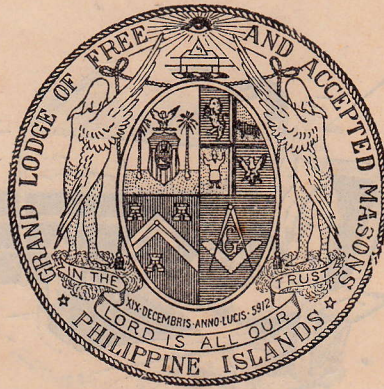


The Cable Tow

Vol. V, No. 6

Manila, P. I.

November 1, 1927

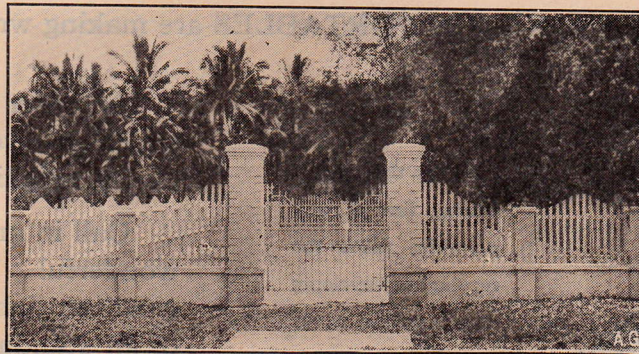


OFFICIAL ORGAN

OF THE

GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

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



Masonic Cemetery, Tacloban, Leyte, P. I.

And you, O you, who the wildest yearn
For the old-time step and the glad return,
Think of them faring on, as dear
In the love of there as the love of here.
Think of them still the same; I say
They are not dead—they are just away.

—Anon.

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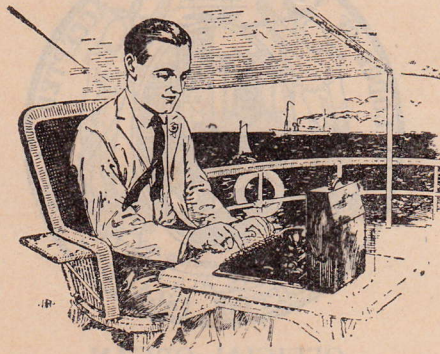
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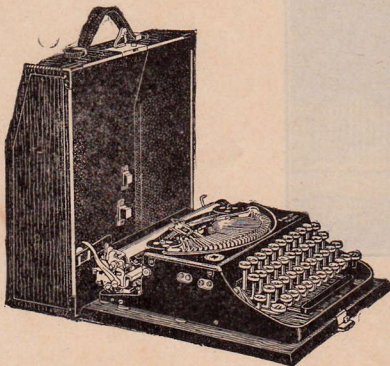


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THE CABLETOW

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.

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

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Vol. V

November 1, 1927

No. 6

Editorial Section

All Saints' Day

The Festival of All Saints is one of the outstanding holidays on the calendar of the Church in the Philippine Islands. On that day, enormous throngs are constantly on the way between their homes and the cemeteries, with wreaths of flowers wherewith to adorn the graves of their beloved dead. Some of the wealthier families hold regular receptions on the cemeteries, at which in some instances refreshments are served. With their wealth of floral ornaments and their brilliant illumination in the evening, the cemeteries present a very animated spectacle on the *festum omnium sanctorum*, the feast celebrated by the Catholic Church in honor of all saints, known or unknown.

The day reminds us all that

Life is not our own,—'t is but a loan
To be repaid;
Soon the dark Comer 's at the door,
The debt is due; the dream is o'er,—
Life's but a shade.

It also reminds us that we owe a certain obligation to our dead and their resting-places. Happy are the Lodges who on that day can make a pilgrimage to a cemetery of their own, where those of the Brethren who have been summoned by the Great Architect slumber among the men with whom they knelt at the altar of Masonry. We wish there were more such cemeteries!—L. F.

Armistice Day and Thanksgiving Day

November brings us two holidays which belong together: Armistice Day, on the 11th, and Thanksgiving, on the 24th. We celebrate both days with gratitude, because both are days set aside for that purpose. On Armistice Day we commemorate the end of the World War and the victory of our arms and our cause during that terrible conflict, and remember with feelings of deep gratitude those who went out to help win that victory and many of whom did not come back. And on Thanksgiving we thank the Great Architect of the Universe for the many blessings bestowed by him upon our country, our people, and ourselves, as many generations have done before us.

The importance of holidays like these is greater than the average person realizes. They make man pause in his daily struggle for wealth, advancement, and fame, and reflect on the source of all the good that has come to him during the year. They cause him to realize how much he has received from Divine Providence and how much he has to be thankful for. The man who wants greater honors though he has already had his full share, the one who clamors

and struggles for luxuries though a short time ago he was contented to have the bare necessities of life, and the one who feels that Fate has been unkind to him because a few of his pet schemes have fallen through, feel less dissatisfied and more grateful after such a self-examination.

On both Armistice Day and Thanksgiving Day we each and all can and must thank the Great Architect for the great blessing of peace that we are now enjoying, and pray that it may last many, many years.—L. F.

The Red Cross Drive

As usual, the Philippine Chapter of the Red Cross has set aside the period from Armistice Day to Thanksgiving Day this year for its Annual Roll Call.

We need not tell our readers what the Red Cross is and what are its aims and purposes. There is not a Mason who does not know that, and there is not a Mason who is not in sympathy with the noble work undertaken by the Red Cross.

And we are sure that on Thanksgiving Day, the active workers of the Red Cross will have "rounded up" practically every Mason in the Islands, and every good and true wearer of the lambskin will then be entitled to wear also the little white button with the red cross that is so familiar to us.

Our best wishes go with the Philippines Chapter of the Red Cross in its drive and we bespeak for it the active aid and assistance of our Brethren in Freemasonry.—L. F.

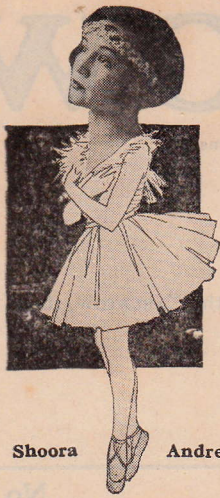
The Masonic Cemetery at Tacloban, Leyte

Through the courtesy of Bro. G. J. Mariano, Secretary of Makabugwas Lodge No. 47, of Tacloban, Leyte, we are able to present to our readers the photograph of the cemetery of the Lodge mentioned which appears on our title page.

Most Wor. Bro. Joseph H. Schmidt, our Grand Master, has sent a letter to Makabugwas Lodge congratulating the Brethren upon the beautiful resting-place they have provided for their dead and saying that their action shows a progressive spirit and tender regard for those who have passed to the Celestial Lodge above which are well worthy of emulation.

It is indeed to be hoped that the rest of our provincial Lodges will imitate the example of our Leyte Brethren and that similar cemeteries will soon exist in the majority of our provincial capitals and towns where there is any number of members of the Craft.

It is also highly desirable that our Lodges in Manila secure graves in the plot of the Grand Lodge of the Del Norte Cemetery before it is too late.—L. F.



Shoora Andreeva



Mrs. Lucy Clark



Anita Kane

The Little Cripples Thank You All!

Now that the returns from the Dancing Recital given by Mrs. Lucy Clark and her pupils on September 23rd, last, are nearly all in, the Masonic Hospital for Crippled Children, Inc., announces that the net receipts from this benefit amount to approximately three thousand pesos, a splendid showing, indeed.

The Association desires the CABLETOW to express its gratitude to all who have had a part in making this benefit a success, financial and otherwise. It is impossible to mention all. So many noble, charitable women and good men have helped to sell tickets and have assisted in other respects that we cannot begin to mention all.

Mrs. Lucy Clark and her pupils should, of course, be mentioned first, and we should not forget Mr. R. B. Clark, her husband, and the parents of her pupils, who all assisted very materially. The names of Mrs. Clark's pupils who participated are:

Misses Shoora 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 Betty Wright, and Master Bennie Ohnick.

Mrs. Crovat, the daughter of our Past Grand Master, M. W. Bro. C. W. Rosenstock, deserves special thanks for taking care of the booking of seats at Goulette's.

We are also requested to make mention of the firms who helped to swell the receipts to such a great extent by putting their advertisements and subscribing for space in the program. Their generosity will not be forgotten, and in order that our readers may know their names, we publish hereunder a complete list compiled from the splendid program printed for the benefit:

C. Alkan, Inc.; American Electric Company; Wm. H. Anderson & Co.; Asiatic Petroleum Co., (P.I.) Ltd.; Associated Oil Company; Atlantic, Gulf and Pacific Co.; Bach-



Agnes Bush



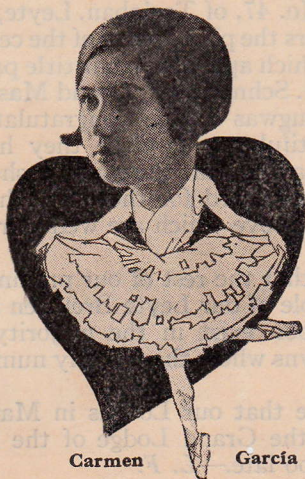
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Betty Bush



Marian George



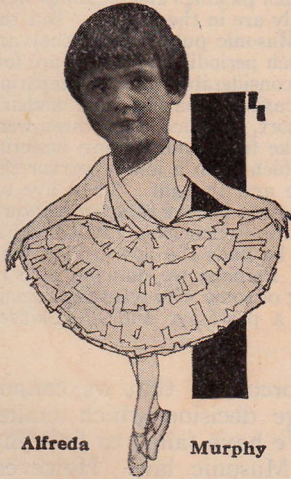
Carmen Garcia



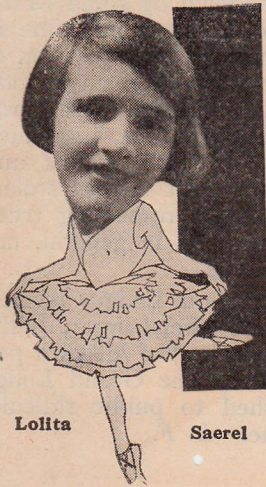
Isla Kane



Minna Levine



Alfreda Murphy



Lolita Saerel



Mary Strickler

rach Motor Co., Inc.; I. Beck; Botica Boie; Cadwallader-Gibson Lumber Co.; China Banking Corporation; Cham-Samco & Sons; Chartered Bank of India, Australia and China; Clark & Co.; Compañía General de Tabacos de Filipinas; Camera Supply Co.; P. M. Davis & Co.; Denniston, Inc.; Dee C. Chuan & Company; Earnshaws Dock and Honolulu Iron Works; El Oriente Cigar Factory; E. E. Elser; Erlanger & Galinger, Inc.; Fly-Tox; A. García; G. C. Go Quiolay; Vicente Gotamco Hermanos; Hamilton-Brown Shoe Store; L. M. Hausman & Co.; Hike Shoe Factory; J. P. Heilbronn Company; International Banking Corporation; Isuan; A. S. Iseron; Koppel Industrial Car and Equipment Co.; Kuenzle & Streiff, Inc.; Luneta Motor Company, Inc.; Luzon Stevedoring Company; Maurice Lieben; Lyric Film Exchange; Mrs. B. M. Lauritsen; Manila Harness Co.; McCullough Printing Co.; Macleod & Co.; Manila Billboard Co., Inc.; Manila Gas Corporation; Manila Trading and Supply Co.; Magnolia Dairy Products; Manila Machinery and Supply Co., Inc.; Mora Electric Co., Inc.; Malabon Sugar Company, Ltd.; Edward J. Nell Company; N. & B. Garage; Norton & Harrison Company; Odom Cantera Engineering Company; Pacific Commercial Company; Philippine Motors Corporation; Peoples Bank and Trust Co.; Philippine Manufacturing Co.; Philippine Trust Company; Philippine Education Company, Inc.; The Rambler Shoe Company; Sanitary Steam Laundry Co.; Standard Oil Company of New York; Siy Cong Bieng & Co., Inc.; Squires Bingham Company; Sy Yap Tailoring Co.; Smith, Bell & Co., Ltd.; Hilarion Tantoco; Teal Motor Company, Inc.; Tan Kah Kee & Company; Uy Su Bin & Company; United Plumbing Company, Inc.; Mariano Uy Chaco Sons & Co.; Uy Tit & Co.; E. Valmas; Walk-Over Shoe Store; Warner, Barnes & Co.; Dr. W. H. Waterous; Yokohama Specie Bank, Ltd.; Yutivo Sons Hardware Co.

