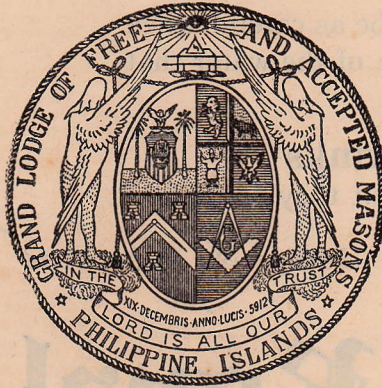


# The Cable Tow

Vol. VII

Manila, P. I., April 1, 1930

No. 11



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



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# THE CABLETOW

A Masonic Journal Published Monthly in English and Spanish by the Grand Lodge of Free and Accepted Masons of the Philippine Islands, in the Interest of Its Constituent Lodges

Managing Editor: LEO FISCHER, P. M.

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Vol. VII

APRIL 1, 1930

No. 11

## Editorial Section

### Keep Out of Politics

Masonic Bodies must keep out of politics and political questions must not be discussed on the floor of the Lodge. This is one of the basic principles of Masonry. The tendency of bodies of men to drift into politics is nothing new. Trajan, in refusing Pliny permission to establish a collegium of builders at Nicomedia, wrote: "Whatever name we may give to them, bodies of men, however small in number, who are drawn together by the same design will become political societies." And for similar reasons, both Julius Caesar and Augustus issued edicts suppressing all collegia, "except those which had been anciently instituted."—L. F.

### Have You A Car? Read This

The Maclub of America, a society of Masons who own automobiles, believes with us that a Mason should never be guilty of, encourage or tolerate reckless driving. In "Friends along the Road," the monthly publication of the Maclub, we find the following true story sent out by the Citizens' Safety Committee of Philadelphia and broadcast last season by the Maclub of America:

"A wave of the hand, a kiss blown on the breeze, from the sweetest little pal in all the world. . . . I stood for some moments watching her, chubby little figure in blue and white, an extremely important little person on her way to school. And then she turned the corner. . . . It must have been about four o'clock—my mind has been sort of deadened since—that the boss sent for me. 'Bob' said he, laying his hand on my shoulder, 'there's been an accident and you'd better hurry up to the house.' Well, there isn't much more to tell. That little pal of mine—she—she—wasn't at the window watching for me as usual. For an instant I faltered, it just seemed as though something within me went dead, and I had to fight for breath. In a little time I went out to the gate just as I had that very morning. And I looked down the street as best I could. Right over there, a short block away, was where she turned the corner—and passed forever out of my life. Today, it was my little girl; tomorrow, or next day, it will be some other little pal quite as dear. And so on and on until the conscience of men shall cry a hark to this passion for fast driving in localities where danger, obvious danger, stares drivers plumb in the eye."

Next time you fear to be late and "step on the gas" or let the exhilaration of spinning along the road at full speed get the best of you, remember this little story.—L. F.

### Promotion and Honors

Promotion and honors in Masonry are bestowed for Masonic merit—not because of a man's wealth or rank in profane society. In the Lodge, we meet upon the level, and if any member is placed a step higher than the rest, it is by the vote of his Brethren, as a reward for Masonic service and merits. Our famous Brother Theodore Roosevelt mentions with particular emphasis the fact that in the Lodge to which he belonged, he had to obey the gavel in the hands of a Brother of humble station in life, he being gardener on an estate adjoining that of Bro. Roosevelt.

Any tendency to remove this equality, this democracy from our Institution is condemned by every good Mason.—L. F.

### The Candidate Providing the Refreshments

We have been asked to say a few words about the custom of having the candidate pay for refreshments served to the Brethren after the degrees, or any of them, have been conferred upon him. The custom is of long standing. Elias Ashmole, the eminent scholar, records in his diary, under the date of March 11th, 1682: "Wee all dined at the halfe moon Taverne in Cheapside at a Noble Dinner, prepared at the Charge of the New-Accepted Masons." If the candidate can afford to "treat" the Brethren and if he offers to do so, good and well. But he must not be asked to do so, especially not if he is a man to whom the expense involved would be a burden.—L. F.

### The Death of Ex-President William H. Taft

The American nation and the people of the Philippine Islands are mourning the death of an eminent American who played a most important part in their history: William Howard Taft, late Civil Governor of the Philippine Islands, Secretary of War and President of the United States, and Chief Justice of the Supreme Court of the United States. Few men have held such responsible office and done so much constructive work in the three branches of government, the executive, legislative, and judiciary. Like his immediate predecessors, Roosevelt and McKinley, Taft was a Mason, being a member of Kilwinning Lodge No. 395, F. & A. M., of Cincinnati, Ohio. The degrees were not conferred upon him in the usual form but he was made a Mason at sight by the Grand Master of Masons of the State of Ohio. The people of the Philippines will always remember our departed Brother as a man who strove fearlessly and with determination to secure a just and fair treatment for them.—L. F.

### Vice Governor-General Gilmore Resigns

We learn from the newspapers that Brother Eugene A. Gilmore, Vice Governor-General and Secretary of Public Instruction of the Philippine Islands, has resigned to accept the office of dean of the College of Law of the Iowa State University. Bro. Gilmore has done much good work and made numerous friends in the Philippine Islands. He has performed the duties of Chief Executive of the Islands for many months in a most able and conscientious manner. He has gained and kept the esteem and respect of the community by an irreproachable private life and by the same sterling qualities that earned for him the high dis-

tion of being made a Mason at sight. We wish Brother Gilmore success in his new field of endeavor and hope that he will find the time necessary to engage seriously in the work of our great Fraternity in Iowa, a State which occupies a leading place in Masonic endeavor and achievement.—L. F.

### A Friend of *The Cabletow*—M. W. Bro. S. W. O'Brien

In our immediate Past Grand Master, M. W. Bro. Seldon W. O'Brien, the *Cabletow* has an excellent friend. Thanks to M. W. Bro. O'Brien's energy, practically all the Lodges paid up their old debts to the *Cabletow* during the year and a new method of paying the annual quota for the support of the paper was introduced which cut the Gordian knot of the worst difficulties our official organ was working under. We take pleasure in transcribing hereunder what Bro. O'Brien had to say of the *Cabletow* in his Annual Message:

Wherever I have traveled, I have heard the highest praise of the *Cabletow*. Our Brethren in the provinces and their families are reading this magazine not only with the greatest interest but also with the deepest appreciation of the Masonic light it endeavors to spread among our membership. It possesses great educational value and a still greater influence for good. During the past year, many articles in it have been very beneficial in advancing the Masonic knowledge of our individual members.

From the point of view of finance, a great advance may be reported. One year ago, an appropriation of \$3,000.00 from the general funds of the Grand Lodge was made for the publication and distribution of the periodical. While a considerable indebtedness from former years still remained outstanding, during the past year all of these debts have been paid.

The credit for this splendid service must be given to our esteemed Worshipful Brother Leo Fischer, its Managing Editor. His untiring efforts, his broad knowledge of Masonic principles and philosophy, and his ability as a writer and editor are responsible for the success of this magazine and for the high reputation which it now enjoys in the Masonic world. Worshipful Brother Fischer is entitled to our sincere thanks and our deep appreciation for his able services.

For the purpose of providing an ample working fund for the future operations of the *Cabletow*, I recommend that the same appropriation, that of \$3,000.00, be again made.

Most Wor. Bro. O'Brien's recommendations regarding the *Cabletow* were adopted by the Grand Lodge and Edict No. 14, providing for the form of apportionment and payment of the *Cabletow* quota, was approved.—L. F.

### The Same Thing But Different

The attitude taken by Masons and Masonic Bodies towards a number of questions in their application to Freemasonry is not the same but differs according to local conditions and national and racial prejudices. The Mason who cries "shame!" when he hears of things being done differently in other Jurisdictions has missed an important point of the teachings of our Institution. Things that are meet and proper, licit and permissible, in our Lodges, may be frowned upon in Lodges in Great Britain and her dominions, and vice versa. We have repeatedly discussed the question of smoking in Masonic premises. In this respect, our Grand Lodge is more liberal than many others. Now we shall say a few words about drinking. Although prohibition has not reached the Philippine Islands, yet our Grand Lodge has legislated the use of intoxicating liquors at Masonic banquets and in Masonic temples out of existence and our official organ would not dare publish liquor advertisements of which there would be a plentiful supply. It is different in Great Britain, Australia, South Africa, etc. In the "Masonic Journal of South Africa," for instance, we find, sandwiched in between Masonic articles, an article entitled "Alcohol and Tobacco are Poisons—so is Sunlight," which is propaganda for "White Horse Whiskey" and contains extracts from a "bulletin" published by the distillers. It speaks, among other things, of the "conversion" of a prohibitionist. This person "who was suffering from a

severe cold, entered a railway restaurant. In a husky whisper he asked the waiter to bring him a glass of milk, hot, as he was quite hoarse. Having sipped his beverage with satisfaction the traveller asked the waiter what gave the milk such a fascinating flavor. 'Must be the whiskey, sir,' replied the man. 'Whiskey, whiskey, what ever do you mean,' was the horrified demand. 'Well, sir, didn't you order Hot milk and White Horse?' And thus one more prohibitionist was converted."

Fancy similar matter appearing in our paper or in any of the Masonic papers in the United States, even before the Volstead Law took effect!

In the United States, members of the Masonic Fraternity generally wear the emblems of Freemasonry in public, proclaiming to the world that they are Masons. In Great Britain and other countries this is not considered good form. Yet in those countries Masons often wear their Masonic regalia while dancing at social functions of the Fraternity, a thing which we would consider bad form.

However, the Ancient Landmarks, the basic law and spirit of the Institution, are the same all the world over in regular Freemasonry and form the cement that binds us all into one solid mass in which differing social customs like those we have mentioned must not be allowed to cause any cleavage.—L. F.

### Slanderers of Freemasonry

The slanderers of Freemasonry in Europe have been very active in the last ten years and their number is legion. The charges against our Institution are so variegated that there is not a crime in the calendar with which one or the other of our detractors has not at one time charged us. In Italy, Spain, Russia, and Hungary, the enemies of Freemasonry are jubilant because they have temporarily succeeded in having Freemasonry put under the ban. In several other countries of Europe, to be a Mason exposes a man to ostracism, boycotts, insults, and violence. So were the early Christians misrepresented, reviled, suppressed and persecuted. They were also charged with the most heinous crimes and practices, and ulterior motives were ascribed to their activities, their reunions, and their charities. But they continued working in secret, undismayed, until their doctrine spread and the once despised sect of the Nazarenes conquered the world.

What senseless and stupid charges are made officially against Freemasonry is well illustrated by the following part of a decree prohibiting Masonry and dissolving all Lodges in Hungary, issued by the Minister of the Interior of that country on May 18, 1920, which we translate for the benefit of our readers:

The constant plotting of Freemasonry to bring about the war and, during the war and after its disastrous end for our country, to encourage defeatism, general destruction, revolutions, and bolshevism, are facts well known. I have been unable to ignore the unanimous attitude of Hungarian society, of the press, and of the municipalities against Freemasonry, and I therefore dissolve forever all Masonic institutions in Hungary, in order to prevent the Freemason, who is a renegade of fatherland, religion, and nationality, and constantly conspires in secret, from continuing his infamous and ruinous work.

The Grand Body and constituent Lodges against which this order was issued were particularly active and efficient in works of beneficence. They had founded and were maintaining numerous charities and associations of social workers, among them the following: Home for paralytics, vacation colonies for children, gratuitous schools, traveling clinics, societies for the protection of mothers and children, of the blind, of the prisoners, of abnormal children, of cured lunatics, etc., for the distribution of free milk, free bread, and free shoes to the needy, for legal aid to the poor, and others more. Notwithstanding this glorious record, the dictatorial government of the proletariat, proclaimed in March 1919, dissolved the Grand Lodge and constituent Lodges in Hungary, and after the downfall of the Soviet régime, the present reactionary government, which at first

had returned the Temple in Budapest and other Masonic property to its lawful owners, took the same action.

The Freemasons of Hungary are biding their time and wait patiently for the end of the present period of madness. We have no doubt that a glorious renaissance of Hungarian Freemasonry will reward their constancy and zeal.—L. F.

## Editor's Mail Bag

### A Letter from Bro. Wm. D. Cartwright

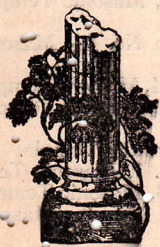
In a letter dated Fort Hamilton, N. Y., February 14th, Bro. Wm. D. Cartwright, who for a season performed very conscientiously the duties of Secretary of Service Lodge No. 95, sends us a clipping which speaks of honors to be accorded to Bro. Benjamin Roth, of the same Lodge, by the Elks. Upon Bro. Roth's return from the Antarctic, Freeport Lodge No. 1253, B. P. O. Elks, of Freeport, L. I., New York, will hold weekly meetings and will raise Bro. Roth, who was Tiler of the Lodge when he left, step by step to the office of Exalted Ruler. Congratulations to Bro. Roth and thanks to Bro. Cartwright for his continued interest in the CABLETOW!

### From Bro. S. G. Chapman

The Editor has received a good letter from Bro. S. G. Chapman, dated Mare Island, February 24th. Bro. Chapman was then getting ready to go to Honolulu (new address, Lieut. S. G. Chapman, U.S.N., Navy Yard, Pearl Harbor, Honolulu, T. H.), where he expects to be as busy in Masonry as he was in California. This is quite an undertaking, judging by what we have read about his activity there!

### Shells of Various Kinds

Bro. Pedro de Mesa of Calapan, Mindoro, P. I., informs us that he sells, buys, and exchanges marine, land and freshwater shells. Also, that what he wants especially are land shells from Polillo, Bohol, Mindanao, Masbate, Cagayan, Cebu, Nueva Ecija, Sorsogon, Isabela, etc. He requests that one or two adult samples be sent.



### Our Dead

And the stately ships go on  
To their haven under the hill!  
But O for the touch of a vanish'd hand,  
And the sound of a voice that is still!

—Tennyson.

Wor. Brother Francisco Tolentino.  
Past Master of Solidaridad Lodge No. 23.  
Died on March 3, 1930.  
Buried with Masonic honors on March 9, 1930.

Brother Acisclo Braceros.  
Member of Laoag Lodge No. 71  
Died on February 26, 1930.  
Buried with Masonic honors at Batac, Ilocos Norte, on March 2, 1930.

Brother Manuel Nicolas.  
Member of Walana Lodge No. 13.  
Died on February 14, 1930.  
Buried at Caridad, Cavite, with attendance of Master and Members of his Lodge.

## 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 "Gran Logia Soberana del Archipiélago Filipino" and the "Gran Logia Nacional de Filipinas."
- 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."

VICENTE CARMONA, *Grand Master.*

### Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Vicente Carmona has appointed Wor. Bros. Silvino Gallardo (19), P. F. Whitacre (94), and Potenciano Herrera (16) to act as Grand Lodge Committee for Visiting the Sick during the month of April, 1930.

### [Grand Lodge Circular No. 54]

To the Masters, Wardens and Brethren  
of all Lodges in the Jurisdiction of the  
Grand Lodge of the Philippine Islands.

GREETINGS:—At the Eighteenth Annual Communication of the Grand Lodge F. & A. M. of the Philippine Islands held at Manila, January 28th to 30th, last, said Grand Lodge duly adopted the following two amendments to its Constitution:

#### I

In Part III, Article III, Sec. 11 (Par. 172), the proviso added to said section, by amendment, on January 27, 1926, was stricken out, making the section mentioned read as it stood before said amendment. The proviso repealed reads as follows:

*Provided, further,* That it shall be the duty of all the members of the Lodge to attend the stated meetings of the same as fixed in the By-Laws. Non-attendance on the part of a member for twelve consecutive months shall, in the absence of a valid excuse, be treated the same as non-payment of the dues and all provisions governing the latter shall also be applicable to the suspension and restoration of any member for failure to attend during the period above mentioned.

