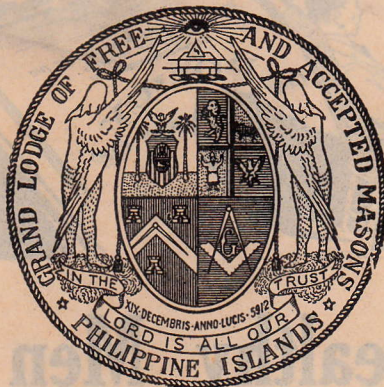


# The Cable Tow

Vol. VI, No. 4

Manila, P. I.

September 1, 1928

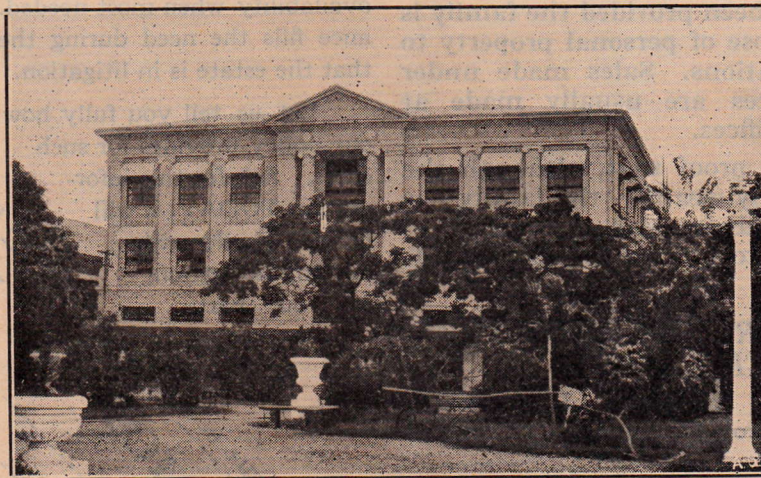


OFFICIAL ORGAN

OF THE

GRAND LODGE OF FREE AND ACCEPTED MASONS  
OF THE PHILIPPINE ISLANDS

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



Masonic Temple, Iloilo, P. I.



# Should Wealthy Men Insure?

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 Age \_\_\_\_\_

# THE CABLETOW

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

Managing Editor: LEO FISCHER, P.M.

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Vol. VI

September 1, 1928

No. 4

## Editorial Section

### The General Assembly of Master Masons

Like Harun-al-Rashid, the great Calif of Bagdad, our Most Worshipful Grand Master has been dropping in on the gatherings of the Lodges whose government has been entrusted to his care, when least expected. Not contented with watching the Brethren at work, he has, on these surprise visits to the local Lodges, inquired into a good many things, including the manner in which the economic affairs and records are handled. As a result of these inspections, he has found that a state of affairs exists in some Lodges which, if allowed to continue and become chronic, will end in their dissolution. In order to point out the defects in Lodge administration and suggest a remedy for each, it is our Most Worshipful Brother Kalaw's purpose to hold a series of General Assemblies of Master Masons. In the Official Section of the present number, our readers will find an announcement of the first of these assemblies, which will be held on September 18th.

We urge each and every Brother who has the interest of Freemasonry at heart to attend these gatherings. In organizing them, our Grand Master is doing really constructive work. It behooves us to get behind him in this great effort for the betterment of Philippine Masonry and the salvaging of a few of our Lodges who are in a shaky condition. The question we would like to ask each and every one of our readers is this: Do you, or do you not, take your Masonry seriously? If you do, you will do what you can to second our Grand Master in the work he has undertaken. If you don't, our great Institution would be better off without you.—L. F.

### The Forthcoming Plaridel Temple Drive

Among the problems of which our Most Worshipful Grand Master desires to dispose finally and effectively is that of the Plaridel Masonic Temple. To our energetic Most Wor. Brother Schmidt belongs the credit of having saved the Temple from falling into the hands of outsiders, and Most Wor. Bro. Kalaw hopes that the drive initiated by him will clear up the rest of the indebtedness so that, before he steps down from the Grand East, he will be able to burn the mortgage that encumbers the valuable property to which we refer. Most Wor. Bro. Schmidt, who will be Most Wor. Bro. Kalaw's active lieutenant in this drive, hopes that it will materially help the Masonic Hospital for Crippled Children, the same as the drive initiated and carried to a successful conclusion last year.

This will be the last Grand Master's appeal in behalf of the Plaridel Temple. Plaridel Temple Trust Agreement

certificates will be sent to each and every member of the Lodges in our Grand Jurisdiction, for which the member will be requested to remit the face value, twenty pesos, to the Grand Secretary. There is no doubt that many of our good Brethren will indorse their certificates to the Masonic Hospital for Crippled Children, as a donation, and will thus not only assist in the redemption of the Plaridel Temple property, but also in the realization of the dream of the Hospital Association to have some day an establishment of its own.

Each and every member of the Craft in the Philippine Islands should deem it a privilege rather than a duty to participate in this movement, and we sincerely hope that, with the generous support of our Brethren, the drive, which will begin some time this month, will be a complete success.—L. F.

### Our Insurance Campaign Successful

By hammering away at the question of life insurance, the CABLETOW has done a great deal of good, as shown by evidence that comes to us from various sources. Under "Lodge News" in this issue, Makabugwas Lodge No. 47, of Tacloban, informs the Craft that "a movement has been started to urge every member of the Lodge to take out life insurance." Here and there, the editor hears of members refusing to sign petitions and of committee members refusing to pass applicants because they carry no insurance. A few days ago, a Brother in Aparri wrote the editor that in view of the wise counsel repeatedly published in the CABLETOW, he and his wife had taken out a life insurance policy. This is gratifying, indeed, and we hope that the time will come when every insurable Mason carries insurance and when a destitute family upon the death of a Mason is a *rara avis* in the Islands.—L. F.

### M. W. Brother Quezon's Return

The popular demonstration on occasion of M. W. Bro. Manuel L. Quezon's return to the Philippine Islands is without parallel in the history of this country. He came back in a precarious state of health; but the indomitable spirit that characterizes the man still flashes from his eyes. His personal magnetism continues unabated. Though he may never again be able to carry away multitudes by his impassioned oratory, the fires that he has kindled are burning bright and his presence alone is sufficient inspiration for those whom he has started and trained in the path in which he would have them travel.

M. W. Brother Quezon's services to the cause of Freemasonry in the Philippine Islands are greater than the younger generation of Masons has any idea of, though political considerations must of necessity often have tied his hands and stayed his foot in his endeavors to do things.

We are glad to have him with us again and bid him a hearty welcome. May the air of the homeland waft health and strength to our illustrious Brother and restore to him that vigor which insidious disease, aided and hastened by his ardent labors for his cause, has sapped.—*L. F.*

### Generosity of Our Brethren in the U. S. Navy

Again our Brethren in the United States Navy have set an example to the rest of the Fraternity by an act of Masonic charity which shows that their hearts are in the right place. Most Wor. Bro. Joseph H. Schmidt, Secretary of the Masonic Hospital for Crippled Children, has just received from Bro. W. W. Willgrube, Ph. M. Ic., U. S. N., Chairman, a letter dated on board the U. S. S. *McLeish* (220), Destroyer Division Thirty-nine, U. S. Asiatic Fleet, Chefoo, China, July 12th, forwarding a draft for \$61.72, U. S. currency, as a donation to the Masonic Hospital for Crippled Children of Manila. This remittance represents the unexpended balance of the fund for refreshments collected for the annual picnic which was held by the Masonic Brethren of the U. S. Asiatic Fleet and H. M. S. *Titania* at Cat's Eye Beach, Chefoo, on June 23rd, last.

"We, who are able-bodied, having used part of the funds for refreshment, now desire the remaining part to be used for the 'distressed-worthy' crippled children," is the concluding sentence of the letter. Our Brethren of the Navy had a wonderful afternoon of good fellowship, refreshments, and entertainment on that 23rd day of June, as we learn from several sources, and it is greatly to their credit that in their joy and pleasure they did not forget the poor crippled children back in Old Manila.—*L. F.*

### Two More Generous Donations for the Masonic Hospital

Two donations of one hundred pesos each were received by the Masonic Hospital for Crippled Children in August.

Wor. Bro. W. S. Price, of Tacloban, Leyte, having read the report of the annual meeting of the Association in the August number of the *CABLETOW*, sent a check for ₱100.

Mr. Frank L. Merritt, Scrounger of Manila Vat of the Ancient Order of Frothblowers, a British charitable organization which is world wide, sent a check for ₱100 as a donation from Manila Vat, A. O. F. B. Indeed, when a worthy charitable enterprise like our Masonic Hospital is in need of ready money to carry on the work it has undertaken, help often comes from the most unexpected quarters. Heretofore we had no knowledge of the existence of the A. O. F. B. Now we know what the letters stand for and hope the organization will flourish and prosper and continue to do good.—*L. F.*

### The Masonic Temple of Iloilo

We take great pleasure in publishing on the front-cover page of this issue a photograph of the new Masonic Temple of Iloilo. This beautiful building is a credit and glory to Freemasonry in the Philippine Islands, besides being an ornament to the city of Iloilo. Our Iloilo Brethren have worked hard to make the erection of this magnificent building a success. But a large part of the glory is, we believe, due to the Master Builder, Bro. Wm. J. Odom, the contractor, who not only carried out his work in a very creditable manner, but treated the Temple Association in a most liberal way, disregarding his own interest entirely.

All we can say is, bravo!—*L. F.*

### Father and Son

Our editorial in the August number on the relation between father and son and the symbol of the "Lewis" has brought us three communications from readers—rather an unusual result. Bro. Andrew Horn, of Perla del Oriente Lodge No. 1034, S. C., sent us an extract from the ritual of the Grand Lodge of Scotland concerning the "Lewis;" Bro. Pedro V. Calo, of Bagong Ilaw Lodge No. 97, expressed his approval of the article and said he would endeavor to apply the idea in the class room, and Bro. A. E. Tatton, of Cosmos Lodge No. 8, sent us an excellent article on the subject which we take great pleasure in publishing in this issue of the *CABLETOW* and to which we invite the attention of our readers particularly.

The Editor wishes to thank all these Brethren for the interest taken by them in the editorial and subject referred to.—*L. F.*

### Masonic Fiction

Several of our readers have asked the Editor to publish another Masonic story in the *CABLETOW*. They maintain that Masonic fiction is more attractive and stands a better chance to be read and remembered than an editorial conveying the same lessons and ideas. In "The Outlaw," which seems to have been well received, we have endeavored to illustrate how the Masonic tie binds people together who might otherwise have remained at a perpetual distance, and how it makes close friends of bitter enemies. In the story which we are publishing in the present issue we are trying to show the strength of the Masonic tie in the case of two men who love the same woman. Things like those we have described in these stories occur, perhaps, more frequently in reality than one would think.

We hope our attempts in the field of fiction will not prove a failure and will provide both entertainment and instruction.—*L. F.*

### A Significant Fact

It is a significant fact that five of the six Department Secretaries appointed by Governor-General Stimson, who, we might add, is not a member of our Order, are Masons. The Senate has confirmed these appointments and the public in general has received them with approval, recognizing that the high character, ability and merits of the appointees entitled them to their designation to such responsible office. This goes to demonstrate that our Fraternity is composed of the best and most valuable elements of the community and that the principles and tenets of our Institution, applied to every-day life and practised in our dealings and intercourse with our fellow-citizens, are bound to gain us the esteem and trust of the entire community and will, if coupled with ability and energy, win us honor and distinction in the world.—*L. F.*

### A Masonic Library

One of our studious Brethren, in the course of a conversation we had with him a few days, called our attention to the fact that the five volumes of the *CABLETOW* in his private library had to him the value of a small Masonic library. Indeed, they contain a collection of the Grand Master's edicts and circulars, important Grand Lodge resolutions, and other official documents extending over five years. In them, the student of the Masonic history of the Islands can find the rosters of officers of all the Lodges, published semi-annually, résumés of the proceedings of the annual communications of the Grand Lodge, orations, lectures, biographies, Lodge news, personals, and occasional historical studies which furnish excellent material for the historian. Nor is the Question and Answer Department to be despised as a source of information. The index prepared and printed each year with a considerable outlay of labor and money facilitates the search for the data desired. In

fact, the object pursued by the founders of the official organ of our Grand Lodge and illustrated by their publishing, in the first number of the *CABLETOW*, the Ancient Landmarks and Ancient Charges, which object is none other than to make the *CABLETOW* a compendium of Masonic lore as well as a source of entertainment and an instrument calculated to keep up the contact between the Lodges and individual Brethren and their Grand Lodge, has been fully attained.

Many Brethren, realizing that as the years roll by, it will become more and more difficult, to secure missing numbers, etc., are having their collections of the *CABLETOW* completed and bound. We believe that each Lodge should have a bound set. Thanks to the offer made by the management of the paper, the five volumes can still be secured at a small expense, and we advise our Lodges and individual Brethren to take advantage of the present opportunity while it lasts.

The announcement regarding the binding of the *CABLETOW*, contained in the Official Section of the present number, may have to be withdrawn sooner or later, and steps to have the paper bound should be taken without delay.—*L. F.*

### A St. John's Day Message

In many of the smaller towns of Germany, a certain day of the year is selected and designated as "Heimatstag" (Home Day). On that day, all former residents of the town who can manage it return for a visit and the townspeople vie with each other to invite their former townsmates and make their stay as pleasant as they can.

In the German Masonic Lodges, the day of Saint John the Baptist serves the same purpose. Few members ever fail to attend the traditional Saint John's Day banquet every year, and the absent members send greetings to the Lodge and to the lucky Brethren able to be present at the banquet, which is held with the greatest solemnity.