The CABLETOW, on its part, desires to say that the President of the Masonic Hospital Corporation, Wor. Bro. W. W. Larkin, and its Secretary, Most Wor. Bro. Joseph H. Schmidt, worked many long, weary hours to make the benefit a success and to straighten out the business features of it afterwards. More devoted and efficient service than that rendered by these two officers is difficult to conceive, and they deserve the plaudits of the Masonic Hospital for Crippled Children and of all Masons interested in this noble enterprise for their efforts on its behalf.—L. F.



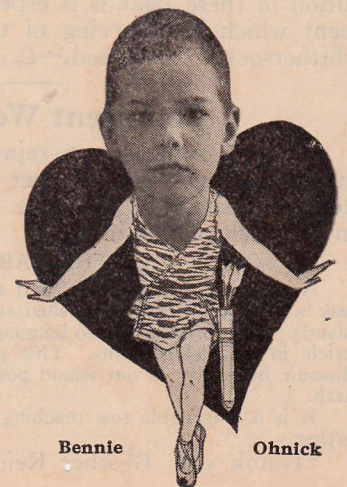
Mary Sullivan



Alice Westner



Betty Wright



Bennie Ohnick

The Plaridel Trust Agreement Campaign

As was to be expected, the response of the Craft to the appeal made to it by our Grand Master in the shape of a letter inclosing a ten-peso Plaridel Trust Agreement certificate has been gratifying. Hardly had these letters been entrusted to the mails, when our Grand Secretary began to receive return envelopes containing checks and money orders, and every mail is now bringing such remittances. But this is not all. Our Most Wor. Grand Master, in his capacity as secretary of the Masonic Hospital for Crippled Children, has already received a number of these certificates as donations for the Masonic Hospital, and a few optimistic Brethren predict quite freely that the time is not far removed when the Masonic Hospital Association will be the owner of the magnificent Plaridel Temple property.

We hope our Brethren who have not yet remitted their ten pesos will do so without delay. Most Wor. Bro. Schmidt, whose very heart and soul are in this movement, is anxious to know the final result. Why put off doing your bit? If you won't do it for the Plaridel Temple, do it for the Masonic Hospital for Crippled Children. Remit the ten pesos to the Grand Secretary and send the certificate, duly indorsed, to the Secretary of the Masonic Hospital for Crippled Children, and you will have done two things worthy of a Mason: you will have helped to save Plaridel Temple to Masonry and you will have assisted the Masonic Hospital in its noble work for the poor crippled kiddies.

Have a heart, Brother!—L. F.

A Worthy Memorial for Bro. Leonard Wood

The memorial planned for our beloved Brother Leonard Wood is not a lofty monument of granite or bronze, but a fund for the eradication from these Islands of a loathsome disease that is claiming many victims every year, leprosy. Brother Wood always took great interest in the lepers and was convinced that the Islands can be freed from leprosy just as Cuba was freed from yellow fever, thanks to the energetic measures initiated and carried through under his wise direction and supervision.

Funds for this purpose are now being raised in the United States, and in order that residents of the Philippines, who of course are especially interested in the work for the relief of the lepers and the stamping out of leprosy, may do their share, a committee has been formed, with Colonel George T. Langhorne as chairman and Mr. Stanley Williams, manager of the International Banking Corporation, as treasurer, to further the interests of the Leonard Wood Memorial Fund and receive contributions, which should be sent to the treasurer, Mr. Williams.

A program of publicity is to be carried out until December 15th; but no date has been set nor have quota been established for the several political subdivisions of the Islands.

The attention of all members and bodies of our Institution in these Islands is especially directed to this movement which is deserving of the support of our Brethren whithersoever dispersed.—L. F.

Comment We Appreciate

It gives us pleasure to reprint from the *Masonic Tribune*, the interesting weekly paper published by Bro. John H. Reid at Seattle, Wash., the following editorial comment on our own publication:

"THE CABLE TOW"

A most unique, readable, and appreciated Masonic paper on our desk is the *CABLE TOW*, published at Manila, in the far away Philippine Islands. It is printed in two languages, English and Spanish, the same article in parallel columns. This paper is doing good work for the Masonic fraternity in our island possessions and elsewhere around the earth.

It is a long cable tow reaching from Manila to Seattle, and still farther.

Thank you, Brother Reid!

The Masonic World of San Francisco and Clean Journalism

In its issue of September, the *Masonic World* of San Francisco, a journal which we esteem very highly because of the high standard which it maintains and of its splendid staff whom it was our privilege to meet last year, pays us some compliments and at the same time puts us into a tight place in the following editorial:

Plagiarism a Masonic Offense

THE CABLETOW (Manila, P. I.) is one of the favored among our exchanges. Every issue brings something of interest or of Masonic importance to suggest ideas. In the current issue it carries an appeal to lodge chroniclers and others asking that news and articles be contributed to its columns. As for these latter it is emphasized that they must be confined to Craft topics, and be original. The writers are warned that "plagiarism may subject the authors to Masonic discipline." At times one could wish that such pickings and stealings were offenses on the mainland as they evidently are in the islands. But the chief larcenists are not the writers for Masonic publications; they are among the brothers who claim to edit such periodicals. There are few among the men who have devoted any considerable time to preparing matter for Craft readers but has had occasion to harbor most uncharitable thoughts because of thefts of this sort, of which his brethren were guilty. Masons who would scorn to take from another any material thing will without qualm of conscience filch from a fellow worker the credit for something that has cost time and thought. They live on false pretenses, in that they would have readers believe they have knowledge and experience, of which they are entirely deficient. Will Brother Fischer of the *CABLETOW* tell us where he finds the law dealing with literary larceny as a Masonic offense. Perhaps we may be able to construe it to cover the greater offending of some who pose as Masonic editors with no other equipment than a paste-pot and a calloused conscience.

We frankly confess, Bro. Morcombe, that we cannot cite any statute or Grand Lodge decision which makes plagiarism a Masonic offence. We have failed to find any in either Philippine or California Masonic law. However, that does not mean that a decision making plagiarism a Masonic offence will not be handed down by some Grand Master and approved by a Grand Lodge some time in the future. For the present we consider the provision of our (and California's) constitution that "for any violation * * * of any portion of the Masonic or moral law, a member * * * may be reprimanded, suspended or expelled" sufficient authority to proceed against any Mason submitting as his own matter that he has stolen, thereby violating the Masonic teachings respecting truth and the moral law which prohibits thefts in general, not only those covered by the Penal Code.

We believe that a member of any of our Lodges accused and found guilty of submitting to the official organ of the Grand Lodge a copied article as a product of his own pen and of thus exposing this journal and the Grand Lodge under whose auspices it is published to public ridicule, would not escape Masonic discipline.—L. F.

M. W. Bro. Quezon Leaves for Washington

On October first, another of our Past Grand Masters left Manila for a sojourn in the United States when Most Wor. Bro. Manuel L. Quezon, President of the Philippine Senate, sailed on the *S. S. President Madison*. Our distinguished Brother, accompanied by Senator Sergio Osmeña, will see the President and Secretary of War of the United States for the purpose of discussing the Philippine situation with them and aid with their counsel and advice in the solution of the questions confronting the Washington Government in connection with the Islands.

We wish our illustrious Brother *bon voyage* and a safe return to the Islands and sincerely hope that the result of the Washington conferences will be for the best of the Philippine Islands and their people whose interests and welfare are near and dear to the heart of every member of our Fraternity here, whether he be Filipino or American.—L. F.

Still A Leader

The directors of the Plaridel Trust Agreement campaign inform us that the first ten-peso check received in response to our Grand Master's appeal to the Craft came from a Brother whom the Filipino people love and revere as their leader in two wars and who has the respect and affection of the Americans as well, Worshipful Brother General Emilio Aguinaldo. It is a strange coincidence that the valiant man who led his people in the military campaigns of the past should again lead, this time as a Mason in an endeavor to save a Masonic temple from falling into the hands of outsiders.—L. F.

American Lodge in Paris

From the French capital, our Most Wor. Grand Master has received a letter signed by Wor. Bro. Edson E. Goodrich and reading as follows:

Most Worshipful Grand Master and Brother:—

Three hundred thousand Americans visit Paris every year. At least thirty thousand of this number are Masons. Each year thousands of inquiries are made as to why no American Lodge exists in Paris, or a place where visiting Masons may meet Masons who, while loyally American, are thoroughly conversant with European problems and conditions, and can be fraternally helpful in many ways.

The American colony in Paris numbers many Masons initiated, passed, and raised in the United States of America. After years of careful study and consideration, at the suggestion and with the aid of prominent American Masons, the American Lodge of Paris was formed in July, 1926. Not only common Masonic courtesy but basic justice demanded that this Lodge be formed under and by virtue of a charter from the Grand Lodge of France. This was done, and as a result, we have not only encountered fraternal tolerance from a majority of the Anglo-Saxon Masonic organizations, but whole-hearted approval for a Lodge in Paris, composed entirely of Americans, using exclusively the American Ritual and working in accordance with American principles.

Visitors from Lodges in America are increasing at every communication. On January 10th, 1927, we had 17 American visitors representing 17 Lodges in the United States. Their enthusiasm and fraternal approval has been very encouraging and their suggestions have culminated in our tendering by this means to all the Brethren of your Jurisdiction a very sincere invitation to visit us when in Paris and see our work.

Our communications are announced in the Paris-American newspapers.

The name of the new Lodge, which was chartered by the M. W. Grand Lodge of France on July 5, 1926, is American Lodge of Paris No. 554, F. & A. M. Its headquarters are at 8 Rue Puteaux, Paris, 17me, France, and Wor. Bro. Edson E. Goodrich is the Master and Bro. Lloyd E. Sherman the secretary of the Lodge.

The Grand Lodge of F. & A. M. of the Philippine Islands is in fraternal communication with the Grand Lodge of France, and we hope our American and Filipino Brethren visiting Paris will not fail to carry a message of fraternal love from these Isles of the Pacific to the American Lodge of Paris.—L. F.

Most Wor. Bro. Springer Has Left Islands

On October 22nd, one of the hardest workers Freemasonry has ever known in these Islands left for the United States, probably never to return to our shores: Most Wor. Bro. Past Grand Master Milton Earle Springer. Since his arrival here with a volunteer regiment in 1899, Most Wor. Bro. Springer, who is essentially a self-made man, has built up a magnificent business and amassed considerable wealth; but notwithstanding his many occupations, he found time to work hard and faithfully for Masonry. The fine Masonic Temple on the Escolta, the erection of which is largely due to his tireless energy and enthusiasm, is a monument to his efforts for the Fraternity.

We wish Most Wor. Springer *bon voyage* and a rapid recovery of his health, broken down by twenty-eight years of strenuous activity in the Philippine Islands.—L. F.

Consolidation of Lodges

Arrangements are being completed for the consolidation of Liwayway Lodge No. 81, of Bigaa, Bulacan, and Modestia Lodge No. 83, of Manila. The product of this amalgamation will be known as Modestia-Liwayway Lodge No. 81.

Most Wor. Grand Master Joseph H. Schmidt has pronounced himself as much in favor of the consolidation of Lodges that are too small and poor to operate with profit and credit to themselves and the Fraternity. He is of the opinion that we have in Manila several small Lodges which ought to amalgamate and hopes that by the time that he turns the Grand Gavel over to his successor, a few more Lodges will have seen the advantages of consolidating. According to paragraph 151 of our Constitution, if two or more Lodges desire to consolidate, they must agree upon the terms of consolidation; but of such proposed consolidation the members of each Lodge must have at least three months' notice and the written consent of at least three-fourths of all the members of each Lodge is required to adopt such proposal for consolidation. The Lodge thus formed may bear the name and number of one of the Lodges composing it, in which case it may retain the charter and seal of that Lodge; or it may bear the name of one and the number of another of such Lodges, and shall then receive a new charter, without charge, and provide a new seal; or it may have an endorsement of the authorization of such consolidation by the Grand Lodge made upon the charter of one of the component Lodges. The proceedings must have the final approval of the Grand Lodge before the consolidation can take effect.

