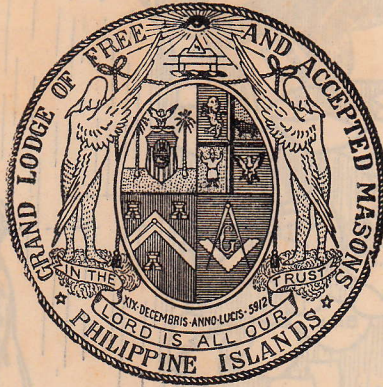


The Cable Tow

Vol. VIII

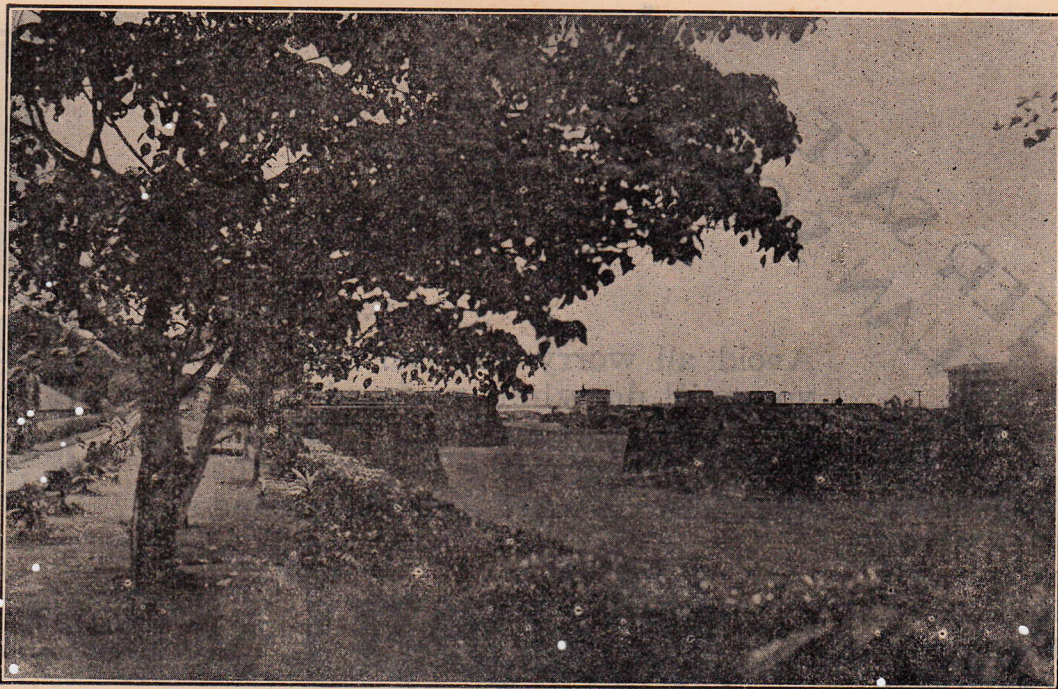
Manila, P. I., October 1, 1930

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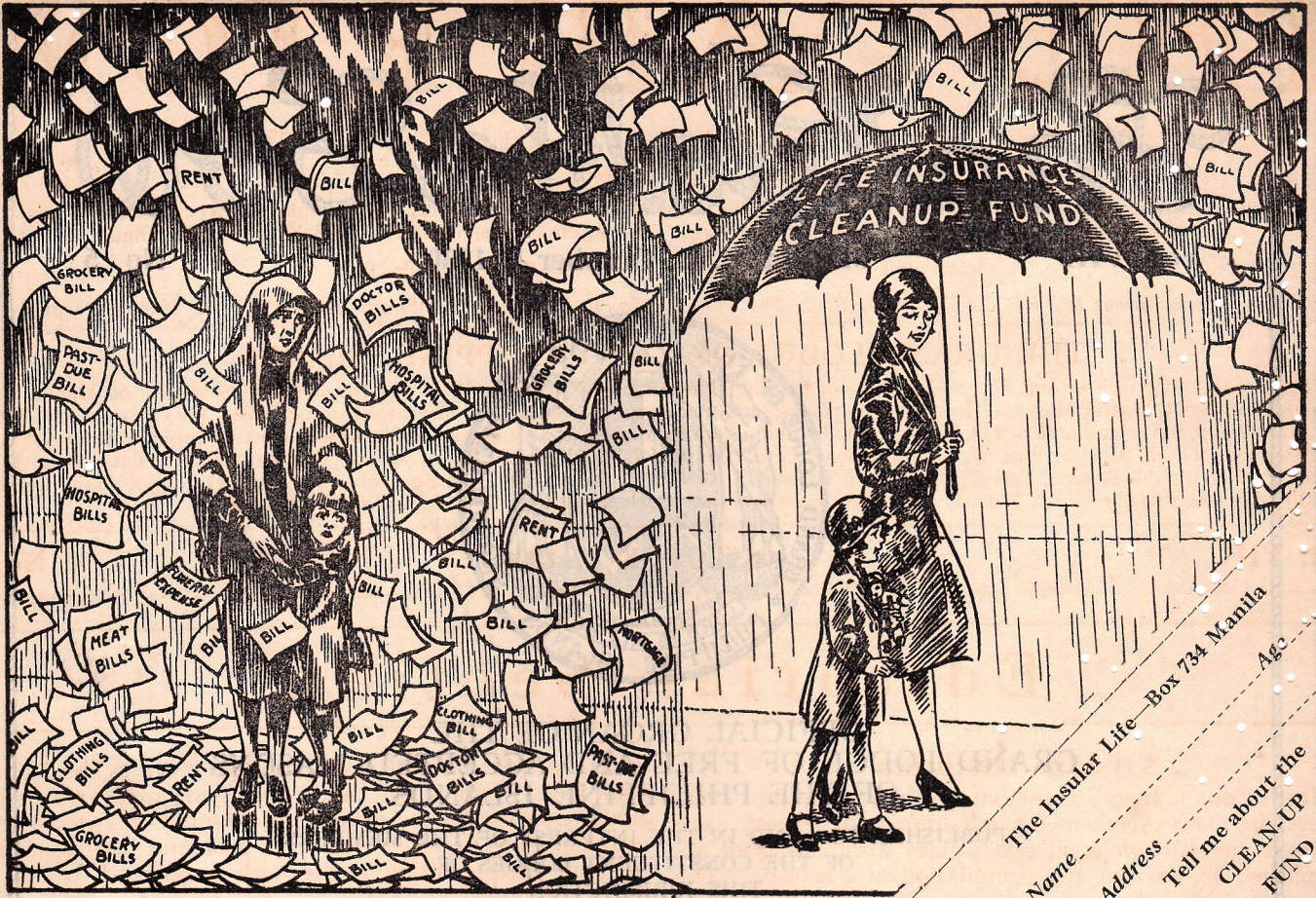


OFFICIAL ORGAN OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

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



OLD MANILA—THE MOAT



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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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THE GRAND LODGE OF THE PHILIPPINE ISLANDS

The Grand Lodge of Free and Accepted Masons of the Philippine Islands, founded in 1912, has 102 Lodges (29 in city of Manila), with approximately 6,650 Master Masons. It is the only sovereign Grand Lodge in Asia and is universally recognized. Its territory, the Philippine Archipelago, has a land area of 114,400 square miles and a population of over 12 millions. The present elective Grand Officers are: Vicente Carmona, Grand Master; Wm. W. Larkin, Deputy Grand Master; Isidro Paredes, Senior Grand Warden; Stanton Youngberg, Junior Grand Warden; E. del Rosario Tan Kiang, Grand Treasurer; Newton C. Comfort, Grand Secretary, and Manuel Camus, Grand Lecturer. Grand Lodge meets on the fourth Tuesday of January each year and transacts business in both English and Spanish.

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OCTOBER 1, 1930

No. 5

Editorial Section

A Lodge Historian

Most of our Lodges are comparatively young, but nevertheless, in many of them enough interesting events have occurred and enough good and square work has been accomplished to warrant the compilation of a history. The sooner steps for that purpose are taken, the better. It is by no means necessary to undertake the writing of a formal history immediately. A collection of notes, clippings, lodge bulletins, etc., is an excellent foundation upon which to build a history, and to collect all information pertaining to the organization and development of the Lodge and to its individual members is the first step to take. A scrap book is a great help to the author of a Lodge history who does not always find what he seeks in the minutes if these are available. Under our Uniform Code of By-Laws, a Lodge is authorized to appoint other officers than those enumerated, and every progressive Lodge should by resolution create the office of Lodge historian and have the Master select some qualified and willing worker to act as such. The duty of this officer should be to collect and preserve all material which might be of importance for a history of the Lodge and to present at the end of the year a narrative of the events of the year that could serve as a chapter of the future history. But the work of writing and printing a history should not be begun until sufficient material is on hand and the Lodge has the necessary funds, and before printing, the work should be passed upon by a committee of Past Masters or others especially qualified by experience and literary attainments to do this. The sooner a historian is appointed and the preliminary work for the compilation of a history is begun, the better.—L. F.

Put Your Heart Into It

The Master who delivers the lecture of the degree in the smoothest and most faultless manner possible but thinks more of the elegance of his gestures and delivery than of the subject-matter of his discourse does not make the deep and lasting impression created by one who put his whole heart into what he says and speaks with a face illumined with earnestness of purpose, though his speech may be halting. The greatest actors the world has known seem to be unanimous in the belief that the secret of their success consisted in their ability to live and feel what they

were representing and saying on the stage. The lecturer who never forgets that he is conveying great truths and sublime lessons to the novice and who puts his whole heart into the effort is sure to create a profound impression and his unfeigned emotion meets with a response where the most accomplished elocutionist whose heart is not in the work is apt to fail.—L. F.

Civic Spirit

At critical moments when law and order were imperilled and law-abiding citizens with sufficient civic spirit and courage to brave danger and assume responsibility were needed, bodies of men consisting entirely or largely of members of the Masonic Order took the situation in hand and saved the day. The history of the Western States of the Union affords more than one example of this kind. No emergencies of a serious nature may arise in our community, but wherever the government has serious trouble with organized crime or wide-spread graft, it should have the moral support and active coöperation of every good Mason. It is not masonic for a man able to help the forces of law and order in such cases, to remain passive and say, that is the business of the government, or of the police—why should I run the risk of getting hurt? As a citizen, the Mason is enjoined to be exemplary in the discharge of his civil duties, and an exemplary citizen will not permit the laws to be brazenly violated and the public treasure to be looted without doing his best to prevent it.—L. F.

Masonic Honors

The general got the croix de guerre, parlez-vous,
The general got the croix de guerre, parlez-vous,
The general got the croix de guerre
But the son of a gun, he was never there,
Hinky, dinky, parlez-vous.

—World War Song.

Masonic honors do not always go to him who deserves them. Jewels are presented and honorary memberships are voted to men who have not done one half of the work for Masonry that some humble Brother in their Lodge has to his credit. Past rank is sometimes recognized in this manner even though the individual concerned has been contented to sleep upon his laurels after he attained to that rank. The Masonic general, retired years ago, gets the

croix de guerre though "he was never there," while the Masonic private who was and still is in the forefront of the battle receives no recognition. In Masonry, the best men and most active workers are often passed over when officers are elected, because of their humble station in life, their disinclination to assert themselves, or their lack of ability to ingratiate themselves. The men who go through the chairs and advance to the highest positions in the Fraternity are not necessarily the best because they are the most successful. But the man who has done his duty nobly and unselfishly, without expecting a reward, and has not received any honors, has the satisfaction of duty well performed and continues to work on in silence. Fortunately there are many such Brethren in our Lodges and it is sincerely to be hoped that their tribe will increase!—L. F.

The Jurisdictional Territory of Our Grand Lodge

A few years ago we published under the above heading a statement of the extent of the jurisdictional territory of the Grand Lodge of Free and Accepted Masons of the Philippine Islands; but as since then Lodges have been founded on two additional islands, we now publish the following amended statement which will interest many of our readers:

The Lodges under the Jurisdiction of the Grand Lodge of the Philippine Islands are scattered over fifteen islands, of which fourteen belong to the Philippine Archipelago and one to the Marianas or Ladrones Islands. Of the Lodges in the Philippines, the northernmost is at Aparri, between the 18° and 19°, and the southernmost at Jolo, between the 6° and 7°, of northern latitude, while the one farthest east is at Davao, between the 125th and 126th meridian E. of Greenwich, and the one farthest west at Puerto Princesa, between the 118th and 119th meridian. Roughly speaking, the Lodges in the Philippines extend over 12 degrees of latitude and 7 of longitude.

Guam, in the Marianas Islands, is the seat of one of our Lodges situated quite apart from the rest, some 1,450 miles east of Manila, between the 13th and 14th degree of N. latitude and the 144th and 145th degrees of E. longitude, that is, 19 degrees farther east than the Lodge at Davao. This brings the Lodges under our jurisdiction within a rectangle measuring 12 degrees of latitude by 26 degrees of longitude.

The names of the islands on which our Lodges are situated are Luzon, Corregidor, Mindoro, Romblon, Masbate, Panay, Negros, Cebu, Leyte, Samar, Bohol, Mindanao, Palawan, Jolo, and Guam.

We must add, however, that the *exclusive* jurisdictional territory of our Grand Lodge includes the entire territory of the Philippine Islands, and as the latter are situated between 4° 40' and 21° 10' N. and 116° 40' and 126° 34' E., this exclusive territory covers 17 degrees of latitude and 10 degrees of longitude and includes over 115,000 square miles of land, in about 3,100 islands, with over 12 million inhabitants.

Thanks, Wor. Bro. Williamson!

In this number of our paper we publish the tenth and last of a splendid series of papers prepared by Wor. Bro. Adolph A. Williamson, Past Master of Tupas Lodge No. 62, of Cebu, P. I. The first, entitled "Minerals and Metals," appeared in our issue for January 1930, and we have been publishing one each month since then.