Bro. C. M. Hasselmann, a member of the Lodge Johannes der Evangelist zur Eintracht, of Darmstadt, Germany, who was passed and raised by Cosmos Lodge No. 8, of Manila, has received the following St. John's Day Message which the Master of his Lodge sent to all absent Brethren this year and which breathes a truly Masonic spirit:

#### Our Message for St. John's Day 1928

Dear Brethren, this is St. John's Day! On this day, thousands of Brethren form the Mystic Chain and celebrate the day on which the sun stands the highest in the heavens and shines the brightest. Joy fills all hearts, and in the pressure of the hand of our Brother we feel again a pledge of allegiance to our ancient, lofty ideals, to our Royal Art.

Unfortunately, a large number of our Brethren can not be with us at our St. John's Day celebration every year, and we can shake hands with them only in spirit.

Among these we include first of all those of you, dear Brethren, who are far away from us. You cannot participate in our labor, our joys, our celebration. There, far away from us, you have surely found loving, faithful Brethren and have become a visitor in some other Lodge where you can celebrate this day. Your remaining with our Lodge is to us a proof of your loyalty to our old, venerable body and to the ideals of our Royal Art.

And others of you, my dear Brethren, are today kept away from our Lodge by old age, by bodily ailments or by economic reasons. Perhaps you are confined to your room or the condition of your health has compelled you to go to some health resort, and you are waiting in vain for a Brother to bring you greetings for St. John's Day. We include you quite especially in our St. John's Day message. Happy is he who can remember many pleasant, beautiful hours spent with his Brethren, and happy, also, is he who can bear his fate patiently.

And you, dear Brother, are perhaps dissatisfied with conditions, or have a grievance against mankind or even against your Brethren or your Lodge. Whether you be right or wrong, remember that to know to understand and forgive is the highest gift of a perfect mind. Today, on St. John's Day, arouse yourself and go to the place where you have spent so many happy hours in the past. Your presence will heighten the spirit of the day, strengthen our chain, and bring happiness to many a Brother who is oppressed by grief and who may be suffering on your account.

This St. John's Day message of your good and just Lodge is addressed to all of you, our dear Brethren who are unable to be present at our celebration of the day. The Master of your Lodge will read this

message in his address of welcome on St. John's Day and will thus remember you all.

With fraternal greetings,  
Your faithful Lodge Johannes Der Evangelist Zur Eintracht.  
GUYOT,  
Master.

The same as in other respects, the underlying ideas, tenets, and principles of German Freemasonry expressed here are the same as ours, only the form is different. The idea of celebrating Saint John's Day as a Home Day of the Lodge is a splendid one. In many American Grand Jurisdictions and in ours, Saint John's Day is not observed to speak of, which is a pity.

Would it not be a wise thing to restore that traditional Masonic feast of brotherly love to its original place of honor?—*L. F.*

### Lodge Histories

With each old-timer in Freemasonry upon whose casket we are called to place a sprig of acacia, another link with the past disappears and one more witness of the events that have made Masonic history becomes mute forever. Of those who remain, many find that their recollections of what happened when they were young in Masonry are becoming dim, and with some, intervening events and impressions, like a haze or mirage, tend to distort or misrepresent their remembrance of the scenes and actors of the distant past, and to make them unreliable witnesses.

Lucky indeed is the Lodge that has a Brother interested enough to collect documents and clippings and keep notes concerning matters not set forth in detail in the minutes, if at all, and still luckier is the one having in its membership a Brother competent and willing to write a Lodge history or at least a narrative of his recollections.

A few Lodges have followed the example of other societies by appointing a historian. In view of the latitude which our laws leave to the Lodges with regard to the appointment of officers, we believe that the office of historian might very well be included among the positions filled annually by appointment by the incoming Master.

The sooner a beginning is made, the better and more complete will be the foundation on which future Lodge historians will be able to perfect a history that will perpetuate the achievements of our subordinate Lodges, many of which have records that will make their histories interesting reading and an inspiration to others.—*L. F.*

### Another Addition to the Roll of Honor

Brother Edward M. Grimm, of St. John's Lodge No. 9, Manila, is the latest addition to the list of Masons of our Grand Jurisdiction who have received recognition from the Government for acts of heroism and self-sacrifice. A year ago, during a heavy storm, the tug-boat *Leyden* sank in Manila Bay, near the breakwater, with a loss of twenty-four lives. A terrific sea was running at the time, and the boat was crowded to the limit, as a large number of men who had been employed discharging cargo were on board. Eighty men were struggling in the water for their lives. Only powerful swimmers were able to reach the breakwater unassisted. Bro. Grimm resolutely threw himself into the raging sea and succeeded in rescuing a number of exhausted men who were about to perish.

On August 1st, last, Governor-General Henry L. Stimson, at Malacañang Palace, presented Bro. Grimm with the United States Treasury Department medal of honor, in recognition of the heroism displayed by him. Congratulations, Brother Grimm!

The stars shall fade, the sun himself  
Grow dim with age, and Nature sink in years,  
But thou shalt flourish in immortal youth,  
Unhurt amid the war of elements,  
The wreck of matter and the crash of worlds.

—*Addison.*

August 28, 1928.

*To the Officers and Members of Our Lodges  
in Manila and Vicinity.*

## GREETING:

The Most Worshipful Grand Master, Teodoro M. Kalaw, invites you to an informal assembly of the members of our Lodges at the Plaridel Masonic Temple, at 8:00 p. m., on Tuesday, September 18, 1928.

A number of the vital problems of the Fraternity will receive attention. Short and interesting addresses will be made by Past Grand Master Manuel L. Quezon, Past Grand Master Rafael Palma, Senior Grand Warden William W. Larkin, Past Master William A. Weidmann, and others. The Grand Master will preside.

We expect all our members to endeavor to be present.

Fraternally yours,

NEWTON C. COMFORT, *Grand Secretary.*

### 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.

TEODORO M. KALAW,  
*Grand Master.*

### Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Teodoro M. Kalaw has appointed Wor. Bros. Anthony Simkus (8), Julian Samson (41), and Abundio del Rosario (42) to act as Grand Lodge Committee for Visiting the Sick during the month of September, 1928.

### Addresses Wanted

The Secretary of Bagumbayan Lodge No. 4, P. O. Box No. 1243, would thank any of the readers of the CABLETOW who knows the address of Bro. Charles D. Howenstine, to communicate the same to him, mail addressed to this Brother's former address, c/o Armour Company, Fargo, B. D., having been returned.

The Secretary of Southern Cross Lodge No. 6, P. O. Box No. 516, Manila, would be glad to be informed of the postal addresses of Bros. James A. Blyth, Eric Rees Roberts, and George D. Templeton.

*Patronize Our Advertisers!*

### Stated Meetings of Manila Lodges

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

September 3 (First Monday).—Luz Océanica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

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

September 5 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.

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

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

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

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

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

September 12 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple.

September 13 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.

September 14 (Second Friday).—Dapitan No. 21, Plaridel Temple.

September 15 (Third Saturday).—Hagdang Bato No. 87, 527 Alvarado, Manila; High Twelve No. 82, Masonic Temple.

September 19 (Third Wednesday).—Sinukuan No. 16, Plaridel Temple.

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

September 21 (Third Friday).—Modestia-Liwayway No. 81, Plaridel Temple.

October 1 (First Monday).—Luz Océanica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

October 2 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

October 3 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.

October 4 (First Thursday).—Isla de Luzon No. 57, Masonic Temple; Minerva No. 41, Plaridel Temple; Mt. Lebanon No. 80, 1132 California; Mencius No. 93, Masonic Temple.

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## Pieces of Architecture

### A Guide and Friend

*A Masonic Story by Leo Fischer, P. M.*

Lieutenant Fielding stepped into Captain Wilder's tent, holding in his hand a letter.

"Captain, I just had the surprise of my life," he said. "My wife writes me that she used to know you quite well in Colorado and congratulates me on being assigned to your company. Isn't that a strange coincidence? She was Lucy Gaillard before she married me, you know. You'll get a chance to renew your acquaintance and talk over old times before we pull out for the Philippines, because she is coming down here for a visit some time next week."

Captain Wilder was silent for a moment. His face was in the shade and he hoped the lieutenant would not notice its pallor. When he thought he could trust his voice, he replied: "Yes, Mr. Fielding, I met Miss Gaillard two years ago. I learned a year ago that she had married a man by your name; but I hadn't the least idea that you were the one when you joined the company two weeks ago. I shall be glad to see Mrs. Fielding again."

"Isn't this great old world small after all?" philosophized the lieutenant. "I am going to show Lucy the time of her life when she comes down here."

"In the meantime you had better get ready for inspection," remarked the captain, drily. "You have not even shaved, and I can assure you that this inspection is going to be a strict one."

"Gosh, you're right!" exclaimed the lieutenant. Stuffing his wife's letter inside his flannel shirt, he rushed out. The captain sat down heavily on the arms chest that served him as a wardrobe and seat at the same time. He was only forty, but looked ten years older at that moment.

Lucy was fifteen years younger than he was. Her friendly, pretty face, adorable dimples, and dancing hazel eyes had captured his heart immediately when he had met her at Colorado Springs. They had been together a good deal and had corresponded after her return to the East. Then, suddenly, she had announced her marriage to "Dick" Fielding, a young man with excellent prospects. Her marriage was a terrible blow to Wilder, who was deeply in love with the girl. In order to forget, he gave every minute he could to his business. Luck was with him. In half a year he accumulated a small fortune which grew still further while he was in Cuba with the Rough Riders. The picture of fair Lucy was beginning to pale somewhat and he expected to banish it from his heart entirely by going to the Philippines. This was one of the reasons why he had sought and obtained a commission in the 54th Infantry, U. S. V., which was being mobilized for service in the Islands at that time, in July, 1899.

"Damn the luck," muttered the captain, "that old wound was beginning to heal and now it has to be torn

open again! He will be raving about Lucy till I shall feel like making her a widow!"

The young woman came to the camp five days later, radiant with beauty. Her silvery laughter and her bright, mischievous face charmed the regiment from the colonel down to the last private. With a smile, she laid her small hand into the captain's big one. Her smile became wistful as she noted his expression.

"John," she said, "I am glad that you are Dick's captain. You will keep him straight, won't you? He is a good fellow, you know, and the rest of the boys know it and won't let him alone." She looked around her. The lieutenant had stepped into his tent and the two were practically alone. Laying her hand on the captain's arm, the young woman said:

"John, I was foolish to throw you over; but I am making the best of it. Dick is all right and loves me, and yet—oh, bother!" She looked so distressed, so helpless, like a child who wakes up on the morning of an excursion and sees the sky gray with rain clouds, that it made the captain's heart ache.

"I am sorry, Lucy," he said. "All that I can do to keep your husband straight will be done. I had hoped you would be happy, dear. To tell you the truth, the news of your marriage was a hard blow to me. It is rather an irony of fate that luck and wealth came to me the moment I had lost you."

The young woman looked at the officer. She was a picture under her red sunshade, which gave her piquant face a rosy glow. Her eyes began to fill with tears; but suddenly she shook her head.

"What is the use moping," she whispered, half to herself. "Come, John," she continued, taking Wilder's arm, "show me the camp while Dick is changing his uniform. It will remind me of those pleasant days in Colorado Springs when you showed me the sights and taught me to ride horseback."

They were inspecting the kitchen of "G" Company where Jim, the company cook, was preparing a batch of his famous "sinkers," when an orderly stepped up to the captain and saluted.

"Sir," he said, "the colonel desires to see the captain at regimental headquarters immediately."

"Isn't it provoking!" exclaimed Lucy, stamping her little foot. "I hope he won't keep you too long, John, because I have so much to say to you."

But the colonel had a great deal to say to the captain, too, and when Wilder returned to his tent, he found a note from Lucy, telling him that she hoped to see him the next morning. The captain laughed rather bitterly.

"Luck is decidedly against me," he muttered. "I wish the colonel had picked out some one else than me to go to Kansas City. Who knows if I shall see Lucy again before we leave for the Philippines, or ever!"

\* \* \*

About eight months later, Company "K", or what was left of it, was garrisoning a small town at the foot of a

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range of high mountains on the island of Luzon. Their district was quiet, thanks to the excellent work done by Captain Wilder, "Old Tireless," as the boys called him. Wilder looked aged with his haggard face and long mustache; but no man in the 54th could outhike or outride him and his efficiency record was one of the highest in the regiment.

Colonel Bland, the regimental commander, liked and trusted Wilder more than any other officer in the 54th; but the lieutenant-colonel disliked him because Wilder had on one occasion objected to a comely young native woman being put in the guard-house as a suspect, knowing as he did that the purpose was to make her more disposed to accept the lieutenant-colonel's advances.

"That may have been all right in the Spanish days, colonel," he said, "But it is not American style. The woman's mother has warned me and I'll be damned if I stand for this!"

Now the colonel was on sick leave in Japan and the lieutenant-colonel was in command of the regiment. The Holy Week, the week between Palm Sunday and Easter Sunday, had come. Rumors were rife that the small bands of insurgents which were hiding in the forests would make night attacks on the towns garrisoned by American troops, because their general command had called for armed demonstrations all along the front. "K" Company was quartered in the "convento" or priest's house, a substantial building of masonry, and the men remarked with a confident smile: "Let'em come!"

At that time a number of natives of the poor, ignorant class had gathered in the hills for religious observances of some kind. They called themselves the Fifty Saints and refused to have anything to do with the Insurgents, who looked upon them with contempt and, perhaps, mistrust. Wilder had his secret service agent investigate the matter thoroughly and concluded that, if left alone, the Fifty Saints were perfectly harmless. He realized, however,

that their activities had to be closely watched, and was thoroughly convinced that any interference with their superstitious practices or any attempt to arrest the *Es-piritu Santo*, their leader, who claimed to be endowed with supernatural powers, would end in bloodshed.