Under the California Masonic law, the Lodge formed by such consolidation is responsible for the contracts and debts of the Lodges consolidated, and the Past Masters of each Lodge are its Past Masters and the life members of each its life members.—L. F.

Freedom of the Mind

In a recent issue of the *Philippine Observer* we read a fine editorial entitled "Freedom of the Mind" in which our good Brother Samuel W. Stagg expresses his views as follows:

Was there ever a day when the church more desperately needed freedom from musty creeds and the barnacles of ancient theology than it does today? We do not disparage these ancient creeds. They were great creeds in their day. They expressed God's truth for past generations. They contain some truth for our day. But to continue to stick them as final or even adequate for our day will be fatal to the confidence of mankind in the church.

Copernicus forced the church to re-evaluate its philosophy of creation. Einstein, Michelson, Bateson and others, to say nothing of Darwin, are forcing the church of our day to do likewise. The scientific temper predominates. Any realm of thought that attempts to ignore the facts of science will be held in derision, and rightly so, by our age.

An open mind; keen, clear, thinking, and the spirit of tolerance must be included in the creed of the church for the twentieth century. Above all we must not only permit but encourage men of proved character and mental ability to search with utmost freedom for that interpretation of God which will make him real to this century. That interpretation has not been fully made yet.

Freemasonry, too, is in desperate need of freedom from musty creeds which are like barnacles impeding our progress, though they were good in their day. The old fetish of physical perfection is one of them and the literal interpretation of Masonic laws never intended to be taken literally is another. The former is a relic of operative Masonry and the latter is in opposition to the biblical truth that the letter kills and only the spirit gives life. An open mind and tolerance are badly needed to heal the break between Anglo-Saxon and Latin Freemasonry. And the confidence in and respect for Masonry will be much greater when that gap is bridged over.—L. F.

The Youngest Master Mason

It is a sad fact, but true nevertheless, that we have known more than one man in whose case the few words he addressed to the Lodge after signing the By-Laws and assuming his share of the responsibilities of his Lodge, were the last time he ever did any active masonic work. To put it more correctly and plainly, his search for further light in Masonry ended on the evening when he passed out of the South Gate. Some, from curiosity, may have attended a meeting or two after that, or may have come to the annual meeting to cast their ballot for a friend aspiring to office. Others have tried to master some of the work in order to put themselves into line for some office in the Lodge. A few, however, have not even done that.

How many of the members of your Lodge have, after having attained to the third degree, continued on their way in quest of that light of which the ceremonies of that degree showed them a faintly perceptible glimmer in the dim distance? How many have bought or borrowed and perused books on masonic and kindred subjects, or subscribed to masonic reviews? How many have attended their Lodge assiduously, listening intently to the work and the lectures which, every time we listen to them again, reveal new beauties, meanings we never perceived before, applications to our own lives, masonic or profane, of which we never dreamt?

How many of the members of your Lodge have ever been in close communion with Masonry? How many have heard the heart-beat of our noble Institution? How many know what it really is, what it stands for, what it aims to be?

We have no room for dead timber in Masonry, and it is to be hoped that the brethren whom we might classify as neither dead nor alive, but approximating the former rather than the latter, will view their work and see whether no improvements can be made, and upon finding out the truth, we hope they will build up their masonic edifice and be true Masons instead of ring and button members of an Order which requires workers and not idle drones.—L. F.

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Why Some Men Do Not Become Masons

No doubt there are men whose motives for applying for the degrees of Masonry are not what they should be and who consequently cannot be considered worthy and well qualified. Some of these meet with a conscientious investigating committee and knock in vain at the door of Freemasonry. Others, however, slip past the outer guard, thanks to their ability to deceive and dissemble, or thanks to the carelessness of the committee appointed to pass upon their petitions, and once within the portals of our Temple, they work untold harm to the Fraternity.

One or two of these brethren—in name only—doubtless prompted these remarks of a fine old Welshman, my traveling companion in 1922 from Hongkong to Marseilles: "You know why I have never become a Mason? I have known quite a few of them who, I am positive, are in it for all they can get out of it." I told him that in America nearly every good man not a Roman catholic or disqualified by lack of means or education was a Mason, and that the overwhelming majority of our brethren could certainly not be accused of having been induced by unworthy motives to apply for the degrees.

What harm a few unfit brethren can do to our Order and our cause!

Keep them out or, if they have gotten in, put them out!—L. F.

Award of De Molay Hero Medal

In our July issue we published under the heading "Greater Love has no Man" an editorial on the heroic death of Barton B. Bradley of Indianapolis. We are now in receipt of a letter from Bro. G. B. Sykes, Secretary of Public Relations of the Order of De Molay, complimenting us on this editorial and informing us that young Bradley has as a post mortem honor been awarded the De Molay Medal of Heroism, he being the fifth youth to be decorated with that medal in the two years that it exists.—L. F.

Thou wilt not leave us in the dust;
 Thou madest man, he knows not why,
 He thinks he was not made to die,
 And Thou hast made him; Thou art just.

—Tennyson.

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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Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Joseph H. Schmidt has appointed Wor. Bros. Buenaventura Adriano (7), José P. Guido (12) and Potenciano Herrera (16) to act as Grand Lodge Committee for Visiting the Sick during the month of November, 1927.



The New Past Master's Diploma

There has been a constantly growing demand for a Past Master's diploma and our Grand Lodge has therefore taken the necessary steps to have the proper design prepared and cut made, with the result that now an application to the Grand Lodge accompanied by a twenty peso bill will bring to any Past Master the beautiful past master's diploma, a representation of which our readers will see above.

The dimensions of the diploma are 18x22 inches and it is printed on parchment paper and will look splendid in a frame.

Lodges desiring to honor a Past Master or show him their appreciation for meritorious work performed after relinquishing the gavel could do nothing better than present him with a past master's diploma, and we suggest that such a diploma would make a fine Christmas present for a friend who bears the proud title of past master.



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Donations for the Red Cross and Leper Funds

Brethren and Lodges desiring to contribute to the Red Cross and to the Leonard Wood Memorial Fund for the Eradication of Leprosy are requested to send their donations direct and not through the Grand Secretary's Office.

The local committees of the Red Cross will receive donations for the Red Cross, while those for the Leonard Wood Memorial Fund should be remitted to the treasurer, Mr. Stanley Williams, manager, International Banking Corporation, Manila.

Stated Meetings of Manila Lodges

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.

November 3 (First Thursday).—Isla de Luzon, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.

November 4 (First Friday).—St. John's No. 9, Masonic Temple; High-Twelve No. 82, Masonic Temple; Hiram No. 88, Plaridel Temple.

November 5 (First Saturday).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple.

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

November 8 (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.

November 9 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple; Modestia No. 83, Plaridel Temple.

November 10 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, Plaridel Temple.

November 12 (Second Saturday).—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.

November 14 (Second Monday).—Southern Cross No. 6, Masonic Temple.

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November 17 (Third Thursday).—Solidaridad No. 23, Plaridel Temple.

November 26 (Fourth Saturday).—Sinukuan No. 16, Plaridel Temple.

December 1 (First Thursday).—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.

December 2 (First Friday).—St. John's No. 9, Masonic Temple; High-Twelve No. 82, Masonic Temple; Hiram No. 88, Plaridel Temple.

December 3 (First Saturday).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

December 5 (First Monday).—Luz Océanica No. 85, Masonic Temple, Escolta; Service No. 95, Plaridel Temple.

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

December 7 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple; Dapitan No. 21 Masonic Temple.

Our Grand Master's Activities

The time of Most Wor. Grand Master Joseph H. Schmidt and Most Wor. Grand Secretary Newton C. Comfort was taken up by the Plaridel Trust Agreement drive to such an extent last month that the other activities of the two officers mentioned, though manifold and important, have not been considered worthy of special mention except the visit of our Grand Master to some of the Lodges of the South.

That here, too, Most Worshipful Brother Joseph H. Schmidt has had an exceedingly strenuous time, is shown by the following schedule which he handed to the Managing Editor of the CABLETOW before his departure for the islands of Panay and Negros:

Saturday, October 22.—Leave Manila.

Monday, Oct. 24.—Attend joint meeting, Lodges Iloilo No. 11 and Acacia No. 78, at Iloilo.

Tuesday, Oct. 25.—Visit to Kanlaon Lodge No. 64, Bacolod,

Occ. Negros.

Wednesday, Oct. 26.—Visit to Elisha Ward Wilbur Lodge No. 101, Victorias, Occ. Negros.

Thursday, Oct. 27.—Visit to Hamtik Lodge No. 76, San José, Antique.

Friday, Oct. 28.—Visit to Makawiwili Lodge No. 55, Capiz.

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.

Present to Grand Lodge

Bro. A. E. Tatton, of Cosmos Lodge No. 8, has presented the Grand Lodge with four nicely framed pictures which are enlargements of portraits of the following officers of the Grand Lodge of England: Most Wor. Bro. Anthony Sayer, first Grand Master; King Edward VII of England, who for a season was Grand Master of England; H. R. H. The Duke of Connaught, present Grand Master, and Sir Edward Letchworth, Past Grand Secretary of the United Grand Lodge of England. The photographic work was done by Bro. J. de Aura.

These portraits are on exhibition in the Grand Secretary's Office.

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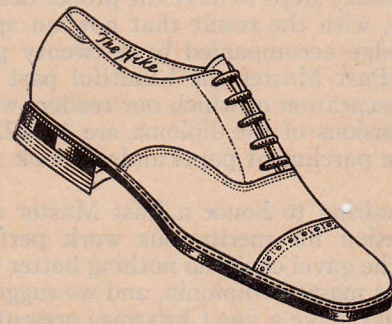
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Brotherhood—The Key to the Hearts of Men

By A. E. TATTON

"Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth; for he hath not another to help him up * * *. And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken".—Eccl. 4: 9, 10, 12.

The statement has been made that the subject of brotherhood is not given the attention that it demands; that more emphasis is being placed on the idea of individual character-building. Brotherhood, it was pointed out, should be given more prominence because it concerns our relations with our fellowmen and is just as important as the other, if, indeed, not more so.

Much has been written on the subject of brotherhood but, due to lack of Masonic literature in the majority of our lodges and to the fact that the individual members do not, as a rule, provide themselves with either books or periodicals pertaining to the Craft, little or nothing is known of the ever-growing, instructive, and interesting literature that is now available.

For the benefit of those who have been unable to avail themselves of the varied literature on the many subjects appertaining to Freemasonry, recourse has been had to two books in particular for the subject-matter which forms the basis of this article. The books referred to are "Symbolical Masonry" and "The Great Teachings of Masonry", both written by Bro. H. L. Haywood. This article, therefore, is chiefly a compilation of sundry paragraphs bearing on the subject, taken from these books with which there have been incorporated ideas gathered from various other sources. It is written with the hope that it will focus the attention of the brethren upon this very important subject.

Freemasonry has been described as the "building of every part of man into a spiritual house fit for the habitation of God." But the symbolism of temple-building is twofold. While the individual Mason builds his spiritual temple from the materials of his own nature, Freemasonry as a collective unit is building the "Temple of Humanity" in the world of which each member is regarded as a living stone.

The big work of man, therefore, is life itself. His most important problem is to live in a manner most conducive to his own benefit and that of others. To do this he must have clearly defined principles and ideals, as well as rules of conduct based upon them.

Freemasonry exists in order that men may live happily together and in order that human life, individual or social, may evermore rise to high and higher issues. It knows what it wants a man to be, and human society in general to be, and it bends its efforts towards that end. In order to persuade men to act in a certain way it brings to bear upon them certain influences and strives to neutralize other influences which may oppose its purpose.

To practice brotherhood is to live a brotherly life or, in other words, to act like a brother. To live a brotherly life we must cultivate what has been termed the Ideal Personality, the predominant characteristics of which are Health, Self-Control, Intelligence, Talent, Education, Will, Energy, Love, Pride Hope, Cheerfulness, Faith, Benevolence, Justice, Truth, and Moral Purpose.

Someone has said that the moral duty of man consists in imitating the moral goodness and beneficence of God manifested in creation towards all his creatures. That seeing, as we daily do, the goodness of God to all men, it is an example upon all men to practice the same towards each other, and consequently that everything of persecution and revenge between man and man, and everything of cruelty to animals, is a violation of moral duty. And in the volume of the Sacred Laws, which we are told contains the divine precepts by which we are to regulate our conduct, we read: "Be kindly affectioned one to another with brotherly love; in honor preferring one another. * * * If it be possible, as much as lieth in you, live peaceably with all men."—Rom. 12: 10, 18.

