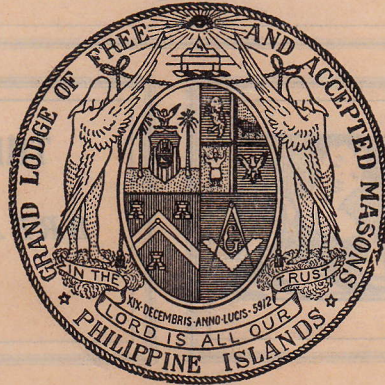


The Cable Tow

Vol. VI, No. 10

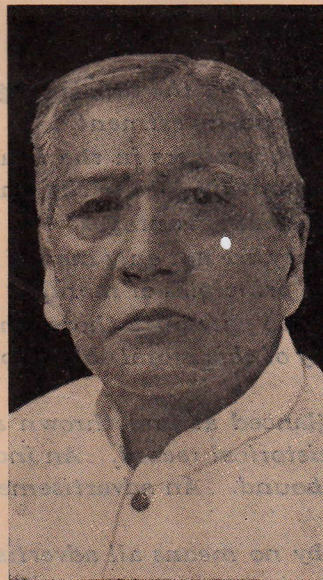
Manila, P. I.

March 1, 1929



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



Most Wor. Bro. FELIPE BUENCAMINO

Honorary Grand Master

Died February 6, 1929

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A SUGGESTION TO ADVERTISERS

Manila, P. I., January 2, 1929.

Gentlemen:

An advertisement in the *CABLETOW*, the official organ of the Grand Lodge of the Philippine Islands, is an exceptionally good investment.

The *CABLETOW* goes to 7,200 subscribers in the Islands, scattered from Aparri to Jolo; the rest of the 8,000 copies printed monthly goes to the United States and other countries.

The paper has the following special advantages:

1. Its readers being Masons, they are not only men of high social standing and purchasing power but bound to live up to high principles of morality and honesty.

2. Its readers regard it a duty to patronize those who advertise in *THEIR* paper and we take care to remind them frequently of this moral obligation. This is an advantage the average newspaper does not possess.

3. The *CABLETOW* is not glanced at and thrown away like an ordinary paper. It is preserved for reference and as a historical record. An index is prepared for each volume and many members have their paper bound. An advertisement in the *CABLETOW* will therefore work for an indefinite time.

4. The *CABLETOW* accepts by no means all advertising offered to it. We take pride in having only advertisers of a select class.

If you have any advertisement for us, please send the copy to Room 524, Masonic Temple, Escolta, or drop us a line and we shall call for it.

Yours very truly,

THE MANAGING EDITOR OF "THE CABLETOW,"

P. O. Box 990, Manila, P. I.

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.

All members of Lodges under the Jurisdiction of the Grand Lodge of the Philippine Islands are paid subscribers to the CABLETOW, their subscriptions being paid by their respective Lodges. Subscription price for others:

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Office, 524 Masonic Temple, Escolta, Manila, Phone 2-15-06.

Vol. VI

March 1, 1929

No. 10

Editorial Section

Adios to Our Brethren of the Navy!

By the time the present issue reaches our Brethren, the Asiatic Fleet will have sailed out of Manila Bay and will bear hundreds of our Masonic Brethren, Americans as well as Filipinos, towards the North. We are sorry to see them go and we sincerely hope it will not be for long. We have always been great admirers of the Masons who wear the uniform of the U. S. Navy and the U. S. Marine Corps. There are few lukewarm Brethren among them. They all seem to take special pride in their membership in our great Institution, strive to live up to Masonic principles, and do their full duty towards the Craft. We wish them a safe voyage and an early return to our shores and hope to hear from as many of them as possible during their absence from the Islands. *Au revoir!*—L. F.

Unsolicited

A person who petitions for the degrees of Masonry must come unsolicited. In our Grand Jurisdiction, the same as in most Grand Jurisdictions we know of, this is practically an ancient landmark. The petitioner represents that "unbiased by friends and uninfluenced by mercenary motives, he freely and voluntarily offers himself as a candidate for the mysteries of Masonry". He makes this statement twice, each time upon his honor. Can a man who has been solicited by some misguided or ignorant Mason conscientiously sign a petition or make a solemn declaration containing that statement?

No institution we know of frowns so much on solicitation of members, insists so strictly upon the petition for admission to its mysteries being spontaneous, as Masonry. In most other fraternal institutions, the person who brings in a large number of candidates is a valuable member, one entitled to the thanks of the society or lodge. In Masonry, the contrary is the case: the man who solicits an outsider to become a Mason violates the regulations and traditions of our Institution and makes himself liable to censure or the penalty of the law.

The Mason says with special pride: "We do not ask any one to become a member of our Institution. A man must come to us of his own free will and accord. If any one comes otherwise, it shows that there has been one of us who did not live up to the best traditions of Freemasonry."

Any Mason who asks a man to join our Fraternity does us untold harm because he contributes towards depriving us of that ancient proud boast of our Institution that we ask no man to become a Mason, and because he induces a man to enter the Fraternity under false pretense and affix his signature to a false statement before he ever enters the preparation room of the Lodge.—L. F.

The Fundamentals of Freemasonry

There must be no innovations in the body of Freemasonry. The ancient Landmarks must not be infringed and the fundamentals of our Institution must be strictly observed. To depart from them would be the ruin of the edifice that has stood for so many years and has weathered so many storms.

Among these fundamentals are those concerning the mission of Freemasonry. The functions which our Institution is called upon to perform in society are clearly laid down in our laws and regulations and illustrated in our ritual. To attempt to graft other functions, other aims and purposes upon Masonry would be to prostitute and corrupt it. Such attempts have been made at many different epochs and in many countries. Excuses to harness the Craft into the service of a political party or cause or of a particular religion are easily found. But there have always been staunch Masons in whom Masonry was stronger than party politics and religious bias, and it is they who have kept the ship of the Craft from being lured from its course by false lights on shore and drifting upon dangerous rocks and shoals.

Of course, we must keep abreast of the times and take an active interest in the solution of the problems that confront society and the nation. We must do our duty as citizens. We must help the world to advance and progress. We must do our duty towards our country and our church. But in doing so, we must not under any consideration abandon the fundamentals, the ancient landmarks, the time-honored ideals of the Craft.—L. F.

The Care of the Aged

Trader Horn tells us that among certain tribes in Africa, the old and feeble who have become an economic burden to the community are thrown to the crocodiles. This cheap and effective method which may have been practised by our prehistoric ancestors, whether we come from Caucasian, Malayan or Mongolian stock, is, of course, a horror and abomination to us; but we doubt whether after all it is not a more merciful way of treating the old and helpless than relegating them to a corner, half starving them, and making them feel that they are a burden to those who unwillingly help to keep the feeble flame of life burning in them. The fact that the Bible constantly preaches reverence and consideration for the aged is in itself a proof that such did not always exist in Biblical times. Not only religion, but superstition were brought into play to keep that veneration for the aged alive. The parental curse was the one most feared in ancient times.

In these days of waning respect and consideration

for old age, with superstition and even religion losing its hold on the people, other influences must be brought to bear upon humanity to insure a proper treatment of those who have borne the brunt of the battle of life and are weary and worn out from the struggle to sustain which they lack both the strength and the courage. In the several progressive nations of the world, various solutions have been sought for this problem. The last emperor of Germany, whatever his faults may have been, strove honestly and intelligently to solve it by the system of old age pensions which was introduced in the empire during the early years of his reign. The Freemasons of many countries have founded Masonic Homes for that purpose, and even in the Philippines a fund has been started by the Craft which is slowly growing and which is to be used for the maintenance of a Masonic foundation for the benefit of the orphan and the aged.

In the beginning, the idea was to have a Masonic home such as they exist in the United States, England, and other countries. But little by little, this plan seems to have undergone modifications. The Filipino has his own way of solving such problems. Here is an illustration:

A number of years ago, the writer lived in a house on the beach, outside of the city of Manila, practically surrounded by fishermen. They were simple, honest folk, accommodating and courteous and easy to get along with. One day the writer noticed in a fisherman's hut a very old man, perhaps a centenarian. Upon inquiring whether the old man, who was playing with the children, was their great-grandfather, the writer was told that he was no relative of the family at all; that one day a few years ago, he had come from no one knew where and had sat down with the family at the evening meal, and after that he had simply stayed, minding the children and doing a few chores about the house, and treated by all with that kindness and reverence with which the aged are treated among the Filipinos.

A small allowance assigned to an aged man or woman—or to an orphan, for that matter—might, perhaps, be more advantageous than the maintenance of that man, woman or child in an institution which always means heavy overhead expenses and does not supply the home element so necessary in the declining as well as in the early years of life. The revenue from a paying guest would be a godsend to the family concerned, and a careful system of supervision and inspection would do the rest. We believe that this feature of the care of those wards of the Masonic institution deserves careful consideration, and that in this connection it might, perhaps, be wise to study the system of taking care of the Cuban war orphans introduced by our late Brother Leonard Wood while he was Governor of Cuba.—*L. F.*

If They Only Did!

A successful speaker told us once that the secret of his success in speech-making consisted in having the knack of preparing his audience. With this in mind, we shall endeavor to lead up to our subject by copying from an exchange the following item on the longest words in the English language:

Here are the eight longest words in the English language:

Philoprogenitiveness.
Incomprehensibility.
Disproportionableness.
Subconstitutionalist.
Honorificabilitudinitas.
Velocipedeanism.
Transubstantiation.
Proantitutionsubstantiationist.

To which we would add one more:

Haveyoupaidyourdues.

This quite naturally brings us to the subject of dues. What dues, our readers will ask—we know of some who

could answer that question by rattling off the names of a score of different societies. We refer to the dues for the Masonic Hospital for Crippled Children. They are, perhaps, the smallest amount you have to pay for annual dues and are for that reason most liable to be overlooked. You may even think they are too little to bother about. But too many think the same way, and "Many mickles make a muckle," as the canny Scotchman says. The best proof for this is the following statement which we have secured from M. W. Bro. Schmidt, showing the number of members of the Association owing dues, respectively, for one, two, three, and four years, and the amounts they owe, which, added together, make the respectable sum of ₱4,910.00:

1929 only.....	405 members, at ₱2.00.....	₱ 810.00
1928 and 1929.....	375 members, at ₱4.00.....	1,500.00
1927 to 1929.....	260 members, at ₱6.00.....	1,560.00
1926 to 1929.....	130 members, at ₱8.00.....	1,040.00
	1,170	₱4,910.00

Remember the address: Secretary, Masonic Hospital for Crippled Children, P. O. Box 34, Manila, P. I.—*L. F.*

Two Efficient Servants

The City of Manila is losing two efficient servants, one temporarily and the other permanently. Wor. Bro. Tomás Earnshaw, the mayor of Manila, will be absent from his desk for some time to come as he is about to undergo an operation for cataracts, and Bro. John W. Green, chief of police of the city, will soon sail for the United States with his family to take up his abode there. Wor. Bro. Earnshaw is a Mason of long standing and a Past Master of Sinukuan Lodge No. 16. Bro. Green has been a Mason only a few weeks. Wor. Bro. Earnshaw's record as mayor of our city is an enviable one, and Bro. Green has during his incumbency as chief of police done wonders with the Manila police force, the efficiency of which is acknowledged by every one. We wish Wor. Bro. Earnshaw an early recovery and Bro. Green *bon voyage*, prosperity and success.—*L. F.*

For Lodge Libraries

It is to be recommended that Lodges have their collections of the CABLETOW bound and kept on file for future reference. The number of individual Brethren who have theirs bound through the good offices of the CABLETOW, which secures special terms from a reputable local firm and donates the index in such cases, is increasing in a very satisfactory manner. In later years, the first numbers and volumes of our official Grand Lodge organ will become very rare and be greatly in demand. Moreover, the bound volumes of the CABLETOW are an excellent library of reference for the Philippine Mason. We have from time to time published articles of importance for the history of Masonry in the Philippine Islands that are compilations of data which it would take a person interested in the subject many hours of hard work to dig out and compile. Such are, for instance, our articles on the Masonic Home Fund, the Masonic Hospital for Crippled Children, the names of the Philippine Lodges, and others too numerous to mention. In the "Questions and Answers" Department, our Brethren will find much information on matters of Masonic jurisprudence, usage, and knowledge. For a student of our Masonic history, the back numbers of the CABLETOW are an invaluable source of information.

The CABLETOW does not profit by orders for binding; on the contrary, it donates its services and the index for each volume. The idea is to have as many complete collections as possible of our review passed on to posterity in order that coming generations may have an authentic record of the activities and men of Philippine Freemasonry of our time. The three pesos per volume charged for binding is exactly what the management of the CABLETOW has

to pay to the firm with which the contract for binding has been made. Under this contract, that firm binds the twelve numbers of any volume of the CABLETOW in neat fabrikoid binding for three pesos. Missing numbers furnished by the management are charged for at the rate of 20 centavos per copy. Where all copies are furnished by the member or Lodge concerned, the charge made by the CABLETOW is ₱3.00, plus postage and registration fee, totalling 64 centavos, if mailed.—*L. F.*

M. W. Bro. Sebastian Magalhaes Lima Dies

One of the most prominent figures in Universal Freemasonry disappeared from the scene of his earthly labors when, on December 7, 1928, Most Wor. Bro. Sebastian Magalhaes Lima, Grand Master of the Gran Oriente Lusitano Unido, passed to the Celestial Lodge above. He was one of the founders of the Portuguese Republic and a brilliant author, journalist, and orator. Born at Rio de Janeiro, Brazil, on May 30, 1850, our illustrious Brother was, at the age of five years, taken to Portugal to be educated there. He was a bright student and won laurels in the Coimbra University, which conferred upon him the degree of doctor in law in 1875. As a fearless fighter for enlightenment and democracy, Bro. Magalhaes Lima had not always smooth sailing in his journalistic and political career; he was imprisoned on one occasion and compelled to fight a duel on another. He died rich in honors, both Masonic and profane, loved and admired by most and respected by all. May he rest in peace!—*L. F.*

Precept and Example

Teaching by precept and example is the most effective way of teaching. The Master who tells the Entered Apprentice in the North East corner of the Lodge ever to walk and act as a just and upright Mason and who, upon leaving the Temple, acts as a Mason should not, fails to teach by his own example what he so eloquently expressed in the words of our ritual while seated in the East. Can he complain if he finds that his instructions are not obeyed and that the injunction laid upon the novice is not taken as seriously as it should be? We must be careful to place only men whose life is irreproachable in stations from which Masonic light is to radiate. Wealth or rank and station in the outside world will not, can not, replace the example of a clean, upright, Masonic life.—*L. F.*

Our Grand Masters, Present and Past

We are told that Most Wor. Bro. Milton E. Springer, P.G.M., has sold out his interests in the Philippine Islands and has gone into business in Mechanicsburg, Pa.

Most Wor. Bro. Edwin E. Elser, P.G.M., returned last month from an extended visit to the United States and other countries and is hard at work again.

Most Wor. Bro. Manuel L. Quezon, P.G.M., President of the Philippine Senate, will soon leave for the United States to lead the efforts being made to prevent legislation detrimental to the economic interests of the Philippines.

Charlotte Stevens, daughter of our Most Wor. Bro. Frederic H. Stevens, P.G.M., well known to movie fans as one of the most charming motion picture actresses of the United States, was married in January at Los Angeles, Calif.

Most Wor. Bro. Joseph H. Schmidt, P.G.M., had another honor thrust upon him when, on February 22nd, the United Spanish War Veterans elected him to be Department Commander for the ensuing year.

Most Wor. Bro. Seldon W. O'Brien, Grand Master, was confined to his bed for a number of days in February, suffering from a throat infection. This compelled him to postpone his official visit to his own Lodge, St. John's No. 9.

The Thrift Campaign

We have before us a press bulletin published by the Director of Posts, Bro. José Topacio, in which we are informed that the Philippine Legislature has again allotted the sum of ₱20,000 to the Bureau of Posts for conducting a Thrift Campaign during the year 1929. Our Brother expresses his belief that this movement should be conducted more vigorously each year in order to obtain the desired result—the incorporation into the life of the people of these Islands, especially the laboring class and the younger generation, of the saving habit which is the basis of financial independence and success of the individual and, at the same time, of the prosperity of the nation. This is the second campaign of this nature conducted under the auspices of the Bureau of Posts, and we do not believe we err when we predict that it will be even more productive of results than the first campaign which was a complete success.

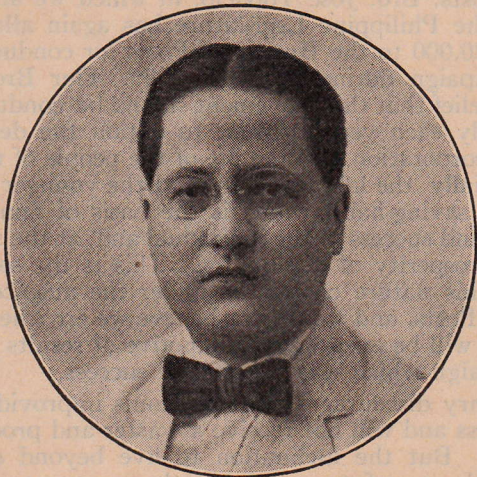
Freemasonry discourages and condemns improvidence and shiftlessness and will not receive a waster and prodigal in its Lodges. But the inclination to live beyond one's means and to draw on future revenues that may not materialize is so rampant now that its consequences come to our attention with unusual frequency in these days. With individual Brethren "leading champagne lives on beer salaries" and Lodges spending large sums for the purposes of entertainment and refreshment while relief work is neglected and debts are allowed to accumulate, we feel we should recommend to the Craft in general that the Thrift Campaign be given the attention that it deserves.—*L. F.*

Get Ready for the Pageant of Joy!

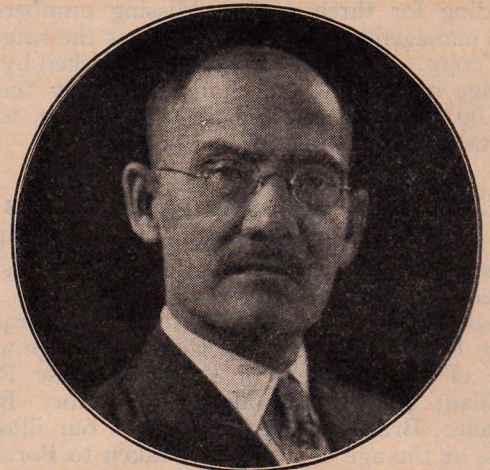
On March 16th (not on March 2nd, as previously announced), the Pageant of Joy will open on the Carnival Grounds on Wallace Field, the opening date having been postponed in order to enable the management to import special attractions from the United States. The big fair will close on March 24th. The Committee announces that the great Van Norman will entertain the public for nine evenings and that many of the principal attractions of the recent Carnival will be there, too. The youngsters especially will be delighted to be able again to enjoy the delights that made the Carnival of 1929 such a pleasant recollection to them. There will not be many tickets sold at the gate because approximately 150,000 are now in the hands of the public, each entitling the bearer to free admission to the grounds for nine evenings, and a good many more will be sold before the fair opens. The sale of booths and concessions commenced on February 25th. Voting for the Lady of Charity is brisk and while the leading candidate is for the present far ahead of her competitors, yet "you can't always sometimes most generally tell" and the backers of one or the other of the charming young women who are possibilities may have something up their sleeves.

Always remember that as liberal a percentage of the profits of this fair as could be expected is going to the Masonic Hospital for Crippled Children and that though you get your full money's worth for every centavo you may spend at the Pageant, you are at the same time doing something for the little cripples. Every good Mason should patronize the Pageant and boost it with all his might. Its success will show the world what we can do. The Masonic Ward at the Mary Johnston Hospital is, and the Masonic Hospital will be, open to all poor cripples for whom there are accommodations, regardless of race, religious creed, or parentage. The merits of each case are the sole recommendation required and a child brought or recommended by an opponent of our Institution has as good a chance as one introduced by a declared opponent of the Masonic Order.