Wor. Bro. Williamson's scholarly articles are among the best that we have ever published and we are very grateful to him for kindly placing them at our disposition. We hope that their author, who is now in the United States, will favor us with more contributions from his pen.

Bro. Philip Holliday's Parting Gift

On August 4, 1930, Bro. Philip Holliday, one of the oldest members of Minerva Lodge No. 41, died at the Letterman General Hospital in San Francisco, and on August 5th he was laid to rest in the National Cemetery at the Presidio. A few days before his death, Bro. Holliday sent to the secretary of his Lodge two Plaridel Trust Agreement certificates, worth ₱10 and ₱20, respectively, as a donation to the Masonic Hospital for Crippled Children.

Say not his work is done;

No deed of love or goodness ever dies,

But in the lives of others multiplies;

Say it is just begun.

Editorial Comment and Correspondence

Impressed by Washington Memorial

Bro. Charles Schou, of San Carlos, Occ. Negros, is impressed by the Washington Masonic National Memorial in course of construction near Alexandria, Va., and kindly sends us a copy of the *Compressed Air Magazine* containing an interesting illustrated article showing the progress which this magnificent monument is making. In reply to his inquiry as to whether anything is being done in the Philippines to help to complete the Memorial, we refer our Brother to the February, 1929, number of the CABLETOW which shows, among other things, that Representatives of the Grand Lodge attended the laying of the cornerstone of the Memorial in 1923 and that the Grand Lodge of the Philippine Islands is contributing ₱400 per annum towards the completion of the same.

Miscellaneous Correspondence

Bro. Arthur Davidson (34), of San Diego, Calif., sends us a good article which we take pleasure in publishing and writes us that he always passes his CABLETOW along to other Brethren after reading it, so that they may enjoy it, too.—Thanks!

Bro. J. R. Hillsman (1), 2408 Union Street, San Francisco, Calif., writes us a card with words of praise for the CABLETOW, closing with the words "Viva el CABLETOW!"—Muchas gracias!

From Altenburg, Germany, the Lodge "Archimedes zu den drei Reissbretern" informs us of the death, on July 5, 1930, of an eminent Mason, Justizrat Rudolf Hase, one of our correspondents. Wor. Bro. Hase died in his 69th year of life, after three months of severe illness. He had dedicated 44 years of his life to Freemasonry and was Master of his Lodge for seven years. We sympathize with the Brethren of the Lodge "Archimedes zu den drei Reissbretern" in their great bereavement.

Brethren, Read Your Proceedings

Every year we have been urging our Brethren to improve themselves in Masonry by reading the Proceedings of the Grand Lodge. We wonder if we have been preaching to deaf ears? That we are not alone in our opinion of the importance of the volume of proceedings and especially of the fraternal correspondence report, is shown by the following item which we clip from the *Illinois Freemason*:

It is a lamentable fact that Masons as a rule do not read the printed proceedings of the Grand Lodge. In this volume is gathered together not only the legislation of the Grand Lodge, but also a vast amount of Masonic information necessary to every well-informed brother. Three copies are sent to each lodge, as well as one bound copy. The members should in turn take these volumes to their homes and read them from "kiver to kiver" that none may be denied the knowledge and good things which it contains. The report of the committee on correspondence will bring to the reader the exact condition of Masonry in other jurisdictions as well as all the bright things which have been uttered by the wisest Masons of the period. Brethren, read your proceedings.

Static or Dynamic?

There is quite a bit of controversy among our Brethren whether Freemasonry is to be a static or a dynamic force in these Islands. Here is the point of view of the Imperial Potentate of the Shrine as commented upon by our eminent colleague, Bro. Joseph E. Morcombe, of the *Masonic World*:

The Imperial Potentate of the Shrine, in his brilliant address dedicating the Peace Memorial at Toronto, declared most emphatically that Masonry, rightly conceived, is not a static institution, but one truly dynamic, throbbing with life and energy, and even militant in the struggle for human rights and the freedom of man in mind and body. Such a conception will not agree with the mechanistic idea that obtains so generally, and which is the ruling thought in our Grand Lodges, how-

ever disguised. How far would those who hold to such thought go in following Brother Youngworth's further declaration that "Masons must be constantly alert and take their stand in the foreground and vanguard of every activity that has for its ultimate goal the perpetuation and advancement of the fundamental human rights and liberties"? This same speaker referred again to those who are satisfied with the static, or as we would put it, the soulless conception. He quotes from a secular newspaper the following sentence, apt and pertinent to our present thought: "The greatest failure of organizations, however noble their principles, is that they often become content with ritual, and fail to gear their purposes up with life." We would commend this to thoughtful attention of our contented fellows, and ask them to seriously judge present-day Masonry by the measurement thus afforded.

Jack Dempsey—A Mason???

The storm of protest which followed the news that Jack Dempsey, former heavyweight champion of the world, had been raised in Kenwood Lodge No. 500, Chicago, will, no doubt, find an echo in the Grand Lodge of Illinois. Not only can the well-known pugilist not be called a man of good repute, but it appears that in his petition for the degrees he failed to mention the important fact that on December 7, 1925, he had petitioned Cahuenga Lodge No. 513, of Los Angeles, and that on February 1, 1926, he had been rejected by that Lodge. The man was "sneaked" into the Lodge by a small group of plotters. The same thing had been tried unsuccessfully in California, as related by Bro. Joseph E. Morcombe in the *Masonic World* of San Francisco in the following words:

The affair had its development during the administration of Albert E. Boynton, Grand Master in 1925-26. It appears that the petition of John Harrison Dempsey, otherwise "Jack" Dempsey, was presented in due form to Cahuenga Lodge No. 513, of Los Angeles. It bore the names of recommending members, as a matter of course. There seems to have been a desire to keep the proceedings quiet, but the facts became known, and immediate protests were made. These were taken up by the inspectors and by Will H. Fischer, then Senior Grand Warden. It was then alleged, and not contradicted, that at least one member of the Lodge had notified the Master that he objected to receipt of the petition. He signified intention, should it be brought to a ballot, of opposing it there. This brother was later approached by others of the Lodge and threatened with certain disagreeable consequences should he carry out such announced intention. The application, received in December, 1925, was put over at the next stated meeting, but it was confidently asserted that with the next month the petitioner would be elected to receive the degrees of Masonry, notwithstanding the protests and objections made.

At this juncture the Grand Master, being fully informed of the matter, firmly intervened. To his first letter, addressed to the Lodge an evasive reply was returned, evidently intended to stall off official action until the plan could be put through. But very promptly and sharply came the next message, ordering the Lodge to refuse the application, and conveying hint of severe discipline in event the orders of the Grand Master were ignored or in any way disobeyed. That ended the matter; at the stated meeting for February, 1926, the prayer of the petitioner was rejected, with after effects as already narrated. In this connection it will complete the story to quote from the annual address of Grand Master Boynton the paragraph having relation to this unsavory affair:

"A Lodge received the petition of a notorious prizefighter who manifestly was not under the tongue of good report. In this instance, a storm of protest arose but, as reported to me, the officers of the Lodge insisted that the petitioner was a moral young man and they intended to see that he was elected to receive the degrees. It was even alleged that brethren who protested were threatened with reprisals if their objections to the petitioner were not withdrawn. I am firmly of the belief that the election and conferring of the degrees in this instance would have brought odium on the Craft, and that I would have been justified, in that event, in suspending the charter of the Lodge and ordering charges preferred against the Master. I advised the Master to that effect. At a subsequent stated meeting, the investigating committee reported adversely on the petition and the obnoxious petitioner was declared rejected. Our law distinctly states that 'No Lodge... shall receive an application for the degrees of Masonry unless the applicant be... of moral conduct' and recommended by at least two members of the Lodge. In the case of this pugilist, I believe the Master should not only have refused to permit the petition to go before the Lodge, but that it was his duty to order his Junior Warden to prefer charges of un-Masonic conduct against the two members of his Lodge who so far forgot their obligations to the fraternity as to sponsor and recommend a notorious character whose membership would be a stench in the nostrils of all decent Masons and make a laughing-stock of California Masonry."

Bro. Morcombe mentions the case of Jack Johnson, also at one time heavyweight champion of the world, who was

taken into a Lodge at Dundee, whereupon the Grand Lodge of Scotland revoked the warrant of the offending Lodge and had the notorious initiate thrown out of the Fraternity after but brief and inglorious standing as a Master Mason.

We believe with the editor of the *Masonic World* that Masonry is no place for men who will sign the petition of as notorious a character as Dempsey, and that action should be taken against the Lodge which perpetrated such an offence against the good name and character of the Masonic Institution.

Official Section

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Vicente Carmona has appointed Wor. Bros. Joaquin Garcia (12), Joachim W. Schilling (8), and Lope Sayo (69) to act as Grand Lodge Committee for Visiting the Sick during the month of October, 1930.

Addresses Wanted

The Secretary of Southern Cross Lodge No. 6, Wor. Bro. Theo. L. Hall, P. O. Box 516, Manila, P. I., asks any Brother knowing the present address of Bro. H. W. Dean to communicate the same to him.

The addresses of Bros. C. C. Reese, J. L. McLaughlin, and C. R. Zeininger are wanted by the secretary of St. John's Lodge No. 9, Wor. Bro. C. S. Salmon, P. O. Box No. 734, Manila, P. I.

The address of Bro. *Elpidio Rafael*, formerly stationed at Tarlac, is wanted by the secretary of Isagani Lodge No. 96, Bro. Arcadio Evangelista, Anao, Tarlac.

For Your Masonic Library

Progressive Lodges and progressive Masons throughout the Islands are having their numbers of the CABLETOW bound. The management of the CABLETOW has a contract of many years' standing with the printing company under which the latter binds twelve numbers of any volume of the CABLETOW in neat fabrikoid binding for the sum of three pesos the volume, provided orders for not less than ten volumes are given. The CABLETOW management will give the benefit of this rate to any person desiring to have his numbers bound and will in this case donate the index. Missing copies will be supplied at 20 centavos each. If the bound volume is to be sent by mail, remit 64 centavos additional to cover postage and registration fee. Money must be sent in advance; make remittance payable to THE CABLETOW, P. O. Box 990, Manila, P. I.

Stated Meetings of Manila Lodges

October 1 (First Wednesday).—Cosmos No. 8, Masonic Temple; Rizal No. 22, Plaridel Temple.

October 2 (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.

October 3 (First Friday).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.

October 4 (First Saturday).—Nilad No. 12, Plaridel Temple; Taga-Ilog No. 79, Masonic Temple; Araw No. 18, 527 Alvarado.

October 6 (First Monday).—Luz Oceanica No. 85, Masonic Temple; Service No. 95, Plaridel Temple.

October 7 (First Tuesday).—Manila No. 1, Masonic Temple; Kasilawan No. 77, Masonic Temple.

October 8 (Second Wednesday).—Bagumbayan No. 4, Masonic Temple.

October 9 (Second Thursday).—Corregidor No. 3, Masonic Temple; Batong-Buhay No. 27, 527 Alvarado.

October 10 (Second Friday).—Dapitan No. 21, Plaridel Temple.

October 11 (Second Saturday).—Biak-na-Bato No. 7, Masonic Temple; Dalisay No. 14, Plaridel Temple; Walana No. 13, Masonic Temple.

October 13 (Second Monday).—Southern Cross No. 6, Masonic Temple.

October 14 (Second Tuesday).—Benjamin Franklin No. 94, Masonic Temple.

October 17 (Third Friday).—Modestia-Liwayway No. 81, Plaridel Temple.

October 18 (Third Saturday).—Hagiang Bato No. 87, 527 Alvarado; High-Twelve No. 82, Masonic Temple.

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

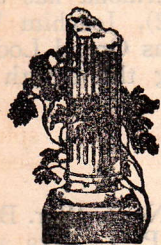
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November 7 (First Friday).—St. John's No. 9, Masonic Temple; Hiram No. 88, Plaridel Temple.



Our Dead

Weep not! Life the hired nurse is,
holding us a little space;

Death, the mother who doth take us
back into our proper place.

—Shlokas of the Hitopadesa.

Brother Philip Holliday.

Member of Minerva Lodge No. 41.

Died at the Letterman General Hospital, San Francisco, Calif., on August 4, 1930.

Buried in the National Cemetery, Presidio of San Francisco, Calif., on August 5, 1930.

Brother Justo Sobretodo Pascual.

Member of Malolos Lodge No. 46.

Died at Paombong, Bulacan, on August 28, 1930.

Brother Francisco Lim.

Member of Hiram Lodge No. 88.

Died on August 1, 1930.

Buried masonically in the municipal cemetery, Calivo, Capiz, on August 3, 1930.

Brother Emilio Loanzon.

Member of Biak-na-Bato Lodge No. 7.

Died on August 30, 1930.

Buried under the auspices of his Lodge in the Del Norte Cemetery, on September 7, 1930.

Brother Frederick E. Pfannenschmidt.

Member of Cosmos Lodge No. 8.

Died at the Santiago Hospital on September 17, 1930.

Buried under the auspices of his Lodge on September 20, 1930.

Brother Dr. Arlington Pond.

Member of Tupas Lodge No. 62.

Died at Cebu, P. I., on September 19, 1930.

Brother Juan A. Salud.

Member of Pagong Ilaw Lodge No. 97.

Died on September 17, 1930.

Buried under the auspices of his Lodge in the municipal cemetery, Noveleta, Cavite, on September 21, 1930.

Masonic Fiction

The Adventures of Dennis Manahan

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

Filipino Fisher Folk

Isio did not mind sitting alone for hours in front of the little nipa house on the beach, with a net in which his busy needle was mending the damage caused by a *poting* (shark) which had been caught in it and had torn its way out. This occupation was not only useful, but it gave him time to think of the many things that were keeping his young brain occupied and to dream of the foreign lands and strange sights that he intended to see later in life. For Isio was a dreamer such as you find on the seas and in the deserts: a dreamer who quickly becomes a man of action when necessity arises.