#### II

The life membership provisions contained in the proviso of Part III, Article III, Sec. 19 (Par. 183) were amended to read as follows:

Sec. 19. \* \* *Provided,* That the Lodge, by the adoption of a standing resolution to that effect, which resolution shall not be acted upon at the stated meeting at which it is introduced, nor until notice in writing thereof shall have been forwarded by mail to every member, may provide for a system of life membership, which shall forever exempt the member from the payment of dues therein. Said resolution shall provide that no life membership shall be granted except upon payment of a sum of money named therein, which sum shall, in case the annual dues are ₱24.00, be not less than the sum of ₱300.00, and the minimum amount to be proportionately greater or less, and shall further provide that all amounts paid for life membership shall be invested only in such reputable banks of deposit, or in such bonds of the United States, of the Philippine Islands, or in such other first-class stocks, bonds or securities as may be directed by the Lodge, and approved by the Master, and that only the income thereof shall be used by the Lodge, the original amounts to be kept and maintained as and for a Life Membership Fund: *Provided, however,* That if at death the life member is a member of the Lodge in good standing whatever amount remains of the original sum paid for such life membership after deducting any dues that may not have been satisfied by the income from such fund may, in the discretion of the Lodge, be appropriated from such Life Membership Fund and turned over and donated to the widow and/or children or personal representatives of such deceased member. Said

resolution shall require the Secretary, in making his annual report to the Grand Lodge, to report the number of life members borne on the roll, the amount of the fund thus created, and the manner in which said fund is invested. Said resolution shall take effect only upon its approval by the Grand Master.

The amendments above quoted are hereby published for the information of all the Lodges and members of this Grand Jurisdiction.

Given at Manila, P. I., this 10th day of March, A. L. 5930 (A. D. 1930).

VICENTE CARMONA,  
Grand Master.

Attest:

NEWTON C. COMFORT,  
Grand Secretary.

### [Grand Master's Edict No. 15]

February 25, 1930.

To the Master, Wardens and Brethren  
of the Lodges of this Grand Jurisdiction:

GREETING:

In order that this Grand Lodge may be of more service to its Lodges, and in accordance with the action taken by the Grand Lodge at its 1930 Communication, the following is hereby ordered:

1.—The Master of each Lodge immediately after his installation shall prepare a budget of the expenses of his Lodge and a statement of its income from dues and investments, have said budget approved by the Lodge, and as soon as approved send a copy of the budget to the Grand Secretary for the Committee on Administration of Lodges. Said approved budget shall be forwarded through the District Inspector of the Lodge.

2.—The Committee on Administration of Lodges shall cooperate with each Lodge in the preparation of the Budget, and furnish such advice and counsel as practicable, both to the Lodge Officers and the District Inspectors, in the carrying out of the provisions of the said budget.

3.—That each Master of a Lodge in this Jurisdiction shall cause to be prepared at the close of each calendar month a statement from the books and records of the Lodge showing in detail the receipts, debts, and disbursements, meetings, attendance, and such information as may be required. Blanks for this report will be obtainable from the Grand Secretary. One copy of the report signed only by the Master will be mailed as early as possible for the Grand Master; and one copy signed by the Master, Treasurer, Secretary and Inspector shall be sent later for the Committee on Administration of Lodges. Both copies shall be mailed to the Grand Secretary.

Given under my hand and the seal of this Grand Lodge this twenty-fifth day of February, A. L. 5930, A. D. 1930.

V. CARMONA, Grand Master.

Attest:

NEWTON C. COMFORT, Grand Secretary.

### Communications for The Cabletow

A few Lodge Secretaries and others insist upon addressing communications intended for the CABLETOW to the Grand Secretary, a practice which necessarily entails useless work and confusion. Please address all mail, etc., intended for the CABLETOW to THE CABLETOW, P. O. Box No. 990, Manila, F. I. CABLETOW and Grand Lodge business should not be put in the same letter or included in

the same remittance, for the reason that the CABLETOW has files and an account separate from those of the Grand Lodge.

### Brethren Seeking Employment

147. Filipino, 55 years of age, married, speaks Spanish, Ilocano, Tagalog, and Pangasinan, and understands written English, seeks employment. Has experience as clerk in law office, municipal secretary, deputy sheriff, court interpreter, and justice of the peace (Pangasinan and Ilocos Sur).

148. Filipino, 4 years experience as municipal and deputy provincial treasurer, and 7 years as hardwareman and mill supply storekeeper in lumber concern; knowledge of bookkeeping; knowledge of English, Spanish, Tagalog, and Pampango, seeks employment in commercial firm or lumber mill in Manila or the provinces.

149. Filipino, retired teacher and ex-provincial recorder, seeks employment as collector, checker or property custodian. Able to furnish bond as high as ₱10,000.00.

Any Brother having employment for these Masons or knowing of any, is requested to kindly communicate with the Managing Editor of THE CABLETOW, P. O. Box 990, or see the Assistant Grand Secretary, Wor. Bro. Ramon Mendoza, Room 524, Masonic Temple.

### Addresses Wanted

Does any Brother know the present address of Bro. Pua Pin Lin, of Pinagsabitan Lodge No. 26? If so, kindly communicate it to the Secretary of the Lodge mentioned, addressing the letter to Marciano A. Diaz, Santa Cruz, Laguna.

### Stated Meetings of Manila Lodges

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

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

April 3 (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.

April 4 (First Friday).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.

April 5 (First Saturday).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

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

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

April 9 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple.

April 10 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.

April 11 (Second Friday).—Dapitan No. 21, Plaridel Temple.

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

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

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

April 17 (Third Thursday).—Solidaridad No. 23, Masonic Temple.

April 18 (Third Friday).—Modestia-Liwayway No. 81, Plaridel Temple.

April 19 (Third Saturday).—Hagdang Bato No. 87, 527 Alvarado.

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

May 2 (First Friday).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.

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

May 5 (First Monday).—Luz Oceánica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

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

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

May 8 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.

May 9 (Second Friday).—Dapitan No. 21, Plaridel Temple.

May 10 (Second Saturday).—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.

## Pieces of Architecture

### The Pommels

By Wor. Bro. Adolph A. Williamson, Cebu, P. I.

We, Americans, who have come to the warm climate of the Philippines out of the more rigorous climate of the temperate zone, have presented to our vision one of those cosmic phenomena which must have early aroused in the mind of man that speculation on the cause of things which has resulted in such extensive knowledge of the universe. I refer to the moon, upon which we may look as we walk to lodge these warm nights or from it return to our respective places of abode. In the septentrional latitudes from which we come, the chord of the arc of the illuminated portion of the new moon is presented to us at an angle approaching 45 degrees; but as we travel southward into these meridional latitudes it assumes a nearly horizontal position. If you have not noticed it before, seize the occasion of the next new moon.

But tonight you will wonder what relation there may be in my imagination between the arc of the new moon and Masonry; for I am supposed to be addressing you on some subject connected with Masonry. I will tell you.

Masons interested in searching out the truths presented in the ritual and in the symbology of Masonry have not forgotten to inspect with attention the furnishings of the lodge-rooms and to ponder on the reasons which caused them to be placed as they are. And, as they have engaged in friendly controversy over the two first, so have they discussed the *pros* and *cons* of the last, with the like purpose of self-instruction.

Of those furnishings used in our lodge-rooms which have aroused considerable amicable controversy, the balls or pommels surmounting the two pillars at the entrance to the porchway stand near the head of the list. For our ritual tells us that these two balls represent terrestrial and celestial spheres, whereas—argue the contrast—it is absurd to suggest that the spherical shape of the earth was known at the time of the building of King Solomon's Temple. Therefore, say they, their presence is an anachronism.

Now, as a matter of fact, nothing could be further from the truth. If you will look into even so prosaic a work as the Encyclopaedia Britannica, under the Caption EARTH, FIGURE OF THE, you will find the following:

"Reasoning from the uniform level appearance of the horizon, the variations of the altitude of the circumpolar stars as one travels toward the north or south, the disappearance of a ship standing out to sea, and perhaps other phenomena, the earliest astronomers regarded the earth as a sphere, and they endeavored to ascertain its dimensions. Aristotle relates that the mathematicians had found the circumference to be 400,000 stadia (about 46,000 miles). But Erastothenes (c. 250 B. C.) appears to have been the first who entertained an accurate idea of the principles on which the determination of the figure of the earth really depends, and attempted to reduce them to practice. His results were very inaccurate, but his method is the same as that which is followed at the present day" etc. (XI Ed., Vol. VIII, page 801, India paper edition.)

We know for a certainty that in the early Christian era, "the astronomers in Alexandria were calculating eclipses, determining the equinoctial points, solstices, etc., much as it is done today, and were reaching decisions concerning the size of the earth and the moon and the distance of the earth from the moon which were not far removed from those obtained by modern scholars. The sphericity of the earth was taught and illustrated in the schools, as we know from a fresco on which a terrestrial globe is represented recently found at Rome." Moreover, "pioneers of science, like Strabo, were inventing geological theories which strangely resemble those of modern times..." (Cobern, NEW ARCHEOLOGICAL DISCOVERIES, page 636).

But long before the Christian era, and long before

Rome, there were taught in Egypt doctrines which the world has not yet outgrown. In the Mosaic Books are related stories which, if considered as allegories and treated as such, reveal not only a cosmogony comprehensive of the radial theory of light but also—in the allegory of the ark—a cosmogony that includes the doctrine of evolution; while the story of Cain and Abel may be intended to conceal the author's theory of the ascent of man from the herbivores through the carnivores. In reading such stories and trying to understand them, we must remember that at that time allegories were made for the purpose of concealing and never of revealing. A great deal of the learning displayed in the Mosaic Books was gathered in Egypt, the land of the pyramids. And the pyramids, according to some scholars, were not only tombs but were also astronomical observatories. In some of them are passages which opened in such manner that an observer, standing within, saw framed in the opening the pole star of that period—for you doubtless know that the pole star of that time was not our present pole star but another, just as our own polar star will, at a time already calculated, lose its present distinction. And certain of the pyramids were laid out in such manner that they were practically great sun-dials. On the stone ceiling of one of the ancient Egyptian temples (Denderah) is a representation of the zodiac wherein the symbols used are almost identical with those you will find in this year's almanac. Everything points to the fact that from the most ancient times the natural phenomena of the heavens were under observation and that from those observations just and fairly accurate deductions were made.

Now, the early Hebrews were a pastoral people. Coming out of the southern portion of Mesopotamia, called Chaldea, they moved towards the Land of Goshen, which lies between the Nile and the northern portion of the Red Sea. Many and many a time, just as on a certain legendary December 24th, the shepherds must have "watched their flocks by night, all seated on the ground." Above them sparkled the stars; across the heavens sailed the great, unwinking planets; and, queen of the night, moved the silvery moon. They must have noted those shadow changes to which I began by directing your attention and which are only to be noted when the observer changes the latitude of his position upon the earth's surface.

The first step towards knowledge is the fixing of the attention. If the Hebrews, bound for the Land of Goshen, were not acquainted with the cause of those changes, they were certainly going to a place where the information was to be had.

What more likely, then, than that their wise men should have acquired all that Egypt had to give them; for was not Moses saved by Pharaoh's daughter? And when, some 400 years after their flight from Egypt, the most brilliant of their kings built a temple to his God, what more likely than that there should have been displayed therein evidences of their knowledge of the sphericity of the earth?

And so it seems to me that not only are the pommels not an anachronism but they are, on the contrary, a very reasonable probability. The contrast, it seems to me, will have a difficult time in proving their case.

I like to have those pommels there, for I never look upon them without seeing, in my mind's eye, the soft radiance of that celestial sphere which rules the night and by whose light—perhaps—the wandering feet of man were first placed upon the path of that great journey "from West to East."

I should mourn their removal; for to me they constitute a continual reminder that numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse and are all conducted by the same unerring law of nature. They are silent witnesses to the reign of law and order throughout the universe. They testify that the creative, evolutionary, sociological work which Masonry has ever carried on (even ages before

that science began to take shape from the minds of Plato and Aristotle) has place in the plan of the Great Architect of the Universe, that same Divine Artist who set the sphere in motion. That work—the true work of Masonry—is still in process. Continuing without break through all the lapse of time, despite the devastations of war, the stubborn opposition of ignorance, and the oppressions of barbarous force, Masonry has outlasted the most magnificent structures of antiquity: its tenets have come down to us in beauty unimpaired.

Yet it will be ages ere the work is finished; ages before it attains the perfection of a sphere; ages before the circle comes whole. But to know that we are participating even now in that work is a joy forever. And that is what we are doing.

## 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.)

474. The other day an American Brother said the phrase "Fraternally thine" appearing under a letter signed by a Mason and addressed to a Masonic body was incorrect. Was he right?

*Answer.*—The words "Fraternally thine" used under a letter addressed by a Mason to another Mason are perfectly correct. In fact, by a standing resolution adopted in 1912, the Grand Lodge of Kentucky recommended that in commemoration of a beloved Mason of that Jurisdiction who always used those words, Capt. H. B. Grant, "Fraternally thine" be used as a Masonic superscription to signatures in all Masonic correspondence in this Grand Jurisdiction." However, it would be ungrammatical to use this superscription in addressing a body of Masons, because "thine" is the singular form, and the plural form, "yours," must be used if more than one person is addressed.

475.—I noticed that during a public installation, the Great Lights were left lying on the altar arranged in accordance with the ritual after the public was admitted to the Lodge room. Is this not against Masonic law? Could you cite the law on the subject?

*Answer.*—There is nothing in our law prohibiting this arrangement of the Great Lights otherwise than in the tyled Lodge. Since the S. and C. are shown that way on Masonic jewels, stationery, etc., their being arranged otherwise on the altar during a public ceremony would be more liable to attract attention than their being placed in that manner would betray any of the secrets of Masonry.

476.—What is the "Comacine Theory"? Can you tell me in a few words? Has it many adherents?

*Answer.*—After Italy was overrun by barbarians, the Roman collegia were suppressed, but the college of architects escaped the general doom and removed to the republic Comum (the modern Como, in Italy). This college survived in a medieval Masonic guild known as the Society of Comacine Masters. Early in 1890 there appeared a book by Leader Scott (Mrs. Lucy Baxter), entitled "The Cathedral Builders," in which the author advances the theory that modern Masonry is a descendant of the Comacine guild. This theory is made much of by some Masonic authors, such as Ravenscroft and Dr. Newton, while others, among them Gould and Ossian Lang, attack it.

## Masonic Fiction

### The Gavel

A Masonic Story by Leo Fischer, Manila, P. I.

(Continued)

*Synopsis of 1st Installment:* Edwin Voss, of German birth, a Mason, relates how in October, 1896, at Buenos Aires, Argentine Republic, a close friendship was formed between him and two other "Rolling Stones," Antonio Navarro, a Filipino, also a Mason, and Tom O'Hara, an American catholic. Voss saves O'Hara's life when an unknown gaucho attempts to murder him. The gaucho's exclamation: "Carai, el Inglés!" indicates that the knife thrown by him was intended for an Englishman resembling O'Hara. O'Hara, who has dreamt that he will find diamonds in the Andes without looking for them, proposes that they go to Mendoza, at the foot of the Andes. After two months' stay there, the three determine to cross the Andes into Chile. Navarro is worried about the situation in the Philippines, where an insurrection against the Spaniards has broken out and the Masons are being persecuted. O'Hara knows practically no Spanish; Voss and Navarro speak it fluently. Voss continues with the story:

After some running around, I finally found Ignacio Puebla, an Argentine *arriero*, who agreed to take us three across the Andes for forty pesos, half payable upon our departure and the other half upon our arrival on the other side. For this sum he had to furnish mules for us and our baggage and guide us safely over the Uspallata Pass to the town of Santa Rosa de los Andes, in Chile, where the normal gauge railroad begins.

Tom and I had to buy the provisions, as Antonio had gone out into the country to play at a big *fiesta* there. We bought several loaves of bread, dried fish, cheese, sardines, chocolate, a large tin of honey, and a demijohn of red wine.

Antonio came on the afternoon of the day when we left Mendoza.

He was highly elated and drew a big handful of bills from his pocket.

"They just threw money at me when I played the latest airs, Ed, and I am black and blue where the girls hugged me."

"How many of them?" I asked, incredulously. I knew my friend Antonio.

He grinned. "One of them," he said. "*Dios mío*, she was a heartbreaker, and fiery! But her father pulled a knife on me about the time I left—just a second or two before I left, you know! We had sneaked away and were gone too long, she and I. I dodged under some wagons, otherwise the old fiend would have caught me."

It was, perhaps, lucky for Antonio that we left that same evening. About sunset, the *arriero* appeared with his string of mules, and after some adjusting of stirrup-leathers and the packing of the mules that carried our valises and provisions, we mounted and rode through the suburbs, out into the pampa which lies between the town of Mendoza and the foot-hills.

We started in the evening because in the day-time the ride across the barren, dusty plain, with the hot December sun beating down upon it, would have been too hard on man and beast.

We rode all that night, and at dawn we entered the foot-hills. At nine o'clock, our little cavalcade left the road and turned into a small cañon where there was a sheep ranch. We dismounted and, after quenching our thirst at a spring, we all stretched out on the ground. We were worn out from our long ride and slept until 3 o'clock in the afternoon, then Ignacio insisted on our riding on until dusk.