One day the lieutenant-colonel, escorted by twenty-five regimental scouts, rode into the little town where "K" Company was stationed.

He listened impassively to Captain Wilder's report on the latest developments. When the captain had finished, the lieutenant-colonel slapped his leggings with his right gauntlet which he had pulled off.

"Look here, captain," he said, "you are taking things altogether too easy. That outfit up there in the hills must be broken up, and it is you who have to do it. Send your lieutenant there to-morrow, or go yourself, with twenty men—no more, mind you, otherwise they will consider themselves too important—and arrest that Holy Ghost of theirs. If this is not done, he will incite the entire population and they will end by cleaning out your company."

Captain Wilder shook his head. "Colonel, I am sure the Fifty Saints will disband of themselves in the next few days if they are left alone. They have been waiting for miracles and none have happened. But if we interfere with them, they will be about our ears like a swarm of hornets and there will be useless bloodshed. Shooting down a lot of peaceful, ignorant *taos* will do us no good and may cost us many lives."

The lieutenant-colonel sneered. "Are you not over-estimating the danger, captain? Anyway, you have your orders. I shall confirm them by telegraph from Mulawin as soon as I get there. So long, captain!"

Wilder stood in front of the convent, chewing his mustache, long after the lieutenant-colonel and his escort had ridden away. The tone the lieutenant-colonel had used had been an insult in itself, and the *inuendoes* were too plain to be overlooked.



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THE "RIGODON"

"I hate like the devil to sacrifice my men," muttered the captain, "and shooting down those misguided poor devils goes against my grain. But there is no getting out of it."

As he slowly ascended the wide stairs, the thought came to him whether it would be better to go himself or to send his lieutenant. He knew that the officer in command of the detachment making the arrest would be in serious danger. The *Espiritu Santo* was reported to have told his men that in case the Saints were attacked, the leader of the attacking force, and only he, must pay the penalty, and that upon his death, the enemies would all grovel at the feet of the Saints.

If Fielding were killed, Lucy would in all probability not be unconsolable. Had she not expressed her regret at having thrown over Wilder? Why should he now sacrifice his and her future happiness? And yet—

Upon arriving in his room, Wilder took his Bible from the shelf where he kept his small library. He was not much of a churchman, but his Bible always went with him. After a brief search in the Old Testament, he found the place he was looking for. Slowly, he read:

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.

And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

Wilder bit his lips. For the possession of Batsheba, David had caused Uriah, the Hittite, his loyal officer, to be betrayed and slain in battle. Was he himself not about to send his lieutenant to certain death in order that he might in due time possess himself of that lieutenant's wife? He blushed at the thought; but again he shook his head.

No, that was not the way to look at it. Had not the

lieutenant-colonel mentioned sending the lieutenant in the first place?

The captain's meditations were interrupted by steps in the corridor. Lieutenant Fielding, who had just returned with a patrol from a sugar-mill in the foothills, entered the room.

"Everything O.K., captain," he said, throwing his revolver and ammunition belt on the table and sitting down on his cot. "By the way, you will let me go to Balaran to-morrow afternoon, won't you?"

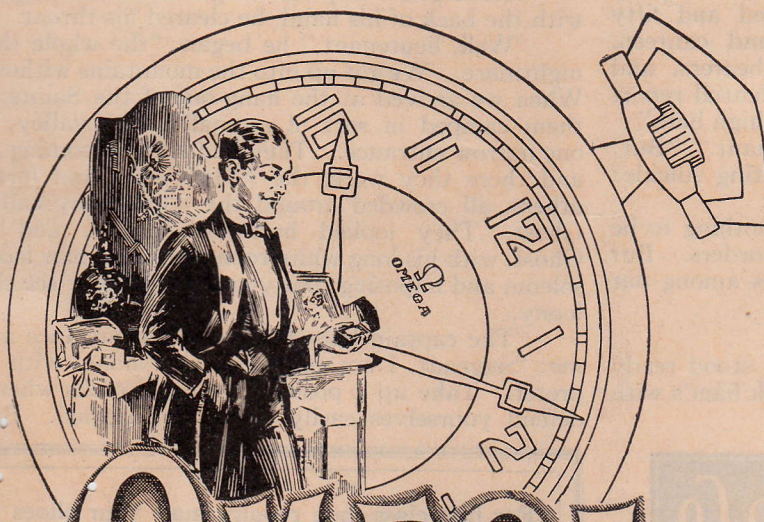
Captain Wilder hesitated a moment before answering, then he said: "Is your business in Balaran very important, Fielding? I fear you won't be able to go. The lieutenant-colonel came through a while ago and gave us work to do for to-morrow."

The lieutenant looked disappointed. "Gosh, I am sorry," he said. "You see, Captain Wood in Balaran knows that I belong to the Scottish Rite. To-morrow, on the Thursday before Easter, there is a ceremonial observance that I have heretofore neglected, and Wood, Sergeant Gross, and two or three others want me to meet with them for that purpose to-morrow."

The captain rose from his chair. "I did not know you belonged to the Craft, Fielding," he said. "Why have you never mentioned it before?"

"Well, captain," replied the young man, "I knew more or less that you were a Mason; but as you do not wear any insignia and never talked Masonry to me, I thought I would let you say the first word."

The captain looked thoughtful for a moment. He began to drum on the table with the fingers of his right hand in a nervous fashion. At last he said: "Fielding, there will be trouble to-morrow and you may not get a



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chance to go to that meeting. The lieutenant-colonel has given me orders to arrest the *Espiritu Santo*."

"What?" The lieutenant looked dumbfounded. "But that means the unchaining of fanaticism and murder, captain."

The captain shrugged his shoulder. "I know, Fielding," he said, "I have told the same thing to the lieutenant-colonel; but he would not listen. You know how stubborn he is. I have thought this matter over and am convinced that this is a devilishly clever plan of the Insurgents. It will rid them of the Saints, who are a thorn in their side, in addition to enabling them to take the credit for any casualties that we may suffer. I am sure they had some one suggest this idea to the lieutenant-colonel. I can do nothing further. To-morrow I shall take twenty men and go up and try to arrest my man, regardless of consequences."

"Why don't you send me, captain?" asked the lieutenant. "That would be the logical thing to do, wouldn't it? Have I ever failed you?"

"Never, Brother Fielding," replied the captain. "You know the report about their plan to kill the leader of any party sent out against them, don't you? Well, if I get the high ball, nobody will care, while you would leave a widow in distress. Moreover, you are rather too impetuous, being so young, and it takes a cool head to handle these fanatics. May be I shall be able to persuade him to come along peaceably."

"That is excluded, captain," said Fielding, seriously. "You know as well as I do that they will not be taken away from that sacred spring of theirs under any circumstances, and any attempt to do it will turn those deluded fools into murderous fanatics."

"Well, we shall see that to-morrow." The captain's words were decisive. "Please tell the first sergeant to pick out nineteen good men and be ready to accompany me on a hike into the mountains. Hundred and fifty rounds of ammunition, bayonet, poncho, and canteen. We shall need the hospital steward, litter-bearers, and interpreter, too. I am going to write a confidential report to the general, to be delivered in case I get the high ball."

"All right, captain," replied the lieutenant. "But, my God, don't you see that you are committing suicide? Can't you avoid this?"

The captain shook his head. "There is nothing to be done, Fielding," he said. "I have to obey orders. But I shall manage to do it with as few casualties among our men as possible."

\* \* \*

At seven o'clock next morning the detail stood ready in front of the convent. Captain Wilder shook hands with

the lieutenant. "So long, Fielding," he said. "You have full instructions and I trust to you to carry them out."

The lieutenant swallowed hard. "Captain," he stammered, "damn it all—you have been so good to me—kept me on the straight path and all that—I wish you'd let me go instead—I'm not worth half as much as you are——"

The captain looked deep into the eyes of the lieutenant. "Keep straight, Fielding, and be good to that little wife of yours," he said. Then, turning about, he gave the command "Fours right, march!" and the detachment started on the march to the mountains.

\* \* \*

Late that afternoon, the detachment returned. Dusty, fagged out, with a haggard look on their faces, the men marched into the convent yard. Two had their arms in bandages and the first sergeant had a bloody bandage about the head. After the detail came the litter-bearers, carrying a body covered with a poncho.

The lieutenant rushed to the litter, drew back the poncho and looked into the calm face of the dead man. "My God, the captain," he moaned, "why did he not let me go?" Then he turned towards the first sergeant. "Dismiss your detail and have the bearers take the body to the little room by the side of mine. Then come to my room and report. How is your head?"

"Nothing but a scratch, sir," replied the sergeant, saluting, then he turned about. "Attention! Open chambers and magazine! Close chambers and magazine! Dismissed."

Ten minutes later, the sergeant sat opposite the lieutenant in the latter's room. The officer poured him a stiff drink of whiskey.

"That will do you good, sergeant. Now tell me what happened."

The sergeant emptied the glass, then, wiping the mouth with the back of his hand, he cleared his throat.

"Well, lieutenant," he began, "the whole thing was a nightmare. We got up into the mountains without mishap. When we arrived at the hang-out of the Saints, we found them camped in sort of a small rocky valley, with only one narrow entrance. They had seen us coming, of course, and there they were, the Fifty Saints and forty or fifty others, all crowded around the fellow they call the Holy Ghost. They looked harmless enough, and the Holy Ghost, with his long white robe and white hair looked really solemn and imposing; but you could plainly see that he was loony."

"The captain halted us near the entrance and said to me: 'Sergeant, I am going in there alone, with the interpreter. Take up a position on these rocks where you can defend yourselves easily if you are rushed. But if they

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raise a row, remember that they are poor ignorant taos and don't kill any more than you absolutely have to.'

"Then the captain went inside with the interpreter, who told me all that was said before he died. First the Holy Ghost bade the captain welcome, then he asked him why he had come accompanied by armed men? The captain told him that his superior officer desired to see the Holy Ghost at Balaran, and that the soldiers were going to act as an escort. The Holy Ghost answered that he could not leave the holy spring and that the American chief must come up to his camp if he desired to see him. The captain then insisted that the old man must come along, assuring him that nothing would happen to him. From where I was, I could see that the captain glanced towards some bushes to the left of him and then motioned to the interpreter to stand back.

"Next thing the Holy Ghost made a long speech, telling the captain that he would soon rule the whole earth; that he intended to establish his government without any bloodshed; that he had been told the captain was a good and just man, but that if the captain insisted on his demand, he would command his avenging angels to strike him down. Then the captain said, firmly: 'I must insist, and you must come with me!' The old man bowed his head as if he was praying, then he raised both arms. That must have been a signal. He had not put his arms down yet when two shots cracked from those same bushes, and down went the captain, shot through the heart.

"The interpreter, who was a nery fellow, drew his revolver and stood over the captain's body. Then the *hombres* began milling around and half a dozen of them rushed the interpreter, with bolos in their hands. Of course, we had to open up, sir. They rushed us as if we had feather-dusters in our hands instead of Krag's, and we shot them and bayoneted them as fast as they came. When they realized that their *anting-antings* did not work, they lost courage and ran. The Holy Ghost and thirty other *hombres* remained on the field.

"The interpreter was mortally wounded. He could have saved himself by running away when the captain was plugged; but he stayed there, defending the captain's body, until he was cut down. He said to me he did it because he was the captain's brother; but I guess he was light-headed and did not know what he was saying.

"Lieutenant," the old soldier concluded, "we've lost the finest officer in the 54th and the best man I have ever served under, and we've shot down a lot of poor *hombres*

none of whom knew what it was all about. This is a black day for the regiment, sir!"

"All right, sergeant, thank you," said the lieutenant. "I must write out my report now. I hope your wound won't bother you too much."

The next afternoon, after the funeral, Lieutenant Fielding was sitting alone in the room which he and the captain had occupied together. In his hand he held a letter from his mother. He had been reading it again and again.

"My dear son," the letter began, "I know this will hurt you deeply; but I have been trying to prepare you for it. Lucy has been misconducting herself with that millionaire she met in October, and last week she disappeared. I understand they have left for Europe together. Lucy was never worthy of you, my son. She married you for your money, at a time when nobody had any idea that father was on the verge of ruin, and she told me that in order to marry you, she threw over the only man she ever loved, your captain."

The young man sat for a long time in his chair, with bowed head. At last he got up. The expression of dejection had disappeared from his face.

"A year ago, a blow like this would have crushed me. It would have awakened the worst that is in me. It would have started me drinking and carousing. But, thank God, there is no danger of that now! Wilder has made a man out of me. I will follow the advice he gave me yesterday morning when he started on that fatal expedition: I will make Masonry my guide and friend!"

**Lewis**

By A. E. TATTON

There is probably no other single word in the Masonic vocabulary that has caused so much discussion, has so many meanings, or has called forth so many different opinions concerning it, as the word "Lewis".

There are at least two applications of the term in Freemasonry.

In the explanation of the First Degree Tracing Board, as authorized by the Grand Lodge of Scotland, it is stated that Lewis denotes strength, and that it is represented by certain pieces of metal dovetailed into a stone, which form a cramp. This mechanical contrivance enabled the operative Mason to suspend stones at the height required, preparatory to setting them in position.

But the application of the term which gives rise to a great diversity of opinion is its use in connection with a candidate for the degrees.

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In the explanation of the Tracing Board, already mentioned, it goes on to state that Lewis likewise denotes the son of a Mason, whose duty it is to bear the burden and heat of day, from which his parents, by reason of their age, ought to be exempt; and to assist them in time of need, so as to render the close of their days happy and comfortable.

As applied to a candidate, the word "Lewis" means, primarily, the son of a Mason. Opinions differ, however, as to what really constitutes a "Lewis", some contending that it is only the eldest son, others that every son could claim the title, while others affirm that it applies only to the sons born to a man who is already a Mason. In other words, the sons born to a man before he became a Mason would not be included in the term.

