "falsas sectas", e indudablemente quedó influenciado a demostrar la benignidad que demostró en su sentencia de absolución *ad cautelam*, por temor de infringir el tratado o de ofender a su Rey y a otros de menor rango en España y México.

Quizás el tiempo nos confirme en nuestra suposición.

Bibliografía

La mayor parte de lo que precede ha sido tomada de la obra de José Toribio Medina, titulada "El Tribunal del Santo Oficio de la Inquisición en las Islas Filipinas", publicada en Santiago de Chile, en la Imprenta Elzeviriana en 1899. La copia que hay en la Biblioteca Pública de Nueva York, lleva el rótulo de armario "ZLY". Dice Medina en su prólogo:—

"Las páginas que van a leerse forman en realidad parte de la Historia del Tribunal del Santo Oficio de la Inquisición de México, a cuya jurisdicción, según hemos de verlo pronto, estuvieron sometidas las Islas Filipinas. * * * Todo, absolutamente todo lo que vamos a contar está fundado en los documentos que existen en el Archivo general de Simancas englobadas dentro de la sección rotulada 'Inquisición de México'."

También cita una carta del Tribunal de México, fechada el 8 de Diciembre de 1757, en la que el Consejo puso el reparo de que los procedimientos que se tramitaron en Manila, no estaban de acuerdo con la orden del 21 de Agosto de 1751; también otra carta del 30 de Marzo de 1764, la cual contiene las palabras atribuidas al Padre Serra cuando fueron quemados los archivos de Manila.

Medina dice, en la página 153, que el Fiscal se fundaba en el Artículo 28 del Tratado de Paz entre Inglaterra y España de 1713. El P. Soler y Guardiola, en su obra titulada "Apuntes de Historia Política y de los Tratados (1490 a 1815)", publicada en Madrid en 1895, registra tres tratados que se celebraron entre los dos países en el año 1713. El primero era un tratado comercial del 26 de Marzo de 1713, compuesto de cuarenta y dos artículos, el segundo el Gran Tratado de Paz de Utrecht del 13 de Julio de 1715, compuesto de diez y ocho artículos, y el tercero un tratado comercial del 9 de Diciembre de 1713.

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Si tenemos en cuenta que Inglaterra y España estaban en guerra en aquella época, guerra que sólo terminó en Julio de 1713, parece increíble que se hubiese celebrado un tratado comercial entre los dos países sólo tres meses antes de la firma del Tratado de Paz, y en una época en que estaban en guerra. Por tanto creemos que tanto Medina como Soler estaban equivocados de alguna manera en cuanto a esta fecha. Refuerza más nuestra creencia el examen de los archivos oficiales ingleses titulados "A complete collection of the treaties and conventions between Great Britain and foreign powers", etc., "compiled from authentic documents by Lewis Hertslet, Esq., Librarian and Keeper of the Papers, Foreign Office" (Colección Completa de los tratados y capitulaciones entre Gran Bretaña y las potencias extranjeras", etc. "recopiladas de los documentos auténticos, por Lewis Hertslet, Esq., Bibliotecario y Custodio de Documentos, Departamento Extranjero), publicada en Londres por Henry Butterworth en 1840. El índice de esa serie de tomos no revela tal tratado, y el examen del Tomo 2, que abarca el período histórico particular, justifica la exactitud del índice. Indudablemente, lo que le sirvió al Fiscal de la Inquisición para opinar de tal modo fué el Tratado de Madrid de 23 de Mayo de 1667, renovado por el Tratado de Versailles de 1783. El tratado original se encuentra en el Tomo 2, página 140 de la colección Hertslet, y el Artículo 28 aparece en la página 152 de dicho tomo.

La historia de Fallet, en forma de relación autobiográfica, se contiene en uno de los primeros capítulos de la obra de Medina, citada antes. Se encuentran más datos en la obra "Sitio y Conquista de Manila por los Ingleses en 1762", por Pedro Jordán de Urries, Marqués de Ayerbe, publicada en 1897 y rotulada 9055cc29, que se halla en el Museo Británico de Londres.

Véanse también "La Masonería Filipina", página 3, por Teodoro M. Kalaw, publicada en Manila (1920), y la obra "Why I am a Scottish Rite Mason, a Handbook on Scottish Rite Masonry in the Philippine Islands", ("Por qué soy Masón del Rito Escocés, Manual sobre la Masonería del Rito Escocés en las Islas Filipinas"), página 36, nota, por H. Lawrence Noble, publicada en Manila (1924).