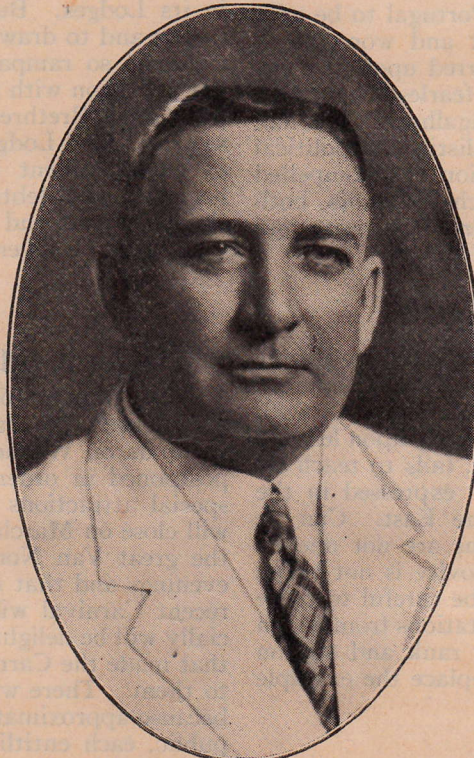
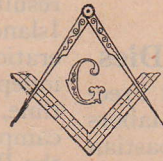
Do all you can to make the Pageant of Joy a success of which we Masons of the Philippines can be proud!—*L. F.*



Rt. Wor. Bro. Antonio Gonzalez (85)
Deputy Grand Master



Very Wor. Bro. Manuel Camus (8)
Grand Lecturer



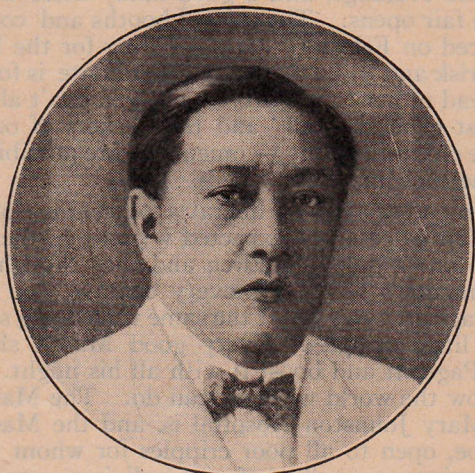
Most Wor. Bro. Seldon W. O'Brien (9)
Grand Master



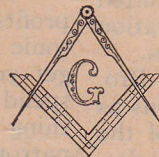
Rt. Wor. Bro. Wm. W. Larkin (6)
Senior Grand Warden



Very Wor. Bro. Vicente Carmona
Grand Treasurer



Rt. Wor. Bro. Isidro Paredes (26)
Junior Grand Warden



M. W. Bro. Newton C. Comfort (3)
P. G. M. and Grand Secretary

ELECTIVE OFFICERS, 1929, GRAND LODGE OF F. & A. M. OF THE PHILIPPINE ISLANDS

Official Section

Monthly Announcement of Organizations Barred to Masons

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

- The spurious "Grand Lodge" 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.
- The organizations calling themselves "Gran Masonería Filipina," "Gran Oriente Filipino," "Mártires de Filipinas" and "Gran Luz Masonería Filipina."

SELDON W. O'BRIEN, *Grand Master.*

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Seldon W. O'Brien has appointed Wor. Bros. Faustino Mañago (15), William Merz (80), and Enrique Hernandez (21), to act as Grand Lodge Committee for Visiting the Sick during the month of March, 1929.

Receipt Stolen

Brother Joab M. Wilson of Island Lodge No. 5, F. & A. M., Corregidor, P. I., reports that his Dues Receipt, No. 379, dated September 30, 1928, was stolen from him in San Francisco, California.

Lost Blue Lodge Card

Bro. Archie Toombs Holland, member of Oxoboxo Lodge No. 116, F. & A. M., Montville, Conn. (C. W. Comstock, Secretary) reports the loss of his card. The card would expire on April 1st, 1929.

Any one presenting the above card should be very carefully investigated.

Addresses Wanted

Mail for Bros. Capt. Odmund Arnesen, John L. Drew, Major Thos. C. Fain, Harry C. Ross, and Sverre Solberg, having been returned, any Brother knowing the address of any of them will confer a favor upon them and their Lodge by communicating with the Secretary, Manila Lodge No. 1, F. & A. M., P. O. Box 407, Manila, P. I.

The Secretary of Isagani Lodge No. 96, whose address is Arcadio Evangelista, Anao, Tarlac, P. I., asks any Brother knowing the address of Bros. Roberto B. Botin and Fabian Gonzales to communicate the same to him.

Any Brother knowing the present address of the following-named members of Southern Cross Lodge No. 6 would do a favor to the secretary of said Lodge, P. O. Box 317, by communicating the same to him: Bros. J. A. Blyth, M. W. Lazansky, C. F. Zeeck, and W. K. Perrett.

The present addresses of Bros. J. W. Earnest, Walter Lane, Joseph J. Merfee, Andrew J. Nix, Lawrence Soloway, Joseph W. Vann, Robert H. Zieve, and Dabney McDonald, are desired by the Secretary, Island Lodge No. 5, F. & A. M., P. O. Box 3, Corregidor, Cavite, P. I.

Stated Meetings of Manila Lodges

- March 1 (First Friday).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.
- March 2 (First Saturday).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.
- March 4 (First Monday).—Luz Océanica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.
- March 5 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.
- March 6 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.
- March 7 (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.
- March 8 (Second Friday).—Dapitan No. 21, Plaridel Temple.
- March 9 (Second Saturday).—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.
- March 11 (Second Monday).—Southern Cross No. 6, Masonic Temple.
- March 12 (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.

- March 13 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple.
- March 14 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.
- March 15 (Third Friday).—Modestia-Liwayway No. 81, Plaridel Temple.
- March 16 (Third Saturday).—Hagdang Bato No. 87, 527 Alvarado, Manila; High Twelve No. 82, Masonic Temple.
- March 20 (Third Wednesday).—Sinukuan No. 16, Plaridel Temple.
- March 21 (Third Thursday).—Solidaridad No. 23, Masonic Temple.
- April 1 (First Monday).—Luz Océanica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.
- April 2 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.
- April 3 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.
- April 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.

Brethren Seeking Employment

137.—Filipino, 38 years of age, completed second year in commerce, Ateneo, Manila, passed 2nd grade civil service examination in Spanish, has been employed as treasurer's and auditor's clerk since 1916, seeks employment in the city of Manila or neighboring provinces. At present unemployed.

138.—Morse and radio operator, Filipino, 31 years of age, married, father of five children, holder of a first-class radio operator's license, at present employed as telegrapher, seeks employment on any ocean liner or shore station as radio operator provided salary is attractive. Has good recommendations.

139.—Ex-municipal teacher, with nine years experience, 33 years of age, Filipino, married, two children, lately employed as timekeeper and gravel checker, Bureau of Public Works, is out of work and willing to accept any position with adequate compensation in Manila or any of the provinces of Luzon, especially Isabela, where he is now living.

140.—Filipino, graduate of Normal School (Spanish régime), speaks English, Spanish, Ilocano, Tagalog, Gaddan, and Ifugao; has been schoolteacher, postmaster, municipal president, clerk, etc.; is licensed motor vehicle operator, with training and experience in the United States, desires employment as storekeeper, caretaker, assistant, or in some similar capacity, in motor vehicle or kindred business.

Any Brother having employment for either of these Brethren, or knowing of any, please communicate with the Managing Editor of THE CABLETOW, P. O. Box No. 990, Manila, P. I.

Official Price List

The following Official Price List of Blanks, Supplies, etc., for sale at the offices of the Grand Secretary and the CABLETOW, Room No. 524, Masonic Temple, Escolta, Manila, P. I., is hereby published for the information and guidance of all concerned.

Attention is invited to the fact that with regard to the sale of these documents and forms, paragraph 47 of our Grand Lodge Constitution provides that "In no case shall any of the foregoing documents be issued until the fees therefor shall have been paid to the Grand Secretary":

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Masonic Fiction

Her Mother's Heritage

By LEO FISCHER

John Moran poured himself a stiff drink of his host's Scotch whiskey and filled the remainder of the tumbler with Tansan. He tossed the mixture off with evident gusto but made a disparaging remark about the lack of ice as he subsided again in the rattan steamer chair near the window.

His wife, who was lying on the big Spanish four-poster that occupied almost one half of the room, looked at him with disapproval. Her attractive face, crowned by a wealth of golden hair, was pale and drawn. Moran felt her reproachful look more than he saw it. He did not know to what to attribute his wife's changed attitude towards him which he had noticed immediately upon her return from a stay in Baguio, the mountain capital, a few months before. But he was positive that she did not know about his recent infidelities with Paz, a handsome Spanish mestiza.

The young woman sat up on the bed to which a sprained ankle confined her. She looked in her husband's face which, though still handsome, plainly showed the coarsening effect of drink.

"John," she begged, "I wish you would leave that bottle alone. Drinking all that whiskey can do you only harm, especially with this terrible heat, and Mr. Palmer will not thank you for depleting his stock of liquor this way while he is gone."

The husband stretched himself and yawned. "Damn Palmer," he muttered under his breath. "I am sure it was he who is responsible for my being rejected in Manila Lodge two years ago, and the least I can do is to take it out on his whiskey." Then, more loudly, he continued: "Aw, leave a man alone, Virginia, won't you? Palmer doesn't give a hang how much I drink. He has four or five cases of the stuff in his warehouse. As regards myself, I guess I can stand it. I am as husky a specimen as any man."

Virginia Moran moaned. Her sprained ankle was giving her considerable pain and the heat was oppressive. Fanning herself vigorously, she looked through the window upon the blue hills in the distance. She had loosened her luxuriant hair and had taken off all the clothes she could; but her chemise was moist with perspiration.

Moran, feeling drowsy from the liquor he had consumed, was lying sprawled out on the steamer chair, with his mouth wide open and his eyes closed. After a while he began to snore. His wife looked at him a second or two, then she faced the other way. It was not Moran's drinking that had caused the estrangement between the two but the great disillusionment she had had a few months before.

It happened when she was on her way from Manila to Baguio. The train was not crowded, and Mrs. Moran, her

daughter Winifred, and Pitang, the latter's ayah, had a compartment to themselves. The little girl promptly went to sleep, and Pitang, who had been up part of the night before, followed suit. Mrs. Moran, too, laid back and closed her eyes. She slept a few minutes, perhaps, then she thought she heard her name spoken. Opening her eyes, she perceived two rough-and-ready looking Americans who were standing out in the aisle, watching the sun-scorched ricefields and dusty mango trees outside. Her hearing being exceptionally fine, she overheard their conversation.

"Moran? You don't mean that stunning blonde sleep-in' in there is the wife of John Moran of the Nebraskas?" asked one of the two.

"She certainly is."

"The cold-footed bastard! he is surely lucky to get such a good-looker for a wife! And I, who have a certificate of merit for bravery, got an ole woman in my shack in Tondo who is about as pretty as a mud fence."

"Cold-footed? I've never heard that said of John Moran."

"You ain't, ha? You remember that attack the Spaniards made on our trenches on the thirtieth of June, ninety-eight, when Moran is supposed to have been wounded? Wounded like hell! Barked his shin on an ammunition box, the big slob, as he was running to the rear to save his dirty hide!"

"But why was he not court-martialled for that?"

"Just because Lieutenant Blue, who was in command, owes a lot of favors to Moran's old man. It is he who shielded the cuss. Said he sent him to the rear with a message, the durned liar! And helped him afterwards to land a coffee-coolin' job in Manila, and there he stayed, chasin' skirts, while we was facin' the music at Malolos and Quingua."

Pale, trembling, the young woman had listened to this conversation. A brave soldier's daughter herself, she placed courage very high, and when big John Moran, lately returned from the scene of war in the Philippines, had wooed her in 1900, it was the conquering hero more than the handsome man that had attracted her.

The first inkling she had that her husband was not what she believed him to be was when she learned of his rejection by the Masons. Being the daughter of an enthusiastic member of the great Fraternity, she had always wanted him to join it, and when, through the indiscretion of a Lodge member, she learned that Moran had been reported upon unfavorably by the committee, she felt the blow much more keenly than her husband. But she had no idea that he was a coward, and that realization completely destroyed the last remainder of affection she had for Moran.

Now, a few months after that return journey from Baguio, her husband, in order to throw a sop to public opinion and regain the ground he plainly saw he had lost, had taken Virginia with him on his business trip to Dalawa. But this voyage had not improved the situation. On the contrary, Virginia Moran's loathing of her husband had grown. On her arrival at Dalawa, she had sprained her ankle on the crazy wharf where the boat landed, and Moran, whose temper the poor business prospects in the little town had not improved, was disagreeable and more openly selfish than usual. No wonder the young woman longed to be back in their cool bungalow in Malate, where she had left Winifred in the care of her faithful ayah.

Through the open window, the young woman suddenly heard a babble of excited voices. Something unusual was going on. A man was shouting orders, bamboo blinds were being slammed shut with a crash, and shrill women's voices and the crying of frightened children came drifting in. Then a shot rang out a few hundred yards away, and another, and half a dozen more. Moran stirred uneasily in his chair.

"John!" called his wife. "Get up; they are shooting near the barracks! The natives are running away!"

"Nonsense!" answered her husband. But the hand that buttoned his shirt as he rose was trembling and his flushed face had become a shade whiter. He stepped to the window.

"What is the matter? Why are you running?" he asked an old Filipino who came past the house. The man stopped a moment.

"Señor," he said, "the Constabulary have mutinied and are threatening to kill their officers. The white people are all taking refuge in the church. Make haste, or you and your señora may suffer harm."

Moran turned towards his wife. His face was livid. "Hurry up," he almost screamed, "put something on, quick! They will be on us in a minute."

Quickly the young woman rose from the bed, uttering a cry of pain as her foot touched the floor. "My ankle," she moaned. But bravely she drew on her shoes, put on a mackintosh, and threw a scarf over her head. Then, limping after her husband, she called out: "Give me your arm, John, my ankle is hurting frightfully."

Moran turned and held out his arm to her, then he pulled her roughly along with him until she finally begged him to stop a moment. They stood alone on the dusty street, in the burning sun, the slender, girlish figure in the mackintosh, pale, but calm, in spite of her physical suffering, and the burly man with fear plainly written on his bloated face.

The man looked angrily at the woman. "Come on, come on!" he urged. A burst of firing broke out not very far from the place where they had stopped. Moran shivered. The firing was coming closer. With a muttered curse, he picked up his wife and carried her a block; then he put her down again, panting. A stray bullet whined over the heads of the couple, high in the air, as they were standing there.

The husband looked towards the barracks, then he addressed his wife. "Walk on slowly," he said, "I am going to get a pony for you at the stable around the corner." The wife limped on, in the direction of the church, while the husband ran towards the stable. As he turned the corner, two Constabulary men, who were coming from the barracks, sighted him. With his khakie breeches and leather puttees, Moran looked like their American officer who was responsible for the outbreak and whom the men hated worse than poison. With a shout, they raised their carbines and fired.

Moran no longer thought of the horse that he was going to get and forgot the existence of his wife completely. Dodging behind a bamboo fence, he ran in the direction of church as fast as his legs would carry him.

In the meantime, Virginia Moran was making her way towards the church with considerable pain and difficulty. At the next corner she expected to see her husband coming up the cross street with a pony; but instead of that she saw herself confronted by two youthful Constabulary privates, who looked astonished at the white woman. Both carried rifles.

Mrs. Moran was afraid but did not show it. "Have you seen my husband?" she asked, as if nothing unusual were happening.

One of the mutineers lifted his hat. "No, ma'am, but, oh yes. Perhaps he was that fat man who was running towards the plaza. He was fearful, for my companions shoot at him. He mus' be in the church already a long time since." The boy was evidently proud of his school English. "Is the lady wounded?" he asked.

Mrs. Moran tried to smile. "No," she replied, "I sprained my ankle. Will you let me pass, please?"

The two Filipinos stepped aside, politely. "We will follow you to the plaza and see that you are not molested," said the one who had been speaking to her. "Some of our companions have a bad heart and might hurt you."

The young woman thanked them. A few minutes later she reached the edge of the plaza with the big stone

church in which the American and Spanish residents of Dalawa had taken shelter, prepared to sell their lives dearly. They had only twenty firearms of various descriptions among them, while the mutineers, who numbered nearly fifty, were all armed with Krag rifles and had plenty of ammunition. Already some of the Constabulary men had taken up positions near the plaza and were firing into the church.

Mrs. Moran walked painfully across the square towards the old church, her head held high. Not a shot was fired in her direction. As she approached the church, the ponderous door swung open sufficiently wide to admit her, then, when she had entered, it closed again. The two sturdy American planters who had closed the door, again took up their posts, shoving the barrels of their rifles through slits in the door and searching the houses surrounding the plaza for mutineers.

Upon entering the dark church, coming from the glare outside, Virginia Moran was at first unable to distinguish anything. The first face she recognized was that of Mrs. Jennings, one of the schoolteachers, who gathered the exhausted young woman in her arms.

"You poor thing!" she said, pityingly. "Now you are safe, because they can never take this place with all these good men defending it. And, dear, you needn't worry about your husband. He is safe, too. I am going to—"

"No, don't" muttered the young woman. "I don't want to see him!" Then, with a moan, she fainted in the arms of the older woman.

Until late that night, the mutineers kept up a desultory fire on the church. When Mrs. Moran awoke from a long swoon, her foot and ankle were throbbing and aching and she was burning with fever. The acrid smell of powder-smoke was in her nostrils. There had just been a recrudescence in the firing on the part of the mutineers, and the besieged, who were husbanding their ammunition, had found it necessary to fire at the flashes in order to silence the enemy, because ricochet bullets and splinters had wounded several of the refugees in the church.

The young woman begged for water. One of the planters gave her the last drops he had in his canteen.

"Sorry I haven't got more, ma'am," he said. "But this racket won't last much longer. They are ready to give us up as a bad job right now and to pull out for the mountains where they think the soldiers can't get them."

With a few words of thanks, Mrs. Moran turned to lie down again when, suddenly, in the dark, she perceived her husband's face. He was looking at her anxiously, guiltily.

"How. . . how. . . how are you feeling, Virginia?" he managed to stammer.

Virginia forgot all her physical pain. An unspeakable loathing filled her heart. "How I am feeling? Ashamed of being the wife of a coward!" she answered, then she hid her face in her arms and was silent.

The planter was correct in his surmise. Shortly after midnight, the scouts sent out by the little garrison reported that the mutineers had left town and were heading for the mountains.

Next day a steamer with troops arrived from the nearest garrisoned town, and in the evening, Moran and his wife embarked on it for their return voyage to Manila. Everybody remarked that husband and wife hardly spoke with each other on the entire trip.

When the Morans arrived at their bungalow in Malate, little Winifred's joy was unbounded. With a cry she sprang into her mother's arms and covered her face with passionate kisses.

"Mamma, Mamma," the child cried, "you must never, never leave me again! Take me along next time. What does it matter if I miss school? I want to be with you always, you understand?"

The woman pressed the slender body to her and looked deep into the child's eyes. "I do, Winnie," she answered.

"And we shall always stick together, we two, shan't we? You are my dear little girl, and you must give your mother all the love you can, because she needs every bit of it."

The girl snuggled close to her mother: "Mamma, do you know, I saved Jimmy's pup from drowning last Sunday?" she said. "I jumped in with all my clothes on, and the waves were running pretty high out there, off the Land Transportation Corral. I was nearly drowned when they pulled me ashore; but I saved the little tike!"

With a happy sigh, the mother strained the child to her bosom.

"Thank God, you are no coward!" she exclaimed.

* * * * *

Winifred had certainly not inherited her father's cowardice. Her faithful nurse knew all about that. Pitang was a native of the mountains of northern Luzon and the daughter of a big chief. Fearless and loyal to those whom she loved, she showed that she came of good stock. As a child, she had been sent to Manila, as a peace offering of the tribe to the Spanish Government, to be brought up in the catholic faith. But the nuns had a terrible time with the girl whose proud spirit they were unable to break. When the Americans took possession of the Islands, Pitang, whose unabbreviated name was Agapita, was about fifteen years old. One day, while the girls were being taken out for a walk, Pitang ran away, and after various adventures she ended by marrying a good-looking, but worthless Tagalog carpenter. Soon she ran away from him, and finally she fell in with the Morans, who needed some one to take care of their baby.

There was great affection between Pitang and her charge, and Mrs. Moran quickly found that the woman was absolutely reliable and honest and had a good influence over the child. Winifred was eight years old. She was a great deal with the boys. She could beat most of them swimming, running, and riding on horseback, and was an excellent pitcher and helped to win many a hard-fought baseball game.

One day, the girl was returning from practice, armed with her baseball bat. Upon approaching the house, she saw immediately that something unusual was happening. Pitang was standing near the porch steps, evidently having a dispute with a rather good-looking Filipino. Winifred was about to step into the garden, when she saw Agapita jump backward, turn around and start running towards the garden-gate. The man was close behind her, and to her horror Winifred perceived that he had a large knife in his hand.

The man was gaining on the woman. A few steps more, and he would have plunged his knife into her back. But then something happened. At the garden gate, Winifred stood waiting, with her baseball bat in readiness, and just as the pursuer raised his right to strike, the girl brought the bat down on his hand with all the force that she could muster.