Whether we like our neighbor or not, we can be a brother to him nevertheless. We can give him exact



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justice in all our dealings with him. We can refuse to do evil to him or speak evil of him. We can always maintain an attitude of good will to him and wish for him good fortune and happiness. We can ever stand ready to help him to fullness of life, insofar as circumstances make that possible, and we can refuse to place any obstacle in his path. If we have a difference with him we can differ with him as one man to another, honestly and openly, without childish petulance. Such an attitude is the brotherly spirit, and it can flourish where private friendship is impossible.

In proportion as a man understands brotherhood and acts in conformity with its demands, he will always work for human unity. In his lodge he will not be a dividing and distracting force. In his community he will be a good citizen who knows that the community has a right to demand many sacrifices on the part of its children. He will uphold and maintain the principles of his country, and oppose every influence that makes for its degradation and division. He will everywhere use his efforts to break down racial antipathy, religious differences, and class hatred. War, fanaticism, national jealousies and unjust ambitions, the base intrigues of false statesmen, and public connivance in public vices, he will everywhere and always oppose.

Every individual who learns in the lodge the lesson of brotherhood and who goes through life everywhere practising that lesson is helping toward the new order of things wherein dwells peace for all men.

Brotherhood is the law of human life and it is not until we come to know it as such, and practice it, that we can ever find happiness.

Unbrotherliness is a challenge to brotherhood. Surely, if the spirit and influence of Brotherhood can call together three million men out of all classes and localities of America and can bind them into a solidarity of a great united Order, that same power can accomplish similar results if applied to the world at large.

Man was not made for himself alone. He is part of a great brotherhood of men. We are all dependent on others for food, warmth, transportation and a thousand things each day which contribute to our comfort and well being. Brotherhood, then, means to unite with others for co-operation, to control the passions and discipline the faculties, to enlighten the mind, and keep ever before one a great ideal. It is the building up of a Divine human brotherhood here among men.

Brotherhood, fellowship, fraternity, that quality which binds men together must first be tested and strengthened within the home—by restraining the hasty and cruel word, the angry scowl and the sullen look.

In the practice of Brotherhood we will do what we can to comfort and cheer those in anguish, sorrow and pain; we will help and love our brother. To illustrate the meaning of the phrase, "love our brother", a few extracts have been taken from one of the "Old Tyler Talks", by Bro. C. H. Claudy, published in a recent number of "The Fellowship Forum".

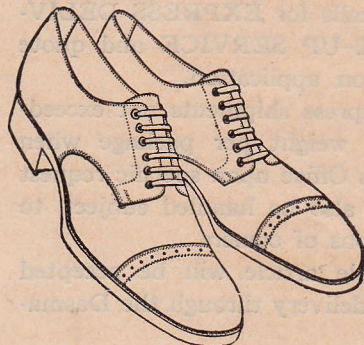
In reply to a question by The New Mason, the Old Tyler explains the meaning of Brotherhood. In the course of the conversation, the Old Tyler says: "Of course I do not deny the difficulty of trying to love a lot of men you never saw and never will see. But I don't think that part of brotherhood is so important as is the part which teaches you to act towards those with whom you come in contact, as if they were your blood-brothers, in their need.

* * * "I try to feel brotherly towards my brethren. I try to act like a brother. I think I succeed sometimes. I know others succeed in acting that way towards me. For instance, when I was sick, a great many came to see me—brethren of this lodge whom I didn't think would have any interest in an ill Old Tyler. Not so very long ago I had some legal trouble over the title to my little home. I didn't know anything about law and didn't have any money to pay a lawyer anyhow, I happened to say something about it here, and the next day I had a call from a lawyer and a banker, and they both wanted to help me—not for money, but just because of our mutual brotherhood. I have received assistance in many other ways from my brethren. There is one who always stays after lodge to help me clean up. Another always calls for me on rainy nights and brings me down here in his automobile. A third never forgets my birthday—it's only a post card, but he remembers. Isn't that brotherhood?

* * * "Brotherhood means only 'like a brother'. A brother is one bound to you with the most sacred ties, for whom you will do anything that could be done in honor and without injury to others as dear. Sometimes brotherhood is concerned only with trivial things—like the automobile ride and the post card. Sometimes the demand made is great and the sacrifice needed is a difficult one—but the real brother will come through for one as well as for the other".



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A short time ago, "The Builder" in one of its editorial items suggested that it would be well for every Mason to turn the eye of criticism inwards and ask, "Do I act as a brother towards my fellow Masons"? It was pointed out that in a brotherhood every member is entitled to its benefits, to the regard, the friendship and the assistance, when needed, of all the others, and, if our obligations mean anything, then every Mason is entitled to expect, to receive all this, but only on condition that he is always ready to give.

Brotherhood, however, is not confined solely to our Masonic activities. Masonry teaches a wider application of this doctrine. Its aim is to promote a world-wide acceptance of the idea of the Brotherhood of Man. Brotherhood, therefore, is one of the highest manifestations of human behavior.

Speaking of human behavior, Professor George A. Dorsey makes the following statement in the preface to his wonderful book, "Why We Behave Like Human Beings": "Human beings are the most interesting objects on earth, and to know themselves and get along with one another is their most important business". This business, he says, "will speed up when the raw materials of human nature and the possibilities of intelligent behavior are more generally understood".

The chapter on "Socially Useful Behavior" is of particular interest to Masons. A few extracts therefrom are given as they are very à propos to the subject we are discussing.

"Organized society is, or should be interested in socially serviceable behavior. Its problem is to control behavior for social ends and at the same time give the individual freedom to express and develop his innate capacities for normal behavior.

"The units of our social system are human individuals; it can be molded only as the individuals themselves are molded. Living Beings are not elements, but reaction systems: their behavior can be molded. * * *

"In the whole of human thought there has been voiced only one rule of conduct of the slightest value as a standard of human behavior. It is applicable to individuals, families, communities, cities, states and nations:

"As ye would that men should do to you, do ye also to them likewise".

"When human society starts to practice the Golden Rule, it will lay a foundation for civilization which no flood of passion can shake. Any other conditioning of our inherent nature leaves us as we are—with an animal nature modified only by man-made devices to satisfy living impulses as old as life itself. Man is the product of evolution; humanity must be the goal of human endeavor".

In our contact with those we meet we can practice brotherhood by kindly words of greeting, a word of guidance or suggestion, a helpful pointer about this or that, and thus probably save someone time, worry, and trouble. In fact to so live in the midst of this mystery-haunted world, to so work among the winged days that little children may be

happier, youth more joyous, manhood more clean, and old age less lonely; to so live that men will hate less and love more, be honorable in public dealings as in private acts, create more than destroy; to so live that the great Kingdom of Brotherhood may be brought near and man bound closer to man, and woman closer to woman: that it is to be a Mason.

Only Five Grand Masters Since 1813

The American *Tyler-Keystone* says that—

The United Grand Lodge of England, since its establishment in 1813, has had only five Grand Masters. They are as follows: H. R. H. the Duke of Sussex, 1813 to 1843; the Earl of Zetland, 1844 to 1870; Earl de Gray and Rippon, 1870 to 1874; H. R. H. the Prince of Wales and later Edward VII, King of England, 1874 to 1901; H. R. H. Duke of Connaught and Strathearn from 1891 to date; King Edward served as Grand Master to 1891; however, he was the protector of the order until 1901.

Five Grand Masters in 114 years, and we have our sixteenth now and our Grand Lodge was founded in December 1912! But the English system is quite different from ours, as they elect some titled Brother to be their nominal Grand Master, while somebody else has to do the work. With us, the Grand Master has to get down and dig, and one year's effort is amply sufficient for most!

Our readers are a select class of men and so are our advertisers picked firms and concerns. Business relations between the two should be profitable to both parties.

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.)

382.—A petition for the degrees was received in my Lodge from a person who had been rejected in another Lodge. The Master of my Lodge wrote to the Master of the rejecting Lodge, asking for information regarding the circumstances surrounding this rejection. The Master so addressed replied that he had submitted the matter to the Lodge at the stated meeting; but that a discussion was considered illegal and none was had. Is this point of view correct?

Answer.—Paragraph 162 of our Constitution provides that "there shall be no discussion regarding an unfavorable ballot." In the case you mention, this prohibition did not prevent the Master of the rejecting Lodge from furnishing the Master of the other Lodge with such information regarding the petitioner as his records disclosed and as he could obtain from his members without discussion of the unfavorable ballot. In fact, it was his duty to furnish such information, because the whole body of Masonry is interested in keeping out unworthy persons and preventing injustice to worthy petitioners. Under paragraph 156A, in such cases the investigating committee *must* separately submit to the Master a report, oral or written, showing the entire committee has fully investigated the character and reputation of the candidate at the time of his rejection in the other Lodge. The request of the Master of the second Lodge was, therefore, perfectly legal and should have been complied with.

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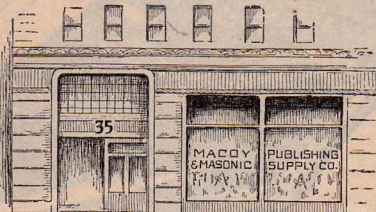
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383.—Can a demit be withheld from a member whose dues are paid up to a date 4 or 5 days after the date of giving notice, but who owes a certain sum for a contribution to the Charity Fund which all members of the Lodge were required to make, by virtue of a resolution of the Lodge? The Constitution expressly provides that

*A member of a Lodge in good standing and whose dues are paid, may withdraw therefrom at any time by giving notice. * * * (par. 256) and the Uniform Code of By-laws says on this subject that*

Any member in good standing may withdraw from membership by paying his dues and notifying the Lodge at a stated meeting (Art. IX, sec. 4).

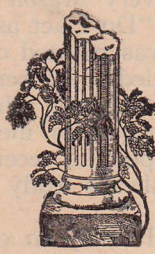
Answer.—It is understood in Masonry that a demit is granted when the Brother concerned is "clear on the books and in good standing as a Mason." ("Masonry Defined," p. 104.) In Circular No. 2, dated February 21, 1921, Grand Master Most Wor. Bro. Milton E. Springer ruled that "to be in good standing, a Brother must have paid his dues in accordance with the By-laws of his Lodge and be free from any charges preferred against him by a Lodge." If the Brother's dues are paid to the end of the current quarter on the date of the stated meeting at which notice is given (dues being payable quarterly in advance, as provided by our Uniform Code of By-laws, Art. IX, sec.1), and he is otherwise clear on the books and "free from all charges and their results" (Mackey, Text-Book of Masonic Jurisprudence, p. 233), he must, on application made in due form, be granted a demit. Whether the term "dues" can be construed to include a contribution to the Charity Fund, does not seem to have been decided, though in Freemasonry Charity is always given the benefit of the doubt.

384.—Why is it that Freemasonry frowns upon saloons and drinking, seeing that the Grand Lodge of England was founded in a tavern and the ancient Lodges of those days were the scenes of much conviviality and drinking?

Answer.—Two centuries ago, social conditions were quite different from what they are today. As Wor. Bro. Tatsch informs us (Short Readings in Masonic History, p. 19), "All classes frequented clubs in tavern parlors or in alehouses, according to their social status. Benjamin Franklin, who was employed in Watts' printing house in London, 1725, tells of heavy drinking among workmen and apprentices. * * * Taverns were used as places of call and places for transacting business." Even at that time, Freemasonry put the stamp of its disapproval on intemperance and excess.

385.—Can the Master of a Lodge refuse admission to a member simply because he believes that member will "start a row?"

Answer.—The only reasons for which a Master can refuse admission to the Lodge to a member or exclude him therefrom is "for a breach of the rules of propriety." In such cases, persuasion is the best policy and will generally work.



Our Dead

"Weep awhile if ye are fain—
Sunshine still must follow rain;
Only not at death—for death,
Now I know, is that first breath
Which our souls draw when they enter
Life, which is of all life the center."

Bro. Anastasio Quingpua.
Member of Pilar Lodge No. 15.
Died October 14, 1927.
Buried at Chinese Cemetery, Manila, October 23, 1927.