We were pretty tired and sore by that time; but we were hungry, too. When, at last, we dismounted, we three picked out a place where a large rock protected us from the sharp mountain winds. Tom built a fire, I scraped the chocolate and cut the bread, and Antonio got water from a creek nearby. The night was cold and windy. We huddled around the fire and drank our chocolate as not as we could stand it. Being healthy young men, the three of



us ate with good appetite and slept the night through, though the rocks were not precisely soft in that part of the Andes.

The next morning we made a late start because one of the mules had strayed. We crossed some steep hills, and about noon, coming out of a cañon, we beheld in front of us the snow-covered peaks of the highest Andes in all their beauty. Until then we had been traveling in gorges, and the foot-hills had hidden the main range from our sight. We passed an abandoned mine, and in the afternoon we rode over a wide, stony plain. "Dust devils" were chasing each other across it. The sun burnt our faces and hands to a fiery red. At last, towards sunset, we arrived at the Posada Uspallata, a caravanserai such as you find in that part of the country.

The guide put the mules in the corral and we camped near the adobe wall that inclosed it. I bought some fresh meat which we roasted over the hot coals of our fire. It was certainly good. Tom saved a piece for breakfast and carefully covered it with his derby hat which he always placed beside the saddle that served him as a pillow. But at dawn the next morning I heard him swear vigorously, which he seldom did. During the night, a dog had evidently upset the hat and stolen the meat. Antonio and I laughed at poor Tom's discomfiture, and Tom, after scratching his blond curls, smiled and shrugged his shoulders.

"I ought to have known better than that," he said. "And it is a good thing Father Finnegan was not here to hear me swear."

That day our travel was through a different type of country. In the forenoon we crossed several rapid mountain streams, tributaries of the Mendoza River. There Tom and I had the greatest trouble to prevent the mule that carried our valises from lying down and wetting everything. We sympathized with the poor creature, as we had seen its raw back the night before; but we could not afford to have our things ruined. So we lined up on both sides of the animal and used our quirts with a will until, groaning dismally, he desisted from his purpose.

Later, the road became a narrow path skirting the Mendoza River, which foamed and roared in its boulder-strewn bed, often hundreds of feet below us. To the right rose the mountain, a sheer wall of rock. My mule had a disconcerting habit of stepping as close to the brink of the precipice as he could, and Tom and Antonio accused their mounts of the same bad habit. Anyway, I often felt a cold shiver run down my spine hanging there hundreds of feet above the chasm in which the river sought its way towards the far Atlantic, only to die ingloriously in the swampy Guanacache Lakes.

Across the river-bed we could from time to time see a train of the Transandino railroad which was then but partly completed. It now crosses the main ridge of the Andes by means of a tunnel and connects up with the normal gauge road at Santa Rosa de los Andes; but in 1896 the piece between Punta de Vacas, on the Argentine side, and Salto del Soldado, on the Chilian side, was not yet finished and the travelers by rail had to make that stretch by stage and on mule-back.

Our *arriero* intended to push on as far as a *posada* (inn) where he had friends; but in the afternoon he developed a *dolor de barriga*, in plain English, a belly-ache, and swore by the Virgin of the Pillar that he would not ride another kilometer.

We made camp on the hill-side near the trail. The *arriero*, with many a groan, unsaddled and hobbled our beasts. Then he lit a fire and prepared his *maté*, the bitter Paraguayan tea, which he drank piping hot from a silver-ornamented coconut shell, using a small tube. He had chosen for his sleeping quarters a shelter built of stones loosely piled on top of each other, like the walls of a house without roof. Shelters of this kind are found at frequent intervals along the trail and afford protection

against the high winds. We three preferred to sleep in the lee of a rock a few dozen yards farther up the trail, as we were afraid of picking up what Antonio mercifully called "insects" in the shelter.

"I hope to goodness we shall soon reach a place where we can buy provisions," said Tom, as he poured the last drop of "dago red" into Antonio's cup and set down the empty demijohn. "We have been digging into our grub like a bunch of coyotes. The dried fish, the sardines, and the cheese are all gone, and so is the wine. Say, Ed, how far is it to the place where the mule-skinner there says we can buy provisions—the terminus of the railway, I mean?"

"It is a good four hours ride to Punta de Vacas," I answered. "He says we can buy *charqui*, as they call jerked beef here, and fresh meat at that place, and anything else we might want."

"Well, we certainly need it," growled Tom. "I could eat half a yearling myself, I am so hungry."

Half an hour later, Antonio was fast asleep, wrapt up in his blanket. Tom was sitting at the fire, smoking his pipe in silence. Soon the fuel would be exhausted and there was no more to be had on those barren rocks.

It was cold, but I left the fire and walked over to the edge of the river gorge, a few dozen yards away, to watch the moon rise. The scene was one of undescrivable grandeur and beauty. Lying flat on my stomach on a projecting rock, I gazed into the cañon below, where the Mendoza River was forcing its way through clefts and boulders. Then again I looked up at the snow-clad, majestic mountains.

At last the cold got too much for me and I rose to walk back to the fire where Tom was still smoking and staring in front of him. But suddenly I stopped. From the West, I could hear horsemen approaching. They were galloping, which made me suspicious. On such a road at that hour of the night, there was only one explanation for a person taking such chances: the horsemen were running away from some danger.

I quickly slipped behind a bush by the side of the trail. From there, screened by the bush, I could watch without being observed. I did not have long to wait. A moment later, two horsemen burst into view. They looked like natives of the country with their ponchos and big felt hats. The two stopped abruptly at the sight of the fire. Tom had risen and was facing them.

"*Carai, el Inglés!*"

It was the same exclamation I had heard on the Paseo de Julio a few months before. For a second my heart stopped beating. I expected to see a knife hurled or a flash spurt from the revolver which the foremost horseman held in his hand.

But nothing of the kind happened. The man seemed to be surprised, but not unpleasantly, to see "the Englishman."

"You here? I thought we were to meet at the Posada Uspallata. So much the better. That animal there—the speaker pointed at the man behind him—bungled the job and they are close on our heels. . . *Diablo*, who is that?" The speaker pointed at the dying fire of the *arriero*.

Of course, Tom did not understand anything; but he was shrewd and had a remarkable presence of mind. He could always be depended upon to do the right thing at the right time. Stepping out of the light of the fire, nearer to the speaker, he placed two fingers on the lips and said one of the few Spanish words that he knew: "Cuidado!"

The stranger lowered his voice. "All right," he said, "I shan't hand you the boodle but drop it into that bush. Don't pick it up until the boobs that are pursuing us have passed. And listen here, *Inglés*: meet us at San Rafael without fail, and in the meantime cover our tracks as best you can. *Adios!*"

A moment later the two riders, lashing their foam-flecked horses furiously, were thundering down the trail

towards Uspallata. Before digging the spurs into his *manchado*, however, the man with the revolver had tossed an object into the bushes. None of the others saw him do it.

"What do you think of that?" The *arriero*, who had come up the trail to join us, looked puzzled. "*Sacramento*, they were in a hurry. But, listen, there are others coming!"

Again we heard hoof beats.

"Gentlemen," suddenly called out the *arriero*. "Let us sit down at your fire. When they turn the corner and see us standing here, they may cut loose with their pistols and investigate afterwards, as the cursed police is wont to do."

We lost no time in following Ignacio's advice, and when the four men on foam-flecked horses caught sight of the little group at the fire, they approached us without misgivings.

"Who are you and these men, and did you see two men on horseback a few minutes ago? Answer quickly!" The hawk-like face under the big hat and the revolver in the hands of the speaker did not scare our *arriero* speechless as I had thought they would.

"Ignacio Puebla, at your service, and three travelers from foreign countries whom I am taking to Santa Rosa. The men who passed must be near the first river-crossing by this time. They stopped and seemed to be asking this gentleman a question." As the *arriero* pointed at Tom, the man with the revolver turned to him. I interpreted.

"You can tell him truthfully that I did not understand a word of what that fellow said to me and that he evidently took me for some one else and called me 'El Inglés'."

When I had repeated Tom's answer in Spanish, the leader of the pursuing party motioned to the others to ride on, while he himself looked at Tom more closely.

"Indeed, the gentleman looks a great deal like Don Patricio Gallagher, the transportation agent, called 'El Inglés, who is well known from Mendoza to Santa Rosa. Well, well!"

Then, digging spurs into his jaded horse, he galloped off after his companions. As he disappeared at the turn of the trail, the *arriero* shook his fist and swore after him: "A harlot was the mother who bore you! May you break your cursed neck, you blood-hound!"

Antonio laughed as the *arriero* lurched down the trail on his bow-legs. "As usual, the sympathy of the man of the people is with the brigand. We have that even in my country, and you other fellows need not boast, because I might mention Robin Hood, Schinderhannes, and Jesse James."

Nothing further happened that night. We wrapped our blankets and spare clothes about us to keep out the cold, but when all was still, I walked over to the bush and found the object the stranger had thrown there, an elegant, small cowhide satchel. The fire had died from lack of fuel and the moon had disappeared behind a cloud, so I put the satchel in one of the empty provision bags and then sought rest for my tired limbs.

The next morning we got up early, and while we were preparing our chocolate, I told the others what had happened and showed them the satchel. The *arriero* having gone to look for the animals, we examined the satchel at our leisure. It contained a through ticket to Valparaiso, a letter of credit in favor of Don Armando Ferrand, a few toilet articles and other trifles, and a gavel made of hardwood, a rather substantial affair. On it there were golden ornaments and a gold plate with an inscription in Spanish, showing that the gavel had been presented by a Masonic Lodge in Argentine Republic to Puissant Brother Armando Ferrand, thrice Master of the Lodge.

"I am glad I did not turn this thing over to that hook-nosed brigand last night," I said. "He may belong to the police, but he looked to me like a man to whose hands

other people's property would stick quite readily. I hope I shall have a chance to restore these things to their rightful owner, seeing that he is a Brother Mason."

Tom smiled. "That lets me out again," he remarked. "But it beats the band how you Masons stick together. It is a pity I can't be one of you."

We started that morning at 7 o'clock. At 10 o'clock we were riding in a fertile valley with green meadows and fields of alfalfa. There was much cattle and many horses in sight and irrigation ditches everywhere.

At Punta de Vacas, Antonio proved to be invaluable to us. He traded off our empty demijohn and sacks for fresh meat and *charqui* and bought other provisions we needed. In the meantime I, with the satchel carefully wrapped up, went into a *despacho* to find out about the robbery. While I was sipping my wine, the talkative woman behind the bar informed me that the afternoon before a crime had been committed, a distinguished looking passenger, evidently a Frenchman, who had come on the train from Mendoza, had been stabbed and robbed by two men and was now lying in the house across the way.

"He is evidently dying," she added, "but he won't see the priest. He must be a cursed heretic or Mason."

And the good woman spat with contempt as she wiped the glass she had been washing, on her none too clean apron.

I paid for my drink and crossed the street. The house on the other side was not very prepossessing looking, but the woman who received me looked kind. When I told her that I knew Mr. Ferrand and desired to see him, she nodded.

"He is conscious and you may see him," she said. "Poor gentleman; the doctor says he is a bird for the cat and I expect him to pass out any time."

I spoke French much better than Spanish in those days, so I addressed the wounded man in French. He was a large man with a distinguished-looking face which reminded me somewhat of pictures of Napoleon III that I had seen. The woman placed a stool beside the canvas cot on which the patient was lying and walked silently out of the room.

"What brings me the pleasure of your visit?"

"Monsieur Ferrand, I have by a strange accident come into possession of the satchel of which you were robbed last night, and I am here to restore it to you."

Ferrand nearly started from his bed. "The gavel? Is it..."

"There is a gavel in it," I said, as I unwrapped the satchel. "That is one of the reasons why I took special pains to see that these things reached you safely. I, too, am a widow's son."

"Ah, what happy coincidence!"

Ferrand looked at me searchingly for a few moments.

"My friend," he said, "you are not only a Mason, but I am sure that you have that uncompromising honesty which many persons of your race possess. I have not long to live; in fact, I am a physician and know that I shall die very, very soon. That gavel in my grip, my Brother, is exceedingly valuable; why, you will learn later. I now ask you to conceal it about your person and take it to my wife in Belgium. The expenses of the journey..."

The wounded man stopped, exhausted, and motioned towards a glass which stood on the chair by the side of the cot. After I had put it to his lips and he had drunk, he continued:

"Under my pillow you will find a billfold. Take five hundred pesos out of it for your trip to Europe. My wife will reward you when you deliver the gavel. I have only a few hundred pesos more than that on me in cash, and that will be needed to put me away and pay those who took care of me. My wife and daughters are living in Bruges with her family, the Tervuerens. Write that down, will you? Then take the gavel and conceal it well."

I did as I had been told.

"The gavel would be in the hands of those who know

its value in a very short time if I did not do this," Fernand explained. "Guard it as you would your life, my Brother, and be on the alert. It will not take them long to find out that you have the gavel and they are liable to make an attempt to recover it before you ever leave South America."

"But who are 'they'?"

"Pacheco, Rinaldi, Moreno, Carson, and two or three others—criminals of the worst type..." The Frenchman's voice became feeble and I was unable to understand the rest. Slowly, his head rolled over to one side. He had evidently lost consciousness.

I sat by his side for a few minutes, then the old lady came in.

"He is going," she said. "Your friends are outside, looking for you, *señor*. You might as well take your departure now."

Silently, I tiptoed out of the room. Outside, in front of the house, Tom and Antonio were waiting for me. They were evidently relieved to see me. Tom called out:

"Come on, Ed, the mule-skinner has gone ahead. I was beginning to think they had done away with you or something. They are too handy with their knives in this country to suit me."

A moment later I, too, was in the saddle, and in twenty minutes we caught up with the *arriero* and the plodding mules.

Tom and Antonio both shook their heads when I told them the story of the dying Frenchman. Antonio expressed his belief that the man was either delirious or crazy; but Tom said, emphatically:

"Tony, I am not of your opinion at all. I am not blessed with second sight but I have a certain instinct where mysterious happenings are concerned and I am sure that to some one that thing is worth a fortune. Anyway, a man who will travel thousands of miles because of a dream, as I have done, will believe any old story."

That afternoon we passed Puente del Inca where there was a good hotel for the accommodation of travelers and summer guests, not at all a place for our travel-stained, rough-looking party. Shortly afterwards we rode past a group of tents of green canvas by the side of the road, and Tom and I turned off the road to have a "look see."

Two men in the dress of Swiss mountaineers were busy unpacking a case with instruments, while another man, evidently an Englishman, stood by, watching. He eyed us with mistrust and said in English to a companion near one of the tents: "John, move close to that Winchester there, you can't tell what these fellows are up to."

We must have looked like desperate characters, Tom and I, with our dust-covered garments and sun-burnt faces.

Tom smiled. "Don't shoot," he said, half raising both hands.

The Englishmen laughed, and we found that they were Lord Fitzgerald and one of his companions who, with a party of Swiss mountain guides, were then making preparations to ascend Mount Aconcagua, the white summit of which towered 23,000 feet high, proud and unconquered, some 50 or 60 miles to the north. This was the base camp of the expedition.

Tom and I had a chat and a cup of tea with the Englishmen, who told us that after negotiating Aconcagua they intended to climb Mount Everest, in the Himalayas. It was only later that I learned that Lord Fitzgerald was a son of the translator of the Rubaiyat of Omar Khayyam. We rode on and found our party camped a few miles farther up the trail. Antonio had started a fire, and with meat roasted over the embers, hot chocolate, and bread we had a pretty fair supper.

The night was very cold. Our fuel soon gave out and we shivered under our thin blankets and the ill-smelling saddle blankets that we had piled on top of us. I don't remember that any of us complained when we made a very early start the next day.

A sharp wind was blowing and made us shiver. On one occasion, a band of wandering Indians, about 300 strong, delayed our progress on the narrow trail. Tom cast longing glances at some of the abandoned mines that we passed; but he did not mention diamonds again.

At nine o'clock we arrived at Las Cuevas, a small hamlet at the foot of the highest ridge of the Andes that we had to cross. The wind cut like a knife and our thin clothes and the veils we wore afforded little protection. The climb to the summit, three thousand feet above Las Cuevas, over a zig-zag trail, took us nearly two hours and was very trying. We all heaved a sigh of relief when at last we stood on top, 13,000 feet above sea-level, on the frontier between Argentine Republic and Chile. I noticed the effect of the rarefied air on my mule, a thin trickle of blood running out of its nostrils.

We rested our animals and admired the wonderful mountain scenery for half an hour, then we began the descent. The trail was steep and slippery. We had to walk for over half an hour, leading our mules, until we reached an excellent highway and were able to proceed mounted.

The Inca's Lagoon which we passed shortly afterwards, a beautiful circular lake nestling like a turquoise among the majestic mountains, is one of my outstanding memories of that afternoon. In the evening we camped in the corral of the Guardia Viejo, a *posada*, where we slept in the corral, with our saddles for pillows.