With a howl, the man dropped the knife and nursed a broken hand. Pitang faced about, then, stooping down, she picked up a stone and struck the man on the head with it till he dropped. A big American policeman who had been having a friendly chat with Winifred two minutes before, had witnessed the occurrence. He took the would-be murderer into custody and led him away, after congratulating Winifred. "You ought to be a boy, kid," he said. "You are a fighter from way back!"

Pitang knelt in the dust in front of her little mistress and kissed her hands until the child pulled her up.

"Why did that man want to kill you, Pitang?" she asked.

"He is my husband, Nena," the woman answered. "He said he wanted me to live with him again; but I said no. That is why he wanted to kill me. You have saved my life, Nena, and henceforth my own life is yours."

This incident strengthened the bond between servant and child still further. A year later, when a messenger from the tribe in the hills arrived in Manila with the tidings that Pitang, the chief's daughter, was needed in the mountains, she answered that her work in the big city was not completed and that the tribe must wait a while in patience until she had done that which she must do.

One day, after a severe attack of heart trouble, from which she had been suffering for some time, Mrs. Moran called Pitang to her bedside.

For a few moments, the white woman looked earnestly into the eyes of the Filipina.

"Pitang," she said, "the lady who was to take my daughter after my death has just died, and I myself have not long to live. There is now only one person in the Islands to whom I would care to entrust my daughter, and I shall give you his address. He is the man whom I should have married, and the moment I die, you must see that Winifred goes to him. I trust to you to devise some means of getting her away from her father. I know he will marry that false woman, Paz, and I would rather have you take her to your mountains than have her fall into the hands of that creature. You will find a roll of ten dollar gold pieces in my wardrobe, under Winifred's chemises; use them for your expenses. Will you do that?"

The Filipina put her hand on her heart, then she raised it to heaven and said, solemnly: "I will. May lightning strike me; may the crocodile eat me; may the earth swallow me, if I do not keep this promise!"

Mrs. Moran looked relieved. The Filipina was going out, when she suddenly paused and faced her mistress. "Señora," she asked, "may I order boy's clothes for the child now, and may I have her hair clipped the moment you—she hesitated an instant—are no more?"

"I leave all this to you, Pitang," answered the sick woman. "You are shrewd and love my child, and I trust you implicitly."

* * * * *

A week later, Moran sat at his writing-table. Spread out before him lay a Japanese newspaper which he was endeavoring to read with the help of the dictionaries that lay on the paper, serving at the same time as paper-weights. A fresh breeze was blowing in from the Bay.

His wife was asleep in the room next-doors. The door was open and the screen in front of it had blown down. Absorbed in his studies, Moran had neglected to pick it up.

After a while he heard the sound of carriage wheels on the street outside. The vehicle stopped in front of the house. Quickly, Moran rose, took his coat from the chair near the table at which he had been working, and put it on.

"I must tell her not to call any more," he murmured. "I am sure Virginia smells a rat."

The visitor came up the stairs without any formality. Moran knew the step and met her at the head of the stairs. It was Doña Paz.

The mestiza pointed with her fan to the bed-room door, raising her eyebrows in interrogation.

She was dressed in a beautiful gown of satin, with hand-painted roses, which set off her rather ample form to great advantage. Moran seemed to be unable to take his eyes off her handsome face. Taking her hand, he murmured: "She is awake, I believe. I shall take you in to her; but first—" Drawing the woman close to him, he kissed her on the full lips, brutally, voluptuously, until Doña Paz pushed him back.

A gurgling cry was heard from the bed-room.

Doña Paz turned pale under her *poudre de riz* and rouge. "Dios mio," she whispered, "I am sure she saw us through that mirror at the foot of her bed! How thoughtless of you! Go in there, quick; I am afraid."

The man entered the sick-room; but a few moments later he came out again and rushed to the telephone. Doña Paz listened, eagerly.

He called for a number, and a minute later the woman heard him say: "Is that you, doctor? This is Moran. Come to my house immediately; Mrs. Moran has had another attack, worse than ever!"

As Moran hung up the receiver, the mestiza was rushing down the stairs, making the sign of the cross. A minute later, the wheels of her carriage were crunching the gravel as it went away.

That evening, Winifred, upon returning from a party, learned of the death of her mother and was informed, at the same time, that she and Pitang were to leave on the early morning train for a town some thirty miles distant from Manila, to stay with friends of the family for a week or two. The grief of the child was great; but Pitang soon calmed her.

When the early morning train pulled out of Paco Station on Monday, neither Winifred nor her faithful Pitang were on board. In a small nipa hut in Tondo, however, a wealth of beautiful golden curls covered the bamboo floor as Antonio, the barber, finished his work on the girl's head, while Pitang stood by with clenched hands. After this ordeal was over, Winifred donned a neatly fitting suit of khakie and a boy's straw hat.

That afternoon, an American boy, accompanied by a native woman, boarded an interisland steamer bound for the southern part of the Archipelago, and that was the last Manila saw of Winifred Moran for four years.

* * * * *

Vernon Barnard was seated in a comfortable rattan arm-chair. He had a book in his hand but was not reading. His eyes were resting on the dark mountains, visible against the deep-blue sky, above the metallic green of the banana trees under the window. The sun was about to set, and the *maestro* was enjoying the cool breeze that reconciled him with the sweltering heat of a Philippine March day.

Barnard liked his present station. When he arrived there, eight years previously, a dramatic little scene took place. An intelligent-looking, pockmarked Filipino presented himself as applicant for the position of cook and houseboy with the new *maestro*. "I want to work for you," he said, "because you need me and because—" and with a smile, he drew a square and compass in the dust that had gathered on the narra table in the *maestro's* room.

(To be continued next month)

Pieces of Architecture

The Masonic Legends and Landmarks

By A. E. TATTON

"To be a real Mason," someone has said, "is to be intelligent and well-informed in Masonic lore, seeking the wisdom that lies embedded like precious gems in legend and ceremony, striving to perceive the truth that is hidden behind the symbol, searching out the deep philosophy enshrined in allegory and ritual."

The Freemason has no way of reaching any of the esoteric, or hidden, teachings of the Order except through the medium of legend and symbol. It is to these two, almost exclusively, that he is indebted for all he knows, and for all he can know, of the philosophical system which is taught in the institution. All its mysteries and dogmas, which constitute its philosophy, are intrusted for communication to the neophyte, sometimes to one, sometimes to the other of these two methods of instruction, and sometimes to both of them combined.

A legend differs from an historical narrative only in this—that it is without documentary evidence of authenticity. It is the off-spring solely of tradition. Its details may be true in part or in whole. There may be no internal evidence to the contrary, or there may be internal evidence that they are altogether false. But neither the possibility of truth in the one case, nor the certainty of falsehood in the other, can remove the traditional narrative from the class of legends. It is a legend simply because it rests on no written foundation. It is oral, and therefore legendary.

No science is more ancient than symbolism. At one time, nearly all the learning of the world was conveyed in symbols. Freemasonry still cleaves to the ancient method, and has preserved it in its primitive importance as a means of communicating knowledge.

According to the derivation of the word from the Greek, "to symbolize" signifies "to compare one thing with another." A Masonic symbol, therefore, is the expression of an idea that has been derived from the comparison or contrast of some object with a moral conception or attribute.

There is no radical difference between the two methods. The symbol is a visible, and the legend an audible representation of some contrasted idea—of some moral conception produced from a comparison. Both the legend and the symbol relate to dogmas of a deep-religious character; both of them convey moral sentiments in the same peculiar method, and both of them are designed by this method to illustrate the philosophy of Speculative Masonry.

To study the symbolism of Masonry is the only way to investigate its philosophy.

To investigate the hidden meaning of these legends and symbols, and to deduce from them the moral and philosophical lessons which they are intended to teach, is to withdraw the veil with which ignorance and indifference

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seek to conceal the true philosophy of Freemasonry.

This philosophy is engaged in the consideration of propositions relating to God and man, to the present and the future life. Its science is the symbolism by which these propositions are presented to the mind.

The esoteric teachings of our Institution, taught by allegories and symbols, are the doctrines which constitute its philosophy.

The philosophy of Freemasonry is engaged in the contemplation of the divine and human nature; of God as one eternal, self-existent being, in contradiction to the mythology of the ancient peoples which was burdened with a multitude of gods and goddesses, of demigods and heroes; of Man as an immortal being, preparing in the present life for an eternal future. These two doctrines, then, of the unity of God and the immortality of the soul constitute the philosophy of Freemasonry. The belief in these truths is a necessary consequence of that religious sentiment which has always formed an essential feature of human nature.

God and the Soul—the unity of the one and the immortality of the other—are the great truths, the search for which is to constitute the constant occupation of every Mason, and which, when found are to become the chief cornerstone of the spiritual temple—"the house not made with hands"—which he is engaged in erecting.

The Masonic neophyte, however, is often puzzled by the fact that the Masonic legends, or traditional narratives, embodied in our ritual, are not always true in their details. The Legend of the Winding Stairs with its historical facts and architectural details at such variance with the Biblical account stands out as a case in point.

A legend is the expression of a philosophical idea and, as stated by Bro. Dr. Albert G. Mackey, "the truth or falsity of the legendary narrative, while of importance in grave problems of history because the value of history is impaired by doubt, does not destroy the usefulness of the legends as a means of instruction in Freemasonry. The object of Masonic Legends is not to establish historical facts but to convey philosophical doctrines. They are a method by which esoteric instruction is communicated, and the student accepts them with a reference to nothing else except their positive use and meaning as developing Masonic dogmas."

Take, for instance, the Hiram legend of the Third Degree. Of what importance is it to the disciple of Masonry whether it be true or false? All that he wants to know is its internal signification; and when he learns that it is intended to illustrate the doctrine of the immortality of the soul, he is content with that interpretation, and he does not deem it necessary, except as a matter of curious or anti-

quarian inquiry, to investigate its historical accuracy, or to reconcile any of its apparent contradictions.

In every degree, the candidate is specifically charged to preserve the Ancient Landmarks and "never suffer them on any pretense to be infringed," but he is never told what these "Landmarks" are.

The word Landmark in its ordinary sense is quite well understood to mean a conspicuous and immovable object (such as a mountain), or an object not easily moved or likely to be moved (such as a church), and so on in descending scale, until we come down to pillars and posts of a more temporary and easily movable character.

A Landmark may thus be itself a boundary or a mark by which a boundary may be calculated and fixed, or by which a ship's course may be determined.

This is the expressive word which has been appropriated by our ancestors to indicate, metaphorically, the immutable character of the fundamental principles and customs of our Institution.

But while it is quite easy to understand what is meant by a Landmark, our difficulties commence when we attempt to apply the term in detail. The diversity of opinion upon the application of the term will become apparent by referring to what has been said by various writers upon the subject. Two very interesting articles have been written by Bros. Poignant¹ and Hextall,² both of them being members of the famous Lodge of research in London known as the Quatuor Coronati Lodge.

Following the reading of the articles before that Lodge, other members who had made a study of the subject, submitted their criticisms in which they gave their own ideas as to what the Landmarks were.

Bro. Hextall raised the question whether or not, in the writing of the Constitutions in 1723 by Anderson and the General Regulations by Payne, the writers had any adequate conception of the meaning of the phrase. Bro. Hextall advanced the theory that the secrets of the Operative Masons are alluded to. Bro. Poignant looked for the Landmarks in a system of morality which was taught in 1813.

Taking up the criticisms of these articles, we find that Bro. Simpson chooses the elements that constitute fraternity, viz., Brotherly Love, Relief and Truth, Secrecy, Fidelity and Obedience, together with the Belief in the Existence and attributes of T. G. A. O. T. U.; Bro. Canon Horsley believes that the Landmarks should answer the question: What are the tenets or matters the breach or repudiation of which would entail, or at any rate, merit, expulsion from the Order?; Bro. Songhurst quotes Bro. Dr. Chetwode Crawley whose opinion was that all laws,

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customs and methods that do not find footholds on the triple dogma of the Fatherhood of God, the Brotherhood of Man, and the Life to come, in no way partake of the nature of Landmarks.

In an article by Bro. J. H. Edge³ entitled "A Short Sketch of the Rise and Progress of Irish Freemasonry," there is a paragraph in reference to Landmarks which reads as follows: "The only necessary principles of Craft Masonry are a belief in God, in the immortality of the soul, and in the brotherhood of man. These are the essential requisites, and if we abandon them we would destroy the ground-work of our Order."

The foregoing references are of recent date. Going farther back we find that Dr. George Oliver, a voluminous writer from 1823 to 1867, says in his Dictionary of Symbolic Masonry that some restrict the Landmarks to the obligations, signs, tokens, and words; others include the ceremonies of initiation, passing and raising; and the form, dimensions, and supports; the ground, situation, and covering; the ornaments, furniture and jewels of a Lodge or their characteristic symbols. Some think that the Order has no Landmarks beyond its peculiar secrets.

Dr. Albert G. Mackey in 1858 was the first to distinctly enumerate the Landmarks, and to give them a comprehensive form. At that time he prepared a list of twenty-five which have been widely accepted.

Bro. Albert Pike assented to eleven of the Landmarks enumerated by Dr. Mackey but was more specific in reference to the right of a Mason to participate in Lodge business. Dr. Mackey's twelfth Landmark reads, "The right of every Mason to be represented in all general meetings of the Craft and to instruct his representatives." Albert Pike's sixth Landmark is "The right of Apprentices to vote and participate in Lodge affairs."

Bro. Josiah H. Drummond in 1877 said: "It is safe to conclude that no one of the attempts is a success. The very definition of Landmarks shows that enumeration of them is scarcely possible. A Landmark is a law or custom of the Fraternity that has existed from a time whereof the memory of man runneth not to the contrary."

But regardless of how much the different writers may vary in their ideas, there is one Landmark about which there is no question in the minds of our brethren of the English Constitution nor in the mind of any Mason of a jurisdiction maintaining fraternal relations with the Mother Grand Lodge of the World, viz., that "a belief in T. G. A. O. T. U. is the first and most important of the Ancient Landmarks."

If a Landmark was originally enacted as a law, the time when, as well as the fact of the enactment, are not known.

All we can know is that it is a law or custom that has existed from time immemorial. If any universal usage exists that has existed so long that its origin is unknown, it is a Landmark.

The claim of a Landmark to be so regarded must be tested, therefore, by its antiquity and by the degree in which it has resisted whatever mutability may be inherent therein.

¹A. Q. C. Vol. XXIV.

²A. Q. C. Vol. XXV see p. 91 for Landmarks of Operative Masons.

³A. Q. C. Vol. XXVI p. 138.

A Narrow Escape

(A story told by Bro. F. D. Guimban, Solano, N. V.)

When I arrived in Chicago a few years ago, I soon found out that if a man does not keep his wits about him in the turmoil and maelstrom of a modern big city, his life is not worth a cent. You cannot walk along day—dreaming or watching the girls on the other side of the street as we are still wont to do on our Escolta in Manila. Crossing one of the busy thoroughfares of the Windy City is something that you cannot do safely unless you keep on the alert. To try to cross it except when the traffic lights of the proper color are switched on is to court death.

I realized that I had to keep eyes and ears open on such occasions if I ever wanted to see the rice-fields and bamboo groves of my native Philippines again, and I managed fairly well until one day I, too, was caught napping.

On that particular day I was going to the Capitol Building, one of the skyscrapers on State Street which used to be a Masonic Temple and in which Masonic Lodges still meet. It was Saturday night and I was anxious to get to Lodge on time. The traffic on States Street was something tremendous and I prepared to cross. I was not paying strict attention because I was worrying about the examination that I must pass in order to gain admission, not having visited a Lodge in the city before. The result was that I did not notice that the lights were changed and the first inkling I had that something was wrong was a number of excited shouts and screams on the sidewalk that I had just left. For a moment I did not realize that I was the cause of the excitement, nor did I notice the attempts of several persons behind me to pull me back. But when I raised my head, I found myself alone, with a mass of automobiles and trucks rushing towards me.

I knew that there is no stopping once that mass of traffic is released and dashes forward; but I also knew that there was one way of saving my life if I was nimble enough and kept my wits about me, and that was to jump on the

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fender of the car about to strike me and ride on it till the next signal to stop detained the onrush. That such a stunt would cost me five days in jail I also knew; but at that moment a few days more or less in the lockup did not matter a bit to me. I succeeded in making the leap and rode to safety looking as if I enjoyed it.

Now, as luck would have it, the car that saved me was an official automobile and in it was no one less than the chief of police of the city of Chicago. The screams of terror turned into laughter and the chief, with a grim smile, told me to stay with him till he got me into a safe place. "You were lucky enough to escape death this evening, young fellow—he said—but that won't save you from the lockup."

I was taken to the police court and made to face the police jury. Having pretty good eyes, I noticed, to my great joy, that many of the jurymen wore masonic insignia of some kind or the other. As to the chief, I would have known that he was a Mason had I been familiar with the emblems of the higher degrees.

My case was a clear one and all that was left for me to do was to enter a plea of guilty and take the consequences. The chief asked me sternly, but not unkindly: "Now, young man, will you tell us what made you break the traffic laws of Chicago?"

I then determined on a bold course of action. "I did not intend to break any law, Sir," I said; "but I was worrying of how I might gain a passage into Ethiopia if I had not King Solomon's pass."

It then seemed to me that the jurymen sat up and took notice. Finally the chief spoke up. Turning to the others, he said: "Look here, Brethren, we have caught a Mason who is not rusty in the work. But—speaking to me—why in the world did you cross the dead-line?"

I then frankly told them that I was anxious to get to Lodge in time and that, being lost in thought, I did not see the change in the traffic light and kept on going instead of stopping.

At the suggestion of the jurors, the chief of police took me to Park Manor Lodge No. 899 himself in order to make sure that I arrived there safe and sound, and when the story became known, I was invited to sit in the East, while the chief of police went to an adjacent room to attend a

meeting of the Daughters of Job. I certainly felt proud of having such an honor accorded to me instead of being locked up or crushed to death, either of which would surely have happened had I been less lucky or not a Mason.

The Mountain Trail in Life

Life is like a mountain trail,
A winding zigzag through the gale,
Of storms and tempest fierce, forlorn,
A pathway strewn with rose and thorn,
With noxious weeds and fragrant flowers,
'Mid floods of wrath and vernal showers,
The voyage pierced with love and hate,
Must triumph over fears and hate.

Through tunnels dark, o'er trestles high,
Hold courage, faith, and magnify
The soul to seek the highest goal
And bring all cares within control,
Of purpose high from thrones of light,
That nothing shall obstruct the sight,
Be true and steadfast, zealous, strong,
Increase the joy and bliss prolong.

Press onwards to the heights,
Each day increase the halcyon lights,
With steady step and firmer tread,
Press to the goal by conscience led.
Pass through the world, ignore its lures,
Keep raiment white, though strife endures'
Affection for the stainless life,
The heart encased with radiance rife.

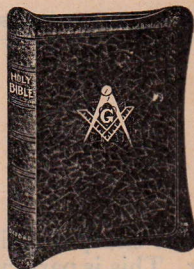
—Wm. A. Thornburgh in Queens-
land Freemason.

Sojourners to Hear Wor. Bro. Craig

Far East Chapter No. 15, National Sojourners, announces that the next stated meeting of the Chapter will be held in the small Blue Lodge Room, 6th floor, Masonic Temple, at 8 p. m. on Monday, March 11th, and that Wor. Bro. Austin Craig has been invited to address the Chapter on early British, Spanish, and Filipino experiences with Filipino military organizations.

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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 Cavite Lodge No. 2

Cavite Lodge No. 2 is having its hands full during the presence in Philippine waters of the Asiatic Fleet; but after the departure of Uncle Sam's ships for the North, the handful of members left have a less strenuous time. Plans for the coming work are often radically changed or entirely upset by orders received by the ships on which the candidates are stationed. This year, things are complicated by the illness of the Master of the Lodge, Wor. Bro. George Ernest Williams, who had to undergo an operation for appendicitis of February 20th but is now doing very well. Bro. Edwin W. Lawson, the Senior Warden, is managing affairs in a very capable manner in the meantime. On February 23rd, the E. A. degree was conferred on five candidates, including one elected in Sinim Lodge, Shanghai, Mr. Martin I. Lapp. The editor of the CABLETOW being especially interested in that young man, now his son-in-law, he was present at the meeting mentioned and presented the newly obligated Entered Apprentice with the working tools of the degree. Ye editor was much pleased with the quality of the work the Cavite Brethren are doing in their spacious, splendid hall, and noted with great satisfaction that another "Old-Timer," "Pete" Wilson, with whom he often sat in Lodge in Manila over a quarter of a century ago, acted as Senior Deacon with his accustomed military precision and snap.