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NOTICIAS DE NUESTROS TALLERES

De la Logia Magdalo No. 31

Los Hermanos de esta Logia están haciendo esfuerzos para conseguir que se ensanche y mejore su templo en Kawit, Cavite, si es posible antes de terminar la presente legislatura masónica.

Después de un tiempo por cierto largo, pero dentro de las disposiciones de nuestras leyes, el Hmno. Angel Saqueton, quien fué elegido Segundo Vigilante de esta Logia en una elección especial, ha sido instalado oficialmente en su cargo en la tenida ordinaria celebrada el 3 de Septiembre, por el Ven. Hmno. Ramón Mendoza, Gran Secretario auxiliar.

Los Hermanos de esta Logia y los vecinos de la localidad fueron obsequiados con un banquete en la noche del 3 de Septiembre por el Hmno. A. Diaz, vice-presidente del municipio de Kawit, Cavite, y miembro activísimo de esta Logia. La ocasión fué el tercer aniversario del nacimiento de los mellizos del Hmno. Diaz.—*R. M.*

De la Logia Batong-Buhay No. 27

El Hmno. Lorenzo Campos, Fiscal Auxiliar de la Ciudad de Manila, se halla muy enfermo en el Hospital General, Sala No. 3, Cuarto No. 350. El médico de cabecera del Hermano enfermo ha recomendado su reclusión en dicho Hospital, para ser más expedita la curación. El Hmno. enfermo no está grave, pero requiere mayor y especial cuidado.

El Hmno. Koo Chi Chong ha pasado al Oriente Eterno el 23 de Agosto de 1927, víctima de cruentas quemaduras causadas por el incendio ocurrido en su casa calle Santo Cristo, de esta capital. Murió en el Hospital General y después de las ceremonias fúnebres masónicas, su cadáver fué sepultado en el Cementerio Chino de esta Capital.

El Dr. Luis Santiago, miembro activo de esta Logia y presidente de la Hacienda Payatas, se halla ya completamente restablecido de su enfermedad que le ha obligado guardar muchos días en cama. Ahora se encuentra nuevamente entregado a su labor cotidiana.

El Venerable Hmno. Eduardo del Rosario Tan Kiang, Venerable Maestro de esta Logia, hasta la fecha se halla ausente en China, en su pueblo natal disfrutando de una temporada de vacaciones. Hasta ahora la Logia ni sus Hermanos de Logia no tiene noticias de él ni saben lo que le ocurre en aquella atribulada tierra, pues desde la fecha de su marcha de Manila hasta hoy no se ha recibido carta alguna de él.

La Logia se encuentra actualmente bajo la hábil dirección del Hmno. Conrado Tan Ting, Primer Vigilante de la misma.

El Incendio de Aparri, Cagayan

Del activo secretario de la Logia Mabini No. 39, de Aparri, Cagayan, Hmno. V. Aguinaldo, recibimos hace poco una carta fechada el 12 de Septiembre de 1927, en la cual da algunos detalles sobre el gran incendio que ocurrió en Aparri el día 9 de Septiembre. Insertamos el siguiente extracto de dicha carta que contiene informes de interés para nuestros lectores:

TRUE ECONOMY

does not consist in just buying an article at the cheapest price. Other factors usually make the ultimate price considerably higher in the end. This is particularly true of printed matter, as the very cheapness in quality and workmanship defeats its own object, and it becomes worthless.

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En la madrugada del 9 de este mes, se declaró un voraz incendio en la parte comercial del centro de este municipio, habiendo reducido a cenizas varios edificios y de entre ellos el de la Presidencia Municipal, la casa ocupada por el P. M. Herm. Leopoldo Resurrección (Farmacéutico), la ocupada por el otro P. M. Herm. Hermógenes Florentino, Agente de la Singer Sewing Machine Co. y el camarín del V. M. Torra ocupada por un chino comerciante muy conocido en esta localidad. Empezó el siniestro poco antes de las dos de la madrugada y terminó a eso de las seis pasadas de la mañana del citado día 9 de Septiembre de 1927.

Se calcula en poco más o menos de un millón de pesos el valor de las pérdidas ocasionadas por el incendio.