The next morning we were riding down the valley of the Aconcagua River, through a more fertile, settled country where irrigation had done wonders, and at two o'clock in the afternoon our little cavalcade made its entry in Santa Rosa de los Andes. We rode through the dusty streets of the little town and finally entered the *patio* of one of the *posadas*. It was an adobe structure, with windowless rooms, the big doors on the *patio* furnishing all the light and ventilation. After the glare and heat of the sun outside, the cool darkness of the room was exceedingly pleasant and the beds, though hard, were a great improvement over the stones on which we had been stretching our weary limbs for five nights.

We had a good long siesta that afternoon, and we did well. After sunset, it being Christmas eve, things were rather lively at the *posada*. A lot of Chilians and Italians were drinking and dancing in the *patio* and the dining room, and there was music and singing until long after midnight.

Antonio was in his element. He took out his precious guitar, which he had brought safely across the mountains, and soon he had a crowd of admiring listeners around him. Tom and I looked on a while and had a few glasses of red wine, then we retired. I remember going to sleep thinking of my old home and the Christmas tree of my boyhood days.

Tom, Antonio and I got up bright and early the next morning and left at 6 o'clock on the train for Valparaiso. We looked a little more presentable now, having had a shave and put on our Sunday best; but our tanned faces and puffed-up lips plainly showed the effect of the sun and the sharp wind of the mountains. About four hours after leaving Santa Rosa, we sighted the blue waters of the Pacific at Viña del Mar, the fashionable watering place of Chile, and half an hour later we arrived at Valparaiso.

The great Chilean seaport town, with its houses built up on the hills that rise from the beach, seemed rather picturesque and interesting to us. But we had no time for sight-seeing. Shouldering our valises, Tom and I took his tool-bag between us and left the station, with Antonio, burdened with his traveling-bag and guitar, in the lead. We looked for a place to stay, which we finally found at the Hotel Pedro Nielssen, a sailors' boarding house on Calle Cochrane.

My gavel began to worry me. The first day I hid it under my mattress while we were out sight-seeing, but the next day I wrapped it up carefully and took it to the German consulate. I had a letter for a clerk employed there—an

arrant snob—with whose brother I had gone to school, and at my insistent request he put the package in the safe for me.

On my return from the consulate I found Antonio sitting on a chair in our room, staring in front of him. He looked haggard and worn and seemed to have aged ten years.

"Antonio, what is the matter? Are you sick?"

Instead of answering, the Filipino handed me several newspapers which were lying on the floor at his feet. "Read the news from the Philippines, Ed. Terrible things have been going on in the town where my people are living. My poor country! my poor people!"

"And my father is a marked man in our town, being known as a Mason. The parish priest, as I have told you, was his friend and kept him out of jail; but I am sure the good old man has been relieved because otherwise the people would not have risen in my town. I must go home, Ed, I must go home, and I have not more than a week's board money left!"

We spent that afternoon trying to get work for Antonio on an outgoing steamer; but we found the prospects exceedingly poor. The poor fellow was desperate. At last, I could not stand his distress any longer.

"Look here, Antonio", I said; "I have the five hundred pesos that the Frenchman gave me. If I go steerage, I shall need only half of that. Take two hundred and fifty and get a passage on the steamer that goes north to-morrow."

Antonio jumped up from his chair. He had become quite pale.

"You don't mean that, Ed?" he gasped.

I took out my bill-fold and counted out two hundred and fifty Chilian pesos in banknotes. He took them, put them in his pocket, and then, with a sob, he threw his arms about me.

"You have saved my life, my brother;" he said; "may God reward you for this! I shall return your money as soon as I arrive in Manila; I can raise funds once I am there. But after this, all I have will be at your command, Ed!"

Antonio sailed the next morning. Tom and I regretted having to part with him. He was an excellent pal, good-natured, affectionate, courteous, brave, and loyal. I found the money I had lent him waiting for me when I arrived at my German home half a year after that.

I saw Antonio again three years later, in November 1899, on the island of Luzon. I was then a lieutenant in a volunteer regiment campaigning against the Filipino insurgents. We were making an advance along the Manila and Dagupan railway, north of Angeles, and I happened to be in charge of my sadly reduced company. As we were marching over the rice-fields towards a long line of graceful,

tall bamboo, shots began to crack and bullets commenced to whistle over our heads. I ordered my men to deploy and fire at will, lying behind a rice dike, while I was exploring the positions of the enemy with the aid of my field-glasses. I found that we were opposed by a small, well-intrenched force of insurgents and I also noticed that our firing was taking effect. The return fire was weak; as was often the case, the insurgents had little ammunition and that was poor. Our lean, bronzed boys from the Western prairies laughed at the Mauser and Remington bullets that passed overhead with a long-drawnout whine or buried themselves in the sun-baked field between us and the enemy. When I gave the order to rise and charge, they wiped the perspiration out of their eyes, jumped up and started at a run for the enemy's trench, three hundred yards ahead, yelling like wild Indians.

As they jumped over the parapet, the few survivors, seeing that to offer resistance was sheer folly, threw down their guns and cried "amigo". They were quickly disarmed and stood dazed among the *Americanos* who, elated over their victory, slapped their prisoners on the shoulder and complimented them on the stand they had made. I asked for the commanding officer and one of the prisoners pointed to the center of the trench, where a figure in the insurgent uniform was lying sprawled out, face down. An enormous crimson blotch was spreading slowly on the light-blue and white cloth of the blouse. The man was evidently dying. I ordered two of my men to carry him to a shady place and after I had given orders for burying the insurgent dead, I went to where the dying man was lying, attended by the hospital steward.

"How is he?" I asked.

The hospital steward shrugged his shoulder. "He is going fast, sir," he said.

As I stooped over the insurgent, he opened his eyes and looked at me. Amazement and joy were written in his face. It was Antonio Navarro, gaunt, prematurely aged by hardships and exposure, with the stamp of death on his features!

I don't remember what I tried to say; but the sound died in my throat; all I could do was to take Antonio's hand in mine. He looked at me and a smile flickered over his features. His hand closed convulsively on mine.

"Ed, dear old boy," he gasped. "It is good to have you near me. It is getting dark and cold. . . . I am going. . ."

I pressed his hand. "Antonio, poor friend, if I had known. . ."

"That is all right, *amigo mio*. I'd rather die than live, anyway, and I am happy to die now that I have seen you again. You will be good to my men, won't you, Ed?"

I promised that I would look after his men myself and

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that they should have the best treatment that could be given them. He closed his eyes, then his head dropped back with a sigh and a shiver ran through the emaciated body. It was the end.

We buried Antonio that evening with all the honors of war and Masonry. He was borne to the cemetery by his own men and the three volleys were fired by the same American soldiers who had previously dropped a sprig of acacia on his rough casket.

But I have gone ahead of my story.

(To be continued)

## Lodge News

### From Cavite Lodge No. 2, Cavite, P. I.

Cavite Lodge made a trip to Manila on February 19th to visit Cosmos Lodge No. 8 and confer the third degree for them upon Bro. Paul Grossmann. The team, headed by Wor. Bro. Edward W. Lawson, did excellent work. The lecture was delivered in fine shape by Wor. Bro. George E. Williams, P.M. There were addresses by Wor. Bros. George A. Mayhew and Edward W. Lawson, and also by M. W. Bro. Joseph H. Schmidt. After the Lodge was closed, the Brethren enjoyed a fine luncheon prepared and served by Mrs. Hedrick, the charming wife of Bro. F. E. Hedrick.

### From Southern Cross Lodge No. 6

Southern Cross Lodge No. 6 installed officers at its Stated Meeting of February 10th, the officers installed being Bro. Irving B. Brown, S. W.; Bro. James R. Herdman, J. V., and Bro. Lee R. Stevens, J. D. The installation of four of the appointive officers had to be postponed as the appointees were ill or out of town. M. W. Grand Master Vicenter Carmona honored the Lodge by a surprise visit on this occasion. M. W. Bro. Frederic H. Stevens, P.G.M., who acted as installing officer, with Wor. Bro. W. A. Weidmann assisting him as master of ceremonies, received the good wishes of the Brethren in connection with his forthcoming departure for Europe and the United States.

### From Araw Lodge No. 18

On February 11th, the members of Araw Lodge gave a fraternal banquet to Wor. Bro. Antonio Gonzalez, P.D.G.M., at which M. W. Bro. Vicente Carmona, G. M., M. W. Bro. Teodoro M. Kalaw, P.G.M. Rt. Wor. Bro. E. del Rosario Tan Kiang, Wor. Bro. R. Mendoza, and other prominent Masons were present. Wor. Bro. Diego Locsin acted as toastmaster.

### From Balintawak Lodge No. 28, Gumaca, Tayabas

On January 11, 1930, Balintawak Lodge met at 3 o'clock in the afternoon. The third degree was conferred upon Bros. Ramon Matriano and Tan Unting by a Spanish team headed by Wor. Bro. Eustacio Villafuerte and an English team headed by Bro. Arsenio Natividad, Master elect of the Lodge. After labor, the Brethren enjoyed a splendid dinner at the house of Bro. Matriano. Labor being resumed, the officers for 1930 were installed by Wor. Bro. Victor Obleñas, Master of Rizal Lodge No. 20, assisted by Bro. Domingo Villaseñor, of the same Lodge. Wor. Bro. Obleñas also presented the P.M. jewel to the retiring Master, Wor. Bro. Eustacio Villafuerte. An address was then delivered

by the newly installed Master, Wor. Bro. Arsenio Natividad. A *lechonda* and dance followed the ceremonies.

### From Lincoln Lodge No. 34, Olongapo

On February 18th, the Lodge gave a despedida to Bro. Charles F. House, lieutenant, Supply Corps, U.S.N. After a literary and musical program and speeches by the guest of honor, Bro. P. Battad, and Wor. Bros. Rosete and Rodolfo, dancing was indulged in and refreshments were served. The function took place at the Olongapo Elementary School Building and was well attended.

### From Mount Apo Lodge No. 45, Zamboanga

On Tuesday evening, January 28th, members of Mount Apo Lodge and sojourning brethren called in a body at the home of Wor. Bro. James Wilson and held a surprise party in honor of the raising of their first W.M. to the degree of Master Mason. As a reminder of that auspicious event, Wor. Bro. Wilson was caused to struggle over a rough and rocky road that left him footsore and weary, but in a happy frame of mind. There were several short talks by the brethren in appreciation of the long and loyal work of Wor. Bro. Wilson in the service of the Lodge, to which he responded in his usual interesting and instructive manner. Refreshments were served later and an additional hour was spent reminiscing of the days gone by.

Wor. Bro. Wilson was raised in St. John's Lodge No. 16, in Falkirk, Scotland, 40 years ago, on January 28, 1890, and later affiliated with Pentalpha Lodge No. 202, in Los Angeles, California, in 1894. He was an active member of the Sojourners' Association of Zamboanga and was its President for several years before Mount Apo Lodge was started under dispensation in 1918. Bro. Wilson was elected W.M. when the Lodge was instituted by Most Wor. Grand Master M. E. Springer in 1919.

### From Makabugwas Lodge No. 47, Tacloban

The members of the G. O. A. T. Club and of Makabugwas Lodge No. 47 gave a dinner to Wor. Bro. Judge Emilio Araneta Diaz and wife and Bro. Joaquin L. Panis and wife, at Gallardo's Hotel, on Saturday March 15th. It was a welcome to Wor. Bro. Araneta, on his return to this Valley after an absence of nearly ten years, and a despedida to Bro. Panis, who will soon leave for Surigao to which province he has been assigned as district engineer. Addresses were made by Wor. Bro. Federico V. Larraga, Bro. Alberto Santa Cruz, and the guests of honor, and a lecture on the "Wherefore of the Secret in Freemasonry" was delivered by Bro. Fidel Fernandez. Wor. Bro. Judge Eulalio Causing told a few of his famous jokes to enliven the evening.

### Masonic Gathering at Catarman, Samar

In the evening of February 26th, the Masons residing in the northern municipalities of Samar had a get-together party at which many Lodges were represented, in honor of Wor. Bro. Mariano de la Rosa, judge of first instance, Wor. Bro. José Quisumbing, provincial fiscal, and other visiting Brethren. There were speeches by the guests of honor and others, with Bro. Vicente C. Santos acting as toastmaster. The following is a list of the Masons present: Wor. Bro. M. de la Rosa, Isarog No. 33; José Quisumbing, P.M., Hamtik No. 76; Leopoldo Ramos, Pilar No. 15; Emeterio Edmilao, Batangas No. 35; Green Hatton, Tupas No. 62; Venancio Tan, Batong Buhay No. 27; Estanislao T. Ong, Batong-Buhay No. 27; S. D. Gonzales, P.M., Mount Huraw No. 98; Clodoaldo Lucero, P.M., Mount Huraw No. 98; Manuel Acuña, P.M., Mount Huraw No. 98; Vicente C. Santos, Gonzalo Villarín, Francisco Mendiola, Roman Ibañez, Pablo Corsino, Pedro Rebadulla, Vicente Orgiles, Delfin Zamar, Lauro Escobar, Celerino Tobes, Sy Maguan, and Norberto Tizon, Mount Huraw Lodge No. 98.

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MANILA, P. I.

## Personals

Items for publication in this column should be submitted not later than the 20th of the month. Secretaries ending 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. Otto Holstein, late a member of Peace and Concord Lodge No. 445, S.C., of Callao, Peru, is now a member of Manila Lodge, having joined by affiliation in February. Bro. Holstein received his first degree in Manila Lodge in 1907 and left the Islands soon afterwards.

Messrs. Myron Edward Tielkemeier and George Clay Jones were initiated at the February stated meeting. Bro. Jones was passed on February 18th.

Bro. Spielberger was raised to the sublime degree of M.M. on February 18th.

Bro. Ballin has been retired as lieutenant-colonel and is making Columbus, Ohio, his home.

Bro. Fain has also retired. He left Manila on October 12, 1929, and arrived at Washington, D.C., on December 4th, via Panama Canal. He writes that he is leaving for Texas as the North is too cold to suit him. Chances are that he will return to the Philippines.

Bro. E. R. Wilson has moved from San Juan, Porto Rico, to Honolulu, Hawaii. He, too, would like to sit with the Brethren of Manila once again.

Bro. Gebhart, now connected with the International Harvester Company and working in the motor truck sales branch in Oakland, writes that he is visiting Yerba Buena Lodge in Oakland regularly and has lately joined the Shrine.

Bro. Loeber is another member of Manila Lodge who is doing quite a bit of traveling in the United States.

Bro. Amos G. Bellis was elected Department Commander of the Philippine Department of the United Spanish War Veterans on February 22nd, to succeed M. W. Bro. Joseph H. Schmidt.

Bro. F. E. Hedrick is slowly improving from his illness.

Bro. and Mrs. L. D. Branch are now living in a home of their own at 922-58 St., Oakland, California, and say they like the house better every day they live in it.

Cavite No. 2.—There have been many changes of address in this Lodge recently. The new States addresses of some of our absent members are as follows: Bros. P. F. Randolph, Randolph Radio Service, 1401-E Jackson Street, Pensacola, Florida; S. E. McCarty, Lieut. U. S. Navy, Naval Operating Base, Hampton Road, Va.; M. G. Ma-

berry, U. S. S. *Mississippi*, c/o Postmaster, San Pedro, Calif.; C. O. Wallace, Park Ave., Midland Park, N. J.; H. G. Jones, U. S. S. *S-24*, San Diego, Calif.; R. S. Rees, 1833 Oakleigh Drive, San Morino, Calif.; C. H. Wright, Wallace Ave., Downingtown, Pa.; G. E. Richenback, 7 State Highway Dept., Maynard Bldg., Seattle; F. X. Richenback, U. S. S. *R-11*, Pearl Harbor, T. H.; L. L. Moore, Western Service Station, Wendover, Utah; J. A. Dodson, U. S. Submarine Base, New London, Conn.; S. T. Burdette, Route No. 1, Box 65, San Diego, Calif.; M. A. Jones, U. S. S. *Altair*, San Diego, Calif.; A. Lee, U. S. Naval Hospital, Great Lakes, Ill.; E. E. Gould, U. S. Naval Station, Pensacola, Fla.; L. M. Gorman, U. S. S. *Sicard*, c/o P. M., San Diego, Calif.; J. G. Derryberry, Route 3, Box 720-G, San Diego, Calif., and C. W. Keenum, U. S. S. *Oklahoma*, c/o P. M., New York.

Bros. M. R. Pyle and W. L. Thomas are on the U. S. S. *Black Hawk* and Bro. E. C. Vaughn on the U. S. S. *Beaver*.