At last the torn meshes were skilfully mended and Isio looked up from his work. Before him spread the crescent of the wide beach, the white sand glimmering in the bright light of the tropical sun. The boy looked out on the sea, the color of which varied from green to dark blue, with opalescent tints on the sand bank opposite the hut and a white border where the waves lapped the shore.

Dark pandan trees fringed the line of the highest tides. The lighter green of the tall, waving bamboo back of them, with a coconut or areca palm here and there, marked the realm of the inland folk with which Isio was less concerned, as he was a fisherman's son and a handy man with net and paddle though he was not yet fourteen years of age.

At the *convento*, a mile or so distant from the beach, Isio's name appeared in the pigskin-bound baptismal record of the parish as Dionisio Manahan, son of Pedro Manahan and his wife Brigida Hernandez. Isio was proud of his sturdy, hard-working and frugal father and of his mother whose slender, well-shaped figure and bright, friendly face had moved the taciturn fisherman powerfully enough to make him woo and win the attractive "Binday" whose favors other young men had sought in vain.

Neither of the two had any reasons to regret their marriage. Binday was an excellent wife and mother, though she felt the fact that she had born her husband only one child almost as a disgrace. However, her husband was satisfied and consoled her by saying that Isio was well worth a dozen of the brats that came so readily to the wives of others, and that God had blessed them enough as it was.

The Manahan couple were liked and esteemed by the people of the *pueblo*, but they were not in the good graces of the Spanish friar who, in his *convento*—outside of the church the only house with stone walls and a tile roof in the little town—wielded greater power over the people than any other man. It was rumored that Padre Pedro really had nothing to say against Manahan, but that he resented the fact that the humble fisherman had been bold enough to complain against his predecessor and that the bishop, being a good and wise man, had transferred Padre Silverio to another parish. The reason was that Padre Silverio had "said things" to several comely young women of whom Binday had been the last. That Manahan had been bold enough to complain of the insult offered to his wife was, in the eyes of Padre Pedro, sufficient to mark him as "an enemy of God and Spain."

Despite the ill-will of the priest, the fisherman was not worrying because Major Martinez, the officer of the Guardia Civil in command of the forces of that body of police in the province, was his friend. The *comandante* was very fond of hunting, and the fisherman loved nothing better than an occasional excursion into the mountains with the Spanish officer. Manahan was a hunter by instinct and heredity and knew the habits of the game and the lay of

the land thoroughly. The primeval forests on the mountains abounded in deer and wild pigs, and at the proper season, wild ducks, snipes and other game birds were plentiful in the ricefields and marshes.

On that particular day, the fisherman had once more become a hunter and Isio was wondering what his father would bring home. The two hunters had left before dawn and Isio expected his father back soon. He turned towards the place where the road from the pueblo emerged from the bamboo grove, and jumped up with an exclamation of joy when he saw some one appear; but his joy was short-lived because instead of his father he beheld a stranger.

Laying aside his net, Isio went to meet the stranger who was coming towards their house. The man, evidently a foreigner, was hobbling along painfully, supported by a heavy stick. As he came close, the boy saw before him a man fully six feet tall, with a tanned, seamed face, an aquiline nose, and a flowing beard in which gray hairs mingled with the dark. The eyes under the bushy brows were keen and piercing. Never had Isio seen so tall and strange-looking a *castila*.

Isio saw immediately that something was the matter with the stranger's leg. "You are hurt," he said; "come into our house and sit down. My father is in the hills but I am here."

The stranger smiled. "Thank you, my boy," he said in fluent Tagalog. "I am an American, but I speak your language. I broke my leg when my cart upset back there on the road coming up from the creek, and the driver told me that 'Binday' could set a broken leg. He is staying with my things until he can fix up the cart."

"Mother," Isio called. "Here is a stranger who has broken his leg. Hadn't I better clear out the boat-shed for him? He will be quite comfortable there, unless he wants to stop at the *convento*, being a *castila*?"

The American shook his head.

"Never mind the *convento*," he said; "the padres don't like me because I am not of their faith. If I can stay with you, so much the better. You won't be sorry to have taken me in."

The American Guest

During the weeks that followed the arrival of the tall stranger, Isio was the happiest boy on earth. The coming of the American, whose comfort seemed to have become the chief object in life for the Manahan family, had ushered in a new era for the boy. No one was more eager to learn than Isio, and the American took a great liking to the bright, serious-minded youngster. Isio spent every moment he could spare in the boat-house, where the peddler had been comfortably installed on a bamboo couch. He never tired of listening to tales of foreign lands, and when the American finally offered to teach him English, the boy's joy and gratitude knew no bounds.

Isio's parents, too, looked with admiration and affection upon their guest. They knew now that he was an American clock peddler by the name of Hiram Abberton and that he had been in the Philippine Islands a little over five years. The peddler was by no means an uneducated man; on the contrary, he was well read and had a great deal of general information.

"I was a school teacher back there in my country when I was young," he informed the fisherman one afternoon as they were talking together in the cool, airy boat shed by the side of the fisherman's hut. "I had a wife and children and a business of my own. Then a great war broke out in the United States, about twenty years ago, and I left my family to fight for the Union. My wife died while I was in the war and my only son became estranged from me and turred against me. I began this wandering life over ten years ago and soon learned to like it. And I love this country and your people, Pedro. I guess I shall leave my bones here; it is as good a land as any to die in."

Pedro Manahan slowly removed his pipe from his mouth.

He was smoking a small brass pipe that had been handed down to him by his grandfather. "I am sorry your son turned against his father," he said. "I hope my son will never do that. He is a good boy."

"Indeed he is," exclaimed the peddler. "And he is as bright as a new silver dollar. You need never worry about that boy, Pedro. By the time the bone in my leg has knitted completely, your son will speak English as well as I do, judging by the progress he is making. I never saw the like of it."

The fisherman silently fingered his pipe. Once or twice he half opened his lips as if he were about to speak, then, at last, he asked, almost timidly:

"It will be hard on us to have Isio go to sea. Do you think I should let him go? You know he has set his heart on it."

The peddler sat up on the bamboo couch.

"Look here, friend Pedro," he replied, "I am as fond of that boy of yours as if he were my own son, and I know that he won't be happy until he has seen the world and done things. That boy has to breathe the air of a free country for a while, a country where people don't have to kowtow to alien officials and kiss the hands of men whom they hate and despise. You and he are more independent spirits than the general run of people in this province, it seems to me."

The fisherman smiled. "There is a reason," he said. "My grandfather was an Itneg chief and never bent his neck to any yoke. But he fell in love with a Tagalog servant in the household of a Spanish officer and followed her to her province. He must have been madly in love—you know what it means to a hillman to leave his mountains and go to a place where the people think, speak, dress and act differently from his. Some say my grandmother bewitched him. He was a fierce, indomitable man and they would have killed him or driven him back into his mountains if he had not saved the life of an officer of the Guardia Civil. That Spaniard was surely grateful: he even quarrelled with the priest over the wild Itneg who refused to come to confession."

The American chuckled. "You don't seem to love the priests overmuch, Pedro," he said.

The fisherman looked up. There was a fierce light in his eyes.

"I am a Christian," he answered, "and I know that there are good priests in our Church, but they don't send them to us. The first padre we had here was a saint, but they took him away from us. Then came Padre Silverio—him I nearly sent to his last reckoning. Now we have Padre Pedro, a man intolerant, bigoted, avaricious, though I must say that he takes his duties seriously and leaves our women alone. I don't like him; I despise him, and yet, when I returned from the mountains the day you came to my house, I passed at the *convento* to leave a haunch of venison there. I did it for the sake of my wife and son—they must not be persecuted."

The American was looking towards the gap in the bamboo grove. "There is Isio," he announced. "He evidently has news."

The boy, clad in a neat shirt and short trousers of brown hemp cloth, with a big nito hat shading the bold face with the aquiline nose and rather high cheek-bones, was approaching at a quick pace.

The Man who Had Taken a Vow

"The *señor comandante* is coming to see the American gentleman," he said, breathlessly. "He is riding his handsome black stallion. I shall buy a horse just like that one when I am rich."

The fisherman rose and stepped over to the hut to speak to his wife, while Isio sat on the edge of the bamboo couch.

"Do you know the *comandante* Martinez well, Señor Abberton?" he asked.

"Fairly well," replied the American. "I consider him a good man."

Isio's face was beaming. "And so do I," he assented, heartily. "But they say he is strange. He will give orders to have a man put in the stocks or whipped, and before his men can execute the order, his anger seems to evaporate and the fellow gets off with the fright."

The American nodded. "That is exactly how he is, son," he said. "Just as if he had naturally a violent temper but had taken a vow at the holy altar to keep his passions in due bounds and remembered that vow whenever his temper got the best of him."

"That's it!" exclaimed the boy. "Do you think he has actually taken such a vow, Señor Abberton?"

The peddler was about to answer when, from the gap in the bamboo thicket, the whinnying of a horse was heard. Isio rose.

"There he is," he said. "And here comes father. I must run over and cut some grass for the *comandante's* horse."

Like a flash, Isio disappeared. A moment later, a tall, thin, swarthy Spaniard in the uniform of an officer of the Guardia Civil entered the boat shed which was little more than a roof of palm thatch on hardwood uprights, with screens of plaited bamboo that could be shifted to keep out sun or rain. With outstretched hand, the officer stepped towards the bamboo couch.

"How are you, *amigo mio*," he exclaimed. "I am sorry to find you laid up with a broken leg. Are you comfortable? If you are not, I can have you taken to my house."

"No, thanks, friend Martinez," laughed the peddler. "I am not hankering after a trip of twelve miles, and Doña Caridad would not thank you for bringing a heretic to her place. Again, I thank you. I am quite comfortable with these good people here, and this boat house is an ideal place for a man who loves fresh air and plenty of it."

The officer frowned. "I am sorry you picked out a place so far from my station to have this accident. As regards my wife, I am still master in my house and if I chose to turn it into a masonic lodge she would have to grin and bear it."

"Señor *comandante*," Pedro said, "I see Isio coming with grass for your horse. Excuse me while I tell my wife to fix you a refreshing drink."

The moment the fisherman had stepped out, the Spaniard moved close to the American.

"Well, brother," he said, in an undertone, "they have reported to the parish priest here that you are a Mason in addition to being a heretic, and you are liable to have trouble. Of course, you being a foreigner, they cannot touch you; but they can vex and harrass you and spoil your business for you."

The peddler laughed. "Let them do their worst, I am not afraid of them. I am obeying the law of the land, and I dare them to run me out."

The Spaniard shrugged his shoulders. "All I ask you is to be careful, brother. The Church is all-powerful here and it generally backs up its servants. If you have any trouble, let me know immediately."

"Thank you," the peddler said. "I know you would do a great deal for me, my friend; but I don't want you to run any risks or incur enmities for my sake."

"When a man is a widow's son and needs my friendship or protection, I don't count the cost," said the officer, earnestly. "But here is our host—a splendid character, by the way. I wish we could take some of these *indios* into our Lodges; but I am sure that will come, sooner or later."

The Murder of Hiram

It was a sad day for the Manahan family when the peddler left the house. The fisherman would not accept any compensation; the money their guest had given so freely for food and articles that were luxuries to the poor was

more than sufficient compensation for their extra expenses. But he finally accepted the farewell presents which the American offered to the family as remembrances of his stay.

The most precious gift the peddler left behind, however, consisted in treasures of the kind which thieves cannot carry away and moths or rust cannot destroy. Isio was the chief beneficiary: he had acquired a good working knowledge of English, and several books which the American had left behind would help him to continue his studies.

The evening of the day when the peddler's cart had disappeared through the gap in the bamboo grove was a lonesome one. Isio as well as his parents often caught themselves looking towards the boat house which had been the abode of their guest for nearly three months.

Shortly before dawn the next day, when flickering lights flitting back and forth between the houses of the village showed where housewives were returning from the neighbor's with fire for cooking the breakfast, a sinister rumor spread from house to house: the *Americano* who had left in the afternoon of the day before had been murdered! One of Pedro's friends carried the tidings to the *nipa* hut on the beach.

The fisherman became deadly pale when he heard the news. His eyes nearly started from their sockets and for a moment the neighbor thought that the reward which messengers of evil received in the Orient in ancient times was to be his. With a hoarse, trembling voice Pedro asked:

"Who did it? Where did it happen? Where is the body? Tell me, neighbor, and be quick about it!"

With bated breath, the three listened to the neighbor's story. The American had been shot down from behind while his cart, which he was driving himself, was passing a lonely spot in the hills, about eight miles from the village. There was no clue to the identity of the murderer, who had escaped with his booty. But—whispered the neighbor, who could have done such a thing but Andoy, the *tulisan*, whose most recent exploit, the kidnapping of a young girl from one of the barrios in the hills, was still unavenged?

Isio sat in the boat house and wept bitter tears. His mother went back and forth murmuring prayers. The fisherman sat for a while in silence, then, girding on his bolo, he left the house, followed by Isio. The two walked in silence until they arrived at the *cuartel* of the Guardia Civil to which the body of the peddler had been taken.

No trace of emotion was visible on the weather-beaten face of the fisherman as he looked at the calm, pale features of his late guest; only his hands twitched slightly. At last he turned to one of the Guardia Civil men:

"Who did this?" he asked.

"Who else but Andoy?" was the answer. "He was seen in this vicinity yesterday morning. By this time he is many kilometers from the place where the murder was committed. There is going to be a great hullabaloo over this affair, because the murdered man is a foreign citizen and his consul will not rest until we get the criminal."

"You of the Guardia Civil will never get him," the fisherman said, bitterly.

As he was about to step outside, there was a commotion before the door. The *comandante* had just arrived on a mud-bespattered horse. Throwing the bridle-rein to one of the soldiers who had hurried out to meet him, the officer stalked into the room where the body lay stretched out on a table. With tightly pressed lips and a frown on his face he gazed at the dead man. After a minute or so, he turned around and saw the fisherman.