When we come to the privileges of a Lewis, we are again faced by a great diversity of opinion. Bro. R. E. Wallace-James, the author of a Digest of the Laws of the Grand Lodge of Scotland, says that no reference is made to a Lewis in the Old Charges and that it was not until Anderson published his second edition of the Book of Constitutions that a Lewis was alluded to in any way. It is his belief that it is safe to assume that a Lewis had no privileges among the Operatives.

Bro. John T. Lawrence, the author of a book on Masonic jurisprudence published in England, says there is much misconception as to the conditions under which minors may be initiated. A great many Masons in England evidently based their contention on a statement made by Oliver in which he asserted that "it has been a tradition among Freemasons from time immemorial that a Lewis may be initiated at the age of eighteen provided that his father is a party to the S. O." But Bro. Lawrence points out that the present English Constitutions make no reference to this privilege of a Lewis, and that the "Old Constitutions" did not specify the age of a candidate but simply required him to be of "mature and discreet age." Article 187 of the English Constitutions defines mature age to be the legal age of manhood—twenty-one years, while Article 186 prohibits Lodges making any man under twenty-one years unless by a dispensation. In some Continental Constitutions the minimum age is twenty-five years.

The Scottish Constitutions on the other hand, while requiring that every candidate must be at least twenty-one years of age, makes exception of the sons of Master Masons under that Constitution who may be entered at eighteen years of age and upwards.

Bro. Lawrence mentions the fact that a Lewis is referred to in the lecture where it provides that he can claim to be made a Mason "before any other person". It is in the interpretation of this provision that so many different opinions are called forth on the question of privileges. He points out that, under the English Constitutions, "the case of a Lewis would have to be considered along with that of any other minor. The tradition referred to might possibly influence the Grand Master's private judgment, but as far as the law is concerned, his discretion is absolute. A Lewis has privileges, but not of this kind. A Lewis would claim privilege under the following circumstances:

If there were more candidates for initiation than permitted by Article 192, a Lewis could claim to be included in the first batch. If the Lodge membership is limited by its by-laws, and there were more candidates than vacancies, he could claim precedence at the ballot". He believes that the widespread impression that Lewises may be initiated at eighteen is due to the fact that many dispensing authorities have taken the tradition as their sole reason for issuing a dispensation.

Bro. W. P. Campbell-Everdeen, another English authority, says, "A Lewis is entitled to the 'privilege' of being made a Freemason in precedence of his fellow candidates. Thus, his name stands first upon the summons, and is the first mentioned at the door of the Lodge, and he is the foremost in the perambulation. The privilege of a Lewis has this extent—no more". Again, referring to a report of the initiation of one of the sons of H. R. H. the Grand Master, the writer of which was evidently a Freemason, and who in his report said, "The young prince had not availed himself of the privilege which, as a Lewis (i. e. the eldest son of a Freemason) he might have claimed, that of being made a Freemason before he had attained the age of twenty-one years", he says that "this is a wrong idea altogether: No Lewis, be he prince or peasant, can successfully claim such a privilege. Rule 186 in the Book of Constitutions is clear and emphatic upon the subject. Only by dispensation can any person be made a Freemason under the age of twenty-one years. The whole extent of the 'privilege' of a Lewis is, that it gives him precedence at his Initiation 'over any other person, however dignified by rank or fortune'".

As both Bros. Lawrence and Campbell-Everdeen were members of the Grand Lodge of England, their views would seem to be conclusive as to the status of a Lewis in their jurisdiction.

Bro. Wallace-James says that "the only privilege conferred upon a Lewis under the Scottish Constitution is that of being entered at eighteen years of age and upwards, and there is no sanction for any abatement in his favor of the fee ordinarily charged by the Lodge for initiation". This statement is based on the report of the proceedings of the Grand Lodge of Scotland of the year 1916-17. He refers to the numerous opinions relative to the privileges of a Lewis that have been published and says that in addition to these "many authorities hold that a Lewis has no privilege, and that his taking precedence in any ceremony is entirely at the option of the Master". Bro. Wallace-James fails to mention the privilege as sanctioned by the Grand Lodge of Scotland, that of being made a Mason before any other person, however dignified by rank or station.

In consulting the Constitutions of several of the Grand Lodges in the United States, I found no mention of a Lewis. The question of age, however, is covered in a variety of ways.

The Grand Lodge of the Philippine Islands has ruled that the applicant must be a *man*. And while some of the Grand Lodges in the United States make positive state-

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ments concerning the age of candidates, others seem to rely on the "Old Charges" to cover the matter.

What follows is a résumé of what the Constitutions of four of the oldest Grand Lodges in the United States, if not the four oldest, have to say on the question of age:

**Pennsylvania:** "No one under twenty-one years may be initiated unless by a dispensation from the Grand Master". This is similar to Article 186 of the English Constitution. It is further specified that the *petitioner* must be of mature age.

**Massachusetts:** There is nothing under the heading "Candidates" pertaining to age, but Section 102 enumerates seven "Landmarks" recognized by that Grand Lodge, the last one being, "A Mason must be a freeborn male adult".

**Virginia:** Grand Lodge Rule 214 reads in part as follows: "No petition for initiation shall be entertained from any person who is not a free-born man of the age of twenty-one years", etc.

**New York:** The Constitutions are silent on the subject of minors as well as that of a Lewis.

The Grand Lodge of Iowa has ruled that "an applicant shall furthermore have attained the age of twenty-one".

A study of this subject leads us to the conclusion that the only safe rule to follow is that of consulting the rules of the Grand Lodge of the jurisdiction in which we may find ourselves in order to ascertain what they have to say on the subject.

"Request was made for permission to move from one hall to another hall in the same town.

"I ruled that the permission of the Grand Lodge was not necessary to move from one hall or building to another in the same place, but that Section 1, Article III, Part III, referred to the place or town as stated in the Charter, and not to the building or hall."

In California it was decided (1865 Calif., pp. 21, 98) that "A Lodge may remove from one hall to another in the place named in its dispensation or charter by its own action."

418.—A former member of a secret society known to be hostile to Freemasonry has expressed his intention to enter our Order. The reason why he severed connections with the other society is said to be some political disagreement. Can he be admitted?

*Answer.*—We must answer this question in the affirmative; but a few explanatory remarks will not be out of place here. Any man may change his religious views or his ideas concerning one society or the other. Many a good man has come into our Order after belonging for years to a society hostile to it. This does not mean, however, that such radical changes of ideas should not be closely investigated. On the contrary, the underlying motives of the change should be looked into in the most thorough and painstaking manner and convincing proof must be required that the individual concerned has completely broken with the other society. Your saying that a political disagreement is at the bottom of the change of ideas seems to indicate that the individual referred to is not prompted by conviction, but by pique or self-interest.

419.—Who was Tubal Cain?

*Answer.*—The Book of Genesis, which is the first book of the Bible, tells us that Tubal Cain was the son of Lamech and Zillah, and was an instructor of every artificer in brass and iron. Other authorities on the Bible say that the passage would have been translated "who sharpened various tools in copper and iron." Tubal Cain is called "the founder of smithcraft" in the "Legend of the Craft," which contains the first Masonic reference to this character.

420.—Has the Master of a Lodge the right to have a petition for the degrees balloted upon in spite of the fact that the report of one of the investigating committee was unfavorable?

*Answer.*—He has not, because our Constitution expressly provides that if the report of the Committee, or any member thereof, be unfavorable, "no ballot shall be had."

421.—Last week two of the Brethren of this Lodge died. Now their widows expect to receive something from the Lodge fund, their husbands being Brethren. Will they get anything? If so, how much? Who is the proper officer of the Lodge to give the money to the widows?

*Answer.*—You seem to refer to cases of widows in distress. Under paragraph 260 of our Grand Lodge Constitution, the widows and orphans of these Master Masons have the right to ask for and receive relief from the Lodge or from any Master Mason able to bestow the same. Under our Uniform Code of By-Laws, the Master and Wardens of the Lodge constitute the Charity Committee, with power to draw upon the Treasurer for any sum, not to exceed the maximum fixed by the Lodge in its By-Laws, at one time, for the relief of a distressed worthy Brother, his wife, widow or orphan.

The occurrence of two cases of Master Masons leaving widows in distress seems to indicate that your Lodge does not insist upon petitioners and members taking out life insurance and keeping it paid up. This is a serious omission for which your Lodge will have to pay sooner or later.

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## Questions and Answers

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

416.—Is it proper to call a building erected by a corporation of Masons a "Masonic Temple" when two thirds of the building are used for non-Masonic purposes?

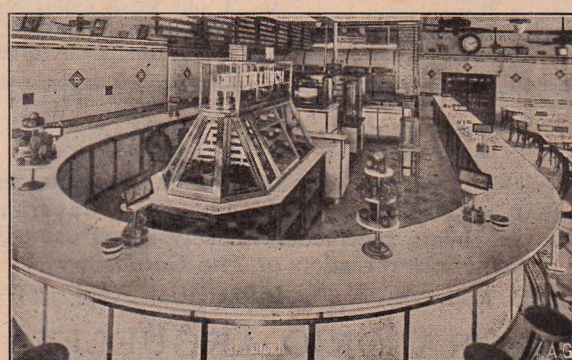
*Answer.*—It is. There are numerous precedents for this. Of the Masonic Temple on the Escolta in Manila, P. I., only approximately one sixth is used for Masonic purposes.

417.—Section 1, Article III, Part III, of our Constitution prohibits the removal of the meeting place of the Lodge without previous permission of the Grand Lodge and notice to and approval by a two-third votes of the members. Is it necessary for a Lodge to secure the permission of the Grand Lodge if it desires to remove its meeting-place from one building to another within its own jurisdictional territory?

*Answer.*—On page 22, Proceedings for 1921, you will find the following decision of the Grand Master of Masons of the Philippine Islands, which was duly approved by the Grand Lodge:

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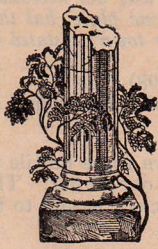
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### Our Dead

"... Earth, that nourished thee, shall claim  
Thy growth, to be resolved to earth again,  
And, lost each human trace, surrendering up  
Thine individual being, shalt thou go  
To mix forever with the elements."

Brother Isaac Mañago.

Member Primera Luz Filipina Lodge No. 69.  
Died in Manila, June 19, 1928.

Body cremated and ashes buried, with Masonic  
honors, at Binakayan, Kawit, Cavite, July  
15, 1928.

Brother Lorenzo Enriquez.

Member of Malolos Lodge No. 46.  
Died July 11, 1928.  
Buried July 12, 1928.

Brother F. A. Bender.

Member of Saunemin Lodge No. 738, Saunemin,  
Ills.  
Died at Baguio, July 20, 1928.  
Buried in the Baguio Cemetery, July 21, 1928,  
under the auspices of Baguio Lodge No. 67.

Brother Gregorio Navarro.

Member of Sinukuan Lodge No. 16.  
Died July 27, 1928.  
Buried under the auspices of Bagong-Buhay Lodge  
No. 17 in the municipal cemetery of Cavite,  
August 12, 1928.

Bro. Ernesto Pañganinan.

Member of Magat Lodge No. 68.  
Died July 8, 1928.  
Buried in the municipal cemetery of Solano,  
Nueva Vizcaya, on July 12, 1928, under the  
auspices of his Lodge.

Bro. Francisco Liberato.

Member of Magat Lodge No. 68.  
Died July 12, 1928.  
Buried in the municipal cemetery of Solano,  
Nueva Vizcaya, on July 13, 1928, under the  
auspices of his Lodge.

Bro. Victorino Javier del Pilar.

Member of Walana Lodge No. 13.  
Died June 11, 1928.

### LODGE NEWS

Only Lodge news of more than usual interest will be published in this section, such as Grand Lodge visitations, special meetings with interesting features, changes of meeting place or day, presentations, installations, etc. Secretaries or other Brethren submitting matter for this column should leave out all unnecessary details, long lists of names, etc., our space being limited. Such news letters will be "boiled down" and edited, as most communications have to be. Remember that the editor, though a busy man, does not mind going to a little trouble to make matter submitted publishable. But don't send accounts of mere degree work or other routine work or doings of little interest to readers not belonging to your Lodge.—L. F., Editor.

#### From Iloilo Lodge No. 11 and Acacia Lodge No. 78

The two Iloilo Lodges held a memorial service in commemoration of the departed members of the Fraternity and of St. John the Baptist, the eminent patron of Freemasonry, at the Iloilo Lodge Hall, 61 Rizal St., on Sunday, June 24th, last, beginning at 8:30 p. m.

The Fraternity in Iloilo will soon be housed in a home of its own of which the Craft can be truly proud. The Temple is nearing its completion and will be dedicated in the near future.

#### From Nilad Lodge No. 12

On Saturday, July 28th, last, Nilad Lodge No. 12 held a special meeting at the Plaridel Masonic Temple for the purpose of conferring the third degree upon three Fellow Crafts of the Lodge. The officers and members of Cabanatuan Lodge No. 53, of Cabanatuan, Nueva Ecija, were the guests of honor of the Lodge on this occasion, and certificates of honorary membership were presented to Most Wor. Bro. Joseph H. Schmidt and Rt. Wor. Bro. Antonio Gonzalez.

The Lodge has just published a neat little official directory which contains an account of "How Nilad Lodge was founded," written by Most Wor. Bro. Teodoro M. Kalaw, our Grand Master, who is a member of the Lodge. The article, published in both English and Spanish, is a valuable addition to the history of Freemasonry in the Islands.

The roster of members in good standing contains 120 names.