Bro. S. G. Chapman, Lieut., U. S. Navy, writes us that he has been ordered to duty at the Supply Department, Navy Yard, Pearl Harbor, T. H. and sends regards to all the Brethren. Until this change, Bro. Chapman was stationed at the Navy Yard on McRe Island, Calif.

Corregidor No. 3.—Definite information has been received that Bro. Verne E. Miller, Master-elect of this Lodge, will arrive in Manila on March 27th on board the S. S. *President McKinley*.

Greetings have been received from M. W. Bro. Wm. H. Taylor, P.G.M. Bro. Stanley Richmond (Berkeley, Calif.), Bro. C. J. Rosenberg (Cristobal, Panama Canal Zone, Y.M.C.A.), and Bro. C. F. King (Oakland Air Port Inn, Oakland, Calif.).

Bro. D. E. Henry and Bro. John H. Vale (McGord, Ore.) have applied for demits.

Bro. David Fletcher, formerly of Corregidor Lodge, was elected and installed Master of Southland Lodge at Hollywood, Calif.

Bro. General John A. Hull has been detailed for duty at Malacañang to be one of the advisers of the Governor-General.

M. W. Bro. Newton C. Comfort and wife celebrated the tenth anniversary of their marriage on March 25th.

The eldest daughter of Wor. Bro. John M. Aaron had the misfortune of breaking her arm last month while roller-skating. She is doing quite well now, however.

Bagumbayan No. 4.—Bro. Vicente Lim delivered a lecture on the military defence of the Philippines over the radio on February 22nd. He is well qualified to speak on military matters, being a graduate of West Point and a major in the Philippine Scouts.

The daily press reports that our Brother, Vice Governor-General Eugene A. Gilmore, at present in the United States, has accepted the deanship of the College of Law of the University of Iowa, at Iowa City.

Wor. Bro. Jos. C. Velo has been doing a great deal of traveling these days; he was touring the Western Visayas in the interests of the Philippine Education Company in February.

Wor. Bro. Major Rafael L. Garcia has been visiting the Fort Benning Lodge No. 579, at Fort Benning, Georgia, as reported by the Secretary of that Lodge.

Bros. Dr. Fabella, Vicente Fabella, and Dr. Martin Cruz sailed from Manila at midnight on March 13th, for a trip to Europe. Bro. Vicente Fabella was accompanied by Mrs. Fabella. Wor. Bro. Francisco Santiago, on behalf of the Lodge, went on board the S. S. *President Fillmore* to see them off and wish them *bon voyage*.

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The daily papers report that Bro. Camilo Osias, Philippine Resident Commissioner in the United States, attended the funeral of Bro. Wm. Howard Taft, late Civil Governor of the Philippine Islands and President and, later, Chief Justice, of the United States.

Bro. Pedro de Mesa, now living in Mindoro as a retired teacher, had bad luck in the contracting business last September, when a large amount of gravel ready to be delivered for the road work on Lubang Island was carried away by a flood. Bro. de Mesa has made a study of the mollusks of the Philippine Islands and has a large collection of marine, land, and fresh-water shells.

Wor. Bro. Leo Fischer spent five days in Los Baños during the second half of March.

*Island No. 5.*—Lieut.-Col. Earl Biscoe, C.A.C., Lieut. Allan D. Whittaker, C.A.C., and Mr. Fred J. Gleogger, all of Fort Mills, Corregidor, were initiated on March 5th.

Two of the members of this Lodge left for the United States on the transport sailing on March 11th; they were, Bro. Bertram B. Bell, whose address will be c/o Mrs. G. Farr, 4147 Sixth Street, Detroit, Mich., and Lieutenant Roy D. Paterson, C.A.C., whose address will be c/o Union League Club, San Francisco, Calif.

Wor. Brother John F. Connolly, P.M., has been transferred recently from California to duty with the Constructing Quartermaster, Fort Douglas, Utah.

Wor. Brother Troy Fields, P.M., and Brother W. W. Wertz have each been granted detached service at Camp John Hay for a period of thirty days.

Mrs. W. W. Wertz, wife of Brother W. W. Wertz, has just recovered from a serious illness in the Station Hospital at Fort Mills.

Brother James Moran has affiliated with Military Service Lodge No. 570, F. & A. M., San Francisco, California, and requests a dimit from Island Lodge.

Recent communications, inclosing dues, have been received from Brothers G. D. Davison, Fort Shafter, H.T., and J. D. Moss, Fort Monroe, Virginia.

*Southern Cross No. 6.*—Bro. Roy Bennett spent some time at St. Luke's Hospital where he was operated on for appendicitis.

Greetings have been received from Bro. Chester J. Gerkin, also from Bro. J. A. Hauer (1840-63rd St., South Berkeley, Calif.).

Bro. C. A. Blue is leaving for a trip to the United States.

Bro. Joseph Miclo, writing from Hankow, China, says that he is still commanding a vessel on the Yangtze Gorge and that he could guarantee to any of the Brethren of the Lodge a thrilling 20 or 25 days trip covering a distance of 1,350 miles into the interior of China if they would look him up and take a trip on his boat.

M. W. Bro. Frederic H. Stevens and Mrs. Stevens sailed on February 22nd on the S. S. *Belgenland* for Europe and the United States, for an extended visit.

Rt. Wor. Bro. W. W. Larkin received the 33d degree of the Scottish Rite on February 22nd, and was invested with the cap and jewel of that degree at a brilliant Scottish Rite function which took place on the evening of the same day in the Masonic Temple. At the same meeting, M. W. Bro. Frederic H. Stevens and wife were presented with tokens of the esteem and affection of the members of the Manila Bodies.

Bro. Elmer R. Riddle, of Vitruvius Lodge No. 145, Bloomfield, Calif., was elected a member of this Lodge by affiliation, on February 10th.

Bro. Q. R. Richardson, of Vigan, has recovered from the automobile accident in which he sustained a broken leg last October.

*Biak-na-Bato No. 7.*—Wor. Bro. Jos<sup>s</sup> Arpal has been elected Junior Warden of Lakandola Lodge of Perfection of which he was the Orator last year.

*Cosmos No. 8.*—Letters have been received from Bro. Harland W. Laver, Fort Benning, Georgia, Bro. John Sinn, Honolulu, T.H., and Bro. John Fitzgerald, Los Angeles, Calif.

Bro. LeRoy W. Huntington visited Manila on business in February, coming from the Tayabas lumber district.

Bro. Andrés V. Saavedra is spending most of his time traveling through the provinces of Northern Luzon; his headquarters are at Cabanatuan.

Most Wor. Bro. Joseph H. Schmidt was much honored on February 22nd, when the United Spanish War Veterans presented him with a beautiful Past Department Commander's badge, the Daughters of American Veterans with a gold and enamel watch fob, and the Manila Scottish Rite Bodies with the jewel and cap of a Knight Commander of the Court of Honor. Mrs. Schmidt was presented with a beautiful diamond pin by the Scottish Rite members of Cosmos Lodge.

Bro. Henry C. Garretson came up from Cebu in February to attend the annual convention of engineers of the Bureau of Public Works.

Another visitor to Manila was Bro. Henry Strauss. Bro. Robert C. Whiting sent a welcome contribution to the Masonic Hospital for Crippled Children.

M. W. Bro. Joseph H. Schmidt is taking a well-deserved rest in Baguio, the date of his departure for the United States being uncertain.

Bro. A. E. Tatton returned to Manila in February, much improved in health after a stay of several months at Camp John Hay, in the mountains of Benguet.

*St. John's No. 9.*—Bros. John Leslie Moore, Geo. Wm. Stedman, and Glen Leroy Stanton Woodcock are Master Masons now, having been raised in this Lodge lately.

The Lodge, at its February Stated Meeting, passed a resolution congratulating Rt. Wor. Bro. Stanton Youngberg upon his election as Junior Grand Warden.

Letters with greetings have been received from Bro. Francis S. Gates, Bro. Basil Zephiro (First Squadron, Mitchell Field, Long Island, N. Y.), Bro. John R. Johnson (137 Broad St., San Francisco), Bro. C. W. Squier (1219 West 47th St., Norfolk, Va.), and Bro. James A. Rigby. The Brother last named writes that he had started on a world tour on the S. S. *President Polk*, but was taken off the boat at Yokohama and sent back to San Francisco to have his stomach examined.

Manila visitors in the period covered by these notes were: Bro. Dave Burchfield, who returned to Davao on February 25th; Bro. Ray Whitfield, from Negros; Bro. Sydney S. Taylor, of Cebu; Bro. Fred Pray, who has left again, for Tacloban; Bro. Merton V. Best, who passed through Manila on the S. S. *Belgenland*; and Bro. Cyrus Padgett, of Cebu.

Recent departures for the United States include Mrs. Ross, wife of Wor. Bro. "Erv", who left on February 15th for a vacation; and Wor. Bro. and Mrs. Best, who sailed on February 27th.

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Manila, P. I.

Mrs. Walter Dencker and small daughter sailed on the S. S. *Coblentz* for Europe, where Bro. Dencker will join them in April.

Wor. Bro. Thomas R. Worthen won the contest for volume of sales for the past year among the various salesmen of the Goodyear Tire and Rubber Co., Philippine Branch. He expects to leave on the S. S. *Grant* on April 12th, to attend the annual convention of the leading salesmen of the Goodyear agencies throughout the world, which is to take place at Akron, Ohio, in May.

Bro. Jack Brockman, wife, and young daughter returned from a vacation in the United States on February 12th.

Most Wor. Bro. Seldon W. O'Brien sailed on March 7th for the United States to join his family at Pasadena, Calif.

*Nilad No. 12.*—Bro. Mariano Billedo departed this life at his home at 245 Diras-Alang, Manila, on March 11th, after having been confined to his bed for three months. The cause of death was tuberculosis. Bro. Billedo was 46 years of age and is survived by his widow. He was one of the first students ever sent by the Philippine Government to the United States and was connected with the Bureau of Plant Industry when he died. The remains were taken to Bangued, Abra, Bro. Billedo's home town, for burial. Bro. Venancio Tabalon, who is also from Bangued, was delegated to accompany the body to that town. He returned to Manila on March 18th.

The big fire which laid waste 300 houses in Paco and Malate on March 13th affected three members of this Lodge. Bro. Gregorio Villa's pharmacy on Calle Singalong, which has been in existence for 22 years, was totally destroyed, and so was a house owned by this Brother on Calle San Andrés. Bro. Henry A. Slonsky lost considerable property when the house in which he was living at 1116 Dart was burnt. And Bro. Pedro Rodriguez' house was likewise reduced to ashes.

Wor. Bro. Mariano Gonzalez was in bed five days with dengue fever.

Wor. Bro. Amb. Pablo was three days in Nueva Ecija on an inspection, early in March.

M. W. Bro. Teodoro M. Kalaw was presented with a beautiful apron by the Oriental Masonic Club on March 12th, Rt. Wor. Bro. E. del Rosario Tankiang making the presentation.

*Walana No. 13.*—A daughter was born to Bro. and Mrs. Ramon F. Samaniego on February 4th.

Bros. Norberto C. Asinas and Leon Cabarroguis, both of the Income Tax Division of the Bureau of Internal Revenue, have been assigned to the provinces for duty.

*Sinukuan No. 16.*—M. W. Bro. Manuel L. Quezon, P.G.M., received the 33rd degree of the Ancient and Accepted Scottish Rite of Freemasonry on February 22nd, at his Pasay residence, the degree being communicated by M. W. Bro. Frederic H. Stevens, Deputy of the Supreme Council for the Southern Jurisdiction of the United States.

Our distinguished Brother left for Baguio on March 21st, on account of the illness of his daughter Zenaida, 8 years of age. It is his intention to stay in the mountains until the middle of April.

*Silanganan No. 19.*—Wor. Bro. Honorio Musni's wife died unexpectedly on March 19th at their home in Caloocan.

*Pinagsabitan No. 26.*—Wor. B.O. V. Rivera Sayo and Wor. Bro. Albino Kabigting visited Manila in the last few weeks on official business and Bro. S. L. Magbantay, of San Pablo, visited Sta. Cruz.

Bros. Angelo Angeles (19) and Ramon Dado, Jr. (67), visited San Pablo, also on official business, and Bro. Cirilo Punzalan, stationed at Lipa, came to Sta. Cruz to confer with officials there concerning cadastral surveys.

Bro. Fausto Dila has returned to Laguna after attending the Manila Carnival, where he had charge of the Laguna Booth.

Bros. Hilario Zalameda and Nicasio Galipot have returned to their desks after attacks of nephritis and rheumatism, respectively.

Bro. Ignacio V. Noble, formerly a principal of the Magdalena Elementary School, has gone into business.

*Batong Buhay No. 27.*—Bro. Telesforo P. Luna was operated on for ulcers on January 17th, in the county hospital of Los Angeles, Calif. Sergeant Felix Asiddao was sick in the Sternberg General Hospital in February.

Bro. Juan S. Catindig was ill at his home at No. 2261 Avenida Rizal in February.

Bro. Simplicio Lizazo, who was band master in Guam, Marianas Islands, is now at Cavite as member of the U. S. Navy Commandant's Band.

*Balintawak No. 28.*—Pythagoras, the youngest son of Wor. Bro. Victoriano A. Tañafra, was christened on January 25th. Many friends and Brethren attended the christening.

The members of Balintawak Lodge attended the funeral of the eldest son of Bro. Mariano Veluz, a youth of seventeen years, who died on February 2nd and was buried on the following day.

Bro. Felipe de Leon is back again after having been in Manila for medical treatment. He is fast recovering his health.

*Ibarra No. 31.*—Mr. Sixto R. Cipriaso, the father of Bro. Roberto J. Cipriaso, secretary of this Lodge, passed away on March 6th and was buried on March 9th.

*Batangas No. 35.*—The services to the Scottish Rite of Freemasonry of M. W. Bro. Wenceslao Trinidad, P.G.M., were recognized when, on February 22nd, he was coroneted an Honorary Inspector-General of the 33rd Degree. The ceremony took place at the Pasay Home of President Manuel L. Quezon, who, together with Rt. Wor. Bro. W. W. Larkin, received the same honor on that occasion. In the evening of the same day, M. W. Bro. Trinidad was invested with the jewel of the 33rd degree, the presentation being made by Wor. Bro.

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## Craftsmen, Attention!

It is not enough for a Mason in good standing to be up in his dues, attend Lodge meetings regularly, and be active in Lodge work. It is most essential also that he be well posted in the lore of his Craft. Here are some suggestions for a good masonic home library:

- MACKAY'S REVISED HISTORY OF FREEMASONRY, 7 vols.**
- “ **ENCYCLOPEDIA OF FREEMASONRY, 2 vols.**
- “ **JURISPRUDENCE OF FREEMASONRY**
- “ **SYMBOLISM OF FREEMASONRY**

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CEBU MANILA ILOILO

Leo Fischer, on behalf of the Philippine Bodies.

*Bulusan No. 38.*—Bro. Rafael Ramos, Captain, P.C., and family are in Sorsogon on a vacation. Bro. Ramos has been absent in the Moro country for a number of years; he expects to return to duty some time in April.

On February 14th, the Masons of Sorsogon, gave a dinner to Bro. Sergio Layan (33), as a despedida and to celebrate his promotion to the position of district engineer of Tayabas. Thirty-five Masons were present at this banquet, the speakers being Bros. Bernabé Flores, José Grajo, Cleto Arnedo, Francisco Arellano, and Vicente de Vera. Wor. Bro. Pedro R. Almonte acted as toastmaster.

*Charleston No. 44.*—Bro. Charles P. Hines' address is now U. S. Naval Hospital, San Diego, Calif.

Bro. John Slezak's new address is 4th Regiment, U. S. Marines, Shanghai.

Bro. Clifton R. Seeley writes from 2621 University Ave., San Diego, Calif.

Bro. Joseph J. Leonard is now sergeant major, Second Brigade U. S. Marines, at Managua, Nicaragua.

Bro. George C. Honnicker gives his new address as 39½ Wilson Ave., Willoughby, Ohio.

Bro. Dean H. Vance, Lieut. Comdr. (M.C.), U. S. N., is now on the U. S. S. *Cincinnati*, c/o Postmaster, New York City.

Bro. Patrick McKenna, formerly Supt. Commercial Pacific Cable Co., Midway Island, is now at the El Hogar Filipino Building, Manila.

Bro. Harry W. Rusk, Jr., Lieut. Comdr. (S.C.), U. S. N. is in the Disbursing Office, Naval Operating Base, San Diego, Calif.

*Malolos No. 46.*—Bro. Albino C. Martin writes from Dallas, Texas, that he received the Scottish Rite degrees to the 32nd at the Mid-Winter Reunion of the Oklahoma Scottish Rite Bodies on January 20th to 23rd.