Bro. Louis Lorber Goes West

At 2 p. m. on Sunday, October 2nd, Benjamin Franklin Lodge No. 94, F. & A. M., Wor. Master Charles Birsh presiding, held Masonic funeral services over the remains of Bro. Louis Lorber at the Union Church. Bro. Lorber received the first and second degrees in Blue Bonnet Lodge No. 1219, of San Antonio, Texas, and was raised to the sublime degree of Master Mason by Benjamin Franklin Lodge No. 94 twelve days before his death, which occurred on September 25th, last, at the Sternberg Hospital, following an operation for appendicitis. Bro. Lorber, who was generally liked and esteemed, was a staff sergeant in the 31st U. S. Infantry. He was a lieutenant during the World War and served in France. His wife and child had arrived from the United States a week or two when he died.

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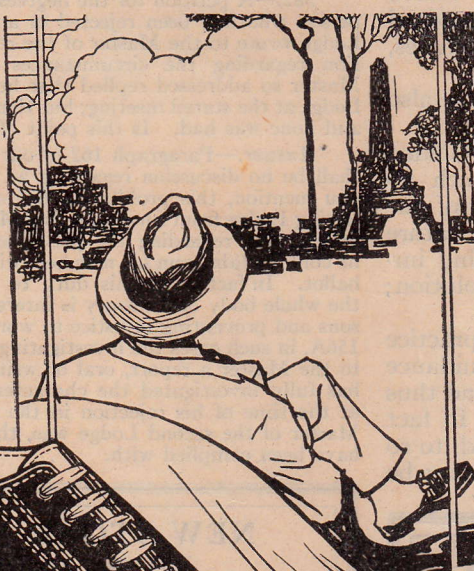
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News from the Lodges

From Southern Cross Lodge No. 6

On October 14, 1927, a special meeting was held by Southern Cross Lodge No. 6 in the Masonic Temple, for the purpose of receiving Most Worshipful Bro. Joseph H. Schmidt, Grand Master of Masons of the Philippine Islands, and officers and members of the Grand Lodge. The Most Worshipful Grand Master and party entered the Lodge at 8:30 p. m. and witnessed the exemplification of the second section of the Third Degree, the first section having been conferred in the afternoon.

At the conclusion of the ceremonies the newly raised brother, Ralph Everett Holmes of Macleod & Co., addressed the Lodge, extending his thanks for the honor conferred on him, and expressing the hope that he would convince the world that upon becoming a Master Mason he had become a better man.

Most Worshipful Brother Frederic H. Stevens, P.G.M. and P.M., then related the experiences and distinguishing characteristics of some of the early workers of Southern Cross Lodge. Worshipful Brother E. A. Perkins, P.M., spoke of the early history of Masonry in the Philippines, his information being the result of original research work done while on a recent trip abroad.

The Most Worshipful Grand Master spoke of his pleasure in being present and then made a personal appeal on behalf of Plaridel Temple.

After acknowledgment by the Worshipful Master of the services of all the Brethren who helped make the meeting a success, the Lodge was closed, and the Brethren repaired to the outer room for refreshments.—G. C. D.

Cosmos Lodge No. 8 to Celebrate Home-Coming of Grand Master

On November 12, at 8 p. m., Cosmos Lodge No. 8 will hold a special meeting which promises to be one of the most interesting Masonic functions of the year.

To begin with, the degree of Master Mason will be conferred by a team of Past Grand Masters, presided by our present Grand Master, Most Wor. Bro. Joseph H. Schmidt, on Dr. C. H. Hassellmann, a Fellow-Craft of Jobannes der Evangelist Lodge of Darmstadt, Germany. Dr. Hassellmann is the son-in-law of the M. W. Grand Master of the Grand Lodge Zur Eintracht, of Darmstadt, and by designation of Grand Master Schmidt, Cosmos Lodge No. 8 has conferred the degree of Fellow Craft on this Brother and will now raise him, as a courtesy to the German Lodge and Grand Lodge mentioned.

After the degree work, Bro. Schilling will deliver a lecture on Freemasonry in Italy, illustrated with over sixty slides, which is said to be very interesting. This lecture is the work of Wor. Bro. Leo Fischer, a P. M. of Bagumbayan Lodge No. 4 and staunch friend of Cosmos Lodge No. 8.

This special meeting has been designated as the Home-coming of the Grand Master because Most Wor. Bro. Joseph H. Schmidt, accompanied by the officers and members of the Grand Lodge, will on this occasion make an official visit to his own Lodge.

All Master Masons in good standing are cordially invited.

From Makabugwas Lodge No. 47

The news of the death of Brother Benito Gallardo, which occurred at 12:15 p. m., September 30, 1927, was received by every member of the Fraternity in this vicinity with genuine grief.

The Worshipful Master, Brother Marcelo Abisamis, was among the first who reached the residence of the deceased to offer his condolence. The family, fulfilling the last wish of the deceased, requested Brother Abisamis to take full charge of the arrangements for the funeral.

The body was transferred to the Lodge-room at 2:00 p. m. on October 1, and after Lodge had been opened, the family of the deceased and the public were admitted. The Worshipful Master announced that the funeral services would be held at the Masonic Cemetery.

The funeral procession from the Lodge to the cemetery was simple but impressive. Two sets of pall bearers, composed of the leading citizens of the town of Tacloban and members of the Fraternity, formed the guard of honor.

The funeral ceremonies and the orations delivered by Brother Mauro G. Rodriguez in English; by Brother Eulalio Causing, Past Master, in Spanish; and by Brother F. V. Larraga in Visayan before interment produced a very favorable impression on the non-Masons who attended the funeral and dispelled the mistaken idea that Masons never pray and do not believe in God.

It was the first Masonic funeral procession ever held in this town, although Brother Benito Gallardo was not the first Mason to be buried in Tacloban.

The occasion brought to Tacloban Masons living in the neighboring towns and all Masons residing in Tacloban attended.

Brother Benito Gallardo was a Past Master of this Lodge and was one of the twelve Masons who signed the petition for a dispensation to form Makabugwas Lodge No. 47. He was formerly a member of Walana Lodge No. 13 and held the distinction of being the oldest Mason, though not in age, in this valley.

He left a widow and three children.

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Solidaridad Lodge Moves to Plaridel Temple

On October 1st, last, Solidaridad Lodge No. 23 changed its meeting place from the Masonic Temple on the Escolta to the Plaridel Masonic Temple on Calle San Marcelino. It will hold its stated meetings on the third Thursday of the month, as heretofore. The Secretary's address is 1220 Antonio Rivera, Manila.

From Bagong Ilaw Lodge No. 97

A special meeting was held by Bagong Ilaw Lodge No. 97, F. & A. M., at its hall in Noveleta, Cavite, on October 1, 1927. The meeting was well-attended and honored by the official visit of Wor. Bro. Manuel del Carmen, Master of Bagong-Buhay Lodge No. 17, F. & A. M., and Inspector of the Second District, accompanied by Worshipful Brothers Ramón Mendoza, Assistant Grand Secretary, Miguel Bonifacio, Teodorico A. Jimenez, and other officers and members of neighboring Lodges.

The first section of the third degree was conferred upon Bro. Enrique Reyes of this Lodge, and Bro. Faustino Padua of Zapote Lodge No. 29, F. & A. M., by courtesy of Bagong Ilaw Lodge No. 97. After the first section, Wor. Bro. Manuel del Carmen was introduced into the hall and received with grand honors as Inspector of the second district. Immediately thereafter, the second section was conferred upon the candidates by the following team: *K. S.*:—Wor. Bro. Manuel del Carmen, W. M. (17); *H. T.*:—Bro. Joseph Ramos, Junior Warden (97); *Secretary*:—Wor. Bro. Miguel G. Luna, P. M. (97); *S. D.*:—Bro. Bonifacio Bernal, S. D. (97); *J. D.*:—Bro. Diosdado P. Ricafrente, J. D. (97); *Men of Tyre*:—Brothers Simplicio Dionisio (17), Marciano Mata (31), and Roberto S. Cipriano (31); *Fellowcrafts*:—Brothers Bonifacio Bernal (97), Vicente M. Vallido, S. W. (97), and Pablo Ilagan (29); *Seafaring and Wayfaring Men*:—Wor. Bro. Marcelo G. Alvarez, W. M. (97); *Lecture and Congratulations*:—Wor. Bro. Manuel del Carmen; *Charge*:—Wor. Bro. Miguel G. Luna.

After the degree work, which was put on in excellent form, Wor. Bro. Marcelo G. Alvarez, Master of the Lodge, welcomed the visiting members present, touching upon the fact that this was the first meeting of Bagong Ilaw Lodge where the Masters of the three Lodges who signed the recommendation for the dispensation to form a Lodge in Noveleta were present, namely, Bagong-Buhay No. 17, Zapote No. 29, and Magdalo No. 31. Wor. Bro. Manuel del Carmen, Inspector of the Second District, Wor. Bro. Ramon Mendoza, Asst. Grand Secretary and P. M. No. 27, and Wor. Bro. Teodorico A. Jimenez, W. M. No. 31, also addressed the gathering.

After labor, the brethren repaired to the beautiful home of Bro. Enrique Reyes, the newly-raised Master Mason, where a sumptuous banquet was served.

Oriental Masonic Club Gives Dinner

The officers and members of the Oriental Masonic Club of Manila gave a banquet at the club's building last Wednesday night (Sept. 28, 1927), in honor of their President, Eduardo del Rosario Tankiang, who recently returned from China. Speeches were delivered lauding the guest of honor. Those present were: Teodoro M. Kalaw, former secretary of the interior; Most Worshipful Joseph H. Schmidt, Grand Master of Masons of the Philippine Islands; Representative Quintin Paredes, Representative Sisenando Palarca, Attorney Antonio Gonzalez, Rev. Adriano Rivera, Mariano Gonzalez, Joaquin Garcia, Gregorio Garcia, Urbano Silos, Andres Filoteo and Moises San Juan.

—Manila Daily Bulletin.

PERSONALS

Manila No. 1.—Wor. Bro. Major Fred Damman has been appointed Deputy Commander-in-Chief of the Order of Veterans of Foreign Wars of the United States, with Bro. John L. Heading as National Aide-de-Camp.

Wor. Bro. Heman G. Squier, who was Master of this Lodge 23 years ago and has settled in San Francisco, has fully recovered his health and is now manager of an apartment house.

Bro. Louis T. Grant, a former member of Manila No. 1, and Mrs. Grant, past matron of Mayon Chapter No. 1, O.E.S., are still in San Francisco and are both in good health. Mrs. Grant is serving her second term as president of the Theosophical Lodge.

Corregidor No. 3.—Bro. Isadore Cohen elected Junior Warden for the Lodge year 1925-1926 has accepted a position with the Metro-Goldwyn-Mayer Film Exchange with headquarters in Manila.

Bro. Verne E. Miller, our Senior Deacon, with Mrs. Miller arrived in Manila, October 19, on the *President Taft* from a vacation trip in the States.

Bro. A. D. Williams was also a returning passenger since our last meeting.

Bro. John C. Owen left Manila early in September for the States where he expects to remain permanently. His address is 1298 North Wilson Avenue, Pasadena, California.

Wor. Bro. Walter E. Grodskoe left September 22 for a six months vacation in the States. His address is 245 East Wells St., Milwaukee, Wisconsin, where his family is at present.

Wor. Bro. Chas. A. Massell, Mrs. Massell and Betty arrived from the States September 30. They report a pleasant vacation and are

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glad to be back in old Manila again. They are at present living at the Oriente Hotel.

Most Wor. Bro. E. E. Elser made a trip to Hongkong last month for the purpose of attending the wedding of his daughter Gertrude, who was married to Mr. Thos. Jordan at St. John's Cathedral on October 10th.

Bagumbayan No. 4.—Bro. Vicente T. Navarro writes from the Medfield State Hospital at Harding, Mass., where he is assistant senior physician, that he and his family, consisting of Mrs. Navarro and their small daughter, are getting along nicely. He has been at Harding since December last year. The superintendent and assistant superintendent and many employees of the hospital are Masons and are very kind to our Brother; they have invited him to their meetings and entertainments. Bro. Navarro writes that *The Lambskin* and *THE CABLETOW* have been perfect nerve tonics to him as well as reminders of all that is good.