#### From Sinukuan Lodge No. 16

Hereafter, Sinukuan Lodge will hold pre-stated meeting dinners, an institution which is expected to bring the members closer together and increase attendance at the stated meetings. The Brethren will meet at 6:30 p. m. on the day of the stated meeting of the Lodge at a place previously designated by the Secretary. At 7 p. m. sharp, dinner will be served, and upon adjournment from the dinner table, the Brethren will proceed together to the Temple.

#### From Balintawak Lodge No. 28

Wor. Bro. José Gonzales, P.M. of Makiling Lodge No. 72, honored this Lodge with his visit recently and conferred on this occasion the third degree on Bro. Ng Sam, a F.C. of this Lodge. Bro. Ng Sam gave the Lodge a banquet after the meeting, at the Liwayway Restaurant.

The Liwayway Restaurant had been the scene of another refecton on July 14th, when Dr. Lázaro Tayag, a newly initiated E.A., "paid the damage."

#### From Makabugwas Lodge No. 47

A committee has been appointed to organize a corporation which is to purchase a lot on which the Lodge will build a temple of its own.

A movement has been started to urge every member of the Lodge to take-out life insurance.

#### From Taga-Ilog Lodge No. 79

On the evening of Saturday, August 18th, Taga-Ilog Lodge conferred the third degree in English upon Bro. Restituto Carpio, with the cooperation of Bagumbayan Lodge No. 4 and Nilad Lodge No. 12. The Lodge was opened and closed by the officers of Taga-Ilog Lodge, Wor. Bro. Clemente Bernabe presiding, the working tools being pre-

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sented by Wor. Bro. M. Gonzalez, P.M. of Nilad Lodge No. 12. The second section was conferred by a team from Bagumbayan Lodge No. 4, headed by Wor. Bro. José A. de Kastro, Master of the Lodge. Wor. Bro. Manuel B. Santos, Master of Nilad Lodge No. 12, delivered the lecture, and Wor. Bro. Daniel Limbo, P.M. of Bagumbayan Lodge No. 4, the charge. Addresses were made by Wor. Bros. M. Gonzalez and José A. de Kastro, and by Bro. James T. Lyons, S.W. of Muog Lodge No. 89, with a closing speech by Wor. Bro. Clemente Bernabé. A light lunch was served after the meeting.

### From Mt. Lebanon Lodge No. 80

On Thursday, August 23rd, Mt. Lebanon Lodge conferred the third degree of Masonry upon two brothers, Fellow Crafts William J. Schober and Henry W. Schober. The first section was conferred in the afternoon and the second in the evening. A large crowd of Brethren assembled at the Lodge Hall at 1132 California and San Marcelino Streets to witness the conferring of the second section. The work was done by a special team, and it goes without saying that with Wor. Bro. Michael Goldenberg as K.S., Wor. Bro. Isadore Reich as H.K. of T., and Wor. Bro. Samuel Schechter as S.D., it was done in perfect shape. The other members of the team all performed their duties very well.

Most Wor. Bro. Teodoro M. Kalaw honored the Lodge by his visit. He came unattended, saying that he merely desired to see the Lodge at work.

After the lecture had been delivered by Wor. Bro. Anthony Simkus, Wor. Bro. Oswald F. Andersen, Master of the Lodge, called upon a number of Brethren for speeches. Most Wor. Bro. Joseph H. Schmidt made a very impressive talk which he addressed to the newly-raised Master Masons. Most Wor. Bro. Stevens congratulated the Lodge upon its achievements. Wor. Bro. Leo Fischer made a few remarks on Masonic journalism in general and the CABLETOW in particular. Wor. Bro. Goldenberg thanked the Wor. Master for the privilege of heading the team that conferred the degree. Most Wor. Bro. Teodoro M. Kalaw, who made the closing speech of the evening, did full justice to his reputation as an eloquent orator. After complimenting the Brethren present upon the good work they were doing as Masons and as citizens, he spoke of the progress and condition of Freemasonry in the Islands and called attention to the general assemblies of Master Masons to be inaugurated with an assembly that will be held at the Plaridel Temple on September 18th and which he urged all present to attend.

Lodge having been closed, the members and visitors went to the Legaspi Gardens, owned by the Schober Brothers, where they enjoyed the lavish hospitality of the two youngest Master Masons of Mt. Lebanon Lodge.

### From High Twelve Lodge No. 82

The date of the monthly stated meeting of this Lodge has been changed from the First Friday to the Third Saturday of the month.

### From Hagdang Bato Lodge No. 87

Hagdang Bato Lodge No. 87, which heretofore met at the Masonic Temple on the Escolta, has removed to the Oriental Masonic Club, 527 Alvarado, Manila. The stated meetings of this Lodge are held on the third Saturday of the month; the stated meeting for September will therefore take place on the 15th.

## PERSONALS

*Items for publication in this column should be submitted not later than the 20th of the month. Secretaries sending personals for publication should omit congratulations, thanks, and matter suited for a Lodge bulletin, but not for a paper going to all the Masons of the Islands. State news and items of exclusively local interest will not be published. Report births, serious illness, and deaths in immediate family of Masons, marriages, promotions, changes of station or occupation, honors, letters from absent Brethren with greetings, trips abroad, and similar news. Secretaries of Lodges publishing bulletins should send the latter to the CABLETOW immediately upon publication, or make an extra copy of the personals when preparing the bulletin for the printer, and send it to the CABLETOW.—L. F., Editor.*

**Manila No. 1.**—Word has been received through Bro. Brezina that the Master of Manila Lodge, Wor. Bro. Clinton T. Alden, has been ordered to report to the Infantry School at Fort Benning, Georgia, for instruction.

Among our absent Brethren from whom letters with greetings have been received are Bro. F. W. Bender, Tientsin, China; Irving Goldman, New York; C. A. Leuthold, Chicago; C. E. Wright, Chino, Calif.; R. E. Hall, Colombo, Ceylon; Earl Logan, Washington, D.C.; James Scott, Talisay, Cebu; J. P. Ward, Staten Island, N. Y.; C. M. Colton, Berkeley, Calif., and J. B. Laing, Iloilo.

Bro. J. B. Laing is busily engaged in the erection of the Pilar Sugar Central and another sugar mill between the towns of Sara and Ajuy and expects to be back in Manila about the end of the year.

Bro. Lewery has left for the United States. His States address is c/o Armco, Middletown, Ohio.

Bro. W. W. Weston writes from El Paso, Texas, where he is now located permanently, after staying some time at Carlsbad, N. M. He says he may some day drift into Manila, but only on a visit, as he likes the good old U. S. A.

**Cavite No. 2.**—Bro. J. V. S. Breson was married to Miss Helena Lillian Luck on June 4th, last, in New York City.

**Corregidor No. 3.**—Bro. Ream is the proud father of a new son. All has gone well and the family are together again at their home.

Bro. Swon was ill in July and August.

The wife of Bro. Irving F. Wiltse, who nearly lost her eyesight in July by an explosion which occurred while she was giving a class in chemistry, has left the hospital after several weeks' stay there, during which first both eyes and then one remained bandaged. Mrs. Wiltse was a cheerful patient, however, and everybody hopes that the accident will leave no permanent consequences.

**Bagumbayan No. 4.**—Bro. Ignacio R. Javier celebrated his silver wedding in style on Sunday, August 12th. His home was crowded with visitors during the afternoon and evening and a number of members of Bagumbayan Lodge No. 4, of which Bro. Javier is a charter member, were in attendance. A splendid dinner was served and music and dancing were indulged in. Bro. Javier is a prosperous plumbing contractor.

Bro. Eugene A. Gilmore, Vice Governor-General of the Islands, is expected back in Manila this month, after over half a year's absence in the United States on official business.

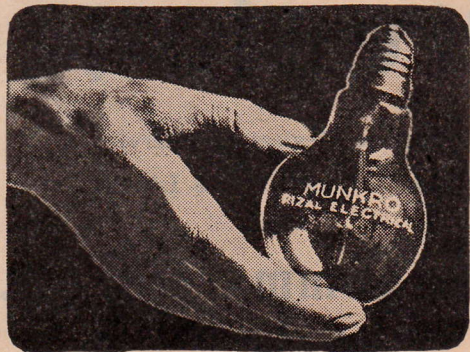
Bro. Vicente Lim, Major, P.S., U. S. Army, has been ordered to the War College at Washington, D.C. He is the first Filipino officer who has ever been ordered to the War College.

Letters with fraternal greetings were received from Bros. Luis Curva, Daet, Camarines Norte; Luis Duka, Sorsogon, and Eduardo Montenegro, Oriental Negros. Bro. Duka writes that he often meets Bro. Vytiaco and that both are longing to enjoy the fraternal atmosphere of Bagumbayan Lodge once more.

Bro. Vicente Navarro, M.D., writes from Harding, Mass., where he has been with the Medfield State Hospital for several years. He says that Mrs. Navarro has been ill for several months; but has recovered

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rapidly; that their daughter Sophie is doing well and is now in the fifth grade, and that, in June, they visited his wife's family in Washington, D.C.

Two of the new Department Secretaries appointed by the Governor-General are members of Bagumbayan Lodge: Bro. Eugene A. Gilmore, the Secretary of Public Instruction, and Bro. Pedro Abad Santos, the Secretary of Justice.

*Island No. 5.*—Letters of fraternal greetings, and in some cases dues, were received from the following named Brethren: Russell W. Welshans, Glendale, Calif., (1043 Marion Drive); Bruce R. Ferrell, Galveston, Texas, (8th Attack Squadron, Ft. Crockett); Edward A. Dolph, West Point, N. Y.; Louis J. Pollard, Ft. McDowell, Calif., (c/o Sta. Hospital); Albert G. Cameron, Sacramento, Calif., (717—16th St.); and J. W. Earnest, Saguache, Colo., (P. O. Box 126).

*Southern Cross No. 6.*—During July, Bro. M. H. Dodge from Shanghai spent several days in Manila.

Bro. H. L. Fisher is spending several months' vacation in Baguio.

Bro. Geo. T. Gaseltine has returned from a world tour.

Bro. Geo. H. Rouse plans a return to Australia in the near future.

Announcement has been received of the marriage, at the Cascade Ranch near Pescadero, California, of Miss Adah Ruth Taylor and Bro. James Warren Humphrey, a member of this Lodge, on June 9th, last.

*Cosmos No. 8.*—Among the Brethren absent in the United States are Wor. Bro. Fred A. Gathercole, who has written from Charter Oak, Ia., and Bro. Samuel C. Hunter, who is enjoying (?) 107° F. in the shade at Tipton, Calif.

Bro. Charles W. Martin returned to the United States on the U. S. S. *Grant*, which arrived on June 29th, last, after spending some time in the home country on vacation.

Bro. Charles C. Fuller has contracted to construct a series of saw-mills in Tayabas Province which will keep him away from Manila for some time.

Bro. Friedrich Hasse, who has been suffering from sprue for several years, left the hospital on July 9th.

Bro. Bernard H. Berkenkotter's house was destroyed by fire while he was in Malabaca, Pampanga, on business. Nothing of value was saved, as the fire occurred at night and spread rapidly.

Bro. John N. Kruseman left in July for a trip to Europe and may also visit Australia before returning to Manila, during the early part of next year.

*St. John's No. 9.*—On July 17th, Wor. Bro. E. C. Ross received the sad news of the death of Mrs. Ross' mother.

Mrs. Worthen, the wife of Wor. Bro. Thos. R. Worthen, returned to the Islands on the S. S. *President Madison*, on August 6th. Wor. Bro. Worthen is now absent in Cebu, on business of his firm.

Bro. H. C. Heald and Mrs. Heald have entirely recovered from their illness.

Dr. E. S. D. Merchant left on the S. S. *President Grant* on July 21st, to attend the American Dental Convention at Minneapolis. Before returning, Bro. Merchant intends to take a post graduate course at the Philadelphia Dental College and will visit the Mayo Brothers Clinic at Rochester and other clinics in the United States. Mrs. Merchant and the children are staying in a cottage at Baguio during Bro. Merchant's absence.

Letters have been received from Bros. Dan S. Hewitt, San Francisco, and Francis Clare Thompson, Yokohama.

*Walana No. 13.*—Wor. Bro. José Amon, P.M., was compelled to resign as secretary of this Lodge because of pressure of work and on account of the illness of his wife who has been a patient in the Philippine General Hospital for several months, but is now convalescent. The assistant secretary, Bro. Dionisio Alejandro, has taken charge of the office vacated by Wor. Bro. Amon and can be found at his desk at the Masonic Temple, Escolta, every Wednesday and Saturday between 3:30 p. m. and 5:30 p. m.

Bro. Pablo Casasola's wife died in July and was buried in the Cementerio del Norte. A number of officers and members of this Lodge, including the Wor. Master, attended the funeral.

Bro. Pio D. Vera Cruz of Unisan, Tayabas, was in Manila last month to attend an important meeting of the Lodge and attend to certain business in connection with his motor truck service in Unisan.

*Sinukuan No. 16.*—Bro. Manuel Mañosa lost his father by death on July 8th. The funeral took place at the La Loma Cemetery on July 9th.

Bro. Arcadio Gingco lost his wife, who passed away on June 23rd and was buried in the La Loma Cemetery on July 1st, many Brethren of Sinukuan Lodge attending the exequies.

Wor. Bro. Delfin Jaranilla and Bro. Damian won silver cups in the Open Revolver Championship of the Philippines recently held at the Cosmopolitan Gun Club of Manila, while Mrs. Jaranilla won a silver bar in the competition.