From Corregidor Lodge No. 3

The raising of Col. John W. Green, chief of police of the city of Manila, was made the occasion of a gala meeting by Corregidor Lodge No. 3 on the evening of Thursday, February 21st, which was very well attended. The first section was conferred by the regular officers of the Lodge, while the second was put on by the costumed team of Cosmos Lodge No. 8, with Wor. Master Bro. William J. Odom presiding. The lecture was delivered by Wor. Bro. Frank Krueger, of Cosmos Lodge No. 8, one of Bro. Green's faithful assistants in the Police Department.

From Bagumbayan Lodge No. 4

As was to be expected, the Special Meeting held by Bagumbayan Lodge No. 4 on February 22nd, for the observance of George Wash-

ington's Birthday, was a great success. Lodge opened in the Riverside Hall of the Masonic Temple on the Escolta, with 55 members and visitors present, Wor. Bro. Francisco Santiago presiding. A bust of Bro. Washington occupied a place of honor in the East. Wor. Bro. Feliciano, P. M. of Sinukuan Lodge No. 16, presided at the piano. The guests of honor, being the officers and members of Manila Lodge No. 1 and Benjamin Franklin Lodge No. 94, headed by the Masters of the Lodges mentioned, Wor. Bros. Louis M. Hausman and Henry Schuler Townsend, respectively, were introduced and received by the Master.

The principal address was delivered by Bro. Rev. Samuel W. Stagg, Senior Warden of Benjamin Franklin Lodge No. 94. After giving a brief outline of the Masonic career of Bro. Washington, the speaker said that if our great Brother were present, he would prefer to have the oration verse on the principles of freedom, the Masonic principles for which he struggled so strenuously and which are the foundation of the Government of the United States. He spoke at length of the war being carried on against those principles by what he termed the ecclesiastic octopus and of the part played by enemies of Freemasonry in thwarting the aspirations of the Filipino people. In support of his words, he cited numerous authorities and official documents. It was a notable speech, and at the conclusion of his eloquent, impassioned address, Bro. Stagg was rewarded by prolonged applause.

It was most fittingly followed by the Star Spangled Banner, to which the Brethren listened standing.

Wor. Bro. Townsend being called upon to address the gathering, he spoke of the greatness of Washington and Lincoln, the latter of whom is now being recognized as rivalling with the former in greatness. Wor. Bro. Hausman also said a few words. Bro. Robert Wheeler, a member of Perla del Oriente Lodge No. 1034, S. C., communicated to the Lodge the hearty good wishes of his own Lodge.

Wor. Bro. Leo Fischer, after praising Bro. Stagg's address, moved that Bagumbayan Lodge No. 4 adopt a resolution thanking Bro. Stagg for the same, which was passed unanimously.

After the meeting, refreshments were served.

Wor. Bro. Francisco Santiago is continuing the practice of his predecessors in the Oriental Chair of having a fraternal dinner precede each stated meeting of the Lodge. Before the Stated Meeting on February 13th, 10 of the members gathered at the Gas Kitchen for that purpose and went from there to the Temple after breaking bread together. At the Stated Meeting, a beautiful table lamp was presented by Wor. Bro. Santiago to Bro. R. Martinez, manager of the Bagumbayan Lodge team in the Inter-Lodge Duck Pin Bowling Tournament, in which the team of the Lodge won the Fourth Prize.

From Banahaw Lodge No. 24, Atimonan, Tayabas

The ritualistic work of Banahaw Lodge No. 24 is constantly improving, as witnessed by the work done by the English team of the Lodge on February 9th, when Mr. Juan V. Amparo, supervising teacher for the Pagbilao district, was initiated. The newly initiated Brother offered the Lodge a fraternal banquet which was held at the Oriental

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From Minerva Lodge No. 41

The officers elect and appointed for 1929 were installed by Minerva Lodge on January 15th. On this occasion, a fine set of working tools was presented to the Lodge by the Worshipful Master, Bro. Karl D. Krebs, and a certificate of honorary membership was presented by the Lodge to Bro. A. E. Tatton, of Cosmos Lodge No. 8, in recognition of the valuable services rendered by this Brother to Minerva Lodge in the last two years.

From Sarangani Lodge No. 50, Davao, P. I.

The public installation of the officers of this Lodge for this year was held on January 19, 1929, in the presence of representative elements of the community. The ceremony began at 5:00 p. m. Wor. Bros. Celestino Chaves and Eugenio de Jesus, both Past Masters, acted as Installing Officer and Master of Ceremonies, respectively. Songs by prominent ladies accompanied by piano and violin added to the solemnity of the occasion. Speeches were made by Wor. Bro. Benito Natividad, Judge, Court of First Instance of Davao, Bro. Adolfo Cascolan, Principal of the Davao High School, Bro. José Ignacio, Manager of the Philippine National Bank, Davao Branch, Bro. Pedro R. Santos, the newly installed Senior Warden, and Wor. Bro. Juan M. Ramos, the new Master. After the installation, dancing was indulged in until late in the evening. An excellent buffet lunch was served.

From Mayon Lodge No. 61, Legaspi, Albay

The installation of officers of Mayon Lodge No. 61 took place on January 9th. Wor. Bro. L. D. Lockwood, Past Master of this Lodge, installed, and Wor. Bro. José E. de Vera, P.M. of Bulusan Lodge No. 38, acted as Master of Ceremonies. Addresses were made by the newly installed Master, Wor. Bro. L. Tani, by Wor. Bro. Lockwood, and by Wor. Bro. José Tapia. A number of Brethren from Isarog and Bulusan Lodges were present and were entertained at dinner before the ceremony.

From Magat Lodge No. 68, Bayombong, N. V.

With Wor. Bro. Tomás Maddela as Installing Officer and Wor. Bro. Vicente Oledan as Master of Ceremonies, the following officers were installed on January 12th, last, in Bro. Hipolito Lazam's spacious house:

Wor. Bro. Vicente Lumicao, Master; Bros. Eulalio H. Dolojan, S. W.; Bro. Joaquin Villanueva, J. W.; Bro. Julio Tugab, Treas.; Bro. Lazaro Milaor, Sec.; Bro. Andrés Pacis, S.D.; Bro. Diego Gloria, Jr., J.D.; Bro. Mateo Tottoc, Chaplain; Bro. Mariano Fernandez, Mar.; Bro. Ambrosio Abisamis, S.S.; Bro. Esteban C. Tito, J.S.; Bro. Luis C. Dangilan, Organist, and Bro. Luis J. Dangilan, Tyler.

A banquet and dance were given to the outgoing and incoming officers at the palatial residence of Wor. Bro. Domingo Maddela.

Magat Lodge has begun to issue a monthly bulletin, called *The Plumb*, a copy of which has reached the office of the CABLETOW. It is mimeographed and pursues the same objects as similar Lodge publications all the world over. The editor of the CABLETOW desires to congratulate Magat Lodge on this innovation and hopes to see the interesting little publication regularly on his desk. It shows that our Brethren of Magat Lodge are wide awake and progressive.

From Memorial Lodge No. 90, Muñoz, Nueva Ecija

On February 23rd, last, Memorial Lodge No. 90 installed its officers in the Muñoz School Building, M. W. Bro. Quintin Paredes, P. G. M., acting as installing officer and Wor. Bro. Julian Balmaceda as master of ceremonies. The installation was public. A musical program was rendered and addresses were made by Wor. Bro. Julian Balmaceda and M. W. Bro. Quintin Paredes. A Past Master's jewel was presented to the outgoing Master, Wor. Bro. Apolonio Fuyertes, by Bro. Domingo Enrile

(46), in behalf of the Lodge. The ceremonies were followed by a ball and buffet lunch. The new officers of Memorial Lodge are Enrique Locsin, W.M.; Rufino Angeles, S.W.; Eugenio Ramos, J.W.; Apolonio Fuyertes, Treas.; Marceliano Hidalgo, Sec.; Apolonio V. Zabat, Chaplain; Pedro S. del Pilar, Marshal; Juan Ladores, S.D.; Manuel Abellera, J.D.; Desiderio Gogo, S.S.; Lucas Andrada, J.S.; and Paulino Magno, Tyler.

From Isagani Lodge No. 96, Moncada, Tarlac

The meeting place of Isagani Lodge No. 96 has been transferred from Paniqui to Moncada, Tarlac. A suitable building near the Railroad Station was secured for this purpose. The stated meeting of the Lodge for February, 1929, was held in its new hall, with good attendance. At this meeting Wor. Bros. Roman Domantay, P.M., and Clemente Terso, present Master, made short talks, emphasizing the necessity of a better attendance at the stated meetings of the Lodge.

From Keystone Lodge No. 100, Corregidor, Cavite

The Officers of this Lodge for the current masonic year were publicly installed in the evening of January 19th by Wor. Bro. Pacifico C. Sevilla, P.M., Wor. Bro. Cornelio M. Aguirre, P.M., acting as Master of Ceremonies.

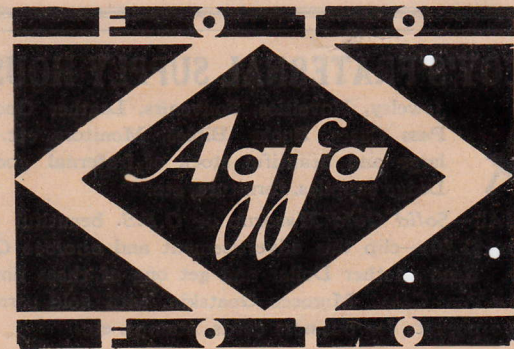
The installation was witnessed by sojourning Brethren and their families, families and friends of the members of this Lodge, and Officers of the U. S. Army stationed at Corregidor. Interesting speeches were delivered by both the incoming and outgoing Masters. The Past Master's Jewel was presented by Wor. Bro. Frank H. Miller, Past Master of Phoenix Lodge No. 58, Troy, N. Y. The installation was followed by a ball at the Corregidor elementary school. The music was furnished by the 91st Coast Artillery Band, of which Bro. Inocencio G. Sigua is the bandmaster. Miss Carmen Apacible sang "Come back to Sorrento" and was much applauded. Refreshments were served.

The Officers installed were: George A. Holt, Worshipful Master; Federico E. Palma, Senior Warden; Donato E. Poblete, Junior Warden; Macario Odiamar, Treasurer; Alejandro N. Dinglas, Secretary; Castor Viray, Chaplain; Esteban Castillo, Marshal; Juan Banaga, Senior Deacon; Inocencio G. Sigua, Junior Deacon; Eugenio Gonzales, Senior Steward; Manuel Vales, Junior Steward; Aurelio Santos, Organist; Modesto Mendoza, Tyler.

From Bataan Lodge No. 104, Limay, Bataan

The record of Bataan Lodge No. 104 for attendance was broken on January 31st, when Messrs. Cecilio M. Bituin, clerk of the Court of First Instance, and José Cruz, assistant civil engineer of Bataan, were initiated. The hall proved too small and the supply of aprons likewise. Of the provincial government officials, the governor, treasurer, fiscal, division superintendent of schools, and district auditor were present. This, too, probably constitutes a record. That the work was excellent is, however, nothing unusual for the Lodge.

The Lodge has three new chairs and one aluminum inkwell, donated by Bros. J. C. Hill and Leonardo San Pedro, respectively.



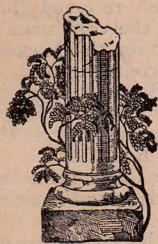
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*JOSEPH H. SCHMIDT, Past Grand Master,
Secretary.*

*WILLIAM W. LARKIN, Senior Grand Warden,
President.*



Our Dead

When Death inflicts his stroke,
 What mortal man but needs
 That charity would throw her cloak
 O'er thousands of his deeds?

—Anon.

Bro. Estanislao Feliciano.
 Member of Araw Lodge No. 18.
 Died February 2, 1929.
 Buried under the auspices of his Lodge, Manila,
 February 7, 1929.

Most Wor. Bro. Felipe Buencamino, Sr.
 Member of Sinukuan Lodge No. 16 and Hon. Past
 Grand Master of the M. W. Grand Lodge of
 the Philippine Islands.
 Died February 6, 1929.
 Buried in the Del Norte Cemetery, Manila, with
 Masonic honors, February 9, 1929.

Bro. Frederick Augustus Leas.
 Member of Southern Cross Lodge No. 6.
 Died December 18, 1928.

Bro. Charles Eli Tenney.
 Member of Southern Cross Lodge No. 6.
 Died January 30, 1929.
 Masonic services were held over his ashes by
 Southern Cross Lodge on February 4, 1929.

Bro. Emilio Domingo
 Member of Malolos Lodge No. 46.
 Died February 17, 1929.

Bro. Eduardo Guazon
 Member of Dalisay Lodge No. 14
 Died January 2, 1929.

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

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

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

Send order and remittance to

THE CABLETOW

P. O. Box 990.

Manila, P. I.

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. Stale 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.—Bro. Albert G. Hewitt bade good-by to the Brethren at the January stated meeting of the Lodge, as he was leaving for the U. S. a few days later.

Letters with fraternal greetings have been received from Bros. Wm. J. Green (Berkeley, Cal.), John G. Kellog (now at Fort Bliss, Texas), E. M. Peixotto (Fort Leavenworth), L. M. Wagner, Fred Anderson (Vallejo, Calif.), H. C. Denson (Los Angeles, Calif.), H. F. T. England (Brooklyn, N. Y.), W. E. G. Foster (Los Angeles, Calif.), E. F. Greene (Fort Sam Houston, Texas.), W. D. Inman, (Brooklyn, N. Y.), Bert Palmer (Edmonds, Wash.), R. W. Pinger (Washington, D. C.), D. J. Richards (Phoenix, Arizona.), J. H. Spengler (St. Augustine, Florida), F. A. Ward (Chicago, Ill.), and F. H. Zappala, (Tustin, Calif.)

Corregidor No. 3.—Bro. Thomas Leonard, now in Paracale, has recently been heard from. From the tone of his letter apparently things are well with him.

News has also been received from Bro. Solomon Libby who is still in Shanghai.

A letter from Bro. Thomas L. Gage, now in Honolulu, has been received. Bro. and Mrs. Gage are definitely settled in the Hawaiian Islands where he is engaged in the selling of life insurance.

Bro. B. Fortenberry is shortly to leave for the United States on a well-earned vacation.

Bro. R. G. Whitrod had left Tokio for Montreal, Canada, where he expects to be for some time.

Bro. Herman Helland sends dues and greetings from Hamburg, Germany.

Letters of greetings to the members were also received from Bros. Charles E. Schmidt, A. W. Schwesig, Earl Johnson, R. S. Frush, F. B. Mahoney, S. G. Jensen, E. E. Marsh, Thomas Hughes, C. A. Day, E. A. Lovelly, Jr., and George M. Rothaug.

Bro. Nic. K. Fougner has again removed from Europe to New York City. He is travelling and hopes to come to Manila some time.

Past Master H. W. Newman extends to all the brethren the best wishes of a heart always deeply concerned in the progress of Corregidor Lodge and all its members.

Bros. Charles S. Dandois and Fred Gay Stewart have joined Corregidor Lodge by affiliation.

Madge, Wor. Bro. Aaron's little daughter, was seriously ill last month but recovered in a remarkably quick time, thanks to the prompt action taken by her mother when the first symptoms appeared.

Bagumbayan No. 4.—Bro. David Silverman writes from 423 Highland Avenue, Albany, Georgia, that he has been having quite a struggle with sickness and an operation for the past two years, but that things are looking brighter now.

Bro. Luis M. Alba writes from Oceanport, New Jersey (P. O. Box 204), that he is now at the Signal School at Fort Monmouth, New Jersey. He is doing nicely and sends greetings to all the Brethren.

Bro. Paulino Vytiaco has been assigned for duty to Samar on account of an outbreak of disease among the domestic animals there. He says that the situation is such that he expects to be kept there for some time to come. His present address is Laoang, Samar.

Bro. Dr. Louis Ottogy writes from 175 Vernon Terrace, Oakland, Calif., that he has removed from Chicago to Oakland, Calif., where he intends to make his permanent home. He desires the Brethren to know his address so that he may welcome any who may be coming that way.

Bro. O. J. Cowles (1429 Lebanon Ave., Belleville, Ills.) writes that he is working temporarily for the Quartermaster at Scott Field. He is now retired from the U. S. Army.

Bro. Samuel M. Daniel writes from Noroton Heights, Conn., that he came there a month ago from San Francisco and expects to leave shortly for Boston and Washington. He has been trying his best to get back to the Philippines but has not yet been able to make it. He hopes to be able to return to Manila, though, and sends in the meantime his best regards and wishes to the Brethren.

According to late reports from the United States, Bro. Major Vicente Lim was the principal speaker at the annual "wallow" of the Military Order of the Carabao, an organization of officers of the U. S. Army and Navy who have served in the Philippine Islands.

Anita Garibaldi Fischer, second daughter of Wor. Bro. Leo Fischer, was married on March 2nd to Bro. Martin I. Lapp, of the U. S. Navy.

Bro. Eugene A. Gilmore automatically became acting Governor-

General of the Philippine Islands on February 23rd when the S. S. *President Pierce*, with Governor-General Henry L. Stimson on board, left Philippine waters. This is the third time our distinguished Brother acts as Governor-General of the Philippine Islands.

Among the chief promoters of and participants in the recent National Businessmen's Convention, which was attended by about 800 and is hailed by prophets of national development as a veritable landmark in the economic history of the Filipino people, were Bro. Isaac Barza (chairman of the executive committee), Wor. Bro. Conrado Benitez, Maximo M. Kalaw, and one or two other members of Bagumbayan Lodge.

Island No. 5.—Wor. Brother J. F. Connolly, P. M., sends greetings to the brethren in the Philippines from Coronada, California. He writes that sometimes he wishes that he was back on the "rock" again. He is assured that we should be glad to welcome him back at any time.

Brother H. R. Wymore writes that he has removed to Trona, California.

Greetings and dues were received from the following brethren during the past month: Bros. W. O. Wolff, Manila; C. B. Ely, Cincinnati, Ohio; W. T. Connatser, Brooklyn, N. Y.; R. C. Lavender, Fort MacArthur, Calif.; Armand Verstappen, Brooklyn, N. Y.; W. G. Wilson, Oakland, Calif.; C. F. Reno, Albany, Calif.; C. W. Ohline, St. Louis, Mo.; C. R. Dutton, Aberdeen Proving Ground, Md.

Notice was received from Bethlehem Lodge No. 453, San Francisco, Calif., that Brother James Aitken, of Island Lodge, had paid them a visit.

Brother Harry Aaron has been granted thirty days' detached service for the purpose of visiting Camp John Hay, Baguio, P. I.

Southern Cross No. 6.—Bro. Raymond P. Flood is the proud father of an 8-pound son, born at St. Paul's Hospital, Manila, on January 28th.

Wor. Bro. Theo L. Hall, the secretary, has a letter from Bro. P. G. Mygatt, now at 315 Garland Ave., Takoma Park, Washington, D. C., with NewYear's greetings to the Brethren.

Bro. Ernest Heybroek left on a vacation about the middle of January, to be gone about six months.

Cosmos No. 8.—Bro. Shelby M. Yount, shortly upon his return from China where he had spent several months, was transferred to the U.S.A. T. *Grant* which sailed for the U.S. in January. His temporary address is U. S. N. Receiving Ship, San Francisco, Calif.

Wor. Bro. Fritz A. Kretzschmar and Bro. Clinton F. Carlson attended the installation of officers of Acacia Lodge in Iloilo. Wor. Bro. Kretzschmar also acted as Master of Ceremonies at the installation of officers of Iloilo Lodge No. 11, on January 5th.

Brother Charles C. Neuffer came to Manila for a visit last month,

and reports that the bucolic life on Middle Bucas Island, which he calls home, is not very exciting.

Congratulations and best wishes have also been received from Bro. Thomas Waltenspiel, who is becoming one of the capitalists of Fabrica, Occ. Negros. He is an enthusiastic booster for the Masonic Hospital for Crippled Children, to which he sent his contribution.

Brother Harland W. Layer, from far off Fort Benning, Georgia, sends his fraternal greetings to the Members of the Lodge. He has visited several Lodges in the States, and takes a great interest in the news from the Manila brethren brought to him by the *Bulletin*.

Brother LeRoy W. Huntington writes from the forest primeval, down in Camarines Norte, where he is building railroads and clearing a site for the finest sawmill ever erected in Luzon.

From another part of the same forest comes a letter, signed by Brother William F. Daland. Bro. Daland is located at Sipaco, Camarines Sur.

And Brother Edward F. Jones, another of our hewers on the mountains, turns his thoughts toward the Temple and sends his fraternal greetings to the workers therein. His duties keep him occupied at the station in Mariveles.

The Secretary has received notice from the Secretary of Larchmont Lodge No. 614, Los Angeles, California, advising that Brother Benjamin Houston visited them on December 10th, and presented our fraternal greetings.