Bro. Ramón S. Flores, with the Asturias Sugar Central at Dumalag, Capiz, sends fraternal regards to all the Brethren, besides making remittances for the Masonic Hospital for Crippled Children and the P. M. Jewel Fund.

Bro. Rogelio D. Pañer sends greetings from Cebu. He is getting along nicely and says he always attends the meetings of Mactan Lodge.

Wor. Bro. Luis R. Yangco was in Manila in October and everybody was glad to see this welcome visitor from Negros once more. In the evening of October 4th, "Luisito" gave a dinner to his Masonic friends at the Cosmos Club which was well attended and was a very enjoyable affair.

Our Bro. Dr. José Fabella has been appointed to represent the Public Welfare branch of the Philippine Government at the convention of the Far Eastern Association of Tropical Medicine to be held at Calcutta, British India, from December 5th to 21st, next. With Bro. F. Benitez just back from Honolulu and Bro. Osias from Shanghai, where both represented the Philippines at international meets, it seems Bagumbayan Lodge members are doing quite a bit of representing abroad.

On Sunday, October 23rd, from 5 to 7 in the afternoon, Wor. Bro. Major and Mrs. Rafael L. García gave a tea to the members of Bagumbayan Lodge No. 4 at their home in Quarters 53, Fort Wm. McKinley, which was a most enjoyable event and very well attended.

Southern Cross No. 6.—Bros. E. P. S. Hooper and W. M. Thebaut have returned to Manila.

Bro. H. J. Hawkins and family have gone to the United States.

Cosmos No. 8.—The Secretary has received another letter from Bro. John Sinn, in which he describes a very interesting dinner given by the Sojourners' Club at the Alexander Young Hotel, Honolulu, in honor of Lieutenants Lester J. Maitland and Albert F. Hagenberger, the first to fly from California to Hawaii, and who are both brother Masons. "They both gave very good talks, saying that they enjoyed the Masonic receptions much more than any they had received, although they admitted that they were being treated royally."

Bro. Arnold E. Pfeiffer has written from Highland, Ill., expressing his sorrow at the death of Bro. L. Z. Burgess, news of which has just reached him. He reports that he is becoming accustomed to his new environment and is in very good health.

A letter has been received from Brother Oscar F. Johnson, announcing that, as he expects to remain permanently in Omaha, Nebraska, and as he wishes to take an active part in the Lodge there, he respectfully requests that a dimit be issued him so that he may apply for affiliation with Covert Lodge No. 11.

Bro. Johnson wishes to be remembered to his many friends in Manila, and sends his fraternal best wishes to the Lodge.

The Secretary has received word from Bro. Otto O. Hanson, who was last in Santo Domingo, D. R. Bro. Hanson must feel very much at home in Sanctified Sunday, as some of the pictures he has sent of that place might well have been taken in Manila. He reports that he is still in good health, and sends his fraternal greetings to the brethren.

Bros. George A. Mayhew and John W. Ratliff left on September 21st for a business trip through the Southern Islands in the interest of their firm. Bro. Mayhew expects to return to Manila about the middle of October, while Bro. Ratliff will possibly stay in the Visayas until the Christmas holidays.

Bro. William J. Odom, our Junior Warden, has written from Chicago, sending his greetings to all the members. He speaks very enthusiastically of the Shrine Hospital for Crippled Children in San Francisco which he visited while in that city, and promises to tell the Lodge all about it when he returns to Manila.

He further states that he has been very busy since his arrival in the States, but hopes to complete his business in time to return to Manila in November.

Bro. Thomas G. Henderson, who has been on a trip around the world, returned to Manila on the S. S. *President Monroe*, arriving September 29th in very good health, and glad to get back.

St. John's No. 9.—Bro. Wm. Huse Chapman has returned from the United States, much improved in health, after a long-needed vacation.

Pilar No. 15.—Bro. F. R. King has demitted and affiliated with Hollywood Lodge, California.

Bro. Gregorio García has been advised that he has passed the junior agricultural assistant examination, held by the Civil Service Bureau on May 27th and 28th.

Bro. H. Garma, major, Philippine Constabulary, has been transferred from Baguio to Legaspi, Albay.

Wor. Bro. Cándido Sayoc, who injured one of his legs several weeks ago at Pagsanhan, was able to report for duty on October 17th.

Bro. Gonzalo Kamantigue is rapidly recovering after the surgical operation performed on him at the Philippine General Hospital.

Sinukuan No. 16.—Bro. Emigdio Dimaculangan has been promoted to the position of chief of the abstracts department of the Commercial Pacific Cable Company.

Maktan No. 30.—Bro. Manuel P. Martinez, who has been seriously ill since December last year and finally went to Manila, where he entered the Hospital of San Juan de Dios on October 5th, last, has left the hospital and is now at No. 903 Dakota, Malate. Wor. Bro. M. D. Cipriano, of the Grand Lodge Visiting Committee, reports that Bro. Martinez' complaint has been diagnosed as acute nephritis and that his condition has improved to some extent, though he is still very weak.

Lincoln No. 34.—Rev. Bro. Francisco J. Rojars has undergone an operation at the Reservation Town Hospital at Olongapo, and is now doing fine.

On the evening of Friday, September 30th, Bro. Wenceslao de Aro, Junior Warden of this Lodge, celebrated his 39th birthday. The occasion was attended by several Masons and a number of prominent men and ladies of Olongapo. Before the splendid supper was served, prayer was offered by Bro. Rev. F. J. Rojars. After supper, a short but interesting program was had, Bro. M. C. Rosete acting as Toastmaster. The program consisted of short speeches, songs, music and refreshment. The speakers were Bros. S. Quimzon, D. Peñaflorida, and Wor. Bro. A. C. Donor. Bro. de Aro closed with a much applauded address.

Marble No. 58.—Among the sick there are to be mentioned the wife of Bro. Vicente F. Mayor, the wife of Bro. Uy Ong Sio, and Bro. Vicente F. Montiel, who have all recovered. Bro. Montiel speaks very highly

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of the Grand Lodge Visiting Committee and other Brethren who brought him comfort and solace while he was seriously ill in a Manila hospital.

The wife of Bro. Emilio Montojo presented our Brother with a beautiful and vigorous girl baby on September 10th.

Isabela No. 60.—The Supervising Teacher of Ilagan, Bro. Luciano Palogan, Senior Warden of this Lodge, has been transferred to Cabagan.

On September 26, the members of this Lodge, with the cooperation of Wor. Bro. Gregorio Littaua, P.M. of Hagdang-Bato Lodge No. 87, and other visiting brethren, gave a reception in honor of the Consul General of China, Bro. Lingoh Wang, member of Bagumbayan Lodge No. 4.

Angalo No. 63.—The Farewell Tea Party scheduled to take place in Angalo Lodge No. 63 on August 19, 1927, was postponed to August 20, 1927. This was in honor of the departing Bro. Capt. Francisco Donesa and of the incoming Brethren Capt. Manuel Oppus, Academic Supervisor Eustaquio de Guzman, and other visiting Brethren assigned to Ilocos Sur. Wor. Bro. Provincial Treasurer Bas. S. Santiago, Vigan High School Principal King W. Chapman, Division Superintendent J. M. Swartz, Fonger, Capt. Bañes, Lieut. Bañes, Dr. Gison, Parrott, and others were present.

Kanlaon No. 64.—Wor. Bro. Dr. Ernesto Salas is mourning the death of his baby who died recently in his home town, Bago, Occ. Negros. This is the first and only child of Dr. Salas and the Brethren of this lodge are in sympathy with his sorrow.

Bro. Albert F. Thomas, formerly General Superintendent of the Insular Lumber Company who went to the States some six months ago, has returned to the Islands.

Baguio No. 67.—Bro. Edilberto Madrid, formerly officer in charge of the Forest Station at San Quintin, Pangasinan, and Senior Warden of Baguio Lodge No. 67 in 1924, is again stationed in Baguio.

Kasilawan No. 77.—Bro. and Mrs. Serapio Estabaya are receiving congratulations on the birth of a young heir.

The widow of our late Bro. Nicolás Domingo has recovered from her illness; but her four-year old son is now ill.

Bros. Catalino Nuval and Delfin Medel were also on the sick-list; but the latter is up and about again.

Muog Lodge No. 89.—Bros. James T. Lyons and Frank E. Hobbs have returned to the Philippine Islands after a stay of about two years in the United States and they are now assigned to the Philippine Department, Bro. Lyons being at the Philippine Medical Depot, and Bro. Frank E. Hobbs at the Department Surgeon's Office.

Benjamin Franklin No. 94.—Owing to continued ill health, Wor. Bro. H. Lawrence Noble, who left for the United States nearly two years ago, has resigned from his position as professor of law at the University of the Philippines. Bro. Noble has been very busy looking after the publication of works on Philippine law at Rochester, N.Y. He is well known to the Masons of these Islands as author of the splendid handbook on Scottish Rite Masonry entitled "Why I am a Scottish Rite Mason."

Service No. 95.—Wor. Bro. Edward M. Masterson has left the Philippine Trust Company and has, with Wor. Bro. Henderson of Cosmos Lodge No. 8, bought the Independent Shoe Shop at No. 112 Calle Echague.

Bagong-Ilaw No. 97.—Bro. Juan Valero, Junior Steward, who has been sick with typhoid fever for the last two months, is now on the way to recovery. Bro. Dr. Severo M. Cosca, of Noli-Me-Tangere Lodge No. 42, was his attending physician.

On September 5th, last, Bro. José A. Alvarez, our Treasurer, became the father of a baby girl, the second child born in the family.

Bro. Joseph Ramos, Junior Warden, celebrated the christening of his two boys, one of which was born on September 12, with a dance in San Roque, Cavite, on September 25th. Wor. Bro. Teodorico A. Jimenez, W.M., Magdalo Lodge No. 31, F. & A. M., was one of the god-fathers of one of the newly-baptized babies. Among the visitors present were: Wor. Bro. Ramón Mendoza (27), Miguel G. Luna (97), Marcelo G. Alvarez (97), Clarence G. Huffmaster (31), Vicente Mendoza (17), Bonifacio Bernal (97), and a select group of beautiful ladies from Manila and neighboring towns.

Bro. Enrique Reyes' wife gave birth to a baby girl on October 6th. Bro. Ladislao Alvarez, Senior Steward, is now enjoying a short vacation in his home town.

Keystone No. 100.—Miss Josefina, the only daughter of Bro. and Mrs. Amado Esleta, has completely recovered from her illness.

Mrs. Sigua, wife of Bro. Inocencio G. Sigua, has been ill for a long time, but is fast recovering.

Bro. Vicente Bahia has been ill at the Station Hospital, Corregidor, but is recovering.

Bro. Santiago Boter, our Senior Warden, is sick at the Station Hospital, Corregidor.

A son was born to Mrs. Castillo, wife of Bro. Esteban Castillo, at the Station Hospital, Corregidor, a few weeks ago.

Our Treasurer, Bro. Donato E. Poblete, is the proud father of an eight-pound boy, born a short time ago at the Station Hospital, Corregidor.

Bro. Macario Odiamar, Postmaster of Corregidor, has just returned from a vacation in his home province.

Bro. Paulino Jover is fast recovering from a slight indisposition from which he suffered recently.

Bro. Vicente Magtira was sick at his home during the latter part of September.

At our stated meeting of September 1, 1927, Bro. Feliciano Hernandez of Bagong Buhay Lodge No. 17, was elected member of Keystone Lodge by affiliation.

Zambales No. 103.—The mother of Wor. Bro. Pío Corpuz, Manager of the Yango Steamship Co., died in her residence in Manila, and her remains were brought to her home town, San Antonio, Zambales, on September 25, 1927. The funeral took place on the same day; it was attended by friends and relatives from Manila and from the different towns of Zambales. There were about 2,000 people who attended the funeral. Different Lodges were represented. Bros. Mariano M. Trinidad and Juan Santos represented this Lodge and took turns in guarding the deceased lying in state and in bringing the coffin to the last resting place.

Bro. Juan Santos, until September 30, 1927, Division Industrial Supervisor for Zambales, resigned to retire under Act No. 3050, effective October 1, 1927. He has served in the Bureau of Education for more than 23 years. Bro. Marcelo H. Acayan, of Pinatubo No. 52, succeeded Bro. Santos as Division Industrial Supervisor for Zambales.