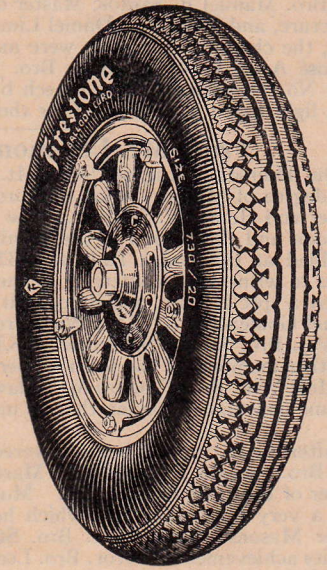
Bro. Isauro Gabaldon has resigned as Resident Commissioner at Washington and has sailed for Europe and America.

Bro. Florencio Gavino was ill in the Hospital in July, but has fully recovered.

Bros. Leoncio Lopez Rizal and Eugenio Hernando, both of the Philippine Health Service, spent some time in Ilocos to investigate the situation there with regard to reported cholera cases.

Bro. Macario Juinio spent some time in Zamboanga in August, on official business.

Bro. Jacinto Damian is convalescing from an attack of typhoid fever.



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Bro. Honorato Trinos lost his baby boy, Angel, 10 months of age, on July 26th.

Among the members of the Cabinet recently appointed by the Governor-General and confirmed by the Philippine Senate are two members of this Lodge: Bro. Filemon Perez, Secretary of Commerce and Communications, and Bro. Alejandro Albert, Under-Secretary of Public Instruction.

*Rizal No. 22.*—Two members of this Lodge are members of the Cabinet recently appointed by the Governor-General and confirmed by the Philippine Senate; they are Rt. Wor. Bro. Miguel Unson, Secretary of Finance, and Very Wor. Bro. Vicente Carmona, Under-Secretary of Finance.

*Bagong Buhay No. 27.*—Bro. T. P. Luna's new address is c/o U. S. C. *Ossipee*, Portland, Maine.

*Magdalo No. 31.*—Bro. Toribio Ocsena left the U. S. Naval Hospital at Cañacao on July 15th, after having been there for seven weeks as a patient, suffering from pneumonia.

Bro. José Potente is on his way to the U. S. for duty with the Pacific Fleet.

Bro. Maximino M. Polido is in Chinese waters with the Asiatic Fleet.

*Mabini No. 39.*—Bro. Henry Becker spent several weeks in Manila in July and August, in connection with an operation on the eyes performed on Mrs. Becker.

*Maguindanaw No. 40.*—Wor. Bro. Apolinar Velez, W.M. of this Lodge, was elected municipal president of Cagayan, the provincial capital of Misamis, and Wor. Bro. Antonio T. Consin, P.M., president of the municipality of Tagoloan, at the last general election.

*Makabugwas No. 47.*—Bro. and Mrs. Yee Bo Mann are mourning the death of their son, Johnnie Y. Mann, which occurred in the city of Cebu.

Bro. Nicanor Yñiguez, deputy provincial fiscal, went to Manila recently on a vacation. Bro. José Ma. Victorino is in Manila, on business, and our Senior and Junior Wardens are absent on inspection trips.

*Mt. Mainam No. 49.*—Master Monte, age 3 years, son of Master Sergeant Ruperto Monte, Detachment, Medical Department, Camp Stotsenburg, Pampanga, P. I., was admitted to the Station Hospital, Camp Stotsenburg, P. I., August 14, 1928, with asthma. The boy is now better and out of danger, and may leave the hospital within a few days.

*Marble No. 58.*—Bros. Ceferino Purísima and Filomeno Piczon are the recipients of congratulations, the former upon his recent promotion from acting to permanent division superintendent of schools of Romblon and the birth of a daughter which occurred at Manila in June, and the latter upon the birth of a son.

Bro. Marcelino Buyco has been transferred from the Constabulary detachment at Burauen, Leyte, to that of Ormoc, in the same province.

The wife of Wor. Bro. Leonardo Festin, member of the House of Representatives, is reported ill in a Manila Hospital.

Bro. Agustin Fetalvero mourns the death of his brother, provincial governor Juan Fetalvero of Romblon, who died on August 6th at the Philippine General Hospital in Manila.

Bro. Sih Toc King, of the firm Hijos de Sy Jongsuy, Manila, has temporarily removed to Romblon.

*Labong No. 59.*—Bro. Macario Sevilla, surveyor of the Bureau of Lands, has been transferred from Gapang to Peñaranda, Nueva Ecija.

*Angalo No. 63.*—Bro. E. S. Baclig, 1st lieutenant, P. S. Cavalry, writes that during his course at the Cavalry School at Fort Riley, Kansas, he was a regular attendant at the Fort Riley Masonic Club, where he gave on one occasion a short talk on Masonry in the Philippines. Bro. Baclig's present address is c/o The Signal School, Fort Monmouth, New Jersey.

*Kanlaon No. 64.*—Bro. Teofilo E. Santiago is with the Port Lamon Lumber Company at Hinatuan, Surigao, Mindanao, engaged in timber cruising and railroad surveying. He writes that he has met Brethren in his travels and enjoyed meeting them; but that there are few where he is at present.

Bro. Rafael R. Alunan has been appointed a member of the new Cabinet formed by the Governor-General and holds now the portfolio of Secretary of Agriculture, a fit recognition of his merits for the development of the chief source of wealth of the Islands.

*Magat No. 68.*—Bro. Alberto Ramos is enjoying his vacation with his family and friends in Solano and Bayombong.

Bro. Hugo C. Cambaliza has, after enjoying his vacation in Bayombong, been transferred to Cebu. Magat Lodge and his friends gave him a farewell party at Directo's Hotel.

The wife and children of W. M. Bro. Vicente B. Oledan, district engineer, left Bayombong for Negros on the advice of the family physician.

Bro. William H. Pickell, who acted as superintendent of schools for Nueva Vizcaya for five months, was transferred to and designated superintendent of the Pili Agricultural School, Camarines. In the absence of Bro. Pickell's successor, Bro. Lazaro Milaor, academic supervisor, was temporarily assigned to take charge of the division.

Bro. Elbert O. Parker, the new division superintendent of schools for Nueva Vizcaya, was given a banquet by Magat Lodge No. 68.

Bro. Pantaleon L. Dumlao, farm school manager of the Nueva Vizcaya Rural High School, was appointed pensionado to the College of Agriculture. Bro. Andrés Pacis has been assigned to take the place vacated by Bro. Dumlao.

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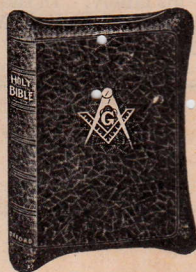
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Bro. Juan Umaguig, formerly chief sanitary inspector for Nueva Vizcaya, has recently retired, awaiting approval of his pension.

The wife and children of Bro. Lazaro Milaor have just returned from two months vacation in Manila and Cavite.

Bro. N. S. Vergara, provincial treasurer of Nueva Vizcaya, has just returned from Manila where he had an official conference with the Director of Non-Christian Tribes. Bro. E. H. Dolojan, chief clerk and deputy, was in charge of the office during the absence of the provincial treasurer.

The daughter of Bro. Ernesto Cuisia, Enriqueta, was recently married to Attorney Benitez of Pangasinan.

Bro. Julian Pinaroc has been sick for some time. He is now on the way to recovery.

Bro. Domingo Maddela has just returned from Manila where he enjoyed his vacation for about a month.

*Union No. 70.*—Mrs. Gorgonio D. Hipona, wife of Bro. Vicente C. Hipona, chief clerk and deputy of the provincial treasurer of Misamis, is reported seriously ill at the Misamis public hospital.

*Makiling No. 72.*—Bro. Pastor Curabo was successfully operated on for appendicitis at the Philippine General Hospital in Manila.

Bro. Paulino Kanlas' youngest son died on July 11th, last.

Bro. Elpidio Delfin has recently had another addition to his family, this time a daughter.

*Agno No. 75.*—Bro. Felipe S. Fernandez was operated on for appendicitis at St. Luke's Hospital, Manila, on August 1st. The operation was a success and Bro. Fernandez improved rapidly until he was finally discharged from the hospital.

*Kasilawan No. 77.*—Bro. and Mrs. Braulio M. Espino are the proud parents of a baby boy born on July 31st.

Bro. Ricardo H. Guzman has been heard of from Bongabon, Nueva Ecija, from where he sends greetings to all the Brethren.

Bro. Leocadio de Guzman is still suffering from his nose and ear trouble.

*Mt. Lebanon No. 80.*—Bro. George Orfaley wears a smile that refuses to come off since Mrs. Orfaley presented him with a bouncing baby boy last month. Mother and child are doing well.

*High-Twelve No. 82.*—Wor. Bro. and Mrs. A. Rivera are mourning the death of their grown daughter who died of broncho-pneumonia.

Bro. Eugenio de la Cruz and Bro. José B. Logan have recently arrived from United States where they took a post graduate course in Forestry. Bro. E. de la Cruz is again connected with the Bureau of Forestry.

A letter with fraternal greetings has been received from Bro. Vicente Caguioa who has completed a post graduate course in forestry and will soon be back in the Philippines.

Bro. Vicente Maddela has recently been promoted and transferred from Aparri, Cagayan, to Piat District, as acting supervising teacher.

A ninth child has arrived in Bro. G. W. Lewis de Silva's family, both mother and baby are doing well.

*Service No. 95.*—Bro. Luther E. Crenshaw, late of the U. S. S. *Pittsburgh*, returned to the United States on the *Chaumont* on July 27th, last.

Bro. Robert Malone Alexander, an E.A. of this Lodge, and his family were also passengers on the *Chaumont*. Both he and Bro. Crenshaw expect to be stationed temporarily at Mare Island, Calif.

*Bagong Ilaw No. 97.*—On July 22, 1928, the members of Bagong Ilaw Lodge No. 97 tendered a "lechón" party to Bro. Antonio Reyes and Wor. Bro. Vicente M. Vallido, elected municipal president and councilor of Noveleta, respectively, in the last election. The gathering was held in the home of the Worshipful Master and attended by a good number of Masons and non-Masons of the locality.

Bro. Diosdado P. Ricafrente, who was operated on for appendicitis at the Philippine General Hospital some time last June, is now back home.

Bro. Diego de la Hoz is confined at San Lazaro Hospital, suffering from typhoid fever.

Bro. Lao Tan Kai, who was absent in China and Hongkong for the last eighteen months, is back at his old job in the Cavite Navy Yard.

*Mount Huraw No. 98.*—Seeing Bro. Tan for the first time clad in the garb of a health officer, having been appointed Sanitary President, his friends and brothers went to his home to do him honor. This affair cost him several bottles of Don Pedro and a big *lechón*. He left for his station in Villareal a few days ago.

A "jamonada" surprise party was tendered to Bro. Tan Tay In at the Catbalogan Restaurant on the occasion of his 50th birthday.

Mount Huraw Lodge was represented by Bro. Gonzales, W.M., at the Ortiz-Rosales wedding at Calbayog. Bro. Ortiz is Judge of First Instance at Tacloban.

Bro. Macasaet was called recently to Basey, his home town, by his wife, on important personal business.

Bro. Fornillos left on the provincial launch *Tubig* for his home town in Leyte on a short vacation.

Bro. Froilan celebrated his 42nd birthday on August 7th in his residence with a pansit party.

Bros. Sevilla, Villarín, and Zamar have left for Guiuan to attend the two-weeks Normal Institute to be held beginning August 14.

*Palawan No. 99.*—Wor. Bro. R. P. Mitra was in Manila on official business in July and August. He will probably be designated as delegate for the Philippines to the conference of the American Prison Association, to be held during the latter part of the year.

Bro. Valentin Macasaet, superintendent of the San Ramón Penal Farm, Zamboanga, passed through the Iwahig Penal Colony on his way back to his station from Manila, where he had been on official business. The chief purpose of his visit to Iwahig was to secure cattle for breeding purposes.

Bro. F. B. Santos, S.W., left for San Ramón with Bro. Macasaet, also on official business, and Bro. A. H. Aberin and Mrs. Aberin likewise took the *Don Juan O* for Zamboanga, on their way to Manila. Another passenger on the same boat was Bro. Frederick Fexer, who made a visit to Zamboanga.

Bro. C. F. García, treasurer of the Lodge, left for the North on a tour of inspection, accompanied by Bro. Mallare.

Bro. Arcadio Arzaga, former principal of the Iwahig Elementary School, has been transferred to Brook's Point, Palawan, as principal of the elementary school there.

*Keystone No. 100.*—Wor. Bro. P. C. Sevilla has returned to duty after a 4-month vacation in his home town, Gasan, Leyte.

José Bahía, the eldest son of Bro. Vicente Bahía, has gone to Hawaii for employment.

Bro. Cipriano Queppet, now a resident of Cagayan, Misamis, P. I., reports that his wife and father are ill.

The family of Bro. Máximo B. Andrés was increased by the birth of a daughter.

Bro. Juan Banaga is now enjoying a 3-month vacation in his home province, Nueva Ecija.

Mrs. Pelagia Rillo, wife of Bro. Eustaquio Dalde, is fast recovering from her illness.

### Our Sojourning Brethren

Bro. V. S. Vaswani, of the Lodge Industry No. 873, at Hyderabad, Sind, India, writes the editor of the CABLETOW, under the date of July 12th, that he is at Hyderabad, his native place. Bro. Vaswani left Manila in order to join his family, as he had received telegrams reporting his wife seriously ill. Mrs. Vaswani having recovered, our Brother will shortly return to Manila, accompanied by his family. In the meantime he is enjoying the companionship of the members of his Mother Lodge and of other Masonic Brethren in Hyderabad.