Los miembros de esta Logia y demás residentes en este puerto, han demostrado una vez más su amor fraternal, pues, acudieron presurosos al lugar del suceso y prestaron cada cual su ayuda y cooperación trabajando lo indecible para ayudar a los damnificados.

A petición del médico municipal Her. E. K. Aglipay, y por haberse reducido a cenizas su consultorio público que estaba instalado en la Presidencia Municipal, ha sido cedida a dicho Dr. Aglipay, para servir de local o dispensario público, parte del escaso local de nuestro Edificio Templo, donde acuden hoy los pacientes que reclaman la ciencia médica dispensada por el Gobierno.

De Fuentes Lejanas

Y en estos tiempos de prueba, en estos tiempos de lucha y de acción, los masones tienen que ser hombres libres física y espiritualmente, libres de taras orgánicas que anquilosan sus miembros, libres de taras psíquicas que entorpezcan el ejercicio de la mente, libres de prejuicios políticos, sociales y religiosos. El masón debe tener el espíritu abierto a las nuevas y grandes orientaciones de la vida y ser valeroso y abnegado. Pues no todos son dignos de servir a estas grandes causas, a estos nobilísimos ideales de la Masonería, a estos sublimes postulados de Progreso, de Libertad y de Justicia.—*Partenón*.

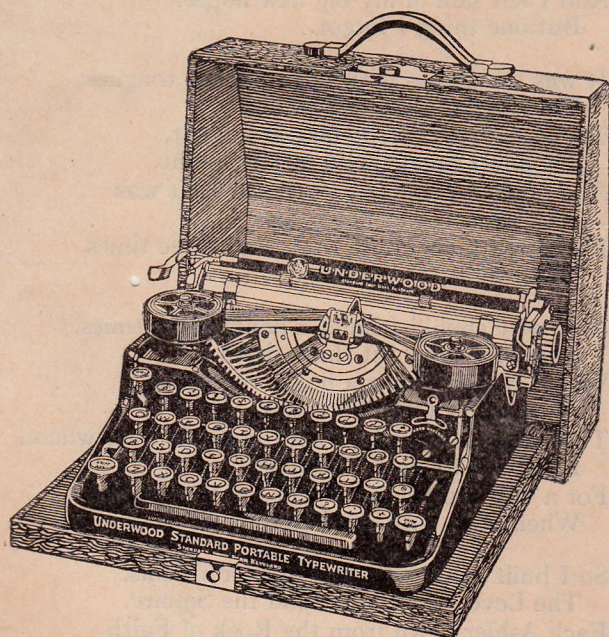
La confraternidad de aceptados masones podrá a veces errar y amparar en su seno caracteres hipócritas y tipos negativos, sin propósitos ni planes favorables a la Orden; pero esto es inevitable en los grandes movimientos humanos, donde pueden haber tantos disfraces; más, el núcleo sagrado no será por esto debilitado por las unidades vulgares, y seguirá irradiando su luz en la forma que hasta la fecha lo ha hecho, eternamente al lado de la Razón y de la Tolerancia.—*Acacia, Puerto Rico*.

Tu mismo representaste la trágica muerte del Respetable Hiram-Abif. ¿Nada te dijo verle caer asesinado vilmente por los tres traidores? ¡Era la Sabiduría muerta por la negación, la duda y la ignorancia! ¡Era el pueblo martirizado por el vicio, la miseria y el crimen! ¡Era la Ciencia agarrotada por las preocupaciones, el fanatismo y la superstición! ¡Era la Verdad asesinada por el error, la mentira y la hipocresía! ¡Eran, en fin, tus propios derechos desconocidos y hollados siempre por la injusticia, la tiranía y la fuerza!—*Trozos escogidos*.

Observa lo que hacen los murmuradores: comienzan por un pensamiento malicioso y esto de por sí es un delito, porque en todos y en cada uno de los seres y de las cosas hay algo bueno y algo malo. "No hables nunca mal de nadie, ni prestes oído a lo que otros digan."—*Partenón, Mérida*.

La prostitución de los derechos universales de la humanidad en beneficio de unos cuantos individuos, es la forma más peligrosa de prostitución.—*Partenón, Mérida*.

No estimamos las cosas, sino como las imaginamos. El salvaje sólo ve en la estatua un trozo de piedra, y en un hermoso cuadro, un pedazo de lienzo manchado de colores.—*Partenón, Mérida*.