"Pedro," he growled, flicking his boot with his riding whip, "these men—a sweeping gesture with his whip indicated the soldiers—are as unfit to catch the murderer as a lot of school boys whose noses still need wiping. But you, who are a man, were his friend, and I am looking to you to bring me his head. His head, do you understand?"

Spaniard and Filipino understood each other perfectly. The fisherman nodded, then he replied, quietly: "You need

not have said it; my mind was made up."

The officer's eyes flashed fire. Impulsively, he laid his hand on the Filipino's shoulder. "You can have my rifle, Pedro," he said. "I have brought it with me. The magazine is fully loaded. Here, Juan, give him my rifle. Go as soon as you can."

"I will, *mi comandante*," answered the fisherman as he reverently took the Winchester carbine, the officer's most highly prized possession, which the orderly handed him. He well knew the weapon, the manipulation of which the officer had taught him on the hunting trips they had taken together.

"I know you will take good care of the gun," added the officer. "And I shall see that our friend's remains receive decent burial. If my men bother you up there in the mountains, send them back to the *cuartel*; I shall give them instructions to obey you. It takes a hunter like you to run down a wild beast like Andoy."

(To be continued)

Pieces of Architecture

The Two Saints John

By WOR. BRO. ADOLPH A. WILLIAMSON, P. M. of *Tupas Lodge No. 62, Cebu, P. I.*

The dedication of a building is a ceremony both solemn and instructive. By it is made known to all men beforehand the purposes for which that building is to be set apart and used; hence the desirability—if those purposes are serious—of a ceremony at which they shall be made known. And, therefore, if we desire to know those purposes, we may gather them from the dedication; for every building has a purpose, to serve which it is designed and fashioned.

Now, our Masonic lodges have a serious purpose. They also have a dedication. They are dedicated to the two Saints John, to St. John the Baptist and St. John the Evangelist, who are known to us as two eminent patrons of Masonry.

But how were the two Saints John patrons of Masonry? Why are they specially chosen by us for this purpose? What makes them eminent and leads to select them, thus setting them not only apart but above all others? What purpose does it indicate in our lodges?

True it is that one was the forerunner of Christ; true that the other was that disciple "whom Jesus loved" and who was long thought to be the author of the fourth Gospel and the Book of Revelation. Thus they have undeniable claims to distinction. But that distinction is one pertaining to the Christian Religion; and the great Christian Church has preferred to them for eminence St. Peter and St. Paul. Hence it is to be presumed that there is another reason; that some other consideration has governed our choice; and if we desire to know it we must look for some special quality in them significant indeed, for it caused them to supersede King Solomon, though he was our first Most Excellent Grand Master. In searching that reason, we must remember that Biblical criticism is of earlier beginnings than most of us realize, and that while much has been learned much has also been forgotten.

Curiously enough, it is when we begin to think of ourselves that we ask questions which lead to the discovery of that quality which caused the dedication of Masonic lodges to be to the two Saints John.

To think of ourselves is to be selfish. But selfishness, if it be of the right kind, the instructed, the long-sighted kind, is a good thing. It keeps us sane and healthy-minded, practical in our views; it causes us to think of the future; and so fundamentally sound is it that it is the basis of popular government, that form of government more advantageous in the long run than any other form yet devised.

All of us cannot attain to the right kind of selfishness; but all of us are selfish in one way or another. And so we come in the course of these articles to a momentous ques-

tion, a paraphrase of that equally selfish question: "What shall it profit a man if he shall gain the whole world, and lose his own soul?"

The great question to which we now come is one which many will ask. It is: What shall it profit *me* if, some ten to twenty thousand years from now, there is accomplished at last that wonderful house not made with hands about which so much has been said in these articles? *What shall it profit me?* For I shall be dead; my body turned to dust; and the dust scattered, perhaps, to the four winds of heaven. How, then, shall it profit *me?* What concern is it of mine?

When we meditate upon such things, what vital questions occur to us! Of some things it is better not to ask questions; with regard to some it is better to adopt the mental attitude of Agricola, the Roman governor of Britain and the father-in-law of Tacitus, the historian, who says of him that: "As he grew up to manhood, his riper judgment weaned him from vain pursuits, and during the rest of his life he preserved what is difficult to attain, that temperate judgment which knows where to fix the bounds even of wisdom itself." But this question, How does this sociological Masonic philosophy affect or immediately concern *me?* is a right and proper question because, if a good answer can be found, showing that there is an immediate personal appeal, the reciprocal strength of its operation upon us and our support given it will be redoubled. And, in that great Book which is the rule and guide to our faith, the asking of this question is encouraged.

The answer, it may be said at once, depends entirely upon our conception of what is meant by that little word, "I". At death, is the "I" resolved into its constituent elements, whatever they may be? Does the "I" ascend into heaven or descend into hell? Or has the "I" the power of pulsating continuity?

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Who do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets." (Matt. 16; 13,14.)

What a strange answer! How could Christ be John the Baptist? How could he be Elias? How could he be Jeremias, or one of the prophets? Which of us, being asked that question, would have answered in that unreasonable way? I dare say none, or very few indeed. For the doctrine in which all the answers Christ received find their roots is no longer current among us as it was current among those with whom he was talking and those whose answers were reported. It is the old, old doctrine of Reincarnation. The answers meant that those who originated and those who gave them believed implicitly in that doctrine; for all the persons who it was thought he might be were dead. They were dead; and it was commonly held that Christ must be the reincarnation of one of them: of John the Baptist, or Elias, or Jeremias, or one of the prophets. They were hazarding a guess as to which; but the fact that Christ was the reincarnation of some great individuality of the past was not doubted for a moment. Nor did the disciples who reported the common belief have any doubts, nor the bystanders; for it is not recorded that anyone sneered or laughed.

In the succeeding chapter of Matthew, Chapter 17, verses 10 to 13, there is something further on this subject.

"And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise also shall the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."

What did Christ mean when he said that Elias had already come; and why did they understand that he spoke then of John the Baptist?

Because he had already told them: "All the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear." (Matt. 11; 13-15.) If they had ears to hear it, mental ears, he had told them that John the Baptist was the reincarnation of Elias. Hearing it then, reflecting upon what they had heard, they were ready to receive it when he spoke of it again. And so they understood, when he said, "Elias is come already," that he spoke of John the Baptist.

Have we the ears to hear it? Can we so understand it? Can we so think of that eminent patron of Masonry, St. John the Baptist?

What is Freemasonry when applied to the individual but the building of character? What is death for but to wipe out of our subconscious memories, *as nothing else can*, all recollection of the heavy burden of sin; to preserve from incarnation to reincarnation the little increment of good our souls have garnered in the short length of a lifetime? Thus alone can the soul maintain undimmed its faith, its hope, and its strength. And what is more just than that as we sow so shall we reap; that we, and we alone, can make our own gains; that nothing is given but all must be earned?

The literature of Reincarnation as a doctrine of faith is vast. Confused with it is much gross error and blind superstition, even the repugnant doctrine of Transmigration being freely mixed with it by the indiscriminating. But the New Testament is part of its literature; much that is very interesting and directly relating to it is there preserved.

In it, the words, "son of" are frequently used mystically, signifying "reincarnation of" in the sense that (as one might say by way of illustrative comparison) the boy is father to the man so that the man is "son of" the boy. It has all been worked out, fully, completely, learnedly, by James M. Pryse, in a small but invaluable volume entitled REINCARNATION IN THE NEW TESTAMENT, which I have gratefully used as the basis of this paper, adapting it to Masonry, for Freemasonry is not mentioned by Pryse.

From the learned interpretation of Pryse, we discover that Christ was not the "son of" Joseph but his reputed son, genealogically speaking, or—as is carefully stated in Luke 1; 32—his son "(as was supposed)". In Matthew 1; 16, his genealogy ends thus: "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called the Christ." In Matthew 22; 41-46, Christ propounds a conundrum the right answer to which is furnished only by the doctrine of Reincarnation. "While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose son is he? They say unto him *The son of David*. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then called him Lord, how is he his son? And no man was able to answer him a word; neither durst any man, from that day forth, ask him, any more questions."

No man of the Pharisees was able to answer him a word; and from that day forth none dared ask him any more questions; for he could propound more difficult questions than they. Yet the answer is quite simple by the doctrine of Reincarnation; for if the reincarnating spirit is the real "I", it is Lord of the incarnations and David's spirit was both his Lord and the Christ. For Christ was the "son of" or reincarnation of David, even as it was announced to Mary (Luke 1; 32) that he was to have "the throne" of "his father" David.

We also find that Peter was the reincarnation of Jonah, the prophet. Physical and mental characteristics are shown to have carried over from one incarnation to the next in this blustering, proud, self-conscious man who, as Jonah, be-

sought the Lord to take his life rather than disgrace him in the eyes of men by preventing his prophecy of the quick destruction of Nineveh from coming true; and who, as Peter, felt so disgraced at being associated with a Christ who would allow himself to be crucified that he thrice denied him.

In the person of Paul the Apostle is discovered the reincarnation of Saul, the one-time king of Israel who hated David, who went insane, and who—in another incarnation—avenged himself upon the spirit of David by perverting the high sociological teachings of Christ into a formal religion of the old pattern, whose Virgin and Child are but the Egyptian Isis and her infant Horus.

And (and this is of particular interest to us Masons), in the person of St. John the Evangelist is recognized the reincarnation of Jonathan, the friend of David, who made a covenant with David "because he loved him as his own soul" and who was reincarnated as that disciple whom Jesus loved.

I will not now go further into the detail of proofs and indications. The interested reader is referred to Pryse's book, where he will find the argument fully developed. But I wish to emphasize that, in the dedication of our lodges to the two Saints John, we are dedicating them to two personages distinguished in the literature of Reincarnation. Of one of them Christ specifically announced the fact of reincarnation in so many words. Of the other it may be said that so firm was his faith in the doctrine that he even presumed upon it to make a covenant, a pact to be fulfilled in future ages. That faith was lost in sight; that pact was kept. Thus, if Masonry be spiritual building, then these two were indeed eminent patrons of its hidden mysteries, its secret arts. I know no other sense in which they were.

When, where, or how the alteration was made, changing the dedication of our lodges from King Solomon to the two Saints John, I do not know. Though it would be interesting to know, the information is relatively unimportant; the great fact is that our lodges are now dedicated to them. They give those who may have ears to hear the right to believe that most of us who are alive today have lived in the peoples of past ages and will live again, here on the earth, in the peoples of ages yet to come. Hence we can believe (and none can say it is not so) that in building for future generations we are but building for ourselves; that the good work we do now will benefit ourselves; that even we ourselves will live to see that great house, not made with hands, which is still in the womb of time.

And this, if we have ears to hear it, is a good gospel, a kind message. Nor is it repugnant to the principles of Freemasonry.

It announces that by the death of the builder he passes to better things, to a higher and a nobler life if he have builded well. But that life is a life here upon the earth.

It affirms that there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

The Builder's Creed

By BRO. ARTHUR DAVIDSON (Lincoln Lodge No. 34). San Diego, Calif.

In this hour of deep reflection and meditation, I find myself in the midst of life, dwelling in a *Temple* not made with hands, a *Temple* designed by the *Master Builder*—the mind supreme over all—man's greatest and most precious gift. Without it there can be no life or human intelligence. With it, there is yet to be found the height of a greater realm of life which it may attain.

The *Great Architect of the Universe* erects his *Temple* (Man on Earth) on the all-existing, everlasting foundation, *Divine Love and Eternal Life*, but *He* leaves much to be done by man himself in designing each individual *Temple* to conform to his own desires.

The *Master* gives man all the working tools necessary to erect a noble and shining *Temple* that will stand throughout eternity. It is for the builder himself to so design and construct his *Temple* during the slow process of life, that it indeed will be a *Temple* of the *Master*. To build such a *Temple*, man must learn to work with the tools of the *Great Master Builder, Our Creator*.

In perfecting this *Temple* of mine, in which I must live, let me so design it as to insure perfect happiness, not only to myself, but to all who may enter it through knowing me and my deeds. Let me build it to conform in perfect harmony with the *Master's Great Aim*. Let me so construct it that *Light* will forever shine forth from its portals—the light of intelligence and inspiration to all who may look upon it.

Let me light it with *Truth* and *Honesty*, that no corner may be a chamber of darkness. Let me light it with *Loyalty* and *Righteousness*, that darkness may not hover near the paths which lead to it. Let me light it with *Generosity*, *Compassion*, and *Divine Love* for all living souls, that they may see and understand the light that shines within, and that their lives may be made brighter and happier by its radiance.

In furnishing this *Temple* of mine (my viewpoint of life, my ideas, and my attitude toward my fellow-men), let me furnish it not with selfish motives whereby I shall secure myself in a huge *Temple*, alone and apart from my fellow beings, but let me remember that the whole universe is but one *Great Temple of the Supreme Architect*, and that others must dwell in it with me. Let me furnish it, then, that others may be pleased and that they may rejoice and be happy.

Let me decorate my *Temple* with thoughtfulness toward others, ever willing to stretch forth a helping hand to assist those in distress or in need. Let me decorate it with strength, that I may be able to give strength to those who are devoid of it. Let me decorate it not too ornately, but with simplicity and the gentleness and nobleness of heart prompted by *Divine Love*.

Knowing that the *Master's* foundation for this *Temple* of mine is *Divine Love and Eternal Life*, I know that by utilizing the working tools *He* has given me, during the slow daily process of designing and constructing it during life here on earth, when completed, it will be constructed as nearly perfect as man can expect to make it.

After this *Temple* of mine has been completed and the time shall have arrived when I shall be removed from the *Temple of Life* and must return to the place whence I came, to that unseen country from whose bourne no traveler returns, let me leave it with the light ever shining brightly. Let me leave it so that others may find this world a happier place of abode. Let me leave it feeling that I have endeavored, during this space of time or sphere called *Life on Earth*, to carry out the *Master's Law*, and that the light of this *Temple* of mine shining within the *Souls* of others—my beloved wife, our blessed children—shall bring to them *Divine Love, Perfect Happiness, and Eternal Life*. Then I shall be removed from my *Temple* (life here on earth), contented and happy, and feeling that I have not lived my life in vain.