Brother Andres V. Saavedra has been under the doctor's care during the past month, suffering from a badly infected leg. We are pleased to report that he is now very much improved.

St. John's No. 9.—Bro. Robert P. McGlothlin of the S.S. *President Pierce*, had his tonsils removed while his vessel was in port, recently.

Bro. Cyrus Padgett was elected president of the Chamber of Commerce of Cebu, at its annual meeting held January 31, 1929.

The wife and daughter of Bro. Jack Brookman expect to sail for the United States on February 27, 1929, for a vacation.

The secretary reports letters received from Bros. Frank Paschall J. R. Johnson, J. Leonard Johnson and Walter L. Dencker.

Bro. Ralph T. Titus left for his home in New Jersey on February 12, 1929, on the *Trier*. His address will be 243 Front St., Dunellen, N. J.

Bro. E. Stanton Turner, national secretary of the Y. M. C. A. in the Philippines, recently made a trip to Cebu in the interests of the Association.

Bro. Brook D. Cadwallader came up from Sipaco to be best man at the wedding of his brother, Robert N. Cadwallader, returning shortly after the event.

Bro. David Burchfield has fully recovered from his operation for

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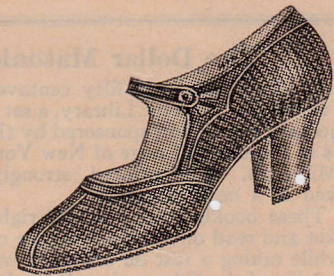
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appendicitis and was able to return to his home at Davao, about the middle of February.

Bro. Robert N. Cadwallader, our senior deacon, who was married on January 30, 1929, has returned with his bride from their honeymoon. They are now at their new home in San Francisco del Monte.

Bro. Harry Coonradt of Jolo has been in Manila the past few days for repairs. Bro. Coonradt suffered a fall from a horse recently and injured his left shoulder. He expects to return to his station within a couple of weeks.

Bro. David Cauveren, our chaplain, expects to sail with his wife and young daughter for the States on the *Empress of Russia*, March 1, 1929.

Our secretary announces that advantage was taken of the kindly offer of Mr. S. J. Willimont, of the Hongkong and Shanghai Banking Corporation, who left for London, on vacation, early in February, to take the ashes of our departed Brother, Cecil Drew, to his late home in Truro, Cornwall, England. Mr. Willimont will make the trip from London to Truro and personally deliver the urn to the widow of our deceased brother.

Bro. J. R. Johnson has written from San Francisco that the second degree in Masonry was conferred on him by Crocker Lodge No. 454 of Daly City, California, on December 1, 1928, and that arrangements had been made whereby the same lodge would confer on him the third degree on January 29, 1929. A letter dated January 30, 1929, has been received from the secretary of Crocker Lodge No. 454 of Daly City informing that the third degree had been conferred on Bro. Johnson, by that lodge on January 29, 1929.

Walana No. 13.—Bro. Dionisio Alejandro, secretary of this Lodge, has lost his eldest son, Bolivar Alejandro, who died at the Mary Chiles Hospital on December 24th, last, and was buried at the La Loma Cemetery on Christmas Day. Most of the officers of the Lodge attended the services at the Funeraria Paz and accompanied the remains to their last resting place.

Pilar No. 15.—Wor. Bro. Meliton Darwin lost his mother, who died on February 10th and was buried the next day.

Bros. J. Papa, D. Esguerra, J. Dumlaog, and D. Quitorio, who are all employed on ships of the U. S. Asiatic Fleet, sailed for Mindanao on February 11th.

A letter with a donation for the Masonic Hospital for Crippled Children was received from Bro. Fausto Montoya.

Araw No. 18.—Bro. Bibiano Ong Tayjong, internal revenue agent in Leyte, came to Manila last month and renewed old acquaintances.

Bro. Tang Hin Wing, internal revenue agent with station in Albay, likewise came to the capital in February.

Isarog No. 33.—Wor. Bro. Mariano Dy Liacco has received the

sad news of the death of Bro. Severo Ly Wee Hong, Senior Deacon of this Lodge, who was called to the Celestial Lodge while visiting in his native town, Gimantao, China. Bro. Ly Wee Hong leaves a widow and twelve children, all minors, who are at present in China.

Batangas No. 35.—At its last stated meeting, the Lodge granted with regret a dimit to Wor. Bro. Maximo Sarmiento, a Past Master, in view of the insistence of the applicant therefor who first applied for a dimit on November 17, 1928.

Maguindanaw Lodge No. 40.—Mr. Julian Bollozos, father of Brother Placido Bollozos, secretary to the provincial board of Misamis, died at his home at Mambajao, Misamis, on December 27, 1928.

Mrs. Maximo Suniel, wife of Brother Maximo Suniel, secretary of this Lodge and municipal treasurer of Cagayan, Misamis, gave birth to a seven-pound baby girl at the Mission Hospital last month.

Brother Godofredo Monsod, lieutenant, Philippine Constabulary, who has been stationed in the Province of Bukidnon, was ordered to report to the provincial commander at Cebu at the expiration of his leave of absence.

The officers of Maguindanaw Lodge were installed by Brother Antonio Pabayo, Past Master and Inspector of this Lodge.

Mount Apo No. 45.—Bro. Nicasio Valderrosa, who has been in Manila for some time, is about to return to Zamboanga. He is taking back with him the first complete set of bound volumes of the *CABLETOW* to arrive in Zamboanga, as he had his own copies bound while in Manila.

Brother R. P. Douglas arrived on February 3, on the S. S. *William Penn*, to take charge of the Standard Oil Company's office in Zamboanga.

Wor. Brother H. Gilhouser is touring Borneo. On his return he will resume his managership in Iloilo.

Wor. Brother Felix Ronquillo, of Acacia No. 78, is now in Zamboanga with the Standard Oil Company.

Makabugwas No. 47.—Bro. Gallardo, secretary of this Lodge, visited Manila in February and did considerable Masonic visiting while in the capital of the Islands.

Sarangani No. 50.—Many of the members of the Lodge attended the funeral of the mother of Wor. Bro. Celestino Chaves, which was held on January 28th, and the Lodge passed a resolution of condolence.

On February 2nd, Wor. Bro. Benito Natividad, judge of the Court of First Instance of the 27th Judicial District, became a member of this Lodge by affiliation. Bro. Natividad is a Past Master of Mayon Lodge No. 61. Wor. Bro. Alfredo Zamora acted as Senior Deacon and introduced Wor. Bro. Natividad into the Lodge.

Pintong-Bato Lodge No. 51.—Bro. Sy-Quinsiam and family were left destitute by the fire at Orani, Bataan, which reduced all their belong-

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ings and their house, one of the oldest in town, to ashes.

Bro. Tan Tian Lay, while visiting relatives in a town in the province of Amoy, China, was attacked by eight bandits and murdered. This happened on January 18th, last, as reported by Bro. Lim Ching Guan.

Isla de Luzon No. 57.—Wor. Bro. Ramon Mendoza, Assistant Grand Secretary, has the sympathy of the members of this Lodge, his father having died recently at the age of 83 years. The deceased was held in high esteem by everybody; he was one of the survivors of the battle of Cavite, on May 1, 1898, being at that time in the Spanish naval service. The funeral, which was held on February 10th, was well attended; the remains were laid to rest in the plot of this Lodge in the Del Norte Cemetery.

Marble No. 58.—Illness and death have visited the homes of two of the Brethren of this Valley. Bro. Alejandro A. Magante's wife was ill in January but has fully recovered. Bro. Lim Ising, a member of Makawili Lodge No. 55, lost his eldest son, about twelve years of age, who died on February 1st of diphtheria, with complications.

Kanlaon No. 64.—The Brethren of this Lodge are sympathizing with Bro. and Mrs. Casiano Ibrado whose youngest son, Rodolfo Ibrado, has recently passed to a better world.

Magat No. 68.—Wor. Bro. Claro Samonte, now at Tanay, Rizal, lost his son Samuel by death, on January 13th.

Bros. Mariano Sanchez (Manila), Thomas C. Santiago (St. Louis, Mo.), and Bruno Gariñgan (Bambang), sent their dues and greetings to the Lodge.

Bro. H. C. Klingbeil writes from Bay City, Mich., that though he has affiliated with a Lodge there, he remembers with pleasure the good times and experiences he had in his home Lodge in Bayombong.

Kasilawan No. 77.—Mrs. Saycon, wife of Bro. Honorio Saycon, gave birth to a baby girl in the early part of January. Both mother and baby are doing well at their home in Caloocan, Rizal.

Bro. Leocadio de Guzman is still confined at the Manila Heights Hospital, San Juan del Monte, Rizal, and expects to stay there for two or three months more.

Acacia No. 78.—Bro. C. Y. Ylmido announces the birth of another son and reports that mother and child are doing well.

Bro. Lorenzo P. Porras, physician of the Mission Hospital of Iloilo and treasurer of the Lodge, makes a similar announcement, with the difference that it is a baby girl in his case.

Taga-Ilog No. 79.—Bro. Pelagio Hermosura has removed his shoe store to new and much better quarters at No. 127 Calle Magallanes, Walled City, quite close to his old place, which is now occupied by a competitor. Bro. Hermosura has made quite a reputation for himself in the shoe line under the firm name The Magallanes Shoemaker.

Abra No. 86.—Bro. Angel Capadocia, captain, Philippine Constabulary, has been transferred to Bayombong, N. V.

Mt. Huraw No. 98.—Bro. Davantes, of Wright, left for Manila early in February, for a medical examination and treatment.

Bro. J. W. Light, division superintendent of schools for Samar, a member of Mt. Apo Lodge No. 45, was given a smoker by the Lodge prior to his departure on leave of absence.

Bro. Amores, municipal treasurer of Oquendo, visited the provincial capital in February, on official business, and was on this occasion passed to the degree of F. C.

Another Brother who came to Catbalogan on official business last month was Bro. Japzon, municipal president of Taft.

Wor. Master Manuel Acuña, the provincial Commander of the Constabulary, was out on inspection for over a month in January and February.

Bro. Dr. Tan announces the birth of a son, with mother and child doing well.

Bro. Dr. Rosales celebrated his birthday in style, with a big gathering at his home. Dancing was indulged in, with two orchestras furnishing the music.

Bro. Mendiola, deputy provincial treasurer, is now acting treasurer of Guiuan.

Bro. Salazar, deputy provincial assessor, made a trip to Catarman last month to attend court in connection with land matters.

Keystone No. 100.—Bros. Castor Viray, Pedro Pelina and Eugenio Gonzales, the eldest daughter of Bro. N. R. Crisostomo, the wife of Bro. E. Dalde, and three children of Wor. Bro. G. A. Holt were on the sick list last month, but are up and about again.

Bros. N. A. Villapando, M. B. Andress, and M. Odiamar report increases in their families.

Bro. Castor Viray has lost his youngest child which died at the Station Hospital, Corregidor.

Bro. Vicente G. Silk is enjoying a vacation at Amoy, China, where he intends to stay for a year or so.

Bro. Faustino Gregorio is with the 3rd Engineers Band at Schofield Barracks, Hawaii. He and Mrs. Gregorio are enjoying good health.

Bro. C. Queppet sends greetings from Cagayan, Misamis.

Balaan No. 104.—Bros. J. C. Hill and Leoncio Tolentino went to San Fernando on January 28th to attend the installation of officers of Pampanga Lodge No. 48.

Bros. José Ditan and Leonardo San Pedro, our Senior Warden and Junior Deacon, respectively, each report the arrival of a baby girl at his home.

The Lodge has gained two members by affiliation, these being Bros. Francisco L. Villafranca and Leoncio Tolentino.

Bro. Salvador Martinez sends greetings from Ilagan, Isabela.

District Inspectors for 1929

First District, Manila and Vicinity:

FRED M. HOLMES (8), Inspector:
Manila No. 1, Manila; Bagumbayan No. 4, Manila; Southern Cross No. 6, Manila.

WILLIAM A. WEIDMANN (9), Inspector:
Corregidor No. 3, Manila; Benjamin Franklin No. 94, Manila; Cosmos No. 8, Manila.

AUGUST SCHIPULL (1), Inspector:
St. John's No. 9, Manila; Mount Lebanon No. 80, Manila; Service No. 95, Manila.

JOSE A. DE KASTRO (4), Inspector:
Dalissay No. 14, Manila; High-Twelve No. 82, Manila; Mencius No. 93, Manila.

FRANCISCO J. OLIZON (21), Inspector:
Noli-Me-Tangere No. 42, Manila; Batong-Buhay No. 27, Manila; Kasilawan No. 77, Manila.

MARIANO GONZALEZ (12), Inspector:
Dapitan No. 21, Manila; Araw No. 18, Manila; Taga-Ilog No. 79, Manila.

ESTEBAN MUNARRIZ (14), Inspector:
Labong No. 59, Malabon, Rizal; Modestia-Liwayway No. 81, Manila.

JOSE L. INTAL (82), Inspector:
Silanganan No. 19, Pasig, Rizal; Luz Oceánica No. 85, Manila; Hiram No. 88, Manila.

MARIANO CHICO (69), Inspector:
Solidaridad No. 23, Manila; Hagdang-Bato No. 87, Manila.

TEODORO REYES (81), Inspector:
Biak-Na-Bato No. 7, Manila; Isla de Luzon No. 57, Manila; Walana No. 13, Manila.

JULIAN C. BALMACEDA (51), Inspector:
Minerva No. 41, Manila; Bataan No. 104, Limay, Bataan.

FAUSTINO MAÑAGO (15), Inspector:
Nilad No. 12, Manila; Rizal No. 22, Manila; Sinukuan No. 16, Manila.

Second District, Cavite and Vicinity:

TEODORICO JIMENEZ (31), Inspector:
Pilar No. 15, Imus; Pintong-Bato No. 51, Bacoor; Primera Luz Filipina No. 69, Binakayan, Kawit.

JAMES COVINGTON (5), Inspector:
Island No. 5, Corregidor; Keystone No. 100, Corregidor.

LAWRENCE BENTON (1), Inspector:
Cavite No. 2, Cavite; Muog No. 89, Parañaque, Rizal.

MIGUEL BONIFACIO (29), Inspector:
Ibarra No. 31, Kawit; Bagong-Buhay No. 17, San Roque, Cavite.

MANUEL DEL CARMEN (17), Inspector:
Zapote No. 29, Rosario; Mt. Mainam No. 49, Naic; Bagong-Ilaw No. 97, Noveleta.

Third District, Province of Tayabas:

VENANCIO C. NUEZA (74), Inspector:
Balintawak No. 28, Gumaca; Plaridel No. 74, Calauag.

VICTORIANO A. TAÑAFRANCA (28), Inspector:
Rizal No. 20, Lopez; Kalilayan No. 37, Lucena.

FEDERICO M. UNSON (37), Inspector:
Banahaw No. 24, Atimonan; Tayabas No. 43, Tayabas; Filipinas No. 54, Panaon.

Fourth District, Province of Laguna:

JOSE LUCIDO (32), Inspector:
Malinaw No. 25, San Pablo; Makiling No. 72, Calamba.

DALMACIO AQUINO (26), Inspector:
Pinagsabitan No. 26, Santa Cruz; Mártires del 96 No. 32, Nagcarlang.

Fifth District, Iloilo, Negros Occidental, Capiz and Antique Provinces:

ERNESTO SALAS (64), Inspector:
Elisha Ward Wilbur No. 101, Victorias.

LUIS R. YANGCO (101), Inspector:
Kanlon No. 64, Bacolod.

Sixth District, Cebu, Bohol, and Negros Oriental Provinces:

MARIANO RODRIGUEZ (30), Inspector:
Maktan No. 30, Cebu; Tupas No. 62, Cebu.

TIRSO CORONEL (103), Inspector:
Dagohoy No. 84, Tagbilaran.

CLYDE V. POWERS (91), Inspector:
Mt. Kaladías No. 91, Dumaguete.

Seventh District, Zamboanga, Davao and Sulu:

JAMES WILSON (45), Inspector:
Mt. Apo No. 45, Zamboanga; Sarangani No. 50, Davao; Bud Daho No. 102, Jolo.

Eighth District, Bulacan and Pangasinan Provinces:

JOSE C. VELO (4), Inspector:
Malolos No. 46, Malolos; Agno No. 75, Tayug, Pangasinan.

JOSE A. PEREZ (75), Inspector:
Pangasinan No. 56, Dagupan, Pangasinan.

Ninth District, Nueva Ecija Provinces:

MARCELIANO HIDALGO (90), Inspector:
Cabanatuan No. 53, Cabanatuan.

VICENTE OROSA (53), Inspector:
Nueva Ecija No. 73, Quezon; Memorial No. 90, Muñoz.

Tenth District, Zambales Province:

ALBERTO C. DONOR (57), Inspector:
Lincoln No. 34, Olongapo; Pinatubo No. 58, San Antonio; Zambales, No. 103, Iba.

Eleventh District, Cagayan and Nueva Vizcaya Provinces:

SALVADOR TORRA (39), Inspector:
Mabini No. 39, Aparri; Gonzaga No. 66, Tuguegarao.

FELIX MARTINEZ (65), Inspector:
Isabela No. 60, Ilagan, Isabela.

DOMINGO MADDELA (68), Inspector:
Magat No. 68, Bayombong.

Twelfth District, Batangas and Mindoro Provinces:

JUAN MUÑOZ (72), Inspector:
Batangas No. 35, Batangas.

ANTONIO LUNA (65), Inspector:
Tamaraw No. 65, Calapan.

Thirteenth District, Leyte and Samar Provinces:

GREGORIO J. MARIANO (47), Inspector:
Makabugwas No. 47, Tacloban; Mount Huraw No. 98, Catbalogan.

Fourteenth District, Misamis Province:

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CLARK JAMES (56), Inspector:
Union No. 70, San Fernando; Baguio No. 67, Baguio.

Sixteenth District, Ilocos and Abra Provinces:

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URBANO BAÑEZ (86), Inspector:
Laoag No. 71, Laoag.

Seventeenth District, Guam, Marianas Islands:

WALTER W. ROWLEY (44), Inspector:
Charleston No. 44, Guam.

Eighteenth District, Albay, Sorsogon and Camarines Provinces:

LOT DEAN LOCKWOOD (61), Inspector:
Mayon No. 61, Legaspi; Bulusan No. 38, Sorsogon; Isarog No. 33, Naga.

Nineteenth District, Romblon and Masbate Provinces:

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Marble No. 58, Romblon.

PEDRO PAGUIA (38), Inspector:
Ma-Bu-Ti No. 92, Masbate.

Twentieth District, Palawan Island:

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Twenty-first District, Pampanga and Tarlac Provinces:

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Pampanga No. 48, San Fernando; Leonard Wood No. 105, Camp Stotsenburg.

JOSE V. CURAMENG (56), Inspector:
Isagani No. 96, Moncada, Tarlac.

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Manuel L. Quezon (16)
Wenceslao Trinidad (35)

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José Arpal (7)
Charles A. Massell (3)

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Fermin Paz (19)
William W. Larkin (6)
Gervasio Eraña (4)

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Modesto Castillo (35)
Leo Fischer (4)

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Edward Ford Hickman (3)
Gregorio J. Mariano (47)

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George A. Holt (100)
Juan Orellana (60)
Alfredo Zamora (50)

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Henry D. Riley (2)
Enrique L. Koh (85)

Grievances:

Francisco A. Delgado (4)
Lot D. Lockwood (61)
Federico M. Unson (37)

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Nicolas Leyva (30)
Teodorico A. Jimenez (31)

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William A. Weidmann (8)
Julian Pilares (102)
Emiliano Quijano (12)

Masonic Home Board:

H. E. Stafford (1)
Nicolas de Guzman (74)
Teodoro Reyes (81)

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Teodoro M. Kalaw (12)
Harvey A. Bordner (3)

Cabletow:

Edwin E. Elser (3)
Felipe Tempongko (7)
Abundio del Rosario (42)

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Perfecto Feliciano (16)
Luis R. Yangco (101)

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Juan Atayde (41)
Inigo Ed. Regalado (14)
Eugene Arthur Perkins (6)

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Frederic H. Stevens (6)
P. C. Palencia (63)
Amado V. Aldaba (46)

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Seldon W. O'Brien (9)
Antonio Gonzalez (85)
William W. Larkin (6)
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A. J. Gabler-Gumbert (8)
Valeriano Segura (30)
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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.)

436.—Is "Morals and Dogma", the monumental work of Albert Pike, the original product of that author's brain or is much of it copied, as I have been told? From whom did Bro. Pike copy?