Bro. Dr. José H. Iletto, formerly at San Lazaro Hospital, is now director of the provincial hospital at Vigan, Ilocos Sur.

Bro. Federico G. Oboza, Major, P.C., has been transferred from Imus, Cavite, to Legaspi, Albay.

Bros. Juan L. Reyes and Cornelio Buencamino, both in the treasury service, have received increases of salary.

Bro. Dr. Antonio M. Pasco, formerly president of the sanitary division of Bocaue, Bulacan, is now with the Bureau of Science in Manila.

Wor. Bro. Nicolas Buendia has removed his law office from Malolos to 212 Herbosa, Tondo, Manila.

*Pampanga No. 48.*—Bro. V. J. Castro arrived in Romblon about the middle of February and took charge as chief clerk of the office of the provincial treasurer there.

*Mount Mainam No. 49.*—Bro. Guillermo Pelíñas sends greetings from Honolulu and says he will return to the Philippines about the middle of 1930.

Bro. Baltazar Yuvienzo sends greetings from San Francisco, California, and states that upon his arrival there he reported at the Receiving Ship, Naval Station, for duty.

The Lodge was sorry to learn of the recent death of Bro. Pedro Pelíñas, of Keystone Lodge No. 100, who first saw the light of Masonry in Mount Mainam No. 49.

Bro. Gabriel Nazareno's daughters, Consuelo and Natividad, successfully passed the pharmacy and high school courses, respectively, in the University of the Philippines.

*Sarangani No. 50.*—Wor. Bro. Bruno Gempesaw's youngest son, 4 months of age, died on February 13th and was buried on the following day. Many of the Masons of Davao attended the funeral.

Bro. C. V. Powers, from Bacolod, Occ. Negros, is in Davao, supervising the construction of the new bridge.

Bro. S. Salvaleon acted as chief clerk of the provincial treasury during Bro. José Elayda's absence in Manila, and Bro. José Viacrusis had charge of the district engineer's office in Davao during the absence of the regular incumbent.

On March 2nd, the members of this Lodge and sojourning Masons tendered a banquet to three Brethren, these being Bro. Henry C. Stanton, who has just returned from a vacation in his home State, South Carolina; Bro. Vicente Mitra, who has again been assigned to Davao as fiber inspector, and Bro. Lim Juya, who has just taken his oath of office as honorary consul of the Chinese Republic for Davao Province.

Wor. Bro. Victoriano de Guzman, Bro. Antonio L. Feliciano, and the wife of Wor. Bro. Celestino Chaves, were on the sick list in February and March.

Bro. Gerónimo Arguna writes from Malita, sending dues and greetings.

Bro. Eugenio Durante has left for an extended inspection trip.

Bro. Mauricio I. Lumanog has been informed that he passed the civil-service examination for municipal treasurer which he took last July.

*Pintong Bcto No. 51.*—Bro. T. G. Edurise writes that he visited Wm. H. Upton Naval and Military Lodge No. 206 at Bremerton, Wash.

Bro. and Mrs. Marcelo Perez were presented with a valuable gift by the members of this Lodge on their silver wedding.

Bro. Eugenio Padua is contemplating taking a few days leave to visit his home province.

Bro. Fior. B. Bautista underwent a successful minor operation at the Chinese General Hospital in February and was soon after able to return to his desk.

*Pinatubo No. 52.*—Wor. Bro. Pedro Madarang spent some time at Candelaria, Tayabas, in March, to get pointers on fighting the coconut pest known as the leaf miner. Previously to this, he was on duty in the booth of the Bureau of Plant Industry at the Manila Carnival.

*Makawili No. 55.*—Bro. Dr. Fred W. Meyer and family will leave for the United States in April for a few months' vacation.

Wor. Bro. Rito Islao has recovered from the attack of typhus which kept him confined at the Mission Hospital in Iloilo for some time. He visited Capiz recently and then continued his journey to Occidental Negros to join his family there.

*Isla de Luzon No. 57.*—Bro. Vicente Frias arrived on December 28th on the U. S. A. T. *Cambrai*.

Bro. Bernabe Ejidang, formerly on the U. S. A. T. *Grant*, is now working on his uncle's farm at Guadalupe, Calif.

Bros. Juan G. Cortes and Máximo M. de Ocampo send greetings from San Francisco and Chicago, respectively.

Bro. Antonino Buenaventura spent New Year in Baliwag and Bro. Vicente Badillo in Taal.

Bro. J. M. E. Leon left on December 20th for Cabanatuan, N. E.

Bro. Pacifico A. Ruiz spent New Year in Cavite, leaving on January 3rd for Cebu to resume his work as branch manager of the "Rosel Laboratories" there.

Bro. Nicanor Abelardo has severed his connections with the Conservatory of Music of the University of the Philippines.

Bro. Ramón Sanchez is back at his desk, after a successful operation.

Bros. B. Bagoi, P. Dalman, V. Frias, B. Ejidang, J. G. Cortes, and J. C. Varcas visited several Lodges in the United States, among them Military Service Lodge No. 570, Seaport Lodge No. 550, Warren Harding Lodge No. 579, Parnassni Lodge No. 388, Mount Lodge No. 435, and Sui Sun Lodge No. 55.

*Marble No. 58.*—Hiram, the eldest son of Bro. Domingo J. del Callar, died of typhoid fever at Tarlac, Tarlac, on February 16th.

Bro. José S. Perez lost his mother-in-law, who died at Badajoz on February 14th.

Bros. Manuel T. Albero, Matías S. Martinez, Adriano N. Rios, and José S. Perez are leading members of the Coconut Planters' Association organized in Romblon Province recently.

Bro. Marcelino Buyco has been transferred from Tunga, Leyte, to San José, Antique.

The wife of Bro. Alejandro A. Magante died on March 16th and was buried in the municipal cemetery of Romblon the following day.

Bro. Juan R. Rovira has been transferred as municipal treasurer from Cajidiocan to Despujol, both in this province.

Bros. Manuel T. Albero and Filomeno Piczon left for Manila about the middle of February to attend conventions. Bro. Piczon is now in Samar on a vacation.

*Mayon No. 61.*—Wor. Bro. L. D. Lockwood is now president of the Northern Luzon Transportation Company, Inc., the headquarters of which are at San Fernando, Union.

*Tupas No. 62.*—Wor. Bro. A. A. Williamson has moved into a new house. He is a busy man, but nevertheless he still finds the time necessary to write the splendid Masonic articles which are now and for some time will be, appearing in the CABLETOW.

*Gonzaga No. 66.*—Wor. Bro. Teodorico T. Taguinod, at present on special duty at the Los Baños College of Agriculture, was married to Miss Remedios Cumagun at Manila on January 18th.

Bros. Florencio Battung, Simeon Sorita, A. P. Galano, and M. C. Arlante attended the municipal treasurers' conference at Tuguegarao on January 20th and 22nd.

Mr. G. Bayuga, deputy provincial treasurer at Langangan, was initiated on January 21st. After labor, the Brethren had supper at the house of Bro. Pedro R. Perez.

Wor. Bro. Ceferino R. Diño gave an ice-cream party at his home on January 20th in honor of the municipal treasurers in town on that date. Miss Auring, Wor. Bro. Diño's daughter, entertained the guests with beautiful piano selections.

*Baguio No. 67.*—Bro. P. P. Whitmarsh is planning an extensive hunting trip in Northern Luzon in February and March, before leaving for an extended visit to the United States in April.

Mrs. H. J. Edmands was ill in the Camp John Hay Hospital for a week in January.

The Senior Deacon reports the birth of a son, Manuel Liwanag, Jr., on January 17th.

Information has been received that Bro. Louis O. Heck was recently ordained in the Episcopal Church.

*Laog No. 71.*—Wor. Bro. Domingo J. Samonte and Bro. Zoilo Tolentino, governor and treasurer, respectively, of Ilocos Norte, visited Manila during the Carnival.

Wor. Bro. Alberto Suguitan, Master of this Lodge, was seriously ill with influenza for over a month. While he was at the Philippine General Hospital, one of his political rivals spread the rumor that our Brother had died. Much to the relief of Bro. Suguitan's many friends, however, this report was found to be "greatly exaggerated."

Bro. Feliciano Llacar was ill early in March.

Bro. Acisclo Braceros, municipal treasurer of Banna, died on February 26th and was buried masonically at Batac on March 2nd. Among the persons attending the funeral were three Brethren of Angalo Lodge No. 69.

*Kasilawan No. 77.*—Bro. Sy Chaw's son died on December 14th, last, and was buried at Cabanatuan, N. E., on the 16th of the same month.

Bro. Paw Pia Chi's wife was ill at the Mary Johnston Hospital for some time in February and March. The entire family plan to go to China at the end of March.

A son was born to Bro. and Mrs. Alejandro E. Sison on February 10th. Bro. Sison has made great improvements in his restaurant, the Gas Kitchen.

Wor. Bro. José J. Vergara, at present on vacation at Mexico, Pampanga, was reported ill early in March.

Greetings have been received from Zamboanga from Bro. Elias Ibañez, who is with the Bureau of Lands as surveyor.

Bro. Braulio M. Espino has been made an honorary member of Banahaw Lodge No. 24, of Atimonan, Tayabas, for services rendered to that Lodge.

The young son of our late Bro. L. de Guzman died on March 6th. Bro. Gerardo G. Armonio has been sent to Pila, Laguna, by the Y. M. C. A.

Bro. Inocencio Masiglat, who was ill for some time, has fully recovered.

Bro. Leoncio Pallorina's daughter was married on March 15th.

Bro. Lucio B. Angeles is now in business for himself at 254 Calle Solis.

Bro. Honorio M. Saycon plans to leave for Negros in April for a two weeks' vacation.

*High-Twelve No. 82.*—Bro. José B. Logan and wife were visitors in Manila from Echague, Isabela, where our Brother is a successful tobacco planter.

Wor. Bro. José L. Intal has returned to duty in the Bureau of Printing after a few months of illness.

Bro. Eduardo Co Seteng is back from Nueva Ecija where he had been on business.

Wor. Bro. Nemesio Reyes and family are enjoying a vacation at Tuao, Cagayan.

Bro. Pedro F. de Jesus celebrated the birthday of his wife by a party at his home in Pandakan in the evening of January 26th.

The youngest son of Bro. Paciano Armeña was christened on February 9th; Wor. Bro. Gregorio Cariaga was godfather.

Bro. José A. Altre and Wor. Bro. Eugenio de la Cruz spent a few days' vacation at Lingayen.

Wor. Bro. Felipe Carbonilla writes that he secured a position through the kindness of the members of Iloilo Lodge No. 11 who have been and are very good to him.

A son was born to Bro. Adriano Uson, who lost his eldest son some time ago.

The wife of Bro. Angel Pedralvez died on February 13th and was buried on the following day at the post cemetery of Fort Mills, Corregidor. Many Masons attended the funeral.

Wor. Bro. Filomeno Galang will now reside permanently in Manila, having assumed his new position as agent of the Filipinas Insurance Company.

Bro. Dominador R. Escosa is now at San Pablo, connected with the Laguna Tayabas Bus Co.

Bro. Cornelio Lacsamana spent a few weeks in the provinces south of Manila in the interests of the Minerva Cigar Corporation.

Bro. Esteban T. Cruz has been appointed superintendent of the central district of the Methodist Episcopal Church in the Philippine Islands, comprising the provinces of Bulacan and Nueva Ecija.

The eldest sister of Wor. Bro. Eugenio de la Cruz died on February 26th and was buried in Lingayen.

Letters have been received from Bro. Antonio Quiait and Wor. Bro. Nemesio Reyes, sending regards to the Brethren.

Bro. Dominador R. Escosa was in town from San Pablo, to attend the Carnival.

Bro. Heriberto Vila lost his youngest son by death on March 3rd.

A new English-Spanish-Chinese vocabulary is being published by Bro. Eduardo Co Seteng.

*Abra No. 86.*—Most Wor. Bro. Quintín Paredes, P.G.M., has been elected to honorary membership in Kasilawan Lodge No. 77.

Wor. Bro. Urbano Bañez has lost his wife, who died in Manila after an operation for appendicitis.

Bro. Manuel Alzate's mother, who resides in Bucay, is in a serious condition, owing to old age.

*Hiram No. 88.*—Wor. Bro. A. D. Rosario, in collaboration with Mr. H. O. Haynor, has gotten out a practical Tagalog Dictionary, with definitions in English, containing 12,000 Tagalog root words, which has been published by the Lawyers' Co-operative Publishing Co.

*Ma-Bu-Ti No. 92.*—Mr. Estanislao R. Lopez, division superintendent of schools of Masbate, was initiated in this Lodge on February 24th, this being the first time that the first degree was conferred in

English in this Lodge. Light refreshments were served after labor.

*Benjamin Franklin No. 94.*—Letters with greetings have been received from Bro. John E. Dowell, San Diego; Bro. Robert E. Urbac, Fort D. A. Russell, Wyo.; Bro. L. L. Smith, San Francisco, and Bro. Casper H. Conrad, now at Fort Sheridan, Ills.

Pearl Harbor Lodge No. 598, Honolulu, reports the visit of Bro. W. W. Berry, of this Lodge.

Wor. Bro. James M. Bury and wife are at present in Baguio. Our Brother was ill for some time at the Sternberg General Hospital and it is hoped that the bracing air of the hills will do him good. Mrs. Bury is a trained nurse and Bro. Bury receives the best care and attention.

*Mount Huraw No. 98.*—Bro. Dalmacio Ramos, provincial auditor of Bukidnon, has been transferred to San José, Antique.

Wor. Bro. Gregorio J. Mariano reports that upon visiting Guiuan recently on official business, he found the wife of Bro. Ambrosio Brosas, who has been ill, much improved.

Bro. Celerino Tobes of Catarman reports the birth of a son on February 11th.

Bros. Ibañez and Corsino are back from an inspection trip through the remote barrios of the municipalities of Palapag, Catubig, and Pambujan. They say the journey was difficult and at times dangerous, on account of the steep mountain trails and swift rivers encountered.

Messrs. Norberto Tizon, municipal treasurer of San Antonio, and Enrique S. Nario, municipal president of Zumarraga, are now Entered Apprentice Masons, and Bro. Ceferino Japzon, municipal president of Taft, is a Master Mason since February.

## Book Review

*Freemasonry in the Thirteen Colonies.*—By J. HUGO TATSCH.  $5\frac{1}{2} \times 8\frac{1}{2}$ . Approx. 300 pages. Macoy Publishing and Masonic Supply Co., New York. \$3.15, U. S. currency, postpaid.

Wor. Bro. J. Hugo Tatsch, for four years curator and associate editor of the Iowa Masonic Library at Cedar Rapids, and now vice-president of the Macoy Publishing and Masonic Supply Company, has published a series of articles on the early days of Freemasonry in the Thirteen Colonies which are now offered to the public in book form. In preparing these articles, the author did considerable research work. The material gathered, after being carefully sifted and compiled, is presented to the reader in a most acceptable and interesting form in seventeen chapters, each of which is accompanied by an extensive bibliography. The facts concerning a Lodge of Hessians that worked in the British Army during the War of the Revolution and the data on early Freemasonry in Florida will be new to most of the readers of this excellent volume. The whole work, as a collection of data hitherto scattered throughout many sources not available to the great majority of Masonic students, is a most valuable addition to the bibliography of Masonry. It is by no means the first contribution to Masonic literature by its gifted, hard-working author, whose "Short Readings in Masonic History," "Masonic Book Plates," and "A Reader's Guide to Masonic Literature" are works of great utility.

We can and do heartily recommend the book "Freemasonry in the Thirteen Colonies," which will be sent to any address by the Macoy Publishing and Masonic Supply Co., 35 West 32nd St., New York, for \$3.15, U. S. currency, postpaid.

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# Seccion Castellana

## Material Inconveniente

La obligación principal de cada uno de los miembros de la Logia es proteger a la Logia y a la Institución contra la admisión de profanos indignos de ser Masones. La puerta de la Logia debe abrirse de par en par para los dignos y honrados que reúnan las demás condiciones que capacitan al hombre para ser Masón bueno y concienzudo, pero debe permanecer cerrada para los que no son material adecuado y conveniente. Hay pocas Logias que no sufran de algún error de esta índole que se ha cometido en el pasado. No basta que se niegue la admisión al hipócrita, estúpido, ímprobo y cobarde: también debe rechazarse al profano que confunda la Masonería con una agencia de empleos o busque en ella el seguro para su familia o para el caso de enfermedad o cesantía. Tampoco debe admitirse al pendenciero, o ambicioso que más tarde o temprano ha de estorbar la paz de la Logia en su desmedido afán de imponer su voluntad y mandar en vez de obedecer, ni al débil capaz de caer la primera vez que se lo pone a prueba. La Masonería es para el hombre fuerte, probo, recto, moral e inteligente. Los que no lo son constituyen material inconveniente que se debe rechazar.—L. F.