Our Reading Table

An American—George Freifeld.—By Elise Freifeld. 1927. A tribute rendered to the memory of Justice George Freifeld, of Brooklyn, N. Y., by his widow, this book is written with a pen dipped in the ink of love and devotion. Brother Freifeld's life record shows him to have been a patriotic American and exemplary citizen. For years, the author says, he carried a card upon which he had copied these words of Tom Paine's: "The world is my country. All mankind are my friends. To do good is my religion." What a splendid motto for a Mason! Mrs. Freifeld who,

by the way, passed through the Philippines in 1929, gives, in words eloquent in their simplicity, a narrative of the life of her husband in whose humanitarian work she was an active participant. Brother Freifeld was a Mason. He was initiated in Anglo-Saxon Lodge No. 137, of Brooklyn—Bro. Leonard Wood's Lodge—at the age of 35, and was Grand Master of Masons of New York from 1914 to 1916. In 1915, he was elected to the 33rd degree of the A. & A. Scottish Rite. At the time of his death, in 1917, he was Justice of the Municipal Court, a position which he had held since 1909 and in which "his only aim was to do justice to the litigants before him," as Justice Stephen Callaghan, of the Supreme Court of New York, said of him. Brooklyn, another admirer says, lost one of its best citizens when he was taken, especially because of his admirable work as member of the Board of Education.

The interesting little book which we have reviewed above is to be found in the library of the Manila Bodies. A. & A. S. R.

La Franc-Maçonnerie Écossaise en France (Scottish Freemasonry in France). By Albert Lantoine. Paris, 1930. 332 pages. 6½×10 in.—Publisher: Émile Nourry, Editeur. 62, Rue des Écoles, Paris (Ve).

The author of a scholarly history of French Freemasonry and of other well-known works in the French language, such as "A Forerunner of Freemasonry: John Toland, 1670-1732," and "Hiram crowned with Thorns," presents now a history of Scottish Freemasonry in France which he has endeavored to make "clear so that even a profane will be able to understand it." An admirer of the great Scottish Rite which has remained international in spite of the division in Symbolic Masonry, Bro. Lantoine has done meritorious work of research and study. He gives much prominence to Chevalier de Ramsay, mystic and author and at one time preceptor of the Pretender, Prince Charles Edward, the last of the Stuarts. Bro. Lantoine shows that Ramsay was not the inventor and peddler of high degrees which many authors try to make us believe he was. He does not believe that English Freemasonry is derived from the Scottish Freemasonry imported into France by the Stuarts, but he maintains that it was strongly influenced by the latter and believes that Knights Rose Croix from Stuartist organizations created the Master's degree which did not exist in 1717. The unification of the Scottish Rite by America is given full attention. The author shows himself a sceptic as far as the participation of Frederic the Great in the development of the Rite is concerned. He brings his history up to date by a brief reference to the conference of the Scottish Rite Supreme Councils of the world in Paris, in 1929. An appendix, a good index, and 16 interesting plates complete this volume, which is a good specimen of the printer's art. Brother Lantoine is to be highly congratulated for his work.

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.)

481.—My Lodge has recently received a begging letter from a Lodge belonging to a Foreign Grand Jurisdiction. What would be the proper action to take? The communication comes from the Lodge direct.

Answer.—A resolution of the Grand Lodge adopted in 1914 prohibits direct correspondence requiring official action between subordinate Lodges of this Jurisdiction and those of foreign Grand Jurisdiction. No attention should be paid to communications of the kind you mention.

482.—What species of lily is the one referred to in the description of the two pillars and in the Old Testament in general? Is it the Easter lily (*Lilium candidum*) or some other kind?

Answer.—The lily mentioned in the Old Testament as an emblem of purity and peace is the lotus and belongs to the genus *Nelumbo*. It is frequently found in Eastern architecture and the Israelites used it extensively to adorn the Temple and its furniture and the vestments of the priests.

483.—Paragraph 140 of the Constitution provides that the Grand Lodge dues must be paid at the time the annual report is filed, that is, during the first half of the month of December. Does this mean that this payment cannot be made at any other time? As Master of my Lodge, I feel that I would like to order part of the money that has accumulated in the treasury to be remitted to the Grand Secretary as payment on account of our Grand Lodge and CABLETOW dues, as a matter of precaution.

Answer.—The Grand Secretary's office has been accepting advance payments on account like those contemplated by you and believes that such a course is to be encouraged. In making appropriations from their funds, Lodges are apt to spend too much, with the result that they are short of funds when the time for paying the Grand Lodge and CABLETOW dues arrives.

484.—What is a "vote by ballot?" Does it necessarily mean that a ballot box or slips of paper must be used?

Answer.—It does. We have an approved decision on this subject, to be found in the Proceedings for 1915, on page 22: "A 'vote by ballot' as per our constitution is decided to mean a vote with the ballot box with balls, or with pieces of paper written upon by the individual members voting, both of which shall be secret."

From Contemporaries

Secrecy

Great stress used to be placed upon the fact that one Mason could confide in another and that the secrets which he imparted would be safely reposed. Any Mason who has a secret of any kind which he doesn't want made public had better keep it to himself. The majority of men are just like the majority of women, they like to tell things that they are supposed to keep to themselves.—*Illinois Freemason*.

Not for Show

Ancient Craft Masonry has never sought publicity. For centuries past it has held a steady course, avoiding as far as possible all notoriety, appearing in public only when it became necessary to do so to perform its legitimate work. A strict adherence to this rule has always been deemed of so great importance that it has been enforced generally by all Grand Lodges throughout the world.

It is evident that whatever else may be said against genuine old-fashioned Freemasonry, a fondness for show is not one of its weaknesses. It has never sought to attract the attention of the world, nor to gain recruits by its popularity. The true Mason finds more real pleasure and enjoyment in the lodge room, where all who are permitted to enter may meet with one accord and unite in the grand design of being happy and communicating happiness, or in going quietly outside to perform some deed of charity and brotherly love in the cause of suffering humanity, than he does in marching along the street wearing the badge of Masonry in the presence of thousands who may gaze curiously upon it. So may it ever be.—*Masonic Home Journal*.

As Seen by London

Three elements are contributing to the degeneration of Freemasonry, says the *London Freemason*, and unless the fraternity can be brought to see the danger ahead, it will not be long until the Masonry of the fathers will be no more. These elements are (1) a crude endeavor to make Masonry conform to every new fashion, (2) the fact that lodges are making their chief business to amuse and entertain, (3) a feeling that Masons are imparting teaching which they do not believe and practice. Analyse the conditions in your own lodge and see how the truth has been misstated above. The tendency of the times is to popularize Masonry and to make it so attractive that candidates will come by the dozen, the London writer continues. Freemasonry is no longer the exclusive society such as existed fifty years ago. The measure of Masonic prosperity is numerical. Each succeeding master sets a new record, and thus the grind of degrees continues to the end that the roll of members is expanded and the treasury enhanced. The practical working of the fraternity is lost to sight, and no wonder that every new fashion beckons conformity, and the wits are called upon for odd and freakish means of entertainment. We need a new Hiram to draw designs of true Masonry.—*Masonic Tribune, Seattle, Wash.*

Forgotten Till in Need

One time a man wrote to Grand Secretary Dill and said that he had been suspended from the fraternity for about thirty-six years and that he decided he would like to get back again and asked that the matter have immediate attention. It is strange how some men forget all about the Masonic fraternity until something comes up in their lives which causes them to want to use the fraternity in some way. The friendship and the prestige of the Masonic fraternity are valuable. It takes a long time, however, for some men to find it out.—*Illinois Freemasons*.

Influence of Masonry

The influence of Masonry in controlling and regulating the actions and conduct of men may be compared to the law of gravitation that draws all things to a common center.

The force that binds Masons together in the bonds of union may be called brotherly love. It is a silent force that causes unity and harmony to exist among those of various opinions and interests. This force is far-reaching, for it acts in all countries of the earth inhabited by civilized man.—*Masonic Tribune*.

Masonic Hospital Notes

An Example

Immediately after receiving the Third Degree of Masonry, Bro. David Naftaly took out memberships in the Masonic Hospital for Crippled Children in the names of his wife, daughter, and himself. The fine spirit shown by Bro. Naftaly is to be commended, not only to the attention of new members, but to all who have not yet given their support to this, our only organized Masonic charity.—*From Cosmos Lodge Bulletin, Sept. 1930*.

Tin Foil Returns

We are very glad to report that the Tin Foil Campaign progresses, progresses slowly but progresses. Several from outside Manila have sent in tin foil to swell the store.

How about yourself? Have you saved any or have you carelessly thrown it away? We would that each time you see a piece of tin foil you would think of the Hospital for Crippled Children and try to visit the good reclaimed waste metal can do for the crippled. It represents value that can easily be turned into money. Notice we said waste metal, we include with the foil, scrap copper, brass, etc.—*From the Far Eastern Freemason, May-June 1930*.

From Leyte

A number of brethren have sent in their tin foil savings to ye Editor. Do not forget, shaving cream and dental paste tubes, brass and copper scrap are also needed for the Hospital for Crippled Children. Interest everybody and enlist the boys and girls in the campaign, and multiply

the money returns many times. Keep on collecting.—From the Bulletin of Makabugwas Lodge No. 47.

The Fourth Degree of Philippine Masonry

We expect a more enthusiastic response on the part of our Bagumbayan Lodge Brethren to the appeals made to the Masons of the Philippines by the Masonic Hospital for Crippled Children. Ask our Brother Dr. Abuel what Masonry is doing for the little cripples. Join if you are not already a member of the Association as every Mason in these Islands should be. Symbolic Masonry knows only three degrees; let us Masons of the Philippines add a fourth, one without signs, tokens, or ritual, that of "Member of the Masonic Hospital for Crippled Children."

Our wives, mothers, sisters, and daughters cannot participate in our labors in the Lodge but they can belong to and cooperate with the Masonic Hospital for Crippled Children. A visit to the Masonic Ward for Crippled Children at the Mary J. Johnston Memorial Hospital in Tondo will give them a higher and better idea of what Masonry stands for than many printed pages or lengthy eulogies could. Send 12 pesos and your wife's (sister's, mother's or daughter's) name and address to the Secretary, Masonic Hospital for Crippled Children, Inc., P. O. Box 34, Manila, P. I., and convert them into participants and collaborators in our great work of charity and humanity.

And don't forget that Tin Foil Campaign; they can help you with that, too.—From *The Lambskin*, October 1930.

Lodge News

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

Master Raises His Own Son in Corregidor Lodge No. 3

On two previous occasions, Corregidor Lodge No. 3 witnessed the raising of a son by his own father, but on Thursday, September 11, 1930, it was the Master of the Lodge, Wor. Bro. Verne E. Miller, himself who had the rare privilege of conferring the degree of Master Mason upon his son, Robert Nelson Miller, a Fellow Craft of his Lodge. The solemnity of the ceremony was enhanced by the presence on an official visitation of Most Wor. Bro. Vicente Carmona, Grand Master of F. & A. M. of the Philippine Islands, and officers and members of the Grand Lodge. The work was put on faultlessly by the following officers: Verne E. Miller, W. M.; John R. H. Mason, S.W.; Columbus E. Piatt, J.W.; N. C. Comfort, Sec.; Fred Gay Stewart, S.D.; Joseph A. DeLude, J.D.; J. M. Aaron, Mar.; A. J. Croft, S.S.; Geoffrey Bowen, J.S.; F. G. Stewart, A.J. DeLude, and G. Bowen, Fellowcrafts; C. E. Piatt, J. M. Aaron, and A. J. Croft, Men of Tyre.

The working tools were presented by Very Wor. Bro. H. A. Bordner, who, on behalf of Wor. Bro. Miller, handed the candidate a small silver trowel as a souvenir of the occasion. The Charge was delivered by Most Wor. Bro. Newton C. Comfort, P. G. M. and G. S., who presented

the candidate with a Masonic Bible suitably inscribed. Wor. Bro. V. E. Miller handed the newly raised Master Mascen a beautiful Masonic ring, as a present from the candidate's mother whose thoughts were with her son at this solemn moment of his life. The evening was one of inspiration and touching incidents and will be remembered with pleasure by the Brethren—over 100—who were present. Most Wor. Bro. Carmona delivered a speech on Masonic subjects and refreshments were served after the Lodge had been closed.

Grand Lodge Visit to Cosmos Lodge No. 8

With the riverside hall of the Masonic Temple crowded, Cosmos Lodge No. 8, on September 20th, held a special meeting for the purpose of raising Bro. Theodor Ebsen. Lodge was opened by the Master, Wor. Bro. George A. Mayhew. Most Wor. Bro. Vicente Carmona, accompanied by Rt. Wor. Bro. W. W. Larkin, D. G. M., and other officers and members of the Grand Lodge, was then received with due honors. The first section of the Master's Degree was conferred upon the candidate by a team of Past Masters of the Lodge, composed as follows: W.M., M.W. Bro. Joseph H. Schmidt; S.W., Wor. Bro. Frank Krueger; J.W., Wor. Bro. Fred A. Gathercole; S.D., Wor. Bro. Fred M. Holmes; J.D., Wor. Bro. A. Gabler-Gumbert; S.S., Wor. Bro. Joachim W. Schilling, and J.S., Wor. Bro. George A. Mayhew.

The second section was conferred by a team composed of friends of the candidate, namely: K.S., Wor. Bro. A. Gabler-Gumbert; H. of T., Bro. C. M. Hasselmann; S.D., Wor. Bro. Wm. Merz; Fellow Crafts, Wor. Bro. Wm. Merz, Bro. M. Rasch, and Bro. M. R. Heller; Men of Tyre, Bro. A. K. Spielberger, Bro. Georg Kluge, and Bro. W. B. Ganz. The Lecture was delivered by M.W. Bro. Joseph H. Schmidt and the Charge by Wor. Bro. Holmes.