Answer.—Albert Pike says himself in the introduction to *Morals and Dogma*: "In preparing this work, the Grand Commander has been about equally author and compiler, since he has extracted quite half its contents from the works of the best writers and most philosophic or eloquent thinkers. * * *" He claims, therefore, little of the merit of authorship.

The author from whom Pike copied the most is Alphonse Louis Constant, an occultist who wrote under the pseudonym of Eliphaz Lévi and who was Pike's contemporary.

437.—At a recent installation of officers in a Lodge, cigars were being passed around in wrappers with the square and compass and the name of the Lodge on them. Is this considered proper?

Answer.—This is largely a matter of personal opinion. Tableware with the square and compass and the name of the Lodge on it has been used by Lodges all the world over without anybody criticising the practice. At a recent installation of officers, the paper napkins used had the square and compass on it. There is nothing in our laws or regulations condemning such practices, though we believe that they should not be carried to the extreme.

438.—Is the Holy Bible supposed to be open at any particular place during the several degrees? In my Lodge I have only seen it open at a place in the Gospel of St. John. Why should that particular place be selected? No one in my Lodge can give a satisfactory answer to this question.

Answer.—Since the publication of Webb's monitor, Masonic usage in this respect has been as follows in the American Grand Lodges: "In the first degree, the Bible is opened at Psalm CXXXIII, an eloquent description of the beauty of brotherly love, and hence most appropriate as the illustration of a society whose existence is dependent on that

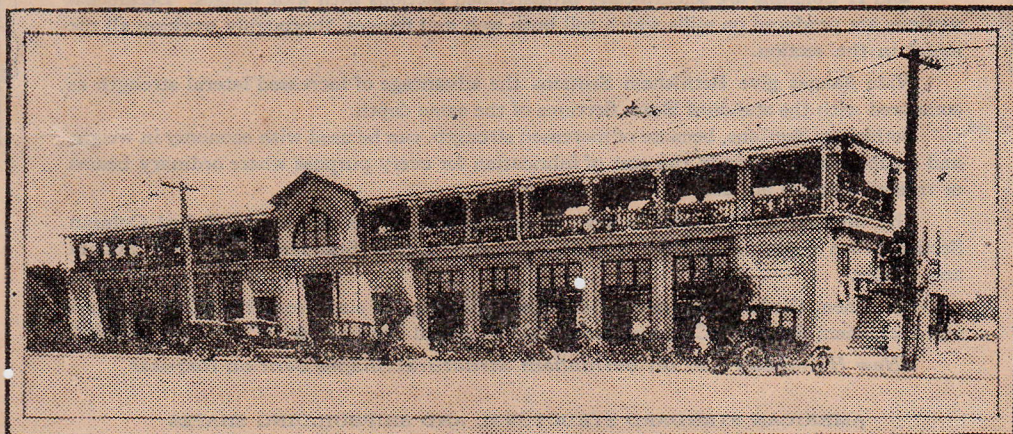
noble principle. In the second degree the passage adopted is Amos VII, 7, 8, in which the allusion is evidently to the plumb-line, an important emblem of that degree. In the third degree the Bible is opened at Ecclesiastes XII, 1, 7, in which the description of old age and death is appropriately applied to the sacred object of this degree."

In England, the Bible is opened, in the first degree, at Ruth IV, 7; in the second, at Judges XII, 6, and in the third, at 1 Kings VII, 13, 14.

439.—Please enlighten me on this question: Can an application for degrees in Masonry be voted upon if one of the members of the committee reports unfavorably? Paragraph 158 of the Constitution states in part that if the report of the committee or any member thereof, be unfavorable, no ballot shall be had . . . Under the same paragraph it further states that if the report of the committee, or a majority thereof, be favorable, a secret ballot shall be had. . . What does majority thereof signify in this case, does it mean two members of the committee of three mentioned under paragraph 354 of our Constitution?

Answer.—The first provision you cite refers to any case where there is an unfavorable report by a member of the Committee on Investigation, which answers your question in the sense that an application for the degrees can NOT be voted upon if one of the members of the Committee reports unfavorably. The second provision which you cite covers cases in which two of the members of the Committee referred to in paragraph 158 report favorably and the third member does not report, in which case action is taken as if all three members of the Committee had reported favorably.

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Are King Solomon's Pillars Symbolized In Our Dollar Sign?

In a recent article in the New York *Masonic Outlook* on "The Two Pillars of the Porch," Bro. H. L. Haywood says:

"Herodotus refers to two pillars before the Temple of Melkarth at Tyre, erected by King Hiram, which he saw five hundred years afterwards; historians believe King Solomon may have received his inspiration from them since he and Hiram were friends; be that as it may, the Phoenicians kept the memory of these alive on their coins, and by a strange falling out of circumstances they became the original of our dollar sign."

The last sentence, because we had not happened to have heard it before, aroused sufficient interest to warrant some investigation. A letter to the author asking his authority for the statement brought no satisfactory response. An inquiry to Bro. R. J. Meekren, editor of *The Builder* and Masonic writer of note, brought the following answer:

"Our information is, though we cannot give the original authority for it, that this conventional sign is derived from a coin type of the south of Spain. The piastre, or piece of eight reals, coined by Charles V (1500-1556) at Seville bore on the reverse two pillars entwined with a scroll. This coin was called a "collonate," or pillar piece. It is unlikely that this was an entirely new design. The city of Cadiz was founded, it is supposed, about 1100 B. C. by colonists from Carthage, itself a colony of Tyre. The original name was Gadir or Agadir, meaning "the Stronghold." In Latin this became Gades. To reach this place the strait of Gibraltar had to be passed, which to the Greeks was the name of the known world, under the name of the Pillars of Hercules. As Hercules, or Herakles was originally a Phoenician solar deity there is little doubt that the Rock of Gibraltar and the corresponding hill of Ceuta on the opposite shore were connected with Hercules, as marking the gateway of the setting sun, and the tradition would very likely survive in the south of Spain. As the two pillars of King Solomon's Temple are undoubtedly only an instance of the marking of the sacred place, or the dwelling place of the deity by two isolated pillars which was common in Syria, there is a definite link between them and the pillars of the west.

"The remaining steps are comparatively simple. The Spanish coin became a common medium of exchange all through the New World, it was the "piece of eight" well known to every boy who has read Robinson Crusoe. The two pillars and ornamental scroll were naturally conventionalized until they became the two perpendicular lines through an S, which forms our dollar mark today. Thus by a long and circuitous route there is a real line of descent between it and the sacred pillars of the east of which the two pillars of the porch were a particular example."

It had been our understanding heretofore that the dollar sign was originally a combination of the two letters "U. S.", the connecting curve at the bottom of the U having gradually become eliminated through carelessness and haste.

The theory of its having a more symbolic origin is interesting. As a Mason we would like to let our imagination run riot and to think that our Masonic Fathers, who had so much to do with the establishment, formation and recognition of our government, and who were such active and sincere Craftsmen, had used the Two Pillars of Freemasonry and the initial of its first Mystical Grand Master (Solomon) to form the symbol for its principal coin.

It's sometimes pleasant to let our fancy ramble, though our sober sense warns us of the folly of our musings!—*Masonic Tidings*.

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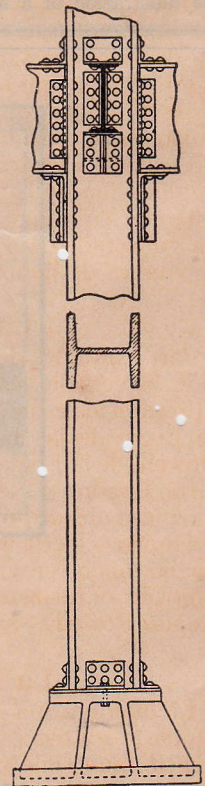
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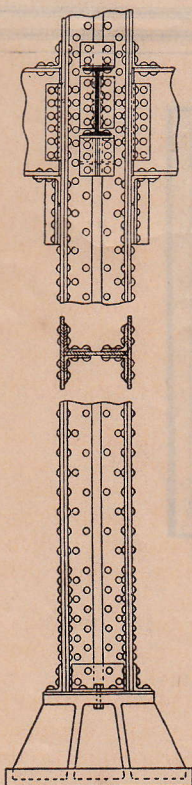
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Seccion Castellana

Página Editorial

De Su Libre y Espontánea Voluntad

Al profano que desee iniciarse en los misterios de la Francmasonería se lo exige que firme, bajo palabra de honor, una solicitud en la cual declara, entre otras cosas, que "no estando predispuesto por amigos ni influenciado por móviles interesados, libre y voluntariamente se ofrece como candidato a los misterios de la Masonería". Esta misma declaración solemne la repite, también bajo palabra de honor, en la noche de su iniciación. Resulta, pues, que un profano a quien han sugerido o propuesto que se haga Masón, debe necesariamente cometer una falsedad dos veces: al firmar la solicitud y pocos minutos antes de ser admitido en el sagrado recinto del Taller. Y el miembro de la Logia que ha "catequizado" al candidato es culpable no solamente de una falta grave hacia éste por haberle inducido a ingresar en nuestra Orden cometiendo una falsedad, sino que ha incurrido en una responsabilidad tremenda por haber infringido uno de los principios fundamentales de la Francmasonería genuina, la cual cifra su mayor orgullo en el hecho de que no pide a nadie que se haga Masón y que todas las peticiones se hacen espontáneamente. Los grados masónicos no son una mercancía que se ofrece a la venta como un automóvil o una póliza de seguro y el Masón que tenga concepto tan equivocado sobre esta materia necesita ser instruido o corregido.

Hay sociedades en las cuales el individuo que consiga atraer el mayor número de nuevos miembros es considerado digno de alabanza y premio, mientras que en la Masonería pura y legítima como lo es y debe ser la de la Gran Logia de las Islas Filipinas, el que catequiza a un profano se expone a si mismo a la censura y al castigo, y al solicitante de los grados lo expone a ser rechazado, porque nos consta que en más de una ocasión un candidato ha sido rechazado por haberse sabido que su solicitud no fué acto de su libre y espontánea voluntad como debía serlo y como él había declarado bajo palabra de honor.—L. F.

La Gran Oración

Por mandato de la Gran Logia publicamos en esta sección la versión castellana de la magnífica Gran Oración que pronunció en inglés, en la reciente reunión anual de la Gran Logia de las Islas Filipinas, el Ven. Hmno. Thomas N. Powell, de la Logia Acacia No. 78, de Iloilo, en su calidad de Gran Orador. No perderemos nuestro tiempo en alabar dicha pieza de arquitectura porque cada Hermano puede por si mismo leerla y saborear sus bellezas. Es una joya que gana mucho en valor por haber sido pronunciada por un Masón tan entusiasta, activo y sincero como lo es nuestro Hermano Powell.—L. F.

La Fortuna Adversa

El mejor arma para desarmar la fortuna adversa es sin duda la sonrisa. El hombre que se deja aplastar por la desgracia, que gime y llora o echa mano del veneno o revolver del suicida cuando pierde sus bienes terrenales demuestra que no posee la fortitud que tanto nos recomienda la Masonería ni la resignación que nos enseña la religión. Hay individuos que se quejan cada vez que, cual mosquito, les pica alguna desgracia o contratiempo de poca monta, mientras que otros exhiben la mayor serenidad en medio de la ruina completa. Admiramos al estoico que sin pestañear ve desaparecer los frutos de su trabajo en las olas

embravecidas del mar o en las llamas, pero con más admiración contemplamos al hombre que sabe olvidar sus penas y al mismo tiempo ser una inspiración y consuelo para los demás. "Cantando las penas se van" mientras que llorando se multiplican y agravan. Tanto individual como colectivamente, los Masones siempre han mostrado aquella fortitud en medio del infortunio que hace que nuestra Institución haya podido resistir a persecuciones y contratiempos que habrían acabado con cualquier otro organismo.—L. F.

El Nuevo Director de la Biblioteca

Felicitemos al Muy Ilustre Hmno. Teodoro M. Kalaw, ex-Gran Maestre de la Gran Logia de las Islas Filipinas, por su reciente nombramiento al puesto de Director de la Biblioteca Nacional. *La Vanguardia*, en su número correspondiente al 15 de Febrero, dice bajo el epígrafe "Está en su elemento" lo que sigue sobre el nombramiento de nuestro ilustre Hermano:

Don Teodoro M. Kalaw, que acaba de ser nombrado director de la Biblioteca, tiene bien ganado el puesto. En su nuevo ambiente, puede decirse que estará como el pez en el agua, en su propio elemento. Espíritu investigador, muy amigo de los libros, Teodoro M. Kalaw, venido de las filas del periodismo, es de los que honran a la falange de gloriosos escritores por su vigorosa mentalidad. Teodoro M. Kalaw no es un extraño en ese ambiente, pues ya había desempeñado el mismo cargo, con éxito, antes de ejercer otros de mayor responsabilidad en el gobierno de su país.

Más bien que al ilustre Hmno. Kalaw, tendremos, pues, que felicitar al público por tener persona con condiciones admirables como director de la Biblioteca.—L. F.

La Juventud Necesita Divertirse

Ya han pasado los tiempos en que toda expansión inocente se consideraba como pecado, aunque todavía hay sitios en que se truena desde el púlpito contra el baile como algo indecente y pecaminoso. La rigidez excesiva de las costumbres sociales y el refrenar a la juventud como pretendían hacerlo tantos predicadores y moralistas de antaño fomentan la hipocresía y los vicios secretos mientras que la expansión franca y las diversiones honestas son como una válvula de seguridad para lo que se agita y bulle en los corazones y sesos de la juventud.

Así lo ve nuestro ex-Gran Maestre, el Il. Hmno. Rafael Palma, Presidente de la Universidad, según se desprende de un artículo suyo, titulado "El Carnaval de Filipinas: su misión y su importancia," publicado por el diario *Progreso*, de Cebu, en el cual defiende la participación de la Universidad de Filipinas en el concurso de belleza que se celebró en el último carnaval.

El Carnaval de 1929 acaba de cerrar su puertas, sin duda dejando un grato recuerdo en las almas de los muchos miles de jóvenes que han concurrido a dicha fiesta. En el escrito de defensa a que nos referimos, el Hmno. Palma hace algunas observaciones acertadas sobre las expansiones honestas y el modo equivocado de mirarlas que predominaba en muchos círculos en el pasado, y nos parece útil reproducir algunos de los párrafos de su disertación por tener cierto interés masónico. Entre otras cosas, el autor dice lo que sigue:

La pedagogía antigua ha fracasado totalmente porque ha pretendido establecer prohibiciones sobre la frivolidad. Por siglos, sacerdotes y pedagogos han declamado contra el baile, el lujo, la sensualidad, los amirios y devaneos y la juventud de ahora, como la de los otros tiempos, ha seguido burlándose de sus maestros y preceptores. ¿No indica esto

que esa clase de pedagogía ha errado y debe a su vez cambiar de método? Ahora, más que en ningún otro tiempo, todo lo que ha sido objeto de prohibición, todo lo que constituía terreno vedado para los jóvenes es materia de abuso y de desenfreno. Hay más *jazz*, más música sensual, más juegos, más jiras, más amoríos, etc. ¿Por qué? Porque se ha desconocido la naturaleza humana, se ha ignorado que la frivolidad es un ingrediente esencial de la vida y tiene un valor relativo en ella y hasta que se reconozca que debe permitirse un poco de frivolidad, no se conseguiría con su prohibición más que excitar el ansia de gozar de lo prohibido. La pedagogía actual debe enseñar que la frivolidad no es mala en sí, pero que es frivolidad y como tal debe ocupar la menor parte de nuestro tiempo. Hay que destinar momentos para la frivolidad, como un medio para reasumir con más resolución las atenciones más serias de la vida.

La filosofía de esta educación es que debe tomarse la vida como en sí es y no como algunos quisieran que sea. No podemos impedir la frivolidad; lo que podemos hacer es sacar de ella el mejor partido posible. El baile lo toma la juventud como un medio de expansión para las energías exuberantes de la edad. Aun para algunas personas de edad, es un medio de ejercicio físico como es para otras el golf o el tenis. Después del pesado trabajo diario, uno siente la necesidad de pasar algún tiempo en frivolidades, conversar en el club, distraerse en el cine, tomar whiskey, jugar el poker, ajedrez o bowling. He visto a algunos profesores disfrutar de esos pasatiempos. ¿Y qué? ¿Vamos a protestar de eso? Si no podemos impedir que personas maduras se entretengan en frivolidades, ¿cómo podemos impedir que los jóvenes hagan lo que ven hacer a otros que pudieran tomar como ejemplos?

Hay mucha hipocresía en algunas doctrinas de la educación pasada que son tenidas por fundamentales y es hora de que nosotros busquemos nuevos "standards" y principios conformes con los usos de la vida moderna. Sería inútil repetir en nuestros tiempos, que no deben mezclarse hombres y mujeres en la escuela, o que la mujer para ser buena necesita no salir de su casa, o que para salir necesita tener un guardián; todo eso es de ninguna o poca aplicación. Para formar caracteres serios y seguros, apropiados para el caudillaje de la nación, no debemos ocultar nada a los jóvenes, ni hacerles considerar el mundo, el demonio y la carne como los principales enemigos del alma, como se cría en otros tiempos, sino que debemos decirles francamente que el mundo es el escenario donde tienen que vivir y luchar y amar para mejorarlo; que la carne no es necesariamente flaca y débil sino que es capaz de sublimes heroicidades y gloriosos gestos; que el demonio lo tenemos dentro en forma de pasiones, vicios, errores y perjuicios y debemos combatir todo eso para aprender a ser más tolerante, dadivoso, benévolo y abierto a toda nueva idea y consejo. Es fácil repetir antiguas fórmulas y preceptos que tienen la resonancia que han acumulado en la serie de los siglos en que han vivido y por eso cuando suenan encuentran eco en prejuicios populares; pero la educación debe procurar abrir nuevos caminos, examinar si esos preceptos y métodos tienen aun algún valor o si ya lo han perdido por razón de los cambios o novedades introducidos por el tiempo.

El Muy Il. Hmo. Felipe Buencamino, Padre

Ha dejado de existir un hombre de grandes condiciones morales e intelectuales que merece ser recordado con respeto y admiración en esta revista: el Muy Ilustre Hmo. Felipe Buencamino, Padre, ex-Venerable de la Logia Sinukuan No. 16 y Ex-Gran Maestro honorario de la Gran Logia de las Islas Filipinas, entregó su alma al Gran Arquitecto del Universo el 6 de febrero, a la edad de 81 años. La vida de "Don Felipe" merece señalarse a la consideración de los Hermanos como un ejemplo de honrado y constante esfuerzo en defensa de los ideales de la Masonería y en bien de nuestros semejantes. Fué un excelso patriota, talentoso autor y Masón de excepcionales condiciones. No es sorprendente, pues, que muchos miles de personas acudieron para rendir el último tributo al ilustre difunto. Desde luego, la representación masónica era nutrida y los ritos masónicos que se ejecutaron bajo la dirección del Muy Il. ex-Gran Maestro Joseph H. Schmidt eran muy impresionantes. En el entierro, que se verificó el 9 de febrero, en el Cementerio del Norte, no faltaba un solo de los ex-Grandes Maestros de la Gran Logia de las Islas Filipinas, dos de los cuales, los Muy Il. Hmos. Teodoro M. Kalaw y Rafael Palma, rindieron elocuentes tributos a la memoria del gran Filipino y Masón.

El Muy Il. Hmo. Kalaw pronunció, entre otras frases hermosísimas, las siguientes:

Existen en nuestros bosques árboles gigantes en cuyas cortezas ha quedado profundamente impreso el paso de los tiempos. El huracán devastador grabó allí su huella. El incendio de los *kaingin* las tizó de humo. Los furiosos vendabales las azotaron fuertemente. Y la luz del día o la obscuridad de la noche dejaron allí, alternativamente, su influencia varia. Sin embargo, esos árboles siguen enhiestos y firmes apuntando su tronco vetusto al cielo clemente, que es la eternidad.

Así es D. Felipe Buencamino. Vivió en tres épocas distintas. Su vida abarcó el período más desorbitado de la historia patria. Tomó parte importante en los sucesos más emocionantes y conmovedores. Y sin embargo, hasta la hora de su muerte conservó su personalidad querida y respetada, tal vez temida en su juventud por sus adversarios, ahora reverenciada en su ancianidad por todos sin excepción.

De la admirable oración fúnebre del Muy Il. Hmo. Palma seleccionamos el siguiente párrafo:

Felipe Buencamino puede bajar tranquilo y sereno a su tumba, confiado en que las páginas de su vida están llenas de grandes ejecutorias, de excelentes servicios, hechos de buena fe y con honrada intención, en aras de los intereses de su país y que si errores tuvo, los rectificó aquí y Dios los perdonará allá, porque no han sido cometidos con malicia, ni nacidos de mal corazón. El morir es el precio del vivir y estoy seguro que él recibirá su premio y recompensa, porque estuvo siempre alerta y vigilante, trabajando su palayal desde el amanecer hasta el anochecer, sin importarle el vendabal ni el monzón, sin intermitencias ni reposos, procurando por todos los medios que haya abundante cosecha para todos,

¡Que la tierra le sea leve!—L. F.