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**Jimmie's Idea of It**

King Solomun wuz a man who lived so many years in the country that he was the whole push. He wus a offul wise guy and one day 2 wimmen came 2 him each 1 holdeing the legs ov a baibe and nerely puling the kid in 2 and each clameing it, and King Sol wasn't feeling juss rite and sed "why cudden't the brat ben twins and stopt this mix-up" and then he cald for his sored 2 splitt this innacent littel kid so each of the wimmen cud hav ½ when the reel ma ov the baibe butts in and sez "stopp solomun sta thi hand and let the ole hagg hav the kid." So King Solomun told her 2 take the baiby and go home and wash its face. King Solomun wuz father of the masens and bilt Solomun's tempel. He had 700 wifes and more than 300 laidy frens and that is why there is so many masens in the wurld.—*Exchange.*

**Why No Lady Mason**

The story is told of a Mason's wife,  
 Who plagued him almost out of life  
 To learn the secret—whatever it be—  
 The mystic words of Masonry.  
 Said he: "Now, Mary, if I should tell  
 The awful words, I know very well  
 When you get mad, my darling dear,  
 You'll rip them out, that all may hear."  
 Said she: "O, Edward! never! never!  
 They'll rest in my heart's recess forever!  
 Tell me, Edward, and never more  
 Shall I scold, or fret, or slam the door;  
 And I'll try to be quiet with all my might,  
 No matter what hour you come home at night."  
 No man, unless he was made of wood,  
 Could resist an offer so fair and good;  
 So he said, "Now, Mary, my woe or weal  
 Depend on the words I am about to reveal."  
 "O, Ned," she answered, "you may depend  
 I'll keep the secret until life shall end."  
 Said he, "The secret that Masonry screens,  
 The awful words are, 'Pork and Beans!'"  
 Scarcely a week had passed away  
 When Mary got mad, and what did she say?  
 She shouted out that all might hear,  
 "'Pork and Beans!' I've got you there."

—*Author Unknown.*

**Masonry Not a Religion**

Always remember what Masonry is, and what it stands for; remember that it is not a religion, but that it is a series of moral teachings. It points the way to man to a better and a cleaner life; it broadens his knowledge of his duty to his God and to his fellow man. Masonry cannot make a man live better, but it puts within his grasp those moral precepts which, if he follows their literal meaning, will make him a better man, a better father, a better neighbor, and a better Mason. There is no plausible reason for a Mason to go radically wrong. The greatest teaching ever written came from the Great Light of Masonry. A Mason has no excuse for not knowing what is right, fair and just in his actions toward and his business with his fellow man. Many of us consider ourselves Masons because we have taken degrees and are permitted to wear its emblem on our coat lapels, but that conception of it is as far from the truth as the East is from the West. A true Mason is a good man—a man who is ever ready to make sacrifices.—*Charles B. Eddy, P.G.M. (Michigan).*

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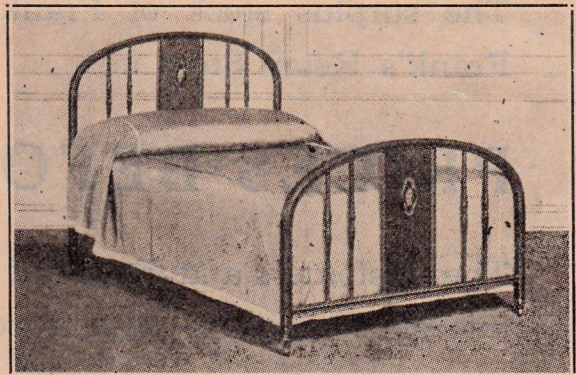
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## Página Editorial

### Signo de Aprobación

Es muy significativo el hecho de que de los seis Secretarios de Departamento que acaba de nombrar el Gobernador General y cuyos nombramientos han sido confirmados por el Senado Filipino y recogidos con beneplácito por el pueblo, todos menos uno son Masones. No lo es el Gobernador General quien los nombró ni el presidente del Senado quien aprobó dichos nombramientos ni la inmensa mayoría del pueblo que tan unánimemente los aplaudió.

¿A qué obedece este hecho extraordinario? ¿No dice más claramente que ninguna otra cosa que la Masonería reúne en su seno lo más escogido del pueblo? ¿No prueba que los principios inculcados por nuestra Institución, unidos a la capacidad y energía, forman a hombres dignos, por su integridad, patriotismo y justicia, de subir hasta las cumbres más empinadas?

Hace pocos días vimos una manifestación popular sin precedentes en la historia de las Islas Filipinas al volver de los Estados Unidos el Senador Manuel L. Quezon, quien es también Masón activo y ostenta con orgullo el título de Ex-Gran Maestro de Masones de las Islas Filipinas.

En América, el tributo popular más entusiasta del pueblo a un héroe nacional que se ha registrado en estos últimos años fué el que se rindió al intrépido y simpático aviador Lindbergh, otro Masón.

¿Qué os parece, Hermanos?—L. F.

### La Masonería en Tiempo de Guerra

Para demostrar una vez más que la Masonería no permite que los odios de la guerra aflojen el vínculo fraternal, traducimos a continuación lo que contó hace pocos años el Gran Maestro de Masones de Escocia en la reunión anual de la Gran Logia de dicho país:

“Estuve visitando una Logia de la obediencia inglesa cuyo venerable era un soldado muy hábil y valiente quien había participado en la guerra de Sud-Africa. Este Francmasón celoso me contó que su exaltación se verificó bajo circunstancias bastante extraordinarias. Fué iniciado en una Logia de Gales breve tiempo antes de declararse la guerra, y pesado y exaltado en Sud-Africa, durante la guerra, en una Logia que celebraba sus tenidas dentro de las líneas británicas y cuatro de cuyos dignatarios y oficiales eran Boers. Dichos dignatarios se presentaron en las avanzadas británicas con bandera de parlamento y fueron luego conducidos con los ojos vendados a través de las líneas y hasta el templo, y después de haber desempeñado sus deberes como dignatarios de la Logia, se los vendó de nuevo los ojos y se los condujo a través de las líneas, a fin de que pudiesen volver a casa. Os refiero este incidente como prueba que he palpado personalmente, de que el vínculo de la Francmasonería es más fuerte que la guerra y más poderoso que ningún vínculo político, y que puede ayudarnos a resolver muchos problemas difíciles.”—L. F.

### El Templo Masónico de Plaridel

Dentro de algunos días, todo Maestro Masón de la obediencia de la Gran Logia de las Islas Filipinas recibirá una carta firmada por el Muy Ilustre Gran Maestro, con un certificado del Plaridel Temple Trust Agreement por la cantidad de veinte pesos. En dicha carta se lo ruega al Hermano en cuyo favor está extendido el certificado, remita al Gran Secretario la cantidad que representa. El objeto

de esta nueva campaña es terminar la obra empezada por el Muy Il. Hmno. Schmidt y otros para conseguir que el Templo Masónico de Plaridel sea completa y exclusivamente la propiedad de los Masones. La campaña del año 1927 libró al Templo Plaridel del peligro de caer en manos profanas y el objeto de la nueva campaña iniciada por el Muy Il. Hmno. Kalaw es quitarnos de encima la carga pesada de la hipoteca que pesa sobre la finca valiosa de que se trata.

En su labor, nuestro Gran Maestro tendrá como colaborador a su activísimo antecesor, el cual está impelido no solamente por el deseo de ayudar al Gran Maestro actual y a la causa que él mismo defendiera con tanto valor y éxito durante su ejercicio, sino también por su afán de sacar adelante el Hospital Masónico para Niños Lisiados. Se espera que, igual que en 1927, muchos de los Hermanos transferirán sus certificados a dicho Hospital que tanto merece la ayuda y simpatía de todos los Masones.

Nos asegura el Il. Hmno. Kalaw que ésta será la única llamada de esta índole que dirigirá a los Hermanos y que agradecerá a todos lo que hicieran para ayudarle en la obra que se ha propuesto llevar a cabo.

Es de esperar que todo y cada uno de los Hermanos harán lo que puedan para conseguir que esta nueva campaña sea un éxito completo.—L. F.

### Visitas de Sorpresa

Al Ven. Hmno. C. Bernabe, V.:. M.: de la Logia Taga-Ilog No. 79, le debemos una relación de la visita que le hizo el Muy Ilustre Hmno. Teodoro M. Kalaw a dicha Logia cuando ésta celebraba su tenida ordinaria del mes de Agosto. El Hmno. Bernabe alaba el plan adoptado por el Jefe Ejecutivo de la Masonería de Filipinas que consiste en hacer visitas de sorpresa con el doble fin de poder cerciorarse mejor de cómo trabajan las Logias y para evitarles los gastos en que podrían incurrir para festejar al Gran Maestro. Estamos con él cuando dice que de este modo, el Gran Maestro puede enterarse mejor de la vida interna de la Logia en vez de verla solamente en su vida externa. Hay Logias que están siempre listas y preparadas para ser inspeccionadas sin aviso previo, pero desgraciadamente hay unas tantas a las cuales una visita inesperada del Gran Maestro pondría en grandes apuros. Parece que pronto veremos los frutos de esa actividad silenciosa, pero eficiente de nuestro Gran Maestro.

La lista siguiente de las visitas hechas por el Muy Il. Gran Maestro a diferentes Logias en sus tenidas ordinarias y algunas extraordinarias demuestra dicha actividad:

#### Ordinarias:

- Logia *Luz Oceanica* No. 85.—Julio 2, 1928.
- Logia *Isla de Luzon* No. 57.—Julio 5, 1928.
- Logia *Mencius* No. 93.—Julio 5, 1928.
- Logia *Hiram* No. 88.—Julio 6, 1928.
- Logia *Bagumbayan* No. 4.—Julio 11, 1928.
- Logia *Sinukuan* No. 16.—Julio 18, 1928.
- Logia *Taga-Ilog* No. 79.—Agosto 4, 1928.

#### Extraordinarias:

- Logia *Dapitan* No. 21.—Julio 3, 1928.—Tercer Grado.
- Logia *Bagong-Buhay* No. 17.—Junio 30, 1928.—Tercer Grado.
- Logia *Nilad* No. 12.—Tercer Grado.—L. F.

## Datos Históricos

Vemos con mucho gusto que nuestro activo Gran Secretario auxiliar, el Ven. Hmno. Ramón Mendoza, ha reunido una porción de documentos y datos históricos relativos a su Logia, Isla de Luzon No. 57, que algún día podrán servir de base para una historia formal de dicho Taller. En su carta transmitiendo dichos datos a la Logia, el referido Hermano dice, entre otras cosas, que al confeccionar dicha recopilación, lo hizo sin esperar otra recompensa más que la satisfacción de hacer algo útil en beneficio de su querida Logia.

¡Muy bien, Hmno. Mendoza!—L. F.

## PIEZAS DE ARQUITECTURA

### Misterios Griegos

#### *Nacimiento del Culto*

*Los Pelasgos. Territorios que Ocuparon. Intelecto y Laboriosidad.*—Mientras en las márgenes del Nilo, los egipcios levantaban sus monumentos gigantescos que asombrarían más tarde a todas las civilizaciones, en la ribera opuesta de su delta multiabierto, se poblaba el archipiélago con las razas arias que venían del Mar Negro y del Centro del Asia. En efecto, una rama procedente del mar Caspio, atravesando el Cáucaso, allá como treinta siglos antes de nuestra era, desciende hacia el sureste por el norte del Asia Menor y hacia el sur del Mar Negro, derramándose en las costas e islas del Mar Ejeo y en toda la cuenca norte del Mediterráneo hasta la misma España.

Los centros principales de esta ola inmigratoria fueron Frigia, Tracia, Macedonia, Tesalia, Beocia, el Ática y el Peloponeso.

Esta raza, que se establecía con preferencia en las llanuras de aluvión, situadas hacia el mar y fecundadas por el limo de los ríos, fué la de los pelasgos. Daban a esas llanuras el nombre de genérico de Argos, aplicado, después, a sus ciudades, y del que a juicio de algunos, se derivó el nacional de *pel-argos*, transformado después en *pelasgos*, que significaba a los cultivadores de las llanuras. Estos pelasgos llamaron *larisas* a las ciudades o fortalezas que acostumbraban a levantar en las alturas. Se distinguieron aparte de otras cosas, por las muchas ciudades que edificaron, la mayor parte en el centro de vastas y bien regadas llanuras. Los *argos*, necesitaban ser protegidos contra los desbordamientos de los ríos, y las *larisas*, defendidas contra las invasiones de los enemigos; de aquí provinieron, en los países ocupados por los pelasgos, los canales subterráneos (drenajes o alcantarillas) destinados a conducir las aguas al mar; los diques y calzadas para contener las aguas en los parajes hondos, y las prodigiosas murallas llamadas pelásgicas o ciclópeas por los griegos, de las cuales todavía se conservan restos numerosos, como en Tarragona (España), Balbec (Siria), Atenas Argólida y Etruria, en Italia, que han resistido a la acción de los siglos. Los helenos, asombrados de las proporciones gigantescas de tan admirables monumentos, explicaban su origen por la intervención de poderes superiores, de gigantes, ciclópeas, dioses, como Apolo y Hércules, o por el genio potente de poetas como Anfión, a los cuales los dioses concedían la fuerza necesaria para mover y juntar las rocas. Fué la raza pelásgica no menos notable en las tareas agrícolas y en la industria: perfeccionó la metalurgia, y se dedicó principalmente a la navegación.

En su afán de expansión, después de tener totalmente ocupada la Grecia en el año 2000, hicieron más de una tentativa por invadir el Egipto, y aún lo consiguieron, llegando a ocupar su parte baja; pero entre otros rechazos, fueron definitivamente deshechos por Ramses III antes de 1300. Es así como se explica que la mayor parte de los grandes filósofos griegos, poetas o legisladores, se atribuyan ideas y conocimientos tomados en Egipto.

La intelectualidad de esta raza aria, no tenía una fuerza de imaginación como los helenos posteriores; tampoco era belicosa ni de espíritu militar, pues la laboriosidad que la tierra les pedía para surgir y abastecerse no les permitió, en su embrionario desenvolvimiento, sentir otro arte que no fuera la ruda transformación de las dificultades naturales, punto de partida y condición necesaria de la vida social.