Most Wor. Bro. Vicente Carmona made an excellent address on the meaning and symbolism of the Master's Degree.

After labor, refreshments were served.

Nilad Lodge Anniversary

The 24th anniversary of the reorganization of Nilad Lodge No. 12, of Manila, was held at the Plaridel Masonic Temple on August 31st in the afternoon. A short social and musical program was offered to the numerous Brethren and friends present. Most Wor. Bro. Teodoro M. Kalaw gave an interesting account of the history of Philippine Freemasonry in general and of Nilad Lodge in particular. Refreshments were served and dancing was indulged in until late in the evening.

Grand Lodge Visitation in Batong-Buhay Lodge No. 27

At a special meeting held on August 23rd, at 8 p. m., at the Masonic Temple on the Escolta, Manila, Batong-Buhay Lodge No. 7 conferred the Third Degree of Masonry upon Bro. Gregorio S. Narvasa. The officers and members of Biak-na-Bato Lodge No. 7 were present as special guests of honor, and Most Wor. Bro. Vicente Carmona, Grand Master of Masons of the Philippine Islands, and officers and members of the Grand Lodge made an official visitation. The degree was conferred in Spanish by the officers of the Lodge. Very Wor. Bro. Eduardo del Rosario Tan Kiang occupied the East; Bro. Arturo G. Cayetano the West; and Bro. Mariano Sia, the South. Other officers who took part in the ceremonies were: Bro. Nicanor Mendoza, S.D.; Bro. Francisco Z. Reyes, J.D.; Bro. Pedro Reyes, S.S.; Bro. Juan Ang Unchi, J.S.; Bro. Enrique Ant. Gaerlan, Secretary; Wor. Bro. Eugenio Dizon, Treasurer; Bro. Emeterio Balboa, Marshal; Bro. Cirilo Lim, Chaplain. Men of Tyre: Bros. Francisco Z. Reyes, Pedro Reyes and Emeterio Balboa. Fellowcrafts: Bros. Nicanor Mendoza, Francisco Hernandez, and Juan Ang Unchi. Very Wor. Bro. Eduardo del Rosario Tan Kiang

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presented the working tools and gave the charge; Wor. Bro. Eugenio Dizon delivered the lecture, and Most Wor. Bro. Wenceslao Trinidad congratulated the candidate.

On this occasion, Wor. Bro. Irineo C. Vega and Joaquin Garcia received their Diplomas as Honorary Members of Batong-Buhay Lodge No. 27. Most Wor. Bro. Vicente Carmona closed the evening with a most instructive and inspiring speech. The attendance was exceptionally good, 45 members and 240 visiting Brethren being present. A buffet lunch was served after labor.

From Makabugwas Lodge No. 47, Tacloban

We see from the interesting September *Bulletin* of Makabugwas Lodge that our Leyte Brethren are active and progressive like few. Papers on Masonic subjects are being read at their meetings and the social end is being properly maintained by the "Goat Club." On August 24th, the members of this club, their families and friends had an enjoyable bathing party at San José Beach, with Pro. Pío V. Avincola looking after things as "officer of the day," assisted by his better half. There were sports and games, and the traditional *lechon* and all that goes with it. On September 21st the "Goats" planned to go to Jaro, where Bro. Benito Monthermoso was to receive the excursionists, and some time in October, Bro. Captain Alberto Ramos will entertain them on occasion of the inauguration of the new Constabulary Barracks at Camp Bumpus. The Lodge would like to exchange bulletins with the other Lodges in the Islands which publish bulletins. Wor. Bro. Dominador J. Gallardo gets out a nice little publication which is well worth reading.

Team of Worshipful Masters Confers Third Degree for Benjamin Franklin Lodge No. 94

On August 28th, Benjamin Franklin Lodge No. 94, of Manila, held a special meeting at which Bro. Henry F. Coblenz was made a Master Mason. The Masters of the other Manila Lodges were invited to assist with this degree work and the following team conferred the degree:

Master: W. M. Christman, Manila No. 1; Senior Warden: W. Bro. Williams, P. M., Cavite No. 2; Junior Warden: W. M. Miller, Corregidor No. 3; Treasurer: W. M. Mayhew, Cosmos No. 8; Secretary: W. M. Jenks, St. John's No. 9; Senior Deacon: W. M. McFie, Southern Cross No. 6; Junior Deacon: W. M. Gordon, Service No. 95 (absent); Senior Steward: W. M. Whitacre, Benjamin Franklin No. 94; Junior Steward: W. M. Stamelos, Perla del Oriente No. 1034 (S. C.) Wor. Bro. Miller occupied the East in the second section. Fellowcrafts: Wor. Bros. Christman and Gordon. Men of Tyre: Wor. Bros. Whitacre, Mayhew and Jenks.

The lecture was delivered by the Master and Wor. Bro. Schipull, P. M. Manila No. 1, delivered the Charge. A short address was made by the newly raised brother and a number of the visitors extended greetings from their Lodges. The meeting was very well attended, the sixty visitors representing 13 of our sister Lodges and 20 Lodges from the Grand Jurisdictions of California, Georgia, Indiana, Kentucky, Louisiana, Mississippi, New York, Rhode Island, Texas, Virginia, Washington and Scotland. A pleasant half hour was spent over the refreshments after the Lodge was closed.

Personals

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

Manila No. 1.—Bro. Carleton Burgess has been reinstated as a member of this Lodge.

Bro. F. A. Stevenson has dimitted in order to join Elisha Ward Wilbur Lodge No. 101, at Victorias, Occ. Negros.

Bro. Barnett was raised to the degree of M.M. at a special meeting held on August 19th.

Bro. Albert J. Foyt was passed on August 5th.

Cavite No. 2.—The following Brethren have new States addresses: C. L. Frans, 3900 Carrington St., Oakland, Cal.; A. Dehne, U. S. Navy Recruiting Station, 8 Fourth Ave., Brooklyn, N. Y.; L. M. Gilbertson, U. S. S. S-44, San Diego, Calif.; R. W. Sweasey, U. S. S. *Preble*, c/o P. M., San Diego, Cal.; L. M. Garman, 6652 Bartmer Ave., St. Louis, Mo.; L. F. Honea, 121 Atica Ave., Westmont, N. J.; W. F. Wells, Belvedere, Ills.; R. R. Colyer, U. S. Navy Recruiting Station, Donra, Pa.; C. P. Boquet, U. S. S. *Mississippi*, San Diego, Cal.; D. H. Clay, 2204 Virginia Ave., Joplin, Mo.; S. E. Herbst, 1710 E. Gaisden St., Pensacola, Fla.; G. E. Reichenback, U. S. Ammunition Depot, Hawthorne, Nevada; W. J. Yike, U. S. S. *Chester*, c/o P. M., New York;

F. R. Brown, U. S. S. *Pensacola*, c/o P. M., New York; E. R. McKenzie, 3100 Connecticut Ave., Apt. 113, Washington, D.C.; L. A. Wagner, U. S. Navy Medical School, Foot of 24th St. N. W., Washington, D.C., and J. E. Winger, 39 So. Potomac St., Waynesboro, Penn.

Bro. V. Holmgren's new address is Onike Mura, Amakusa-gun, Kumamoto, Japan.

Bros. E. E. Watkins and M. W. Jackson are to be found in the Electrical Shop, Navy Yard, Cavite.

Bro. J. A. Roberts is at the U. S. Naval Station, Tutuila, Samoa.

Bro. T. W. VanCleve's new address is 3310 Pahoa Ave., Honolulu, T. H. The Lodge is without a Master for the time being, Wor. Bro. E. W. Lawson having gone to China on business of the service.

Corregidor No. 3.—Brother Burries Fortenberry was married on Wednesday, September 3rd, to Miss Esther Kurtz in Manila.

Brother A. B. Roosa left for the States on a well deserved vacation. He will be absent for six months or more.

Brother J. Scott McCormick is again at his desk in the Central office of the Bureau of Education.

Captain H. R. King, of Springfield, Mass., sends greetings and wants to be remembered to his many friends here.

Very Worshipful Brother H. A. Bordner is again at his office having recovered from his recent illness.

Brother F. G. K. Sander left for the States to recuperate from a recent operation for appendicitis.

Brother Frank Parker has recovered from his recent indisposition.

Brother F. F. Pimley is now located in Hongkong.

Captain G. A. King, 14th Cavalry, has moved to Fort Des Moines, Iowa, and from there sends best regards to all the members.

Dr. John H. Linson is now at the U. S. Marine Hospital at Detroit.

Lieut. Z. J. Adair has returned to Manila and is now with the 31st Infantry, at Cuartel de España.

Brother Harry D. Kneeder recently returned from the United States.

Brother D. O. Gunn has been sent to take charge of the New York office of the Heacock interests, delaying his return till February or March.

Bagumbayan No. 4.—Wor. Bro. Rafael L. Garcia writes from Edge-wood Arsenal, Md., that he has finished his work there and will go to Fort Meade for a two weeks course on the employment of tanks in warfare, after which he will take a short leave of absence. About the first week of September he expected to go to the Signal School, Fort Monmouth, N. J., for one whole year's course. He hopes to be able to go to the Boston Tech in 1932. The major has not been able to do much visiting of Lodges lately, being so busy perfecting his military knowledge.

Bro. Samuel L. Davis sends regards from Washington, D.C.

The wife of Bro. Camilo Osias returned to Manila on September 15th, but Bro. Osias had to remain in Washington where his duties as Resident Commissioner require his presence.

Southern Cross No. 6.—Bro. Lee E. Stevens was made happy by the birth of a fine son on August 21st, but unfortunately his charming young wife died six days later. His father, Most Wor. Bro. Frederic H. Stevens, returned from a trip around the world on August 29th, just in time to attend the services held over the ashes of his daughter-in-law. At the time of Mrs. Stevens' death, her husband was himself seriously ill at the hospital but was able to be at his wife's bedside when she passed away.

Most Wor. Bro. Frederic H. Stevens is with us again, looking well and hearty, after an interesting tour of Europe and the United States. He left Mrs. Stevens in California, to follow later.

Bro. R. E. Holmes has returned to the United States and may not be coming back to the Philippines.

Bro. H. E. W. Bruggisser left in August for a vacation in the United States and Europe.

Bro. and Mrs. James R. Herdman have left for the United States, via Europe, for a vacation.

Bro. A. L. Ammen, president of the Ammen Transportation Co., and Bro. F. C. Harper, of the P. C. C., are back in Manila.

Wor. Bro. W. W. Larkin is building a new residence at Marikina, near M. W. Bro. Quezon's property.

Biak-na-Bato No. 7.—Bro. Juan Mallari has lost his brother Serafin who died on June 28th. A delegation of seven Brethren of the Lodge attended the funeral which took place in the Del Norte Cemetery, on July 30th.

Cosmos No. 8.—Bro. David Naftaly was passed on August 6th and raised on August 20th.

Bro. John C. Ruymann was confined at St. Luke's Hospital a number of weeks, suffering from his old ailment.

Bro. John Nevias was under treatment for a time for high blood pressure. He was also at the Santiago Hospital.

Letters have been received from two of our sick Brethren in the United States, Bro. Paul Grossmann, at the Letterman General Hospital in San Francisco, and Bro. John W. Ratliff, at the Soldiers' Home, West Los Angeles, Cali. Both report improvement and send regards.

Bro. Paul Dehn left on August 13th for a business trip to Germany.

Bro. William N. Ray is now with the Manila Hotel, having resigned from the Pacific Commercial Company.

Bro. Icseph M. MacDonald writes from Batangas and Bro. Martin Lauritzen from Europe.

Bro. Amund P. Solberg is in the lumber business at Port Lamon, Surigao.

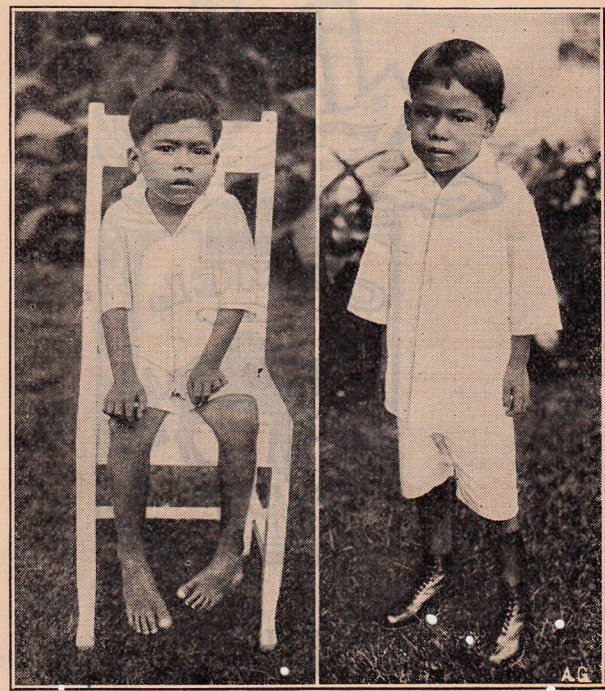
Bro. Arturo Soler will have the 2nd and 3rd degrees conferred upon him by Mount Apo Lodge No. 45, of Zamboanga, at the request of

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Cosmos Lodge.

Bro. Henry N. Guernsey is back from Davao and has resumed his work with the Luzon Stevedoring Company in Manila.

Bro. O. O. Hanson has sailed for Davao, Mindanao, on the S. S. *Salvager*.*St. John's No. 9.*—At its August stated meeting, St. John's Lodge listened to an interesting talk by Bro. Hester who has been spending five years in France and Spain and who spoke of the difficulties encountered by Freemasonry in the countries mentioned.

Bro. Andrew Kearney writes from Chicago that he expects to return to Manila before long.

Bro. N. F. Costello writes from 101 Main Street, Beadord, Penn. Bro. Kirby C. Fairchild made a business trip to China recently.

Mrs. Ruppel, wife of Bro. Martin H. Ruppel, with her two sons returned on August 26th from a vacation spent in the United States.