Causas de Fracaso

Todas las cosas tienen una causa. Nada ocurre "por casualidad". Cuando un hombre es ascendido a un cargo mejor, es por alguna causa. Son muchas las causas que conducen a un fracaso. He aquí una lista de las más comunes:

1. Hallar faltas en el prójimo, y no ver las propias.
2. Hacer lo menos posible y procurar por ello el mayor provecho.
3. Emplear demasiado tiempo en exponer los defectos ajenos, y demasiado poco en corregir los defectos propios.
4. Murmurar de los que no nos agradan.
5. La desidia: dejar para mañana lo que debemos hacer anteayer.
6. La falsedad: hablar a uno en tono amistoso cuando está delante, y herirle por detrás en cuanto vuelve la espalda.
7. El falso concepto que abrigamos de ser bastante listos para recoger la paga antes de mostrar una cosecha de honrados servicios.
8. La deslealtad hacia los que confían en nosotros.
9. La presunción: el creer que lo sabemos todo y nadie tiene nada que enseñarnos.

Leed esta lista y examínala con ella vuestra conciencia. Si no fuese aplicable a vosotros ninguna de las causas enumeradas, podéis felicitaros, porque sois un éxito.

Versión Castellana de una Obra Masónica Celeberrima

Uno de los mejores libros masónicos publicados en la época moderna es "The Builders," obra justamente célebre del Dr. José Fort Newton. Hasta muy recientemente tuvimos que lamentar el hecho de no existir una traducción castellana de dicho libro, pero hoy ya la tenemos, hecha por el Hmo. Salvador Valera Aparicio, el cual ha sabido hacer justicia a la obra de que se trata.

De la obra "The Builders" ya se han publicado más de cuarenta ediciones y la misma ya existe en muchas diferentes lenguas. Su valor ha sido reconocido en esta Gran Jurisdicción desde los principios; hace dos décadas, la Logia Corregidor solía entregar un ejemplar de dicha obra a todo miembro suyo al ser exaltado al sublime grado de Maestro Masón.

Tenemos delante un ejemplar de la traducción castellana de "The Builders," que acabamos de recibir de España. Es un tomo primorosamente encuadernado en tela y oro, cuyas dimensiones son aproximadamente 13 por 20 centímetros y que contiene 338 páginas. Se titula "Los Arquitectos, Historia y Estudio de la Masonería" y lleva como pie de imprenta Barcelona, 1928. La letra es muy clara y la impresión excelente.

A fin de hacer accesible dicha obra al mayor número de hermanos posible, el CABLETOW tiene el proyecto de pedir a la casa editorial en España cierto número de ejemplares de la misma los cuales se pondrán en venta en la oficina de esta revista, en la Gran Secretaría. Los ejemplares en rústica se venderán a ₱2.00 y las en tela y oro a ₱2.50.

Rogamos a los hermanos que deseen adquirir dicha obra lo comuniquen a la redacción del CABLETOW, P. O. Box 990, a fin de que se reserve un ejemplar para ellos al llegar el envío.

Visita en Honolulu

Los Hermanos Juan G. Cortes, José E. Varcas, Primitivo Dalman, y Bernabe Ejidan, de la Logia Isla de Luzon No. 57, y J. Cokerham y Vicente Frias, de la Logia Batong Buhay No. 27, que forman parte de la dotación del transporte *Grant*, hablan con entusiasmo de la instalación conjunta de los dignatarios y oficiales de las Logias Le Progres de l'Océanie No. 371, Honolulu No. 409, y Pearl Harbor No. 598, que se celebró en la Catedral del Rito Escocés en Honolulu y a que tuvieron la fortuna de asistir. Después de las ceremonias hubo un banquete fraternal, actuando de toastmaster el Gobernador del Territorio de Hawaii, Ven. Hmno. Wallace R. Farrington, P.M. El Hmno. George R. Marvel, vice-almirante de la Armada de los Estados Unidos, fué uno de los oradores.

Las Logias referidas se hallan bajo la obediencia de la Gran Logia de California cuyo Segundo Gran Diácono, Ven. Hmno. Charles Crawford Pittam, actuó de instalador, con el Ven. Hmno. Lester Emerson Forrest, inspector del 102.o distrito masónico de la referida Gran Logia, como maestro de ceremonias.

Los Hermanos de Filipinas que asistieron a dicha función brillante y memorable han hecho bien al verificar su visita porque no hay nada que contribuya más a estrechar el vínculo fraternal entre las Logias y los Masones de diferentes obediencias que las visitas de individuos de una jurisdicción masónica en los Talleres de otra.

Apoyemos Nuestro Sistema de Instrucción Pública

Una de las cosas más valiosas que ha traído América a Filipinas, es el sistema de escuelas públicas que ha implantado en estas Islas, basado sobre el principio de la separación de la Iglesia y del Estado y la libertad del culto. En efecto, lo que nuestros detractores han dado en llamar "escuela sin Dios" es un don precioso que debemos apreciar en todo su valor. Es una institución cuyos cimientos los echaron Masones en la Gran República de Norte América y en cuya defensa la Masonería ha luchado en más de una ocasión.

Nuestro ex-Gran Maestre Teodoro M. Kalaw, en su Mensaje a la Gran Logia, dirige a los Masones de Filipinas las siguientes palabras relativas a las escuelas públicas:

Debemos apoyar con todas nuestras fuerzas el sistema de educación libre democrática implantado por nuestro gobierno. Quiero recalcar aquí la frase "educación libre", porque es ésta la sola clase de educación que da a la juventud la verdadera base del raciocinio individual que le permite crear su propia personalidad y mentalidad y ser tolerante con las ideas religiosas o políticas ajenas. De ninguna manera podemos apoyar en las escuelas todo movimiento sectario que al tender a las segregaciones o divisiones en materias de fe, volverá a introducir la intolerancia religiosa que ha sido en todos los tiempos la peor enemiga del orden y del Estado. La separación de la Iglesia y del Estado es una conquista masónica que debemos preservar a toda costa. Y para hacer el principio más universal es conveniente alejar de las instituciones del Estado—entre ellas las escuelas—toda ingerencia perniciosa, ya proceda del sectarismo religioso, de la intransigencia política o del monopolio económico.

Hay quienes sostienen que la instrucción y educación del niño pertenece a sus padres, como derecho y deber fun-

dado en la relación de paternidad; que por tanto, la familia es y debe ser la escuela principal y que toda otra escuela que no es la familia debe considerarse como subsidiaria a ésta. Se quejan "del poder absorbente del estado moderno que intenta cercenar cada vez más esos derechos de la familia y de los padres, considerando a unos y otra como un complemento de la escuela en vez de considerar a ésta como complemento de aquéllos." Para nosotros, esto no es más que aferrarse a lo antiguo y cerrar los ojos al progreso moderno. Ya ha pasado el tiempo en que todo se hacía y fabricaba en casa: el pan y el vino, la ropa y los zapatos. En las comunidades civilizadas de hoy, todo se hace por lo que podríamos llamar especialistas. En cuanto a la instrucción religiosa, hace muchos siglos ya que está en manos de los "especialistas" de las diferentes iglesias que consideran al hogar como sucursal de la iglesia en este respecto y que pretenden hacer idéntica cosa con la escuela pública. Afortunadamente las escuelas públicas de los países más progresivos ya no enseñan la religión como sucedía antes, con consecuencias funestas que hemos podido apreciar en más de una ocasión en Europa, cuando vimos separados a los niños en grupos hostiles y antagónicos porque los unos iban al catecismo y los otros, excusados a instancia de sus padres, no lo hacían, de suerte que se hacía patente dentro de la misma escuela la diferencia en las religiones profesadas por los dos o tres clases de niños, de la cual éstos casi no se habrían apercibido de otro modo.

Que se enseñe la religión en el hogar y en la iglesia donde debe enseñarse, en vez de sembrarse prejuicios y enemistades o ejercerse presión más o menos directa en materia religiosa dentro de las escuelas públicas.

Defendamos y apoyemos, pues, el sistema de instrucción pública actual que en hora buena se ha introducido en Filipinas.—L. F.

¡No Lo Crean!

Rogamos a nuestros lectores no hagan caso de las maliciosas mentiras y especies lanzadas contra la Kermesse la cual está patrocinada por Masones de los más íntegros y eminentes del país. Se ha hecho lo posible para poner obstáculos en el camino de nuestra empresa magnífica en favor de los pobres niños lisiados pero la verdad ha salido triunfante y la Kermesse será un éxito completo. ¡Qué todos los Masones de buena voluntad nos ayuden en esta hermosa campaña en pró de los protegidos de nuestra Institución!

De la Logia Isla de Luzon No. 57

Los miembros todos de esta Logia se asocian al justo dolor que hoy embarga al Ven. Hmno. Ramon Mendoza, Gran Secretario auxiliar, por el fallecimiento de su digno y estimado padre. Los funerales fueron muy imponentes; el cadáver fué sepultado el 10 de Febrero, a las 4 de la tarde, en el lote de la propiedad de esta Logia en el Cementerio del Norte.

El difunto fué uno de los supervivientes de la batalla naval del 1 de Mayo de 1898, cuando los barcos españoles fueron hundidos por la escuadra americana bajo el mando del almirante Dewey. No obstante su edad avanzada, era muy robusto y gozaba de buena salud cuando le atacó la enfermedad que le costó la vida.

¡ANUNCIADORES!

Los anuncios más económicos en el *Cabletow*, del tamaño del presente (1 por 3¼ pulgadas), cuestan solamente 4 pesos por inserción o ₱21.60 al semestre si hay contrato por seis meses. No hay medio anunciador mejor que

THE CABLETOW

Gran Oración Pronunciada (en Inglés) por el Venerable Hmno. Thomas N. Powell, Gran Orador, en la Reunión Anual Celebrada en Manila, I. F., el 22 de Enero de 1929.

MUY ILUSTRE GRAN MAESTRE, VENERABLES HERMANOS:

Vosotros, los aquí reunidos, representáis a la Masonería en Filipinas. Los que aquí están congregados representan la Masonería desde Aparri hasta Joló. En este recinto se encuentran los delegados de más de cien logias masónicas. Nuestro objeto, al celebrar esta reunión anual, es pasar revista a nuestros esfuerzos y hechos del pasado y trazar planes para el año venidero. En esta ocasión se nos ofrece la oportunidad de renovar antiguas amistades y formar otras nuevas; de discutir nuestros problemas y dificultades; de aprovechar el beneficio de la experiencia de nuestros hermanos; de adquirir nuevos alientos e inspiraciones, ejecutar nuestra labor masónica, y mejorar nuestra condición en la Masonería. Cuando retornemos a nuestras respectivas logias, debemos llevar e impartir a nuestros hermanos de nuestra respectiva localidad la inspiración que hemos adquirido aquí, y enseñarles las lecciones que hemos aprendido de nuestras discusiones y trato fraternal.

Bueno y necesario es que cada uno de nosotros renueve cada año el entusiasmo que nos enciende y que adquiramos renovada inspiración. En este mundo, que tan rápidamente se transforma y mueve, dispuesto a sacrificarlo todo a la eficacia, es fácil que nos olvidemos de la Masonería si no nos hallamos en persona en el taller de la logia. Este mundo bullicioso está inclinado a creer que la Masonería, encorvada bajo el peso de los años, no se adapta bien al moderno bullicio mundanal. Pero está equivocado. Los principios de la Masonería son fundamentales e inalterables. Constituyen los cimientos en que están edificadas todas las cosas verdaderas y puras de la humana naturaleza. Cuanto mayor es la rapidez con que se mueve el mundo, más nos esforzamos nosotros por ser eficaces, más firme y más sólido debe ser el cimiento sobre el que edifiquemos.

Todo el que estudie la historia observará que desde el tiempo en que se edificó el Templo del Rey Salomón hasta la época presente ha habido una sucesión de notables transformaciones en la historia del género humano. En ciertos períodos resaltan de un modo muy sobresaliente las reformas, las restauraciones, las cruzadas, las guerras, las rebeliones. Hay períodos en que la literatura y las artes alcanzaron grandes progresos. En otras épocas han sido tantos los inventos, que han causado transformaciones radicales en la vida de los seres humanos. La época de Shakespeare puede denominarse la edad literaria, un período notable en que se produjeron obras que han resistido la prueba del tiempo, enriqueciendo el tesoro de la literatura universal. Si dirigimos una mirada retrospectiva a los hechos de la generación presente, no podremos menos de reflexionar sobre cuáles han de ser los hechos sobresalientes de la edad presente en las páginas de la historia.

Unos cuantos momentos de reflexión nos convencerán de que la presente es la época de las transformaciones más radicales y rápidas. Es improbable que en la historia universal haya habido un período en que las reformas hayan sido tantas y tan rápidas como las que recuerdan hoy las personas de más edad que aun viven. Esas transformaciones no se han limitado únicamente a las invenciones mecánicas, ni a los descubrimientos de la ciencia, ni a las obras maestras en el terreno del arte y de la literatura. Ha sido esta una época en que la conciencia del hombre, los pensamientos íntimos del hombre, y la conducta de un hombre hacia otro hombre han sufrido positiva transformación.

En los pasados tiempos la inteligencia del hombre estaba llena de superstición y temor, debido principalmente a la ignorancia y al hecho de que los hombres vivían constantemente rodeados de peligros materiales. Los peligros del mar eran grandes. Para el hombre, el aventurarse en los bosques sin estar armado significaba muerte segura. Las plagas y la peste destruían poblaciones enteras. Generalmente se creía que todos o la mayor parte de los padecimientos humanos eran consecuencia de la ira de Dios que tomaba venganza sobre la perversidad del hombre. En aquellos tiempos de peligro, el hombre, que vivía dominado constantemente por el miedo, se hizo sumamente religioso. En esos tiempos, era natural que el hombre, comprendiendo su impotencia, doblase reverentemente la rodilla e implorase el auxilio del poder divino antes de empezar un viaje peligroso o de acometer una empresa arriesgada.

Mas, es lo cierto que la historia nos demuestra que esos peligros que rodeaban al ser físico del hombre se han reducido. Ahora el hombre puede acostarse y dormir sin temor de ser despedazado por las fieras del bosque o saqueado por los ladrones. Ahora ya no se considera peligroso ningún viaje por tierra ni por mar, ni aun por el aire. Gracias a los descubrimientos y a la práctica de la ciencia médica, la peste, las plagas y las epidemias han dejado de ser motivo de honda preocupación. A consecuencia de la extirpación de estos temores, el hombre ya se siente seguro y olvida la necesidad del divino auxilio en su vida cotidiana. Ya no está dominado por el miedo a la ira de Dios. La consecuencia de esto ha sido que el mundo se vaya acercando paso a paso a un estado en que el hombre consagra todas o la mayor parte de sus energías a procurarse la dicha, sin temor y sin detenerse a reflexionar sobre los actos del Todopoderoso.

Esta transformación en el mundo, esta ausencia de temor en la

mente humana, y la consiguiente irreflexión del hombre respecto a la Divinidad le ha hecho más atrevido, más concentrado en sí mismo y, indudablemente, menos religioso. Por consiguiente, parece que la historia de la edad presente la presentará como la época de la osadía humana; una edad en que el hombre ha dado de mano osadamente con todas las supersticiones, y con ellas, con mucho de la religión de nuestros padres.

No está aún lejano el tiempo pasado en que el hombre que se permitiese dudar por un sólo instante de la autenticidad de una sola palabra o sílaba de las Sagradas Escrituras era asaltado por un profundo temor de que cayese un rayo y le matase, o que él y su familia sufriesen perpetuo castigo. La transformación ocurrida recientemente en este respecto es, sin duda alguna, una de las más importantes transformaciones de esta generación. El hombre ha llegado al atrevimiento de contradecir, sin pizca de temor, doctrinas y religiones por largo tiempo aceptadas, y a contar exclusivamente con su propia habilidad e inteligencia. Las consecuencias que han de sobrevenir de esta edad audaz no sólo constituyen un motivo de preocupación para nuestras iglesias, sino también se teme que los masones acaben por despreciar las enseñanzas de la Masonería y por considerar sus obligaciones como cláusulas de un ritual sin sentido.

Cuando nuestros padres y nuestros abuelos acudían a sus templos, llevando de la mano a sus esposas e hijos, y cuando se inclinaban reverentes en acción de gracias y alabanzas cada día, antes de repartir el pan cotidiano, y cuando imploraban la protección divina antes de cerrar los ojos al sueño; cuando nuestros padres y abuelos se reunían en sus talleres masónicos y allí se exhortaban unos a otros a vivir como hermanos, con caridad para con todos, especialmente para con las viudas y los huérfanos, para con los pobres y los necesitados; y cuando en su vida cotidiana se esforzaban por vivir una vida santa y acepta a los ojos de Dios, entonces no había motivos para temer acerca del futuro de la civilización. Pero en esta edad, en que el hombre comienza a ser remiso en sus obligaciones para con Dios, cierto es que se halla en peligro de ser remiso en sus obligaciones para con su prójimo.

Bajo las condiciones de la vida moderna, los principios y enseñanzas de la Masonería con respecto al amor fraternal, a la confraternidad entre los hombres, al respeto que se debe guardar a todo lo que es justo y santo, están, a la verdad, en gravísimo peligro. Así, pues, a todos los masones incumbe esforzarse resueltamente por prevenir la calamidad que nos amenaza, mediante la renovación de sus obligaciones, de sus promesas y sus votos de lealtad a los principios masónicos. En una época como esta no solamente es necesario inculcar las enseñanzas del amor fraternal y la fraternidad entre amigos y parientes, sino también es preciso que recordemos que existe una gran fraternidad de intereses que obliga a todos los seres humanos en sus recíprocas relaciones.

No es esta una época en que las sectas religiosas y otros organismos fundados en principios y enseñanzas religiosas puedan oponerse o entorpecer la labor o las predicaciones de otros organismos análogos; sino una época en que todos los hombres temerosos de Dios unan sus esfuerzos para borrar de las páginas de la historia que se está escribiendo actualmente toda mancha y borrón y que trabajen y se esfuerzen por la pureza en el hogar, en el Estado y la nación. Esta es la época en que cada iglesia, cada logia, cada sociedad y cada grupo de hombres trabajen al unísono por el único fin de inculcar la honradez y la integridad, tanto en la vida pública como en la privada; así en la labor cotidiana de todo el mundo, como en la logia y en el santuario.

Esta es una época de grandes negocios; es una época en que se centralizan los negocios del mundo, no solamente en los ramos de la industria, sino también en la distribución de los productos. Este es un período en que los obreros se unen y concentran sus fuerzas, y es, asimismo, un período en que los buenos que viven en este mundo dejen de combatirse mutuamente y se unan en un poderoso e invencible esfuerzo por extirpar la maldad y promover los supremos ideales de la integridad moral y de la vida pura que promueven la paz y la felicidad, tanto de los desdichados como de los afortunados.

El comercio moderno se funda hoy, más que nunca, en la buena conducta del individuo. Ya no se puede tolerar la antigua máxima de *caveat emptor*. Este activo mundo moderno ya no tiene tiempo, que perder en probar cada moneda para averiguar si es genuina. Sólo los honrados y sinceros pueden ser verdaderamente eficaces. Por eso es por que el mundo moderno necesita hoy más que nunca de los principios de la Masonería. Solamente poniendo en práctica, todos los días, todos los principios de la Masonería en nuestros tratos con nuestro prójimo podremos ser verdaderamente útiles, pues los principios que enseña la Masonería no son exclusivamente para los masones en sus relaciones con los masones. Todo masón ha asumido la obligación de elevarse a sí propio y a sus cofrades a más altos empeños y a ideales más nobles de vida, a fin de que el nombre de la Masonería continúe siendo digno representante de su superior código moral. Todo verdadero masón debe ser sano de entendimiento, de cuerpo y de moral, y poseer aquella elevada reputación que está siempre dispuesta a rechazar a las lenguas calumniosas.

Aunque nuestras obligaciones nos imponen ciertos y determinados deberes para con nuestro hermano digno y los que viven a su amparo, estos deberes no son, después de todo, más que los deberes que todos tenemos para con todo hombre y mujer buenos. Pocas son las obligaciones impuestas a los masones que sean deberes que corresponden exclusivamente a los masones. Esas obligaciones son las exigencias que nos impone esa humanidad superior y más noble que hace a todos los hombres hermanos y que eleva, civiliza y ennoblece al género humano.