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Página Editorial

La Disciplina

Con frecuencia oímos hablar de la Masonería como de un ejército y nos parece acertada la comparación. Somos en efecto soldados de la Luz cuya misión consiste en derrotar a las fuerzas del obscurantismo y de la superstición. Nuestra organización tiene cierta semejanza con la de un ejército, aunque desgraciadamente nos falta la unión y dirección general que son indispensables para conseguir el triunfo.

No son pocos los Masones que hemos conocido que no parecían comprender la necesidad de que en la Masonería exista esa cosa absolutamente indispensable en un cuerpo armado: la disciplina. Sin ésta no pueden existir ni un ejército ni nuestra Institución. No habrá nadie quien afirme que no es preciso que haya disciplina dentro de cada Taller, pero tratándose de las Grandes Logias y Grandes Orientes y de la jurisdicción territorial, ya es otra cosa. Hemos conocido a Masones buenos e inteligentes que alegaban abiertamente que la jurisdicción territorial exclusiva no era necesaria y que la criticaban como contraria al espíritu de nuestra Institución. ¿Dónde nos quedaríamos si se permitiera semejante cosa? Pronto tendríamos el caos y la anarquía absoluta en la Orden, y en los países más ricos se multiplicarían los Talleres organizados por gente de mala fe de otras partes del mundo.

Las repetidas invasiones de diferentes estados de la Unión norteamericana prueban hasta la saciedad que en los tiempos pasados ciertos Grandes Orientes europeos no han podido resistir a la buena oportunidad de aumentar sus rentas. Los hay que se han retirado de las regiones invadidas, pero el mal que han hecho persiste, porque las Logias irregulares y clandestinas son como ciertas hierbas malas que se pueden sembrar con muchísima facilidad pero que resulta imposible extirpar después.

Es menester, pues, que cada país tenga su Gran Logia soberana y que no se permita que otras potencias masónicas levanten templos dentro de su jurisdicción. Y es preciso también que las Logias sean absolutamente leales a su Gran Logia y que se mantenga la más estricta disciplina. Mientras hay disciplina, todo marcha bien, pero desde el momento en que hay relajación en la obediencia a la autoridad masónica soberana empiezan a correr peligro la paz y prosperidad de la Masonería del país. Es entonces cuando ocurren los cismas que son la pérdida y ruina de nuestra Orden en el país en que existen, como en ciertas repúblicas de la América latina.

Conviene, por lo tanto, que veamos constantemente por que se mantenga la disciplina conveniente e indispensable para la futura felicidad y el éxito de la Masonería en estos Valles, tanto en las Logias como en el cuerpo gobernante.—L. F.

El Número 2378

En la penitenciaría de San Gemignano se halla recluso un anciano cuyo nombre pertenece a la historia y a quien aclamaban como "héroe de Gorizia" pero a quien se conoce actualmente por el número 2378: el general Luigi Capello, ex-Gran Maestro de Masones de Italia.

¿Qué crimen nefando habrá cometido aquel soldado valiente cuya vida entera estaba dedicada al servicio de su patria, y qué hizo que se olvidara su gloriosa hoja de ser-

vicios y su carácter noble y recto? Pues, su delito fué el de Rizal: el haber sido Masón.

Como en Filipinas hace treinta años, tratan actualmente en Italia de extirpar la Francmasonería. Jununtamente, la tiranía política, representada por el Fascismo y la tiranía eclesiástica, hacen lo que pueden para hacer desaparecer todo vestigio de nuestra Institución en Italia cuyos héroes nacionales que con tanto denuedo y tanta abnegación lucharon por la unidad e independencia del país, fueron casi todos Masones, como Mazzini, Garibaldi, Crispi, y muchos otros.

Acusado de haber conspirado con un tal Zaniboni contra la vida del dictador Mussolini, el General Capello fué juzgado por un tribunal especial compuesto enteramente de paniaguados del "Duce." Ya estaba condenado antes de reunirse el tribunal y el juicio era una farsa y burla sangrienta de la justicia. Los criminales y cobardes jueces condenaron al anciano militar a treinta años de reclusión en la penitenciaría sin tener la menor prueba digna del nombre en que basar dicha condena. Fuera de Italia, casi toda la prensa censuraba la sentencia del tribunal especial como altamente injusta y cruel, y en Italia donde hoy ya no se conoce la libertad de la prensa, el *Osservatore Romano*, portavoz oficial del Vaticano a quien no se puede acusar de ser amigo de la Masonería, tuvo el valor de declarar que no se habían aportado pruebas que justificaran una declaración de culpabilidad contra el general Capello.

El destierro del Gran Maestre Torrigiani y otros cuarenta Masones prominentes y del ex-Gran Maestre y escultor celebrísimo Hector Ferrari que siguió a la condena del general Capello, se considera como golpe de gracia para nuestra Institución en Italia. Ahora ya no hay Logias masónicas en todo el país y parece que la Masonería es muerta y enterrada. Pero el pueblo italiano no ha nacido para la esclavitud y más tarde o temprano romperá sus cadenas y una vez restaurada la libertad se levantará sobre las cenizas del templo de la Francmasonería destruido por los huéspedes de las tinieblas otro templo nuevo, mucho más glorioso y majestuoso que el antiguo.

¡Un bel dí vedremo!—L. F.

Obras en Construcción

La Masonería de Filipinas tiene pendientes ciertas empresas que no avanzan como fuera que desear y para cuyo adelanto se necesita la ayuda y cooperación de todos los Hermanos. No cabe duda de que todos los Hermanos simpatizan con esas obras en construcción y desean su éxito, pero huelga decir que esto no es bastante. Es preciso que se aporte el material, las piedras y cemento que necesitamos para los templos que estamos levantando.

Copiamos a continuación lo que dijimos sobre este asunto en otra parte hace un par de años, con la misma exhortación a los constructores masónicos, cuando escribimos las palabras siguientes:

"¿Cómo se construyó el Templo Masónico en la Escolta de Manila—con palabras altisonantes y declaraciones de adhesión y aprobación? De ningún modo: se levantó con los miles de pesos contribuídos por Masones de verdad que tenían dinero disponible y no temían invertirlo en una empresa masónica.

“¿Cómo se construirán el Asilo Masónico y el Hospital para Niños Lisiados, que algún día tendrá también casa propia? Con los pesos contribuidos por Masones que no expresan su amor por la Masonería en palabras, sino en actos.

“Es lástima que muchos Masones creen que cumplen con su deber cuando pagan sus cotizaciones y hacen lo posible para sustraerse a los deberes masónicos que no sean el pago de la cantidad necesaria para las cotizaciones.

“Pues, ¡manos a la obra, constructores!”—L. F.

Los Pitagoreos

A continuación hallarán nuestros lectores un interesante artículo sobre los Pitagoreos copiado de la *Revista Masónica* de Chile. El autor de dicha conferencia recomienda a sus Hermanos que imiten a los pitagoreos en dos puntos principales: primero, en su amor y constancia por los altos estudios filosóficos, y segundo, en su inalterable e insuperable espíritu de solidaridad. Recomendamos que no los imiten nuestros Hermanos en un punto, a saber, en su intromisión en la política.—L. F.

Notas de la Logia Batong-Buhay No. 27

El Venerable Hermano Eduardo del Rosario Tan Kiang, Venerable Maestro de esta Logia, acaba de llegar a esta Capital de Manila, procedente de China, después de un tiempo de vacación, acompañado de sus dos simpáticas hijitas Bety y Claring. Esta pequeña temporada de descanso fué para ellos una verdadera esencia de salud, pues, vienen rebosantes de vida y energía.

Los Hermanos de esta Logia se encuentran contentos y satisfechos por tener de nuevo a su lado a su Venerable Maestro por quien se tenía un acontecimiento desagradable en aquellas tierras envueltas en las llamas de una sangrienta revolución.

El Venerable Hermano del Rosario Tan Kiang vuelve de nuevo a hacerse cargo del gobierno de su Logia. Sus Hermanos de Logia ratifican su adhesión y confianza y le reciben con el abrazo del amor fraternal.

Sea bienvenido nuestro Hermano y nuestro respetuoso saludo a sus dos hijitas acompañantes.—R. M.

Piezas de Arquitectura

Una Asociación Fraternal en la Antigüedad, y La Masonería

Lessing, el gran poeta masón y el primero de los propagandistas de nuestros ideales en Alemania, sostenía que la Masonería era algo necesario. Siendo algo necesario, es natural que no lo sea sólo en el presente y en el porvenir, sino que lo haya sido también en la antigüedad. Y efectivamente, existió hace más de dos mil años una asociación que practicaba los más nobles principios humanitarios, procurando el perfeccionamiento de la humanidad. Fundador de esta asociación fué un genio universal, un músico de sentimiento, un médico experimentado, abogado inteligente, un estadista de alto vuelo, un filósofo de nota, pedagogo excelente, orador brillante, matemático de primera nota. Este genio—ya comprenderéis que hablo de Pitágoras—tiene para nosotros, los masones, una significación especial, pues está ligado a nosotros mucho más estrechamente de lo que parece. El profesor Roth, de la Universidad de Heidelberg, con sus pacientes estudios de los jeroglíficos, ha logrado deshacer en gran parte la leyenda que rodeaba a este personaje, pudiendo establecer la verdad histórica acerca de él. Röth y el consejero sanitario Bilfinger, han logrado comprobar la verdad del viaje y de la estada de Pitágoras en el Egipto, y destruir todas las leyendas que lo rodeaban.

Trataré de establecer en esta conferencia, guiándome por los estudios de estos dos profesores, que Pitágoras reunía en sí muchas de las cualidades que los masones hoy apreciamos en sumo grado, y que la Liga o Asociación por él formada, tenía muchos rasgos de los que son característicos de nuestra Institución y que probablemente los fundadores de nuestra Orden—tal vez sin saberlo—copiaron mucho de aquella Liga.

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Para ello es menester recordar un poco de la historia del sabio Maestro. Pitágoras nació en el año 569 antes de Cristo, en la hermosa isla de Samos, frente al Asia Menor. Su ciudad natal era exponente de la ciencia de la época. El gobernador de ella—el tirano Policrato—vivía rodeado de una espléndida Corte, compuesta de filósofos, sabios y poetas. Era época de movimiento intelectual y de florecimiento; era la época de los siete sabios de Grecia. Era la época de una extraordinaria convulsión y transformación en el mundo, tal como después solamente la volvemos a encontrar en la época del triunfo del Cristianismo, y como hoy parece querer volver con motivo de las modernas ideas sociales.

Roma empezaba a extenderse sobre la península de Italia. En el Oriente, Sócrates predicaba una nueva religión. En la India, Gautama transformaba el antiguo Bramahismo; en la China operaban los reformadores Confucio y Mensio.

Ocupando un lugar en este cuadro de resurgimiento que dominaba todo el mundo conocido de la época, aparece la figura de Pitágoras. Hijo de un comerciante rico e ilustrado, ciudadano honorario de la ciudad de Samos, recibió Pitágoras la más esmerada educación e instrucción que podía darse en esos tiempos.

No existían naturalmente escuelas como las nuestras, pero los ricos tenían educadores especiales para sus niños, que no cuidaban sólo de su instrucción, sino que dedicaban principal atención a su educación en conjunto y en general; punto que desgraciadamente se descuida un tanto hoy día, en el afán de que los hijos acumulen la mayor cantidad de conocimientos científicos. De esta manera lograron formarse en esa época muchos hombres de gran carácter. El sabio Hermodamo fué un excelente maestro de Pitágoras.