## La Muerte del Hermano William H. Taft

En el ex-Presidente de los Estados Unidos, William Howard Taft, el pueblo filipino acaba de perder uno de sus buenos amigos y acérrimos defensores. Taft desempeñó el cargo de Gobernador Civil de Filipinas en una época muy difícil, cuando la guerra con todas sus funestas consecuencias aún no había dejado de asolar los campos filipinos. Tuvo que luchar mucho con la falta de cooperación y hasta oposición de la mayoría de los elementos filipinos y hasta de ciertos americanos. No fué Masón en aquellos días de lucha. Se hizo Masón después de su vuelta a la patria y formaba parte de la Logia Kilwinning No. 345, de Cincinnati, Ohio, cuando falleció. ¡Qué descanse en paz!—L. F.

## De Costa Rica

Nos notifica la M. R. Gran Logia de Costa Rica que en su trigésima reunión anual celebrada en el Templo Masónico de San José el 29 de Noviembre de 1929, y continuada el 17 de Enero de 1930, fueron elegidos los siguientes Hermanos como Grandes Dignatarios para el año 1930: Edward Sasso, Gran Maestro; Ramiro Aguilar V., Teniente Gran Maestro; Luis Castaing A., Gran Primer Vigilante, Luis Anderson M., Gran Segundo Vigilante, George F. A. Bowden, Gran Secretario, y Oscar Valverde C., Gran Tesorero. La Gran Logia de Costa Rica, cuyo Garante de Amistad es la Gran Logia de las Islas Filipinas es el Ven. Hmno. Austin Craig, se compone de seis Logias con un total de 343 miembros (el 31 de Diciembre de 1929). Celebrará cuatro sesiones en 1930, en los días 28 de Febrero, 30 de Mayo, 29 de Agosto y 28 de Noviembre (trigésima primera sesión anual).

## Veinticuatro Páginas en Vez de Treinta y Dos

Parece que no todos nuestros lectores se dan cuenta de que desde el número del *Cabletow* correspondiente al mes de Noviembre, nuestra revista consiste de veinticuatro páginas en vez de treinta y dos. Tuvimos que hacer este cambio a fin de disminuir los gastos de la impresión y aligerar algún tanto la carga que constituye esta revista para las Logias y la Gran Logia. La economía resultante de unos doscientos pesos mensuales no es de desdeñar, sobre todo en esta época de depresión mercantil en la cual es-

casean los anuncios. Desde luego, teniendo menos espacio, no podemos publicar tanto material como si tuviésemos las ocho páginas que hemos tenido que quitar, y es preciso evitar toda duplicación. Este es el motivo por que no publicamos aquí lo que los Hermanos interesados podrán leer en el tomo de Actas de la Reunión Anual de la Gran Logia el cual está para salir pronto y cuya lectura recomendamos eficazmente a todos los Masones de estas Islas. Aprovechando esta ocasión, reiteramos nuestro ruego que los Hermanos nos ayuden en lo que se refiere a los anuncios. Los que no tienen nada que anunciar, pueden por lo menos recomendar el *Cabletow* a los comerciantes, etc. y favorecer a los que anuncian en el órgano oficial de la Masonería de Filipinas.—L. F.

## La Orden de De Molay

La Orden de De Molay que actualmente tiene más de doscientos mil miembros existe solamente desde 1919. Fué fundada en los EE. UU. de América para reunir a los hijos de Masones y sus amigos en una sociedad que pudiese formar su carácter y enseñarles amor a sus padres, reverencia, patriotismo, pureza, cortesía, compañerismo y lealtad. No es ni pretende ser un semillero para la Masonería y su reglamento prohíbe terminantemente todo discurso, etc., en este sentido. La Masonería está interesada en la Orden de De Molay del mismo modo que lo está en los Boy Scouts y otras instituciones cuyo objeto es formar hombres rectos y buenos ciudadanos. Las puertas de los capítulos de De Molay están abiertas a todo jóven entre las edades de diez y seis y veintinueve años que goce de buena fama y venga debidamente recomendado.

De Molay, como sabrán todos los Caballeros Kadosch y Templarios, fué el último Gran Maestro de la célebre Orden de los Templarios, cuya historia, según un artículo que copiamos del "Boletín de la Gran Logia Española," es como sigue:

La Orden de los Templarios fué fundada en 1118 para proteger a los peregrinos que acudían a Tierra Santa después de la primera Cruzada. San Bernardo redactó la regla de la Orden, la cual fué aprobada por el Concilio de Troyes y confirmada por el Papa Alejandro III en 1163. En el transcurso del tiempo, la Orden prosperó y se extendió considerablemente, defendiendo el bien, protegiendo la justicia, y practicando los principios masónicos resumidos en el amor fraternal. Los más nobles caballeros de la época ingresaron en la Orden, donándole sus riquezas. Eran tan influyentes y considerados, que miembros suyos eran convocados a los grandes Concilios de la Iglesia, tales como el Concilio Laterano de 1215 y Concilio de Lyon de 1274.

Las inmensas riquezas de los Templarios excitaron la codicia del rey de Francia Felipe el Hermoso. Este monarca andaba muy necesitado de dinero. Ya había falsificado la moneda, apresado a los banqueros lombardos y a los judíos, a los que expulsó del país después de haberlos robado. Entonces se puso de acuerdo con el Papa Clemente V para suprimir a los Templarios. Y el 13 de Octubre de 1307 todos los miembros de la Orden fueron apresados por orden del más infame tribunal que jamás existió: el Santo Oficio de la Inquisición. Se acusaba a los Templarios con las mismas viles calumnias que aun hoy esgrimen los fanáticos enemigos de la Masonería: que negaban a Cristo, que escupían el crucifijo, que tenían tratos con el demonio, que cometían actos inmorales, etc., etc. Fueron torturados tan horriblemente, que centenares de aquellos infelices murieron en el tormento.

El Papa quería destruir la Orden y convocó un Concilio en Vienne (Francia) con ese objeto, pero los Obispos se negaron a condenarla, porque todas las diabólicas maquinaciones del Santo Oficio no consiguieron probar sus acusaciones. El Papa entonces no tuvo otro recurso que disolver la Orden en consistorio privado el 22 de Noviembre 1312.

El último acto de esta tragedia se desarrolló el 14 de Marzo 1314, en cuyo día el virtuoso y noble Jacques de Molay, Gran Maestro del Temple, fué quemado vivo como hereje delante de la Catedral de Notre Dame en París. Al envolverle las llamas, el Gran Maestro emplazó al Papa y al Rey ante el Tribunal de Dios, y antes de un año el Papa y el Rey habían muerto.

El ritual es obra del Hmno. Frank A. Marshall, Masón activo y periodista emiriente de la ciudad de Kansas City.

Es muy dramático y hermoso y deja una profunda impresión en el alma del neófito. Las enseñanzas de los diferentes grados están encaminadas a hacer al candidato mejor hijo y mejor discípulo y lo estimulan a ser un ciudadano modelo. No cabe duda de que la Orden, no obstante los pocos años de existencia que tiene, ya ha contribuido a preparar a un gran número de jóvenes para las responsabilidades y deberes del ciudadano. El De Molay deja de serlo al llegar a la edad de veintiún años cumplidos.

La gran mayoría de las Grandes Logias y demás organismos de la Masonería de los Estados Unidos se han pronunciado en favor de la Orden de De Molay y muchas Logias han apadrinado capítulos de la misma. En Filipinas aún no existe capítulo alguno aunque más de una vez se ha ejemplificado en este país el hermoso trabajo ritualístico de la Orden. Es de suponer, sin embargo, que no tardaremos en ver el primer capítulo dentro de poco tiempo porque hemos oído muchas opiniones en favor de ello.—L. F.

### Masones Libres y Aceptados

Muchos Hermanos emplean los términos "Francmasón" (que equivale a "Masón libre") y "Masones libres y aceptados", sin darse cuenta de su significado y origen. Con el propósito de ilustrar a los que desconocen la verdadera historia y alcance de palabras tan familiares al Masón, copiamos a continuación un párrafo de una conferencia sostenida por el Rev. Carlos H. Vail, pastor de la Pullman Memorial Church de Albion, Nueva York, cuya obra titulada "Los Misterios Antiguos y la Masonería Moderna" es entre las más conocidas y ha sido traducida al castellano. Dicho ilustre autor dice lo que sigue respecto a los términos a que nos referimos:

"La palabra Francmasón, que originalmente significaba trabajador libre de piedra, se aplicó más tarde a todos los artesanos que, como Masones, habían obtenido la libertad de trabajar en las Logias con la Fraternidad, tras de pasar por el debido aprendizaje y adquirir el grado de Compañero." Ya en tiempos de las más antiguas 'Obligaciones,' se admitían en la Orden a personas que no eran operarios o albañiles, a las que se designaba con el nombre de 'masones aceptados,' para distinguirlas de las demás, pues muchos llegaron a la Orden atraídos por sus principios morales y, quizás, ávidos de conocer las doctrinas secretas de la Fraternidad. Algunos eran hombres de estudio que indudablemente contribuyeron a reconstruir la Orden. La admisión de los miembros 'especulativos', es decir, de quienes no vivían del oficio de la albañilería, fué un gran bien, pues sirvió para conservar la Orden, cuando las antiguas 'Obligaciones' habían perdido ya toda su influencia. Si tal cosa no se hubiera hecho, la Institución de la Francmasonería no existiría actualmente."—L. F.

## Piezas de Arquitectura

### El Código Masónico

(Conferencia leída por el Hmno. Fidel Fernandez en la 7.a reunión del G. O. A. T. Club de Tacloban)

Como el Código que Dios escribió en el Sinaí de nuestra conciencia, esa sagrada compilación que nosotros traemos al mundo al nacer, el Código Masónico también puede dividirse en tres partes: preceptos para con Dios, para con nosotros mismos y para con los demás.

Dios es eterno, omnipotente, sabiduría inmutable, suprema inteligencia y amor infinito. Debemos adorarlo, reverenciarlo y amarle, honrándole con la práctica de las virtudes.

Si esta Institución fuese ateaista no me hubiera empeñado en pertenecer a ella, ni a Vdes. los hubiera encontrado miembros de la misma, y de esto estoy segurísimo.

No sé si era político o pensador aquel hombre, pero que no podía ser de la generalidad, porque dijo que "si

no hay Dios tenemos necesidad de inventar uno, pues su existencia es necesaria para el hombre."

Sea este pensamiento aceptable o no, ello prueba, aun si fuéramos todos escépticos, que es necesaria la existencia de Dios y por la necesidad de su existencia Dios existe. Esta es la razón por qué el ateísmo es el pensamiento más descabellado que la mente del hombre ha podido producir y este es el por qué ninguno de nosotros puede ser ateo.

Prescindamos de la existencia de Dios y encontraremos echado abajo todo el edificio del orden establecido. Me dirán que los ateos viven dentro de la sociedad ordenada y armoniosamente. En primer lugar os diré que ellos son una excepción y toda excepción prueba la regla, y segundo, viviendo dentro de una comunidad que reconoce como fundamento de toda la existencia un Dios, tienen por fuerza que vivir al compás de sus leyes y ordenanzas, so pena de malquistarse con todo el mundo y de este trance necesariamente tienen que salir perjudicados. La mente humana conocedora de la existencia de Dios arrastra a la voluntad a quererle, a adorarlo y a reverenciarle y esta es la causa de que, siendo Él el Supremo Bien, la Suprema Inteligencia, principio y fin de todas las cosas, fuente de amor inextinguible, el hombre no pueda honrarle con nada que sea digno de su excelcitud suprema, sino solamente con lo mejor, con lo óptimo que él tiene, con la virtud. Dicen que las virtudes, como todas las cosas, tienen también su non plus ultra, esto es, la mejor de todas y ella es la Caridad; porque tal vez sea la más objetiva, más fecunda, más práctica y más eficaz.

Pero se dice que la caridad, para ser buena, debe antes que todo, comenzar por el mismo que la practica. Naturalmente lo que decimos de la caridad podemos también decir de todas las virtudes, de las cuales ella es la reina.

Hablemos, pues, de nosotros mismos.

Después de lo que debemos a Dios, sigue lo que debemos a nosotros mismos. Porque siendo el individuo el sujeto por excelencia capaz de derechos y obligaciones y actor importantísimo en el escenario de la vida, le es necesario tener en la mente lo que está en razón obligado a ejecutar.

Que nuestra religión sea hacer siempre el bien. Esto es obvio por razón de que solamente con practicar la virtud conseguimos agrandar y honrar a Dios.

Nuestra alma, siendo inmortal y destinada a vivir eternamente con Dios, no la debemos manchar con actos degradantes.

Que el vicio, que es el enemigo irreconciliable de la virtud, no tenga cabida en nosotros, y contra él debemos luchar incesantemente hasta lograr vencerle, lo que conseguiremos con seguridad si somos pereverantes, como han conseguido triunfar innumerables hermanos nuestros, que no han hecho concesiones de ningún género ni usado de blandura con esta peste de las almas y de las conciencias.

No hay nada peor para un hombre, mucho más si es un Masón, que el no contentarse con su suerte, o con, desesperarse porque las cosas que le rodean no estén coriadas según su padrón. Casi podemos decir de esos hombres que vinieron al mundo por equivocación. Un Masón debe afrontar con valor cualquiera contingencia. Lo más principal para un Masón es la verdad. Nuestros pasos tenderán siempre a buscarla y, encontrada, ajustar estrictamente a ella nuestros actos.

"Un Masón está obligado ineludiblemente a obedecer los preceptos morales, así es que él nunca puede ser un estúpido ateo, ni un irreligioso libertino, sino un hombre que inspire confianza y respeto. Debe profesar aquella Religión en la cual todos los hombres se arrienden mutuamente, dejando a cada uno sus particulares opiniones, procurando ser sincero y bueno, pundonoroso y honorable, a fin de que la Masonería sea, como en todo tiempo, lazo fortísimo de unión y seguro medio de crear la amistad entre personas que, de otro modo, vivirían eternamente distanciadas."

Son las únicas pobres impresiones que hasta ahora he deducido de lo poquísimo que he visto y observado dentro de esta venerable Institución, con referencia al individuo.

Indudablemente, si queremos que los otros ejerzan la virtud habitualmente, cual es el fin primordial de la Masonería, debemos empezar por nosotros mismos la limpieza y que estén confundidos con nuestra naturaleza, la honradez, la lealtad, la veracidad, la moralidad, la religiosidad, el civismo, en una palabra, todo lo que constituye la verdadera hombría de bien. Déjese a cada uno tener la creencia que más le convenga, ya que es evidente que Dios habla al hombre no por medio de palabras, sino directamente al corazón, si su alma está dispuesta paciente y humildemente a escucharle.

La Masonería nos enseña amar a nuestro prójimo principalmente al Hermano Masón y exige de nosotros, además de este amor fraternal, que todos estemos listos a socorrerle, practicando en él todo lo que la caridad ordena. Esto indudablemente contribuye a edificar un templo del más puro humanitarismo y de buena voluntad en este mundo, donde tales cosas viven vida miserable y lánguida.

Citaré algunas palabras de un insigne Masón con relación a los preceptos para con los demás, especialmente para con el Hermano Masón.

"Ama a tu compañero Masón como a un verdadero hermano. En la Masonería amar al compañero significa que uno guardará siempre para con él buena voluntad, que es la firme voluntad de hacer el bien, esto es, mirar por el bien de otros tanto como por el de sí mismo; no le traicionará; no le calumniará; ni será causa de su dolor; no le envidiará por razón de su empleo o por el lugar prominente que ocupa; hasta procurará que, con sus hechos y palabras, le pueda ayudar y proporcionarle una vida feliz.

"Si nosotros reflexionamos un poco llegaremos a comprender que la vida sería una calamidad si no tratáramos a los demás del mismo modo como queremos que tratan con nosotros y que cualquier otro comportamiento significará dolores, riñas, sufrimientos, en una palabra, todo lo contrario de felicidad y éxito.

"Si uno es tu hermano, ¿no le perdonarás si te ha faltado, procurando dejarle tranquilo? ¿Tendrás el corazón para exigir de tu hermano lo que a tí te debe, cuando el pobre no tiene por donde caerse muerto? Si tu hermano está enfermo o afligido ¿no debes llevarle el remedio para su enfermedad o el consuelo para su aflicción? ¿No debes respetar en todo tiempo y lugar sus derechos y sus sentimientos? ¿Y no deben los hermanos unirse sólidamente para destruir el mal, vencer los inconvenientes contra los cuales estando solo nadie puede triunfar?