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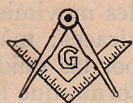
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A PAGE OF POETRY



To Join Or Not to Join

To join, or not to join, that is the question
 Whether 'tis better formyself to suffer
 This non-Masonic state of outer darkness
 Or tread the path of other, braver men
 And, by enrolling, end it? To join—to meet
 No more, and in the Lodge to say we end
 The cold, uncharitable, unfeeling times
 Non-Masons suffer—'Tis a consummation
 Devoutly to be wished. To join the Lodge
 Its mysteries perform—ay, there's the rub
 For in those awful scenes what may be done
 Which may intend to shake a strong man's soul?
 It makes us pause. There's the respect
 That makes calamity of our friendless state;
 For who would bear the Solitary life,
 The World's indifference, the lack of Sympathy,
 The want of friendly speech and the snubs,
 Which swelling self-importance stings us with,
 Which he himself might evermore ignore,
 By joining up? Who would so friendless be
 To stand outside a genial Brotherhood
 But that the dread of something afterwards
 That unknown Society, whose secrets
 No Mason reveals, puzzles the will
 And makes us rather bear those ills we have
 Than fly to others that we know not of?
 So stand we hesitating on the brink
 And so our firm resolve to join the Craft
 Is sicklied o'er with the pale cast of thought
 And leaves us marking time
 On our own ground.

—*Diogenes (Masonic Journal of Northern India).*

The Three Tyrians

Now this is the way to read the Play
 Of the Tyrians three and the Mystic Way.

* * *

There were no designs on the Trestle Board,
 Neither hint nor word on its surface scored.
 The Master had paid his devotions due,
 But the issue, he had not reasoned through.
 He had finished only part of The Work.
 His fate will be ours if, herein, we shirk.
 For Man is the Thinker, and, fashioned so,
 Faith murmurs "I am," yet must Reason "know"
 If he would attain to his highest goal
 And be Master, and Captain of His Soul!
 Swift tracing this Great Work, clue after clue,
 He comes to grips with three "Tyrians," who
 Must be held and ruled at peril of life,
 Three veriest parts of his soul at strife!
 We will call them Reason, and Will and Love,
 In harmony triune ringing above;
 Yet, taken alone, they are ruffian guides.
 Thus, unchastened Will to destruction rides.
 Reason, untempered by Love, is dreary.
 Love, without Reason, is Passion—erie.
 But held in their place by a central Sun,
 Three tones from this Triangle chime as one.

* * *

Thus Reason and Love and Will, we can see,
 Alight by the Christos within, to be
 Expressed by the Equilateral Trine,
 A symbol most potent and Glyph Divine.
 And the Master Builder within each soul,
 Who can rule the three though the tempests roll,
 In the "Middle Chamber" is always found,
 For He—is the Voice in the Soundless Sound.

—*Fred B. Leyns, 32°.*

The Builder

By HERBERT NASH FARRAR

I built my house on the Sands of Time,
 'Twas a wonderful house, I'll say,
 But the tide came in, as a tide will come,
 And it washed the sands away.
 And my house fell down, as a house will fall
 And hope went out with the tide;
 But I built again, as a man will build,
 If he be a man of pride.

Then came the storm with the fierce whirlwind,
 And my house was wrecked again,
 And I stood and looked at my labor lost,
 And it all seemed so in vain;
 But I built again in another place—
 Where the tide and storm came not,
 And I felt safe in my big new house,
 But one thing I forgot.

It was the flames with their red hot tongues
 That came in the still of night;
 They ate it up, as the flames will eat,
 Though I fought with all my might.
 And again I looked at the house that was
 And knew it was not to be—
 For a well built house won't fall three times
 When built for eternity.

Now why should I build a house three times,
 And why should it three times fall,
 Was it better I built a house that falls—
 Than never to build at all?
 Then came a thought from the Great Somewhere,
 I had not followed the rules,
 For a well built house won't fall three times
 When built with the Master's Tools.

So I built again with the Master's Tools,
 The Level, the Plumb and the Square,
 Each Ashler hewn from the Rock of Faith
 Was polished and laid with care;
 And the plans I used were the Plans of Life
 And my house it faced the sun;
 Now I dwell therein as a man should dwell
 When the Craftsman's work's well done.