Acompañó después a su padre en varios viajes de estudio por Grecia e Italia, viajes que abrieron enormemente el campo de sus conocimientos generales. Desde joven,

Pitágoras proclamaba sus arraigadas ideas de libertad, las que no eran naturalmente del agrado del Tirano Policrato, de Samos, y por eso este estimuló francamente el deseo de Pitágoras de salir del país en viaje de instrucción y lo proveyó de diversas cartas de recomendación a otros soberanos, los que, como veremos más adelante, le prestaron extraordinarios y eficaces servicios. Pitágoras se dirigió primeramente a Mileto, en donde cultivó la amistad de los tres sabios Thales, Anaximeno y Ferequido. Pronosticándole el primero, que Pitágoras llegaría a ser un gran sabio, éstos le recomendaron que se fuera al Egipto a perfeccionar sus estudios. En la colonia egipcia de Fenicia, ingresó a una casta sacerdotal, que eran los intelectuales de la época. Después de algunos años se dirigió a la región del Nilo. El Egipto era entonces incuestionablemente el pueblo de mayor cultura. La ciencia era, sin embargo, privilegio exclusivo de la casta sacerdotal, a la que podían ingresar únicamente los ricos. De ella salían los Ministros del Rey y los empleados superiores. Los extranjeros no tenían facilidades para ingresar a la Orden. Todos los sabios griegos que, antes y después de Pitágoras, fueron a Egipto en busca de luces no podían hacer otra cosa que viajar y observar lo que buenamente se les permitía ver. Pitágoras se decidió a salvar esta valla casi infranqueable, y vencer. Dos Colegios sacerdotales le negaron la entrada, hasta que por fin por empeños del Rey Amasis, aliado de Policrato, en vista de las recomendaciones de éste, consiguió que el Colegio de Tebas se mostrara dispuesto a aceptarlo. Pero estos sacerdotes no dieron su aquiescencia de buena fe, sino que lo hicieron en la convicción, de que Pitágoras no resistiría el estricto examen a que iban a someterlo, examen que consistió en ayunos, expiaciones y purificaciones de toda clase, y hasta en efectuarle la circuncisión, que entre los griegos no era aceptada.

Pitágoras sin embargo soportó todas estas pruebas y se incorporó a la Orden de Tebas. Aprendió rápidamente

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el nuevo idioma; estudió después la difícil escritura de los jeroglíficos sacerdotales. En seguida se dedicó al estudio de la Teología; de las ciencias jurídicas; de la medicina; matemática, astronomía e historia.

Veintidos años dedicó a tales estudios. De sus obras de ese tiempo solo se conserva un fragmento de su descripción sobre la formación del mundo y su historia hasta sus días.

Corrían los años de la formación de la Monarquía Persa. El Rey Ciro de Persa derrotó a los Reyes aliados, Cresos de Ciria y Amasis de Egipto. Ciro cayó en un combate, y su hijo Cambises de Persia invadió el Egipto en el año 526 antes de Cristo.

Los conquistadores expatriaron a miles de nobles egipcios, y los llevaron como prisioneros a Persia. Entre otros cupo esta triste suerte a Pitágoras.

Babilonia, la capital de Persia, era centro de mucha cultura; centro de las ciencias y de la religión. Doce años permaneció ahí prisionero; pero gozaba por lo demás de la más completa libertad, sin más restricción que la de no poder salir de la ciudad. Aprovechó su tiempo intimando con muchos sabios de la época, y logró conocer personalmente a Zoroastro. Un cúmulo de circunstancias felices permitieron que Darío, el nuevo Rey de los Persas, ofreciera a Pitágoras la vuelta a su pueblo natal en el año 513 antes de Cristo.

A su regreso encontró con vida a sus padres y a su profesor. Sus amigos, los sabios Tales y Anaximeno, habían fallecido. Ferequido, ya de 88 años de edad, vivía aún, pero gravemente enfermo. Pitágoras con solicitud fraternal, se fué inmediatamente a su lado y lo atendió profesionalmente hasta el momento de su muerte.

En viajes posteriores por Grecia, en Delfos y Samos comenzó Pitágoras a predicar la reforma religiosa. Él

sostenía que no había otra religión que la de las ciencias. Sus prédicas, sin embargo, tuvieron poco éxito en su pueblo natal; y por eso lo abandonó por segunda vez, dirigiéndose a Croton, el nuevo gran centro cultural de esos días. Aquí llamó la atención por su ciencia, por sus modales cultos, y por su aspecto físico, siendo considerado como uno de los hombres más hermosos de la época.

No es de extrañar entonces, que sus discípulos fueran muchos y escogidos, y que los Gobernantes le pidieran frecuentemente sus sabios consejos. Pitágoras recomendó a estos Gobernantes ante todo instrucción esmerada de la juventud, austeridad de costumbres en la vida familiar y especialmente abolición del sistema de concubinas. Estas mujeres, pertenecientes por lo general al bajo pueblo, privadas por estas nuevas reglamentaciones de ciertas gangas de que antes gozaban, encendieron la chispa, que luego había de transformarse en hoguera en contra del consejero. Pitágoras tuvo allí un buen número de excelentes discípulos, era el genio y señor espiritual de aquel pueblo, lo llamaban "el Divino"; daba conferencias científicas y morales al pueblo. Por diversas causas el Gobierno de Croton tuvo que enviar al de Sibaris, una embajada especial. Violando el derecho de gentes, los miembros de esa embajada fueron asesinados. Pitágoras aconsejó la declaratoria de guerra contra ese pueblo, y el resultado de la contienda fué favorable. En compensación de sus buenos servicios, recibió de la Nación un hermoso predio. En este suelo fundó un espléndido establecimiento educacional, conocido con el nombre de Escuela Pitagórica o Liga Pitagórica.

El sistema educacional de esta escuela pitagórica era algo especialísimo, copiado en parte de las escuelas sacerdotales de Egipto y de Babilonia, y adaptado a las necesidades y costumbres de Grecia. En la aceptación de los solicitantes, procedía con extraordinarias precauciones tomando indagaciones no solo sobre la capacidad intelectual

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tual, sino que también sobre la moralidad de los candidatos. Rechazó muchos, por falta de condiciones morales adecuadas. El estudio duraba seis años, tres en los cursos inferiores y tres en los superiores. Los alumnos de los tres primeros años estaban sujetos a la más estricta disciplina: ante todo tenían la obligación de callar y obedecer. Las lecciones las recibían, sin poder por su parte interrogar. Esta práctica del silencio era, sin duda, escuela de buena educación para los hijos de las familias opulentas. Las lecciones eran dadas por lo general en forma de axiomas, como preguntas y respuestas, que debían aprender de memoria. La entrada al curso superior de estudios se les concedía solo después de haber cursado satisfactoriamente los años inferiores. Los que fracasaban eran expulsados del colegio. En los cursos superiores profesaba el sabio personalmente; a sus alumnos ya les concedía el derecho de formular interrogaciones y de hacer apuntes o anotaciones; pero bajo el compromiso de guardar un secreto absoluto de su ciencia. Análogo secreto se exigía también en los colegios sacerdotales del Egipto. Las enseñanzas que se comunicaban eran consideradas propiedad exclusiva del establecimiento.

El Maestro trataba formar de este modo una especie de aristocracia intelectual, y evitar por medio de este secreto el choque violento entre las ideas avanzadas que él profesaba, con las que mantenía el pueblo.

Los principios sobre que Pitágoras basaba la educación eran profundamente religiosos, pero él hacía comprender a sus alumnos que al lado de sentimientos religiosos podía existir emancipación de ideas y libertad de pensamientos. El cuerpo, el alma y el cerebro debían ser formados y cultivados armónicamente.

Por lo que respecta a la cultura física, llegó a formar un verdadero Código, que abarcaba el vestuario, los ejercicios corporales, la alimentación, el aseo corporal, los baños... La alimentación en el establecimiento era

vegetariana y en él se prohibía en absoluto el consumo de bebidas alcohólicas. Mucho cuidaba de la gimnasia y de la música.

Por lo que respecta a la cultura intelectual, él atribuía importancia capital a las matemáticas, en cuanto ellas constituyen un ejercicio mental para el análisis lógico.

Después de estas pocas observaciones sobre la Liga, y antes de pasar a otro capítulo, conviene dar algunos detalles más sobre la vida posterior del sabio Maestro.

Veinte años alcanzó a durar este colegio en Croton. Dos alumnos expulsados del establecimiento convulsionaron al pueblo, y el Maestro, con el resto de sus alumnos, tuvieron que huir. Pitágoras pasó al Tarento, en donde estuvo 16 años; allí tuvo pocos alumnos, porque la mayoría de los tarentinos eran viciosos e inapropiados para sus objetivos. A pesar de todo, esta ciudad pasó, casi inadvertidamente, a ser la sede científica del mundo. Luego el Tarento corrió análoga suerte que Croton, y los Pitagóricos tuvieron nuevamente que abandonar su campo de acción. Nuevas peripecias en otro pueblo y el sentimiento por el asesinato de muchos de sus discípulos, llevaron al fin a la tumba al sabio Maestro a los 99 años de edad.

(En nuestro número correspondiente al mes de julio de 1927 publicamos la segunda parte de esta interesante conferencia que hemos copiado de la "Revista Masónica de Chile." En dicha segunda parte se establecen los puntos de semejanza que existen entre la Liga Pitagórica y la Masonería.)
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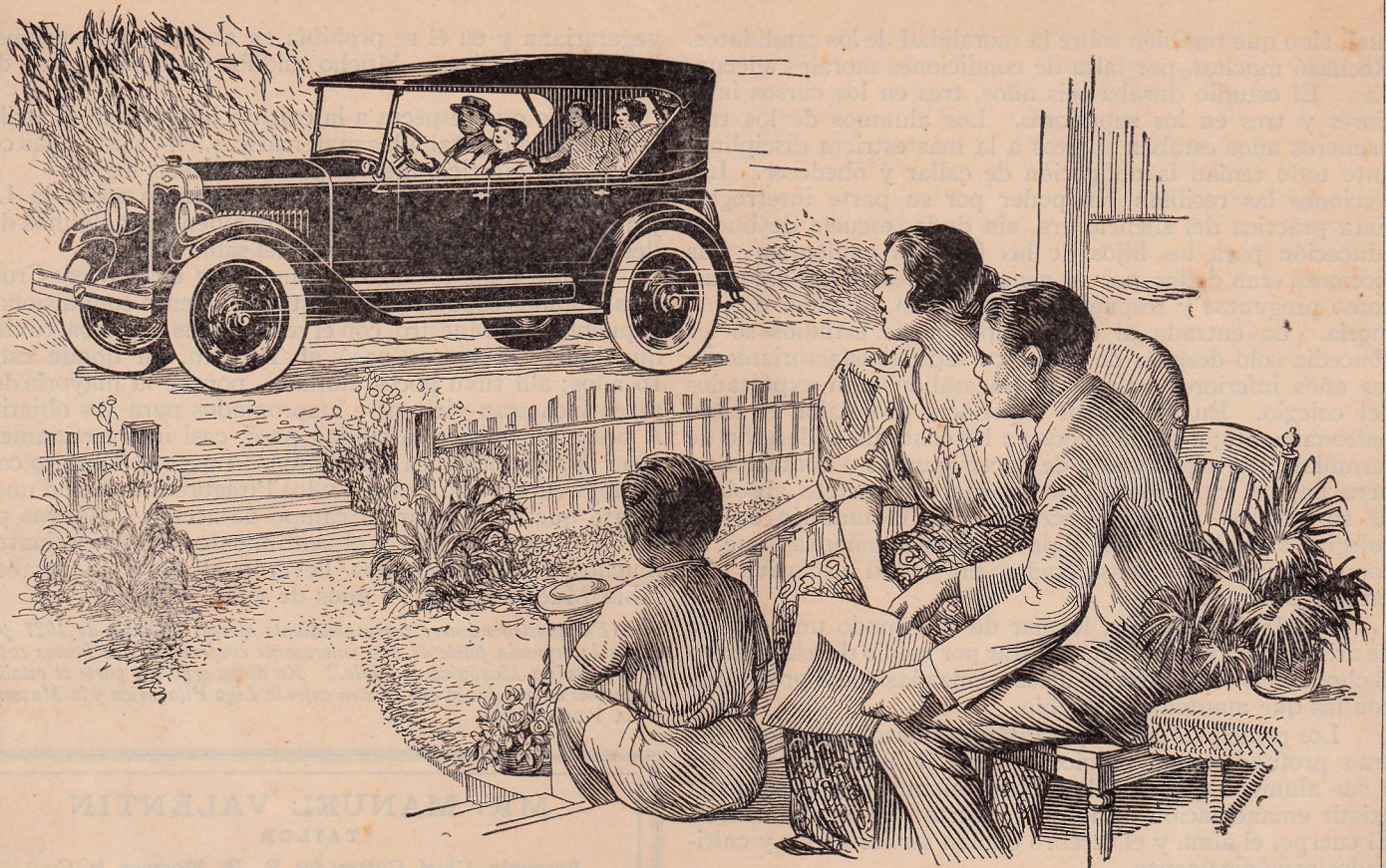
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