¿Qué clase de masón sería aquel que, aunque poseedor en abundancia de las cosas terrenales, negase un pedazo de pan a su vecino hambriento sólo porque éste no pudiese dar el signo o consigna de masón? ¿Qué pensarías de un masón que se excusase diciendo que el hombre a quien engañó no era un hermano masón? ¿Estaríais dispuestos a sentaros en la logia con el masón que maliciosamente hubiese calumniado a su vecino y que no pudiese alegar mejor excusa que la de que su vecino no era un hermano masón? ¿Cómo juzgaríais al seductor y destructor de la honra de una mujer, aun cuando ésta fuese la esposa, hermana, hija o madre del más vil de los mortales? ¿Cómo calificaríais al cobarde que se negase a acudir a un grito de socorro sin haber averiguado antes si venía de un hermano masón? No son los profanos los únicos que juzgan a la Masonería por los individuos que la componen, pues también nosotros solemos pensar así. Todo lo que hace un masón se refleja en buen o en mal sentido en la Orden. No podemos ser solamente masones en el taller de la logia y entre hermanos solos. Ser recto con el hermano masón, y engañar o defraudar a un profano, no es vivir con arreglo a nuestras obligaciones. Para ser verdaderos masones, para vivir con arreglo a nuestras obligaciones e ideales de la Masonería, se deben observar sus enseñanzas en todas nuestras relaciones con todos nuestros prójimos. Estas enseñanzas deben ser tomadas del taller de la logia y aplicadas a nuestra vida cotidiana. No debemos limitarnos a procurar vivir en la Masonería dentro del taller de la logia, sino que debemos llevarla con nosotros a dondequiera que vayamos. Llevemos, pues, a nuestros hogares el amable pensamiento, la palabra bondadosa y la intención caritativa. Llevemos con nosotros en todas nuestras operaciones mercantiles el mensaje masónico de honradez, sinceridad y virtud. La Masonería de logia no es mejor que la religión que cesa al salir el individuo de la iglesia. Las enseñanzas de la Masonería son demasiado amplias, sublimes y fundamentales para encerrarse en los confines de un taller masónico.

En este país, donde la Masonería es relativamente moderna, donde es mal comprendida por el público, en general, donde tiene tantos enemigos, cada masón debe ser, individualmente, un emblema elocuente de la Hermandad. Existen por ahí muchos organismos imitadores y espúrios. Para los profanos es difícil distinguir lo genuino de lo falso. Así, pues, debemos tener constantemente presente que por nuestras buenas obras podremos distinguírnos como genuinos con mayor seguridad que por medio de un toque o consigna.

Y ahora, hermanos míos, si así lo creemos, debemos invocar y vivir, y renovar nuestra fidelidad a los nobles principios de la Masonería. Debemos estudiar con mayor ardor su luz, haciendo que sea nuestra única regla y guía de nuestra vida, no solamente entre nuestros hermanos, sino también con el mundo entero, a fin de que hasta nuestros enemigos, viendo la belleza de las enseñanzas masónicas resplandeciendo en nuestras palabras y en nuestras obras, se vean obligados a exaltar a la Masonería a la alta y gloriosa esfera en que tanto merece brillar. De esta manera apresuraremos el advenimiento del día en que los sublimes principios de la Masonería cubran la tierra como las aguas cubren el abismo, y el glorioso influjo de su poder circunde el globo con la bondad, el amor fraternal y la verdad. He dicho.

De Fuentes Extranjeras

Carta del Gran Maestro de España al General Primo de Rivera

Del *Boletín Masónico*, del Ori. de San Salvador, Centro América, copiamos la siguiente carta dirigida al Excmo. Sr. Don Miguel Primo de Rivera, Presidente del Consejo de Ministros de España, por el Gran Maestro de la Masonería Española, H. F. Esteva. Es un documento que revela la situación actual de la Masonería en la Península, donde aun prevalecen prejuicios y odios contra nuestra Institución, al extremo de confundirnos públicamente el Jefe de aquel Gobierno, con los elementos disociadores de aquel país y dudar del sentimiento patriótico de los masones españoles.

Al igual que Mussolini, Primo de Rivera ha querido presentar a la Masonería como un factor que debe excluirse por su falta de patriotismo, lo que pone de manifiesto el temor que los dictadores sienten y el horror que les causan las instituciones que laboran por el progreso humano.

Parece inevitable que en las dos penínsulas bañadas por las aguas del Mediterráneo, donde dos hombres han ahogado el espíritu de libertad conquistada a fuerza de heroicos sacrificios, la Masonería trabaje sin descanso para iluminar la conciencia del pueblo y mantener el fuego sagrado del libre pensamiento que los hombres de sotana se proponen extinguir. Viven engañados los dictadores que se proponen abatir a nuestra Hermandad. Que se queden en buena hora, con sus odios ancestrales, con sus rancios principios y con sus propios errores; pero que dejen al pueblo elevar el espíritu a elevadas regiones y comulgar con la justa sagrada de la Libertad en el altar de la Patria. Nosotros, los masones,

seguiremos nuestra senda, llevando encendida la antorcha de la justicia y trabajando por el triunfo de nuestro ideal.

He aquí la plancha que reproducimos:

GRAN LOGIA ESPAÑOLA

A. L. G. D. G. A. D. U.

Ven. M. y qq. hh.

En la prensa del día 21 del corriente se publicó una nota del Presidente del Consejo de Ministros, contestando un comentario del diario *El Debate* a propósito del retorno a la política de ciertos elementos, cuya nota terminaba con las siguientes líneas:

"En suma, que considera el Gobierno que con él están todos los españoles, sin más excepciones que los capaces de flaquear en el sentimiento de amor a España, los masones, los comunistas, los vividores de la política, los que toman por arte de habilidades y enredos, sin pararse en considerar el daño que hacen; el hampa social y un contado número de personas de talento y buena fe, ofuscados por doctrinarismos, que es gran pena no nos juzguen de otro modo. Salvo este último grupo, ni los creemos ni los queremos, aunque nos los presenten vestidos de penitentes."

El Gran Maestro de la Gran Logia Española ha creído que era un deber suyo contestar al alegato del Jefe del Gobierno, en lo que concierne a la falta de amor a la Patria por parte de los masones, habiéndolo hecho con fecha 23 del corriente y en los siguientes términos:

"Excmo. Sr. Don Miguel Primo de Rivera.—Presidente del Consejo de Ministros.—Madrid—Excmo. Sr.

"Dolorosamente impresionado por la nota de esa Presidencia, como comentario al artículo publicado por *El Debate* en relación con la vuelta a la vida activa de ciertos elementos de Cataluña y en lo que se considera a los masones incluídos entre otros grupos poco afectos en el sentimiento de amor a España, debido, sin duda, a estar V. E. mal informado del carácter y fines que persigue la Institución Masónica: véome precisado, en mi calidad de Gran Maestro de la Gran Logia Española y de miembro del Comité Directivo de la Asociación Masónica Internacional, en cuyo seno me cabe la honra de representar a España y a las Potencias masónicas de habla española de América, a dirigirme a V. E. para hacer llegar a su conocimiento, que la Masonería es altamente patriótica y que en ella no cabe el que pueda tener amortiguado el sentimiento tan esencial como es el amor hacia la Patria que le ha visto nacer. Por ello el candidato que al pretender su ingreso se produjere en contra de esta sentimentalidad, encontraría las puertas de la Masonería cerradas y no será admitido entre nosotros.—V. E. se hará perfecto cargo de la exactitud de mis manifestaciones, si tiene en cuenta que la Masonería afecta al Rito Escocés Antiguo y Aceptado, que practica la Gran Logia Española, es el que practican también las Grandes Logias de Alemania, Dinamarca, Francia, Inglaterra, Servia, Suecia, Suiza, Turquía, etc., etc., en Europa y en la totalidad de los países americanos, y que en muchas de ellas son los Jefes del Estado los Grandes Maestros que las dirigen, figurando en su seno los hombres más eminentes dentro del saber humano, así en la política, como en las artes, en la literatura y en la ciencias.—Crea bien sinceramente V. E. que ha inferido profundo agravio a nuestra Institución al considerarla poco afecta al amor a España, si bien, tal vez no estaba en su ánimo el hacerlo al expresarse como lo hizo y nuestra dignidad lastimada nos impulsó a manifestarnos con estas palabras que, si pueden aparecer algo duras, son la fiel expresión de nuestro sentimentalismo, que bien puede dejarse manifestar con toda su espontaneidad, en honor a la claridad del concepto emitido. A nadie, absolutamente a nadie concedemos el derecho de dudar de nuestro cariño hacia la Patria, porque ello sería tanto como decirnos que renegamos como hombres de la madre que nos vió nacer y ello, Excmo. Señor, sería tan enorme ofensa, que nos basta el apuntarla para convenir inmediatamente que jamás pudo pasar por la mente de V. E. tal cosa. En cuantas ocasiones se han presentado, hemos dado pruebas de lo que decimos y sólo recordaremos a V. E. para no dar una extensión desmesurada a este escrito, nuestra cooperación prestada a la suscripción abierta con destino al Mutilado de África y el telegrama que dirigimos a V. E. como representante del Poder, con motivo de la feliz terminación de las operaciones militares en Marruecos; y si más no nos hemos manifestado, ha sido debido a la situación especial en que nos vemos colocados, al tener que vivir nuestra Institución dentro de España, merced a una tolerancia que, si bien agradecemos, no es a lo que nosotros creemos tener derecho, como exponíamos a su debido tiempo en instancias fechadas en Mayo de 1924 y 1927, reclamando el situarnos dentro de la más perfecta legalidad, como acontece en todos los países donde la Masonería existe y en los que es considerada y respetada como merece. La Institución Masónica, Excmo. Señor, tiene como lema primordial la práctica del bien en todas sus manifestaciones; sus principios se basan, en el amor al País donde se ha nacido, en el ejercicio de todas las virtudes, en el cariño y afecto a todos los humanos, en la tolerancia a todo principio religioso o político, en el respeto a las leyes instituidas; por ello caben y son admitidos en su seno, todos los hombres pertenezcan a la confesión religiosa que sea, en cualquier escuela política que militen sin distinción de nacionalidad ni raza, mientras sean hombres honrados y de buenas costumbres y su internacionalidad está basada en el sentir cristiano de agrupar a todos los hombres de buena voluntad para que trabajen mancomunadamente en conseguir una inteligencia entre todas las naciones para evitar el derramamiento de sangre en luchas fratricidas y el buscar reino entre los humanos esta paz universal tan deseada que les permita dedicar con tranquilidad sus energías a la conquista del mejoramiento social, que será, si duda, la base del mundo futuro, en el que esperamos se establecerá la verdadera fraternidad entre los hombres para el bien general de la Humanidad. Rogándole, Excmo. Señor, perdone la molestia, que le

habrá causado, sin duda la lectura de cuanto dejo expuesto, y en la seguridad de que su clara inteligencia sabrá dar al mismo todo el alcance que me he propuesto al consignarlo, hago votos para que el Gran Arquitecto del Universo conserve largamente su vida.—El Gran Maestro, F. Esteva.—Sello de la Gran Maestría”.

Esta Gran Maestría se complace en adjuntaros el precedente escrito para conocimiento de todos los afiliados a nuestra Obediencia, esperando deis lectura del mismo en Cámara de Aprendiz.

Recibid, con esta ocasión, V.: M.: y qq.: hh.:, mi más afectuoso saludo y abrazo fraternal.

F. ESTEVA,
Gran Maestro.

Presidente del Sob.: C.: de Gob.:

Dado en los VV.: de Barcelona a 28 de Noviembre de 1927 (e.: v.:)
—(De “Acacia”, Puerto Rico)

Parábola de la Barca

(A PROPÓSITO DE LOS HERMANOS QUE SE ALEJAN DEL TALLER)

Junto a la árida playa, la barca inmensa y orgullosa, aguarda en silencio el día de la partida. Diligentes, los inquietos marineros preparan los cordajes y despliegan las velas que se hinchan al viento costero.

Dicen ellos: Venid con nosotros los que deseáis ensanchar vuestros horizontes, los que anhelaís otra vida más amplia y más bella, los que buscáis ideales más altos, los que os encontráis estrechos en esta playa reducida y árida. Vamos hacia el mar y hacia el horizonte. Antes de que el sol de la mañana nos sorprenda viniendo a despertarnos, nosotros iremos a su encuentro. Somos la juventud y la audacia: somos el porvenir.

Así cantan los marineros, mientras la barca majestuosa y tranquila se balancea sobre las ondas.

Muchos han venido, y muchos se han embarcado ya. Adolescentes, jóvenes y ancianos, todos son iguales allí, porque todos van hacia un mismo horizonte y hacia un mismo ideal. ¡Mirad cuánto entusiasmo y cuánto júbilo se ven en todos los semblantes!

¡Mañana partiremos! dicen.

Mas, pasa el día; pasan los días.

Aun la barca, silenciosa e inmóvil, junto a la playa aguarda la hora de la partida.

¿Cuándo zarparemos? interrogan los viajeros, anhelantes y llenos de fe.

No lo sabemos, responden los marineros. No esperamos a nadie. Nuestra barca partirá con los que lleva. Mas, el mar es proceloso. Aun amenazan las tempestades, y pronto el viento se tornará en huracán y las olas en montañas. ¿Queréis que perezcamos?

Bajo la noche obscura, la barca duerme tendida en la playa. ¿Cuándo partirá?

Muchos viajeros han perdido la fe y ya se desembarcan; otros desertan por temor. No llegaremos, dicen, y, al fin y al cabo, nuestra playa es mejor aunque solitaria y árida. ¡Quién se va a aventurar!

Responden los marineros; ¿Por qué nos abandonáis? ¿No nos habéis acompañado durante mucho tiempo y os hemos demostrado que nada tenéis que temer de la tempestad? ¡Mirad cómo se llena de nuevo la barca! ¡Mirad cómo se ocupan rápidamente los sitios que dejastéis! ¡Mañana zarparemos antes de que llegue la aurora, con todas las velas desplegadas, en busca de ese horizonte que vosotros habéis renunciado a alcanzar! Y, cuando nos veáis partir, cantando en la proa la canción de la esperanza, y queráis volver con nosotros ¡ay, hermanos desiertos! os tendremos que decir: ¡Esperad nuestra vuelta! ¡No os podemos llevar por ahora! ¡Vuestros sitios fueron tomados, y los que llegaron no os lo cederán!

Así parte la barca repleta con todos aquellos que han conservado su fe.

¡Hermanos! ¡Que nunca os suceda tal cosa! Algún día también nuestra barca de ideales hinchará sus velas, y zarparemos en busca de la aurora que nos deslumbrará a su llegada; algún día esta barca, repleta con todos los que han tenido valor y confianza, se alejará de las miserias terrenas hacia un nuevo horizonte.

Y entonces aquellos que han desertado de nuestra barca, querrán venir con nosotros, y no habrá lugar para ellos porque ya los habrán reemplazado.

Y tendrán que quedarse en la playa, mientras nosotros partiremos cantando al encuentro del sol.—R. S. B., en la Revista Masónica de Chile.

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por la noche

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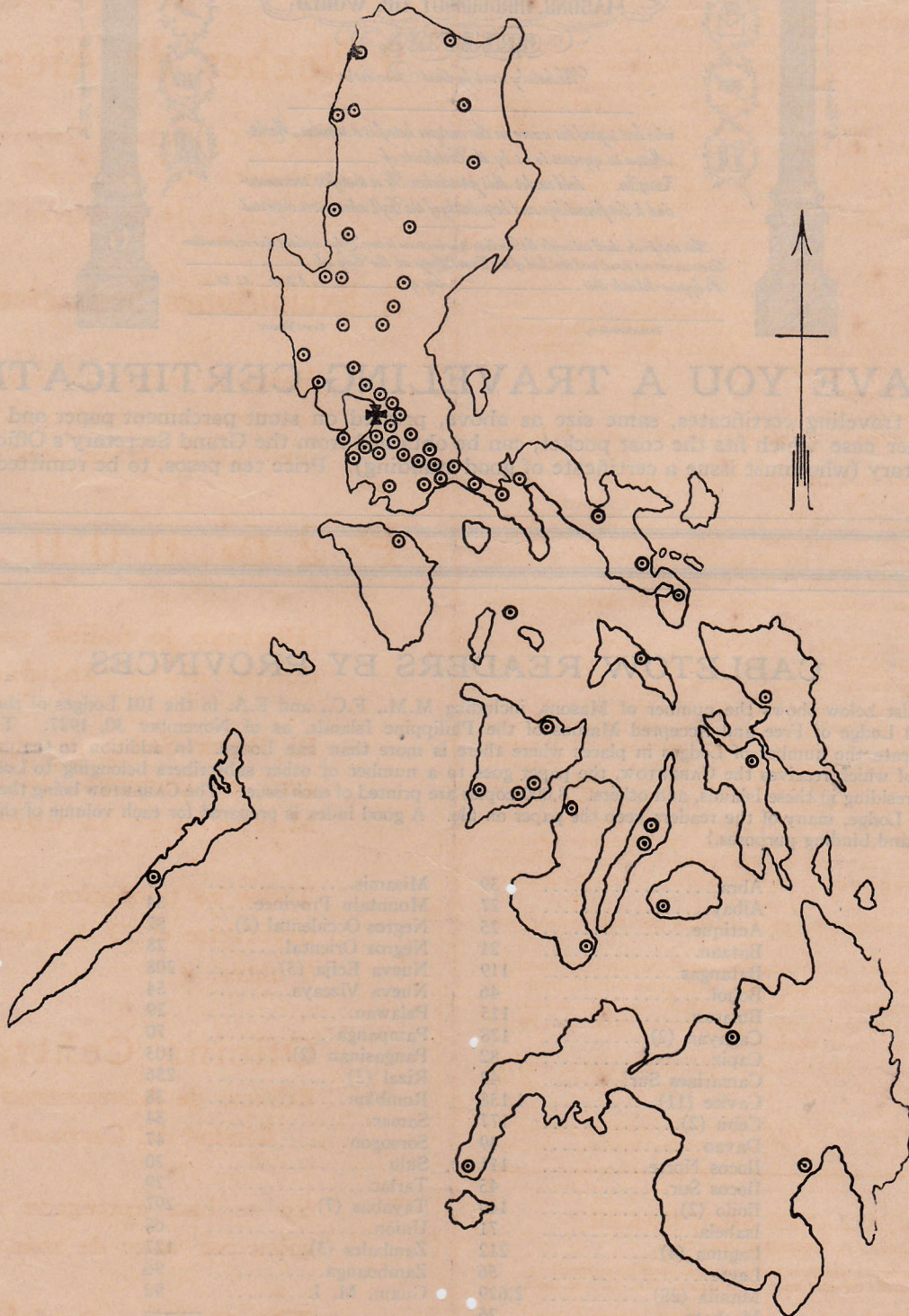
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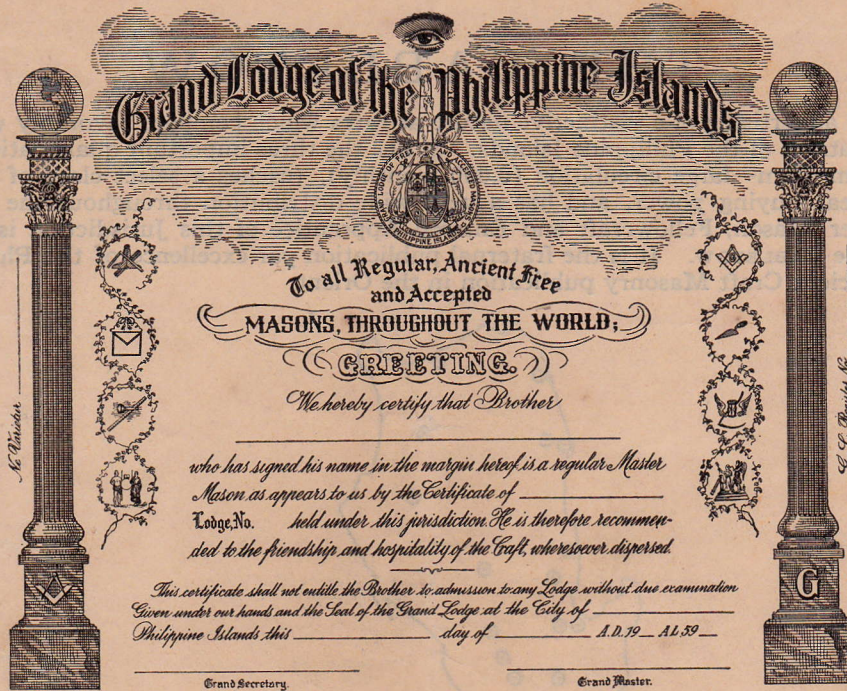
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