"Dentro de las bien protegidas puertas de nuestra Orden, hombres de todos los pueblos, razas y lenguas de la tierra se encuentran unidos por servir a la humanidad, sin las diferencias de clases y condiciones. En nuestra inmensa fuerza descansa la estabilidad de nuestra Orden. Nuestra fuerza, como una fraternidad, estriba en la unidad. La impresión que un individuo Masón, solo, puede hacer ante el mundo es bien poca, aunque ostentara la representación de toda la Masonería; pero millones de nosotros, unidos, como las piedras que componen una sólida pared, constituyen una fuerza insuperable en el mundo."

No estará de más el que a manera de recordatorio os lea el Código por el que nos regimos en nuestros actos; porque él debe estar presente día y noche en nuestra mente, seguirnos en todas partes como la sombra al cuerpo, y así os luego me presteis vuestra atención, pues cuyos preceptos positivos y negativos son la síntesis, el sagrado compendio de lo que debe o no debe ejecutar un Masón.

NOTA DEL EDITOR.—El autor de esta conferencia ha olvidado facilitarnos el "Código" a que se refiere. Por consiguiente, copiamos a continuación dicho Código, sacándolo de la magistral obra del Muy Il. Hmno. Teodoro M. Kalaw titulada "La Masonería Filipina." Dicho

Código se presentaba en 1892 y años siguientes a los profanos que deseaban ingresar en la Masonería y que debían suscribirlo antes de ser admitidos. Es como sigue:

Adora al Gran Arquitecto del Universo que es Dios.

Ama a tu prójimo como a tí mismo.

No hagas mal aunque esperes bien.

Detesta la ira, porque ésta sólo cabe en el pecho del necio.

Arroja lejos de tí la avaricia porque es vanidad.

Estima a los buenos, compadece las flaquezas del prójimo, huye de los malos, pero no odies a nadie.

Escucha la voz de tu conciencia, si es justa.

Sé el padre de los pobres: cada suspiro que tu dureza les arranque será un anatema que te cubrirá de oprobio.

Respetar al viajero, tiende tu mano al indigente, fortalece al débil, cubre al desnudo, parte tu pan con el hambriento y dale albergue al peregrino.

Evita las querellas, precave los insultos y procura que la razón te acompañe en tus actos.

No abrigues el orgullo y sé humilde sin bajeza.

Defiende al oprimido y protege la inocencia.

El culto de la Masonería es la ciencia y la virtud.

Sus dogmas, la prudencia y el valor; uno para todos y todos para uno.

Sus misterios: la luz y la razón.

Sus preceptos: la caridad por la humanidad y para la humanidad.

El socorro y protección entre los masones hasta perder la vida, si preciso fuera, es irremisiblemente obligatorio y de ley.

## De Fuentes Extranjeras

### El Ceremonial de la Masonería

(Extracto de una conferencia celebrada en el salón de la Gran Logia Soberana de Puerto Rico por el Hmno. Dr. C. Jinarajadasa y publicada en la Revista "Acacia", de S. Juan, P. R.)

Pertenezco a una religión, el Budismo, que no tiene sacerdotes consagrados y ninguna ceremonia de adoración considerada como esencial para la santidad. Empecé, por tanto, la vida con una tendencia anti-ceremonial; y se sabe por la historia, cómo los sacerdotes con sus ceremonias coartan la libertad de pensamiento y de acción.

Pero luego que ingresé en la Masonería, empecé a ver que las ceremonias del Hinduismo eran muy parecidas a las ceremonias Católico-Romanas, y que la Masonería tiene muchos puntos de contacto con ambas. Entonces empecé a estudiar el ritual de la Misa, y lei al mismo tiempo algunos antiguos rituales del Hinduismo. Y a medida que avanzaba de grado en grado en la Masonería, yo siempre me encontraba en "terreno conocido" pues comprendía rápidamente el significado interno de cada grado, a causa de que yo había sido un estudiante del ceremonial de la Misa, y de las ceremonias semejantes en el Hinduismo. Dejadme ahora hacer un bosquejo de la idea general contenida en toda ceremonia.

Todo ritual empieza con el axioma de que Dios existe, no importa con cual nombre se le llama. Esta Divinidad es siempre un Constructor, es decir, no es un Dios Pasivo que simplemente observa. No solamente creó el Universo una vez, sino que está creándolo *todo el tiempo*. La acción divina es perpetua. Si por un instante El Gran Arquitecto descansara en su acción, el Universo moriría, como muere una rosa cuando desaparece la vida.

Pero hay una segunda verdad, sobre la cual se construyen "fundamentalmente todos los ceremoniales," y es que la Creación del Universo por Dios es un acto de puro sacrificio de parte de Dios. Se enseña en el Cristianismo

que el Cristo es "El Cordero inmolado desde el principio del Mundo", y que el Cristo vino al Mundo, para ser crucificado, y que esta crucifixión era, en forma misteriosa, parte del Plan Divino para la salvación de la Humanidad. Si el Cristo no hubiera venido *voluntariamente* al mundo, sabiendo de antemano que El sería torturado y crucificado por los hombres, no existiría hoy día un sendero de redención abierto para el hombre. Así enseña la Iglesia Romana.

Esta misma verdad se enseña en el Hinduismo. Es por el hecho de que Prajapati, el Creador del Universo, se colocó voluntariamente sobre el Altar ofreciéndose como una víctima, que el Universo existe. Todo Misticismo enseña esta verdad, que Dios debe morir voluntariamente, para que un Universo y sus criaturas vengan a la existencia. La muerte de Osiris en el Egipto, la muerte de Attis en la Siria, la muerte de Cristo en Palestina, la muerte de Hiram Abif, cuando se construía el Templo del Rey Salomón, todo revela la misma verdad, o sea que el Absoluto, al cual podemos llamar Dios o El Gran Arquitecto del Universo, ejecutó, al empezar el Universo, un acto voluntario de propia inmolación, con el objeto de que las almas individuales vinieran a la vida. Este es el motivo por qué, en vuestro ritual Cristiano de la Misa, el pan y el Vino consagrados al convertirse en el Cuerpo y la Sangre de Cristo, forman la "Hostia", palabra latina que significa la "Víctima".

Este propio sacrificio de Dios, sin el cual la Creación del Universo es imposible, es una acción continuada; esto quiere decir, que Dios se sacrifica a sí mismo todo el tiempo por el bien del Universo. Ahora bien, otro axioma en el Misticismo, dice que Dios y el hombre son uno y no dos. Por más diferente que el hombre aparezca de Dios, ya sea en bondad o en grandeza, sin embargo, en un aspecto místico, tanto la bondad como la grandeza de Dios están latentes en el hombre. Como el Hombre es en cierta manera Dios, es como si dijéramos un "Dios encadenado", se deduce de este hecho que la felicidad del hombre puede conseguirse sólo imitando a Dios.

Si Dios crea, el hombre también debe crear; si Dios ha de morir, el hombre también debe morir; si la muerte de Dios es un sacrificio voluntario, el hombre también debe sacrificarse voluntariamente; y si por fin, después de morir, Dios resucita entre los muertos, el hombre también pasará de la muerte a la inmortalidad.

La gran máxima en todo ritualismo es: "Como arriba, así es abajo", es decir, ese proceso de Hechos Divinos, que se desarrollan en la invisible región de lo alto, se refleja en una forma misteriosa en nuestro mundo humano, en los acontecimientos de esta tierra; y sólo seremos conscientes de esto si logramos tener ojos para ver.

Comprenderéis ahora por qué el sacerdote lleva en la Misa la casulla, una vestidura que tiene una cruz en la espalda. El motivo es que el sacerdote durante ese tiempo representa a Cristo. Se dice también que la casulla que no tiene mangas representa la túnica inconsútil que Cristo llevó en su camino al Calvario.

El sacerdote cristiano tiene un doble papel en la ceremonia; es tanto el Cristo que se ofrece a sí mismo, como una víctima para la salvación del mundo, como también un representante de la congregación que intercede ante Dios para que el Cristo se manifieste en la forma del pan y del vino.

El altar, según los manuales católicos que describen la ceremonia, es tanto el Calvario como la mesa de la última Cena. En diferentes formas, el Sacerdote está conmemorando el sacrificio de Cristo en el Calvario; pero esta conmemoración no es solamente un mero recuerdo de un hecho que ocurrió hace dos mil años; la conmemoración consiste en repetir este hecho día tras día, por medio de un ritual. Visto que el propio Sacrificio de Dios es perpetuo, la crucifixión del Cristo está en cierta manera, ocurriendo en todo tiempo; así como su cuerpo fué inmolado en Palestina, así también su cuerpo, bajo la semblanza del Pan Con-

sagrado, debe ser inmolado cada día "en mil altares" en el mundo.

Debido a que el propio sacrificio de Dios es un perpetuo sacrificio, el hombre puede elevarse de su limitada humanidad a la realización de sí mismo como un fragmento de la Divinidad.

## La Moral

(Extracto de una conferencia publicada en la Revista Masónica de Chile, Octubre, 1924.)

¿Qué es moral? Es la obra del bien, es el sentido social, es la mutua comprensión de nuestras atribuciones, es la ciencia que trata de las acciones humanas, benéficas, etc., etc. La más precisa de las definiciones sería la siguiente: es la ciencia que enseña las reglas para hacer el bien y evitar el mal. Nos parece que en esta definición se encierra todo, y que, dentro de lo relativo que sus términos, se desarrolla su concepto.

¿Qué sensación nos guía en la apreciación de estos términos? Indudablemente que la educación de nuestras funciones afectivas, es decir, de nuestros sentimientos: así decimos instintivamente, "eso es moral", sin saber que en el fondo no es más que nuestra exteriorización afectiva; "un acto moral nos causa la satisfacción de nuestra conciencia", etc. Simple manera de decir: el bienestar, la satisfacción, nos la da aquella función de nuestra psiquis que le da el colorido agradable a la idea; sensación de agrado que nos han enseñado a conocerla, a sentirla, que nos la han creado. ¿Y quién nos la ha creado? He aquí el más majestuoso papel de las madres. Todos aquellos pequeñísimos estímulos: los besos, los cariños, las sonrisas, los pellizcos, los estremecimientos que recibimos de ellas durante nuestra crianza, van despertando, van creando todas nuestras funciones afectivas, que nos hacen llegar *instintivamente*, a "gozar con lo bueno y sufrir con lo malo"; sin apartarnos de la idea de que se entenderá por bueno lo que el medio o nuestra madre lo tenga como tal y viceversa.

Tener conciencia del valor moral de un acto para ejecutarlo, es por una parte, tener el conocimiento, y, de otra, sentir que este acto es bueno o malo; en otros términos, tener conciencia de lo que es bueno y de lo que es malo. He aquí, entonces, el gran fracaso de los asilos, el gran crimen que se hace a la humanidad en hacer hacinamientos de criaturas, que jamás podrán desarrollar las funciones de los afectos y, por lo tanto, no podrán paladear las satisfacciones sublimes del bien ejecutado. Tendrán inteligencia, tendrán voluntad,—que juntas talvez aminoren sus defectos;— si no la tienen, su psicología será determinada y pasarán a ser los degenerados inferiores, en los cuales sólo imperarán los impulsos de defensa propia; impulsos bastardos de procreación, fruto de perfectos animales. Este problema, que es tan delicado, está ya solucionado en naciones que siempre han descollado por su organización social, como Alemania, donde reparten todos los niños huérfanos en hogares modestos, honrados y laboriosos, de obreros, pagando el Estado una módica suma mensual,—quizás tanto como lo que gastan en el fatídico corral en que se les guarda en los demás países —y así son educados en medio de tendencias sanas y bien desarrolladas. Mensualmente, si mal no recuerdo, son visitados por una persona que indaga a fondo la vida que hacen.

## El Fanatismo

La intolerancia es el arma de combate esgrimida por el fanatismo en contra de la razón; ella ha sembrado la ruta ascensional y evolutiva de los pueblos de innumerables víctimas humanas, de genios, de almas hechas luminosas por el reflejo de las verdades candentes.

El fanático es en general un ser de escasa inteligencia, poco racional, pero fuertemente pasional; por consiguiente, enérgico, activo, con el arco de la voluntad tendido en un supremo esfuerzo hacia el limitado horizonte de un estrecho ángulo visual. La razón puede ser fría, adámica, con-

templativa; la pasión es siempre impulsiva; arde cual llama y es, como el fuego, generadora del movimiento. La intollerancia es precisamente el motor potente e incansable puesto en acción por el fanatismo. He aquí porque el fanatismo se ha—a menudo en la historia de la civilización—sobrepujado momentáneamente a la razón, a la inteligencia, a la sabiduría, fuentes de la libertad consciente, de la tolerancia espiritual y de esa santa debilidad humana que llamamos generosidad.

Pero, la razón es eterna y el fanatismo es sólo el calvario de una hora: es dolor que por ley natural parece inseparable de toda obra de creación.—*Revista Masónica de Chile.*

### La Cobardía Moral

El cobarde muere moralmente cien veces, si otras tantas reniega por miedo; es vil quien prostituye sus creencias en la hora del peligro, mintiendo para ganar el perdón de sus propios enemigos. La cobardía moral es de suyo tan infame que ninguna pena podría aumentar su vergüenza; y la mayor de todas las cobardías consiste en callar la verdad para coger las ventajas que ofrece la complicidad con la mentira.—(*De "Revista de Filosofía," Buenos Aires.*)

### Máximas Morales

Todo legítimo anhelo recibe su bendición. (*Sócrates.*)

El único medio de borrar una injuria es olvidarla. (*Solón.*)

Bien derramada está la sangre del hombre por su familia, por sus amigos, por su Dios, por su patria, por sus semejantes: lo demás es vanidad, lo demás es crimen. (*Burke.*)

Si en una discusión te dicen alguna cosa que te mortifica, no devuelvas la ofensa por mucho deseo que sientas de hacerlo. (*Confucio.*)

Hay una santa igualdad: la que reconoce en cada hombre

un derecho igual, y acepta la superioridad de los talentos y de las posiciones sociales sin envidiarlas. (*Laurent.*)

El error es el instrumento necesario de la Verdad. (*Novalis.*)

### Un Concepto Erróneo

(Por "Zurriaga", en el boletín de la Logia Biak-na-Bató No. 7)

La frecuencia con que oímos hablar de Masonería a personas profanas, y aún a las que no lo son, nos obliga a escribir estas líneas sin más ánimo que el de poner las cosas en su verdadero lugar. Además de los que creen que nuestra institución es una sociedad de socorros mutuos, hay otros que sin fijarse en la falta de equidad y justicia de lo que dicen, se ponen a criticarla emitiendo conceptos erróneos hijos todos de su misma ignorancia en esta materia.

Con mucha candidez nos preguntaba el otro día un individuo que deseoso de filosofar sobre algo que conocía a medias, quería saber porque no socorría la Masonería a todos los masones que se encontraban en la indigencia, así como a sus viudas y huérfanos. Extrañándonos semejante noticia preguntamos, a nuestra vez, si los hermanos a que se refería eran activos o durmientes, o si eran de los que estuviesen sufriendo alguna condena. Creemos escusado decir, que la contestación fué la que nos suponíamos. "Tengo entendido,—nos dijo,—que desde algún tiempo, hacen poco caso de acudir a vuestras funciones." De modo, replicamos, que desde entonces han dejado de pagar su cuota, y no acudiendo a las funciones que Vd. dice, han dejado de enterarse de las desgracias sufridas por algunos hermanos, y por consiguiente, no han contribuído a aliviarles de sus dolencias y siquiera consolarles en la aflictiva situación en que hayan quedado.—Naturalmente, volvió a contestarnos,—¿cómo podía hacer nada de eso, si ya le he dicho, que hacia mucho tiempo que no acudía a vuestras juntas? No pudiendo contenernos, concluimos por decirle,—Entonces, mi querido señor, siento mucho decirle que me parece raro que encuentre Vd. natural, que no habiéndose él ocupado de sus hermanos, pretenda, que éstos se ocuparan de él. Si éste los menospreció separándose de ellos, haciendo caso omiso de ellos y desentendiéndose completamente de ellos, ¿cree Vd. que es razonable el que éstos hagan con él lo que no hizo por ellos? Además nuestros estatutos dicen, que los que se separan o son separados de la Institución, pierden completamente sus derechos masónicos, ¿no cree Vd. que se contravendrían aquellas disposiciones, si se hiciese lo contrario? ¿Y qué diferenciaría, entonces, habría entre los que cumplen y los que no cumplen?

Nuestro interlocutor comprendió la razón de nuestros argumentos y concluyó por darnos la razón.



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