*Culto y Símbolos Míticos. Samotracia. Los Cabires.*—Heródoto atribuye a los pelasgos las primeras nociones de los poderes divinos y las formas elementales del culto. La religión pelásgica fué el naturalismo, o sea la divinización de los fenómenos naturales, de los agentes físicos, de las fuerzas destructivas y organizadoras, que de una manera vaga y confusa llamaron dioses, pues tardaron mucho tiempo en dar un nombre determinado a cada divinidad. A las tradiciones pelásgicas debieron los helenos muchos de los dioses de su Olimpo: Zeus (Júpiter) a quien estaba consagrada la encina, bajo cuya forma fué, sin duda, adorado cuando los hombres primitivos se alimentaban con bellotas; Hera (Juno) venerada en el país pelásgico de la Argólida, y representada en un principio por la granada silvestre, que fué luego uno de sus atributos; Poseidon (Neptuno) que invadió parte del Ática, tierra que al decir de Estrabón, se llamó en un principio Posidonia; Atenea (Minerva) la diosa del olivo, protectora de las alturas, de las ciudades rodeadas de torres y murallas; Demeter (Ceres) la diosa de la vida agrícola, la que enseñó a Triptolomeo a sembrar el trigo; Hermes (Mercurio) cuya repre-

sentación simbólica transmitieron los pelasgos a los helenos; Efesto (Vulcano) el divino forjador, hijo de Hera o Juno, arrojado del Olimpo helénico y caído en la Isla de Lemnos, donde los pelasgos se hallaban todavía en los tiempos heroicos; y por último, Artemisa (Diana) nacida en la parte de Arcadia que conservó su carácter pelásgica hasta los últimos días de la historia griega, diosa de las montañas, de los bosques sagrados, de los manantiales, de los lagos, reina de las ninfas, de los faunos y de los sátiros.

No menos se manifiesta el carácter naturalista de la religión pelásgica, en los santuarios misteriosos de Dodona, Samotracia y Eleusis que sobrevivieron a esta raza, y en los cuales se conservaban, siendo revelados únicamente a un pequeño número de adeptos los ritos religiosos, las ceremonias y la lengua del culto primitivo de Grecia. Esta religión naturalista debida a los pelasgos inspiró a los poetas semi-historicos de Tracia, anteriores a Homero, tales como Orfeo, Museo y Melampo, hecho que tiene gran significación para la crítica y para la historia.

Entre los detalles del establecimiento de los mitos griegos por los pelasgos, podemos anotar que el culto de las musas nació en Tracia en los tiempos heroicos, cuyos poetas ya nombrados, desde Orfeo a Tamyris, inspiraron con sus cantos la gran obra poética de Homero, y en Samos elevaron el más antiguo templo a Hera o Juno.

Esparta, fundada por Espartón, hijo del pelásgo Toroneo, trajo como dioses lares a los dióscuros Cástor y Pólux, más tarde Cabires fenicios, grandes dioses de la isla de Samotracia.

Troya, fundada por Dárdano, lleva como dioses los Cabires de Samotracia.

Los troyanos y los pueblos del Asia Menor establecidos desde el río Alys por el oriente, hasta la cordillera del Tauro por sur, se cree que pertenecían a la rama tracio-frigia de los pelasgos, donde aparece la diosa Cabira Cibeles y sus hijos cabires, uno de ellos herrero, como Vulcano.

Vesta o Hestía, de origen pelásgico, era venerada en el templo frigio de Pesino o Pesinonte en Galacia o Galatea o Galicia asiática, donde las frenéticas danzas coribánticas recordaban el carácter orgiástico de las ceremonias de Samotracia.

La isla de Samotracia está situada al norte del mar Ejeo, y antiguamente fué designada con los nombres de Sencania, Sencosia, Melétida, Cléctria, Dardama y por último Samos, al que se le agregó *Tracia* para distinguirla de la otra Samos que se encuentra al S. O. del Asia Menor. Los pelasgos fueron sus primeros pobladores; a éstos sucedieron los tracios, que fueron desalojados por los carios, que la invadieron y repoblaron. Los misterios de los cabires y el derecho de asilo encontrado en ella por los criminales fugitivos, que, al pisar sus sagradas e inviolables playas quedaban libres de toda persecución y exentos de castigo, dieron a esta isla una gran celebridad.

El culto y los misterios de los cabires establecidos en Samotracia, y cuyos nombres significan *grandes, poderosos*, era de cuatro divinidades denominadas Axieros, Axiokersa, Axiokersus y Cadmilo. La iniciación reposa sobre una leyenda solar como la de Osiris y Tifón, de Adonis y Venus. Cuenta la fábula que Cadmilo, el más joven de los cabires, fué muerto por sus hermanos, los cuales, después del asesinato, huyeron llevando consigo en una cesta las partes genitales de la víctima. Su cabeza, envuelta en una tela, teñida de color de púrpura y su cuerpo llevado sobre un escudo, fueron trasladados al Asia y depositados al pie del monte Olimpio, en donde fué enterrado. El renombre de estos misterios tomó tanta preponderancia y se extendió de tal manera, que de todas partes, aun de los lugares o países más lejanos, acudían numerosos neófitos ansiosos de obtener la iniciación. Los anactotelesas o jerofantes prometían a todos los adeptos iluminarlos y hacerlos justos y santos. Los que se sentían presa de remordimientos, encontraban lenitivo a su martirio acudiendo al *Keos*, sacerdote a quien confesaban sus crímenes, después de lo cual éste les otorga la purificación. Se intimaba al aspirante para que compareciera al antiguo tribunal instituido para juzgar a los homicidas que se atreviesen a penetrar en aquel sagrado recinto, porque la sola presencia de un criminal no purificado, era bastante para profanar el santuario. El general persa, Evandro, no se atrevió a afrontar el fallo y se retiró renunciando a la iniciación.

Los ritos secretos tenían por objeto la representación alegórica de la muerte de Cadmilo. El postulante se presentaba coronado de ramos de olivo y con un ceñidor de color de púrpura. Vestido así, se le colocaba en un especie de trono rodeado de todos los asistentes, que, dándose mutuamente las manos, ejecutaban una danza sagrada dando vueltas a su alrededor. A esto seguía la representación del drama fúnebre, en que el recipiendario hacía el papel de Cadmilo, durante cuya escena los asistentes prorrumpían en sollozos y lanzaban gemidos de dolor. Los misterios de Samotracia se conservaban en auge aun a principios de nuestra era.

Algunos historiadores pretenden que la masonería trae también su origen de estos nombrados misterios.

Los cabires vienen siendo objeto, desde hace bastante tiempo, de serias investigaciones por parte de los mitólogos y de los arqueólogos, pues constituyen uno de los puntos más importantes y complicados, de la mitología. Las tradiciones referentes a ellos aparecen confusas y opuestas unas a otras, pues los antiguos se contradecían y la moderna erudición, quizás, ha embrollado más el asunto. Lo que en el momento importa es distinguir, que hubo dos clases de cabires: los fenicios y los pelásgicos, divinidades completamente distintas, sin más de común, que la semejanza de nombre puramente fortuita, asimilados a una manera artificial.

El culto y la concepción de los cabires pelásgicos, que eran los de los misterios de Samotracia, reconocían por fundamento la creencia de

que el fuego, en sus tres formas, *celeste, marítima y terrestre*, es el principio de las cosas. Son, por consecuencia, los cabires unas personificaciones del principio ígneo, como lo indica claramente su nombre *ca-piro* (piro=fuego).

Eran, sin duda, grandes divinidades de una época muy remota que exclusivamente conservaron su carácter en los misterios y excepto en Samotracia, solo figuran en el resto de la Grecia, como demonios o genios secundarios, mientras que en esta Isla, son considerados como dioses cósmicos de primer orden, cuyo nombre solo podían pronunciarse eficazmente por los iniciados en los misterios de su culto y hallándose en peligro.

La asimilación de estos nombres Axiros, Axiokersa, Axiokersos y Cadmilo con los otros dioses más vulgarizados como Demeter, Perséfone, Hade, Hermes, Zeus, Dionisio, Rhea, Cibeles, Apolo-Helios, Afrodita, Eros, Pan, Vulcano, etc., forman una verdadera confusión, difícil de entender. Le Normant, resume estas asimilaciones de la manera siguiente: "había una gran divinidad femenina, primer principio y madre universal de los dioses, y dos divinidades masculinas; uno, dios del principio luminoso e ígneo del fuego celeste, que fecunda la materia primordial y pasiva, la madre tierra, de quien había nacido; y el segundo, el ordenador del Universo, el generador terrestre, personificado en el Hermes fálico, en Dionisio o en Eros, hijo del mismo."

Toda la enunciación de esta mitología está basada, como se ve, en la eterna concepción antigua de generación y fecundación, que más simplemente podría expresarse en una trimurti: *madre, padre e hijo* o sea *tierra, sol y fruto* que a su vez se transforma nuevamente en germen fecundador.

Dijimos que había dos clases de cabires: fenicios y pelásgicos. Los primeros eran dioses estelares o de la navegación y en cuanto a los segundos importa señalar que unos eran dioses del fuego y de los metales, como Vulcano y Plutón, y otros de la fecundación terrestre como Ceres y Dionisio.

(La segunda mitad de este artículo que sacamos de la Revista Masónica de Chile, se publicará en Octubre).

El sigilo ha sido siempre requerido, ha sido generalmente conservado inviolablemente y ha permitido a la Orden prestar servicios importantes a la causa de la Libertad humana, en épocas y países en que, si sus objetos hubiesen sido conocidos, la Masonería habría sido perseguida, como de hecho lo ha sido frecuentemente, de herética o revolucionaria.—Pike.

La Masonería especulativa, especialmente en estos últimos tiempos, ha sido más intelectual que espiritual. De ahí la falta de fraternidad que se nota entre los miembros de la Orden, algunos de los cuales son víctimas de pasiones y prejuicios, que neutralizan las enseñanzas básicas y la ideología de la Masonería antigua y aceptada.—Acacia (P. R.)

### Ritualismo

Como una forma de unidad, de uniformidad entre todos los talleres esparcidos por la superficie de la Tierra, se establecieron los rituales, que no son otra cosa, sino la referencia del simbolismo y la guía para los masones, en los distintos grados a que pertenecen.

El Ritual responde a la necesidad que tiene de instruirse cada hermano en las prácticas de la Masonería. Con el conocimiento del Ritual, se prepara el masón para grados superiores y adquiere conocimientos prácticos para el trabajo de un Taller.

¿Es, pues, masón, quien sabe de memoria los preceptos del Ritual que corresponde a su grado? ¿Proporciona el Ritual todo el conocimiento preciso en la Masonería? De ningún modo. Y, es que no debemos, en este punto, confundir el procedimiento y prácticas ceremoniosas con el principio fundamental de nuestra Orden. El primero se adquiere con el aprendizaje de las reglas del Ritual, sujetándose a sus reglas; y el segundo se aprende con el estudio filosófico de los simbolismos del Ritual. No es bastante conocer la leyenda de un grado, si no buscamos el significado moral, científico y filosófico de esa leyenda. Bien está que los trabajos se realicen ajustándose todos los talleres a las reglas del Ritual para que exista la verdadera armonía y la debida igualdad en todas las labores de las logias; que cada hermano sea eficiente en cualquier puesto que se le designe ocasionalmente; que cada masón conozca el código de su grado; pero hay algo más que es preciso conocer, y es el espíritu de los simbolismos del Ritual. De otro modo, aprenderemos a trabajar bien, pero no sabremos cuál es el origen y la finalidad de nuestro trabajo.

Más de una vez hemos tratado de interesar a las logias, para que tiendan a la difusión de los conocimientos masónicos por medio de tenidas de instrucción, en bien del progreso y de la cultura masónica. Si esto se llevara a cabo de una manera metódica, regular y entusiasta, no habría disparidad en los procedimientos ni daría lugar a interpretaciones erróneas respecto a nuestra Orden. Y, es que en este caso no hay más que dos sendas a seguir: O enseñamos masonería práctica y científica, o careceremos de una preparación amplia y sólida. Anhelamos lo primero, para que seamos el orgullo de nuestra Institución en esta isla, donde la Masonería se abre paso cada día más y el mundo profano va comprendiendo sus finalidades.

Estudemos el Ritual de nuestro grado, para colocarnos en condiciones favorables de poder trabajar; pero no olvidemos el espíritu de las enseñanzas que encierra, porque con el sólo conocimiento de su letra, no podemos asegurar que poseemos el dominio completo de nuestro grado.—Acacia (Puerto Rico).

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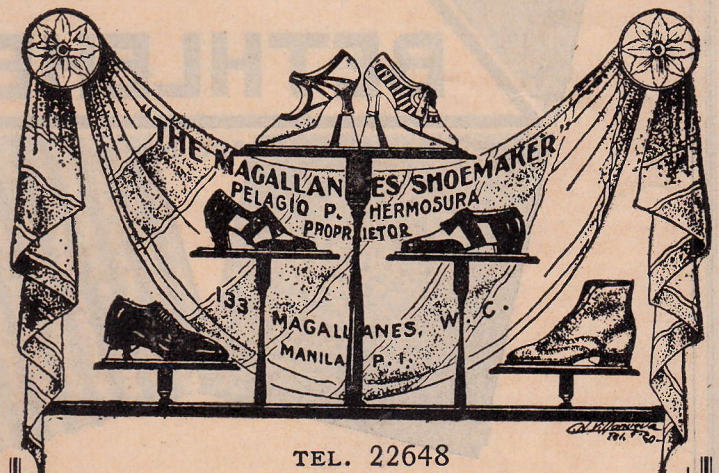
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