Bro. Glen Woodcock, now on the S. S. *President Polk*, passed through Manila on August 26th.

Bro. Robt. N. Cadwallader has opened a house-furnishing emporium on Calle Echague.

Bro. Fred Harden, who has been in the United States for the past several months on business and pleasure, will return to Manila on October 2nd, according to latest advices.

Iloilo No. 11.—The Secretary of Magat Lodge No. 68, of Bavombong, N. V., informs us that Bro. Carlos Y. Salcedo lost his son on August 14th. Bro. Salcedo is stationed at Bayombong as assistant-civil engineer.*Nilad No. 12.*—Bro. Dioscoro A. Navarrete is administrative deputy treasurer and market superintendent in Nueva Vizcaya, to which province he was transferred from Bontoc some time ago.

Most Wor. Bro. Teodoro M. Kalaw's illness in August was fortunately of a passing nature and our distinguished Brother was able to resume his work in the National Library after a brief sojourn at the hospital.

Bro. Geruncio Javier left on September 16th for Calapan, Mindoro, for temporary duty as public land inspector.

Bro. Alejandro R. Torres was in Cavite for a week in August, on official business.

Bro. Pedro Lara, at present assistant finance and supply officer in Culion, received the sad news of the death of his wife, a daughter of Bro. Lamberto Garcia, of Davao, who died on August 17th, after long illness, and was interred at Coron on August 23rd. She left four children, the eldest of whom is seven years old and the youngest two.

Wor. Bro. Ambrosio Pablo's son, Antonio, has been at the Philippine General Hospital since September 12th, seriously ill.

Bro. Gabriel Laynes returned to duty with the Police Department on September 8th, after enjoying his accrued leave of absence.

Sinukuan No. 16.—Most Wor. Bro. Manuel L. Quezon's health is improving rapidly, according to recent news from Monrovia, Calif., and he may soon proceed to Washington.*Dapitan No. 21.*—Bro. Young Kong Low writes from Hongkong, China. He is much interested in Masonry and is enriching his Masonic library by having the seven volumes of the *CABLETOW* bound.*Batong-Buhay No. 27.*—Bro. Cirilo Lim's daughter has been ill for some time now.

Bro. Lim Keng lost his store and house in a recent fire at Balena, Aroroy, Masbate.

Bro. Faustino Caw Tiem is vacationing in China; he expects to return to Manila in October.

Bro. Arturo G. Cayetano's wife has presented him with a son.

Bro. Emeterio R. Balboa is now with the Manila Trading and Supply Company.

Bro. Diego Avanceña's new address is P. O. Box No. 1884, El Paso, Texas.

Isarog No. 33.—Bro. Pedro Gubuyan was raised on September 5th and Bro. Policarpo C. Calma on September 12th.*Lincoln No. 34.*—New addresses of seafaring Brethren are those of Bro. Jesus Banday, c/o Receiving Ship, San Francisco, Calif., and Bro. James C. Logan, c/o U. S. S. *Chaumont*, c/o Postmaster, Manila.Bro. Arthur Davidson sends a letter with an interesting contribution to the columns of the *CABLETOW* from San Diego, Calif.*Makabugwas No. 47.*—Bro. Pedro Alviola, lieutenant, P. C., is stationed at Camp Keithley and enjoys the cool climate of the Lake Lanao region immensely. He says his cottage there can be easily located by a square and compass on the lawn in front of it.

Wor. Bro. Victoriano Benitez, present district health officer of Abra, sends greetings.

Mr. Charles R. Anderson was initiated on August 12th.

Wor. Bro. John J. Riehl's wife was operated on for appendicitis. The operation was a complete success.

Bro. and Mrs. José G. Martinez have booked passage on the S. S. *Empress of Japan*. They may remain permanently in the United States.

Bro. Ho Wing Choy received a Fellow Craft's wages on August 9th.

Mount Mainam No. 49.—Bro. Pio Valenzuela, municipal treasurer of Indang, has had to go to the Philippine General Hospital for treatment as he is suffering from beriberi.Bro. Balazar Yuvienco was promoted to chief bandmaster on the U. S. S. *Saratoga* on June 3rd; he sends regards to all his friends in the homeland.

Bros. Felix R. Lupisan, with the Botocan Hydro, and Basilio C. Molina, at San Marcos, Bulacan, report all well and send greetings.

Sarangani No. 50.—Bro. Eugenio Durante reports the birth of a daughter.

Wor. Bro. Feliciano Inigo returned to Davao about the end of July, after a short vacation in Manila.

Bro. Sergio Salvaleon was sick at the Davao Hospital in July.

Bro. Nicanor Punsalan, deputy treasurer at Mati, was a visitor in Davao in August.

Bro. José Elayda has lost his father, as reported by his brother at Iba, Zambales.

Bro. Felipe Caburian's wife is vacationing in Guinobatan, her home town.

Pintong-Esto No. 51.—Wor. Bro. Honorio Cuevas has recovered from his illness and is back at his desk in the Grand Secretary's office.

Bro. Donato Sales de la Cruz, of Unisan, Tayabas, is reported ill in the provincial hospital at Lucena.

Wor. Bro. Julian C. Balmaceda received several bruises when an auto mobile driven by a careless chauffeur ran into him a few weeks ago.

Bro. Juan Legaspi's eldest daughter died on September 7th and was buried at Bacoor on September 10th.

Filipinas No. 54.—Bro. Leon Pelaez, provincial governor of Marinduque, visited the Executive Bureau on September 8th on official business and to present his respects to Wor. Bro. Modesto Castillo, the new Executive Secretary.

Makawili No. 55.—Wor. Bro. Manuel Roxas, Speaker of the House of Representatives of the Philippines, returned from the United States on September 15th and was given a rousing reception upon his arrival in Manila.

Bro. Manuel Pador was raised to the degree of M.M. on August 1st.

Bro. Manuel Datiles' youngest son died of enteritis in the Mission Hospital at Capiz on August 21st and was buried in the Masonic cemetery.

Bro. Ricardo Alba's daughter, Alicia, whose beauty was acknowledged by her election as queen of the Capiz carnival, was married to attorney Alfonso Dadvivas on September 11th.

Wor. Bro. Ceferino Sevilla's duties as internal revenue inspector keep him out of town a great deal.

Pangasinan No. 56.—Wor. Bro. Sison was sick in bed for about two weeks in August but is on duty again as district resident physician of the Manila Railroad Company.

Bro. Marcelino Gonzales has been unlucky lately, his wife being ill and his mother-in-law having died of old age.

The youngest child of our late Bro. Pablo D. Roy was christened on July 26th; the christening dinner was held at the residence of Bro. P. Encarnación.

Wor. Bro. Llorente and family spent several days in Lingayen early in August, as guests of Wor. Bro. James.

Bro. Leovigildo Bito is reported ill.

Bro. Marcelino Gonzales gave a dinner party on August 20th, the occasion being the birthday of his son. Several Brethren attended.

Mayon No. 61.—Wor. Bro. Lazaro Tani, Master of Mayon Lodge No. 61, reports the birth of a daughter at Legaspi, Albay, on August 16th.

Wor. Bro. Manuel M. Calleja had the misfortune of losing his father, Don Ignacio Calleja, who died at Libon, Albay, where he had been justice of the peace for many years.

Angalo No. 63.—Bro. N. S. Vergara is now at Bontoc, Mountain Province, as provincial treasurer.

Gonzaga No. 66.—At the request of this Lodge, Bro. Cipriano Samonte, one of its Fellow Crafts, was raised to the degree of M.M. by Kasirawan Lodge No. 77, of Manila, on September 2nd. The officers and members of High Twelve Lodge No. 82 assisted in the work. After labor, Bro. Samonte offered a supper to the Brethren at the Panciteria Asia.

Baguio No. 67.—Philip Whitmarsh, the son of Past Master Wor. Bro. Phelps Whitmarsh, was married on June 25th, in Honolulu, to Miss Margaret Frederica Gallin, the daughter of Wor. Bro. Wm. F. Gallin, formerly of St. John's Lodge No. 9, Manila.

Magat No. 68.—Bro. F. D. Guimban had Bro. Ciriaco Inis, of Mabini Lodge No. 39, as a guest at dinner when that Brother passed through Soland. Rev. Inis was inspecting Sunday schools in Nueva Vizcaya.

Bro. Julian Pirasac's wife died of heart disease recently.

Bro. Alfredo Zurack was operated on for appendicitis at the Philippine General Hospital in Manila.

Wor. Bro. E. H. Dolojan is now stationed at Bontoc as assistant provincial treasurer, and Bro. Sisenando Silvestre is provincial treasurer of Nueva Vizcaya, with Wor. Bro. Vicente Lumicao as assistant provincial treasurer.

Bro. Jovito Tottoc is back in Nueva Vizcaya after working with the Philippine Education Co. in Manila for two years.

Bro. Julio Turab reports the birth of a daughter.

Bro. Francisco Balunsat has lost his mother who died on September 1st.

Wor. Bro. Claro Samonte is reported by his sister at Tanay, Rizal, to be suffering from pneumonia.

Kasirawan No. 77.—Bro. Delfin C. Medel, S.W. of this Lodge, was on the sick list for a few days, a sore foot preventing him from attending office.

Bros. Alipio Ymsan and Agaton Day have been appointed manager and captain, respectively, of the team which is to compete in the coming Inter-Lodge Bowling Tournament.

Taga-Ilog No. 79.—Wor. Bro. Clemente Bernabé and wife celebrated

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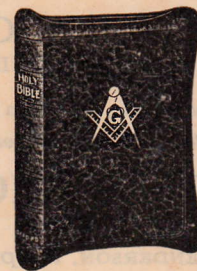
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THE CABLETOW

their silver wedding on August 16th, gathering their many friends for this purpose at their residence on Calle Sulu, Sta. Cruz, Manila. Many Brethren were present, among them Wor. Bro. Gimenez and Bros. Timbol and Sator.

Upon the return of Bro. Go Ka We from China or, more exactly, on August 2nd, the members of Taga-Ilog Lodge No. 79 gave a party in his honor at the Banahaw Restaurant which was a most enjoyable affair. Bro. Go Ka We, who is one of the most active workers of the Lodge, deeply appreciated this manifestation of affection and esteem.

Mount Lebanon No. 80.—Bro. Chafeek Arida's new address is P. O. Box 42, Damascus, Syria.

Bro. Chester W. Silliman is with Co. "G", 7th Inf., Vancouver, Wash. Bro. Nabeeh Gabriel's new address is P. O. Box 31, Tacloban, Leyte. Bro. Walter Ruebe was ill some time in September.

Wor. Bro. Anthony Simkus is still suffering from his old trouble though he is on duty.

Bro. Goldstein writes from New York that in August he met two of the daughters of Wor. Bro. Fischer, managing editor of the CABLETOW, one of whom had just arrived in New York from the Philippines.

Wor. Bro. Wm. Merz plans to make an extended business and pleasure trip to Germany next year; he will sail from Manila early in January.

High-Twelve No. 82.—Bro. Juan Docto was operated on for appendicitis at the Mary Chiles Hospital and is now convalescing at his home in Singalong.

Wor. Bro. Filomeno Galang is traveling through the northern provinces of Luzon, after a few days' stay at Baguio.

Bro. Hugo P. Lim was raised on August 15th.

Bros. Rafael Quidilla and Guillermo Ponce are with us again. Both Brethren are with the Bureau of Forestry; Bro. Quidilla was stationed at Sampaloc, Tayabas, for 8 months, while Bro. Ponce was inspecting in the South.

Bro. Eduardo Co Seteng has left for the Southern Islands, Borneo, Dutch East Indies, Straits Settlements, and India, on a combined business and pleasure trip. A *laurial* party was tendered to him by his Brethren at the Nanking Panciteria on September 17th.

A letter with greetings has been received from Bro. Dominador R. Escosa.

Bro. Emilio Marquez reports a new daughter, born on September 15th. Bro. Ong Siong Ya has been suffering from dengue during the month of September but is improving now.

Benjamin Franklin No. 94.—Bro. A. P. West and family are back from a vacation in the United States.

Bro. George A. Manley, in New York, now has a family of three children.

Bro. J. W. Lucas, Jr., and wife are back from China. Bro. Lucas is now on the U. S. S. *Whipple*.

Bro. Edward S. Rogers sends greetings from Fort Lewis, Washington. Bro. Capt. Walter Hibbard's address will be 18th Infantry, Fort Schuyler, New York, beginning with November.

Bro. Joseph Ginsburg is now at 1310 N. Rockwell St., Chicago.

Bro. Edward Emanuel Neumann was raised after the transaction of business at the August stated meeting.

Bro. Henry F. Coblenz received his third degree at a special meeting on August 28th at the hands of a team composed of Masters of Manila Lodges, as reported under Lodge News in this issue.

Isagani No. 96.—Bro. Silvino Isla, S.W., underwent a successful operation for eye trouble in August.

Bro. Rafael Sarmiento, stationed at Batangas, managed to attend the September stated meeting of the Lodge.

Bro. Severino G. Arellano has removed to the town of Davao.

Wor. Bro. Clemente Terso's wife was ill in the Tarlac provincial hospital for several days, under the care of Bro. Dr. Alfonso Concepcion.

Bro. and Mrs. Silvino Islaare have recently lost their youngest son.

Bagong-Ilaw No. 97.—Bro. Diego de la Hoz is at present in Elbing, Germany, on official business for the Insular Government; he will be gone for about half a year.

Bro. Pedro V. Calo has left the Bureau of Education.

Bud Daho No. 102.—Bro. Cipriano Julabal, at present on leave in Seattle, Wash., writes that he has received many attentions and courtesies from Brother Masons in the United States.

Miss Grace Real, daughter of Bro. Wm. Real, has returned to the Silliman Institute to resume her studies, after a successful operation for appendicitis in the Sulu Public Hospital.

Bro. Marcelo Domingo (45), Bro. Julius Schuck, and the wife of Bro. Antonio Bana are home again after short stays at the Sulu Public Hospital.

Bro. Muhammad M. Ebbah is now a Master Mason of this Lodge.

The Masons of Jolo and their families all attended the funeral of Bro. Lieut. Liberato Littaua's youngest son who died at Camp San Andrés on September 4th and was buried in the Military cemetery at Jolo on the 5th.

Bataan No. 104.—Bro. Daniel Bascarra is back at his desk in the district engineer's office after a few days' illness.

Bro. Amando Banzon's wife is convalescing at their home in Balanga.

Bros. Fabian Santiago and Bernabe Ribo were passed at the August stated meeting.

Letters with greetings have been received from Bros. Leo. San Pedro, Felipe Fuentes, and Patricio Mistal, Gingog, Misamis; J. C. Hill, Leoncio Blanas, and Marcelo de la Cruz, Sipaco, Camarinnee Sur; Dr. Salvador Martinez, Tuguegarao, Cagayan; and Cecilio M. Bituin, San José, Antique.

Sección Castellana

THE CABLETOW

Órgano Oficial de la Gran Logia de M. L. y A. de las Islas Filipinas

La Gran Logia de M. L. y A. de las Islas Filipinas se fundó en 1912. Tiene 102 Logias (29 en la ciudad de Manila) con 6,650 Maestros Masones aproximadamente. Es la única Gran Logia soberana en Asia y es universalmente reconocida. Su territorio, o sea, el Archipiélago Filipino, tiene una superficie de 114,400 millas cuadradas de tierra y una población de más de 12 millones. Sus actuales Grandes Dignatarios electivos son: Vicente Carmona, Gran Maestre; William W. Larkin, Gran Maestre delegado; Isidro Paredes, Primer Gran Vigilante, Stanton Youngberg, Segundo Gran Vigilante; E. del Rosario Tan Kiang, Gran Tesorero y Newton C. Comfort, Gran Secretario. La asamblea anual de la Gran Logia se celebra el cuarto martes de enero de cada año y en sus deliberaciones se emplean indistintamente el inglés y el castellano.

La "Gran Logia Unida" de España

El 26 de Septiembre de 1924 se reunieron en Bruselas los delegados del Gran Oriente Español y los de la Gran Logia Española y firmaron un tratado de inteligencia y amistad entre ambas Potencias. El Gran Oriente Español, el cual, según reza dicho pacto, "quedó reconstituido en forma federal sobre la base de Grandes Logias Regionales Simbólicas, y estableciendo como Suprema Autoridad del Gran Oriente, el 'Gran Consejo Federal Simbólico' el día 30 de Octubre de 1923," y la Gran Logia Española acordaron que todo el territorio español sería común para la jurisdicción de ambas Potencias; que éstas se comprometían a no reconocer ninguna otra Potencia simbólica nacional ni extranjera dentro del territorio de su Jurisdicción; que la Jurisdicción masónica española quedaba limitada a su territorio político, dependencias y protectorado; que las diferencias existentes entre el Gran Oriente Español y las Grandes Logias de Filipinas y Puerto Rico serían resueltas privadas y amigablemente y caso de surgir diferencias, serían éstas sometidas al arbitraje de la Asociación Masónica Internacional; que ninguna de ambas Potencias contratantes admitiría en su seno organismos de la otra, sin el previo consentimiento de ella, etc.

De las noticias que recibimos de España y que son bastante contradictorias, resulta que la Gran Logia Española no quiere considerar caducado este pacto como proponía el Gran Oriente Español, ni desea por ahora consentir a la fusión de las dos Potencias, propuesta por dicho Gran Oriente.

El 11 de julio del año corriente, en una tenida de la Logia Inmortalidad, regularmente constituida en la obediencia de la Gran Logia Española en los valles de Barcino, unos 87 Masones firmaron una proposición nombrando una comisión mixta para adoptar las bases para la fusión de las dos Potencias de España con funciones arbitrales para resolver todas y cuantas cuestiones puedan obstaculizar la fusión. Se acordó que dicha comisión "se dirija a cada una de las Autoridades Simbólicas de las dos Obediencias notificándoles este acuerdo y el objeto de sus trabajos, y recabe de ellas el acatamiento a la autoridad que en esta Comisión Arbitral ha delegado el voto de los Maestros reunidos en el presente acto, para que la voluntad de la mayoría del pueblo masónico sea respetada íntegra y honradamente," etc.

Dicha "Comisión Arbitral", que se amplió a quince miembros, adoptó primero el título "Soberano Gran Consejo de Gobierno" y luego el de "Gran Logia Unida."

Desde luego, el proceder de los organizadores de la llamada "Gran Logia Unida" es absolutamente antimasónico e ilegal. En su defensa, los autores de dicho movimiento cismático han publicado un folleto dirigido a "Todos los Masones" en el cual pretenden explicar y defender su actitud con frases altisonantes y argumentos especiosos. Dicen que "Muy lejos de nuestro propósito queda el menor intento de desacato o desobediencia al acuerdo de una Asamblea, ni de discutir con el más leve espíritu de rebeldía a ninguna de las autoridades de nuestra Orden," manifestación esta que los hechos desmienten completamente. Por lo visto no les importan un bledo los acuerdos de las autoridades

constituídas de la Gran Logia Española y del Gran Oriente Español, ni las disposiciones de las constituciones que han jurado acatar. "Acaso se me arguirá—dijo uno de sus oradores—que estas o aquellas disposiciones legales vedan la adopción de acuerdos de la naturaleza del que nos ocupa, pero yo os digo que en una reunión como la presente de una importancia tal como pocas he visto aquellas reglas dejan todo su valor y eficacia cuando es la voluntad soberana del pueblo quien con sus actos las deja en suspenso." Otro dijo que "cuando a un estado de opinión no se lo da lo que merece, si éste tiene conciencia de su deber, se lo toma."

El espíritu que inspira el proceder de los organizadores de la "Gran Logia Unida" es el mismo que, cual cáncer maligno roe las raíces de ciertas repúblicas latinas de América e impide su desarrollo y prosperidad. Para hacer prevalecer su partido o su opinión, un puñado de hombres se constituye en representantes de "la voluntad soberana del pueblo" y siembra la desunión y la ruina.

Deseamos mucho que se convierta en hecho la soñada "Gran Logia Unida" de España pero debe edificarse sobre bases sólidas y legales en vez de ser producto de un golpe de estado ejecutado por Masones que han olvidado sus compromisos y deberes.—L. F.

La Constitución

El buen Masón debe velar constantemente por el estricto cumplimiento de las disposiciones de la constitución de su Gran Logia que para él son sagradas. Al tomar posesión de su cargo, todo venerable maestro debe comprometerse a cumplir dichas disposiciones, y en cierto momento, todo Masón promete solemnemente obediencia fiel a los mandatos y leyes de la Gran Logia. Pero resulta que para poder hacerlo, es preciso conocer dichas disposiciones, y en relación con esto nos ocurre la pregunta siguiente: ¿Cuántos Masones de nuestra Gran Jurisdicción habrán estudiado concienzudamente la constitución de la Gran Logia de las Islas Filipinas y cuántos poseen un ejemplar de dicho importante documento? Nos parece que un Masón que no está enterado de la ley masónica no es Masón hábil y perfecto no obstante el título de Maestro Masón que ostenta.—L. F.

Las Cartas Encadenadas

Continúan a llegar las estúpidas epístolas conocidas generalmente por cartas encadenadas. Las hemos recibido redactadas en inglés y en francés pero aún no hemos visto ninguna en castellano. Lo que sentimos más es que algunos Masones, por superstición o por ligereza, han dado curso a esos mensajes pueriles, haciendo nueve copias del contenido soso y chapurrado de los mismos y enviándolas a nueve conocidos. El hombre que nos transcribe una carta en la cual se nos amenaza con calamidades y desgracias si no hacemos nueve copias de la misma y las enviamos a nueve personas, nos insulta a la par de darnos una opinión poco favorable de su propia inteligencia. Romper la cadena, pues, y decir algunas verdades al expedidor de la carta si éste ha tenido la candidez de firmarla.—L. F.

Germinando

PANTEISMO: Doctrina hasta ahora no vencida por los otros contrarios sistemas filosóficos antiguos y modernos, la cual afirma el TODO DIOS. Su proceso intelectual aplicado a las dimensiones del espacio, tiempo y duración, el término ha sido concebir y afirmar la ETERNIDAD; así por los efectos la causa, como por los accidentes la substancia; y de ahí, por el lógico raciocinio de lo "finito sin el infinito" y de lo temporal sin el ETERNO, surgió el Panteísmo, fortalecido por la invencible tendencia del género humano a la ETERNIDAD y un ÚNICO y SUPREMO SÉR.—
(Monlaw.)

Por mi parte, consecuente con el "germinador" objetivo que como llevo expresado anteriormente, me he propuesto desarrollar en estas propicias columnas de THE CABLETOW, eficiente "semillero" oficial nuestro; van ahora a continuación las sugestivas semillas que estimo precisadas para el cultivo de un eficaz y sazonado fruto de nuestros Sublimes Principios e Ideales.

PRIMERA SEMILLA

Medite y sobre todo arraigue en su conciencia, el Hermano Mason, un verdadero y concienzudo CULTO AL GRAN ARQUITECTO DEL UNIVERSO, principal y panteísta de nuestros constituidos Preceptos. Atiéndase que quien en Él no cree y no le adora, además de no poder llamarse Masón, resulta un depravado e inconsciente ser; un pobre de espíritu e infeliz navegante en esta nuestra humana y transitoria existencia terrenal. No olvidar aquello, a la vez panteísta y masónico de DIOS SOBRE TODAS LAS COSAS y lo del OJO QUE TODO LO VE y puede juzgar.

Asimismo cultive el hábito de las buenas obras, tales como "amar al prójimo como a sí mismo"; "hacer el bien, exclusivamente por el mismo bien"; "no hacer mal ni odiar a nada ni a nadie"; "compadecer al delincuente o vicioso, procurando corregirle y hacerle digno", etc., etc. . . .

También no olvidar, es fortaleza del espíritu, la veneración al OMNIPOTENTE CREADOR, y la mejor coraza para resistir toda adversidad o desdicha de la cual no está libre o ajena toda la especie humana.

No lo dudéis en ningún momento u ocasión, queridos hermanos; con el Culto excelso preceptuado por el CÓDIGO MASÓNICO, publicado en el número próximo pasado; una conciencia pura e inmaculada y el consiguiente honorable y apacible espíritu, además de honraros, honraréis el nombre de Masón, gozando de una apacible vida bienhechora y con la fundada esperanza de la Gloria Eterna en la Oriente Morada.

Fraternalmente,

GERMINAL,
P. M. Mabini No. 39.

De Fuentes Extranjeras

Suprema Virtud Masónica El Trabajo

"Con el sudor de tu frente, regarás la tierra y ganarás el pan de cada día." Encontramos estas palabras en los libros sagrados de la Iglesia, como lanzadas por Dios a modo de maldición sobre los hombres. . . . Y la Masonería las tiene también, pero como un sabio precepto del G.: A.: D.: U. . .

"Con el sudor de tu frente, regarás la tierra y ganarás el pan de cada día."

Ya en la forma como se enuncia el tema, se percibe claramente, la doble interpretación de que es susceptible esta sentencia bíblica. La primera, errónea, como todas las interpretaciones de la Iglesia, ha sido fabricada para uso

exclusivo de muchedumbres ignaras, creyentes y fatalistas; la de que el trabajo es una maldición lanzada por Jehová sobre los hombres, como castigo a la primera falta cometida por aquellos nuestros ingénuos primeros padres. . . . Según esa bíblica leyenda, el trabajo sería una cadena pesada y desagradable, que como no alcanza a todos, estamos condenados a arrastrar irremediable e injustamente. . . . Ese castigo es doblemente injusto; primero, porque pagaríamos una falta que no cometimos, y segundo, porque considerando que no todos trabajan, pensamos: hay, pues, privilegiados; luego, hay castas que han sido eximidas de esa culpa común.

De ahí emana forzosamente una moral de esclavos, pues el que crea sinceramente esa patraña, ha de tener sin culpa la psicología del esclavo; y su alma no podrá ser redimida del estigma, ya que sus espaldas se doblan instintivas y serviles, ante el látigo del privilegiado, ante el látigo del fuerte.

Pero esa no es la psicología del masón, que es, ante todo un hombre libre. La Masonería ha suprimido las castas; ha suprimido, por tanto, la esclavitud, y nos dice que el trabajo no es el estigma de una casta de ilotas, sino una necesidad fisiológica, imprescindible para la propia conservación de la vida.

La Masonería es, indudablemente, un sistema de fisiología práctica. Es una escuela de moral que tiende a formar hombres perfectos en sus costumbres. Es una institución que, en sus fines de alcance social, pretende mejorar por todos los medios la sociedad, pues su ideal es la fraternidad humana. Pero, por arriba de todo, y como medio de llegar esos fines, proclama como virtud suprema, y ennobleciéndolo, glorificándolo podemos decir, el trabajo. Es, pues, la Masonería por sobre todo una cátedra de labor y de nobles actividades. Ha purificado, ha santificado el trabajo, borrando el estigma que pesaba sobre él, que fué considerado por todas las castas nobles y sacerdotales como condición inherente a los esclavos.

La Masonería proclama al trabajo noble y orgulloso de su condición, como la gloria mayor a que puede aspirar el hombre. Todos nuestros simbolismos constituyeron un magnífico poema al trabajo; en él, se saluda a malletes batientes los símbolos sagrados del trabajo: el mallet, el escoplo, la palanca, la regla, el nivel, el compás; etc. Ya desde su iniciación la Masonería ciñe al H.: un mandil, con el que le significa, simbólicamente, su orgullosa condición de obrero, y con el que deberá presentarse a sus trabajos del taller masónico, que es nuestro Templo.

"Con el sudor de tu frente, regarás la tierra y ganarás el pan de cada día." Estas palabras como véis, no significan en el Catecismo Masónico el estigma de la esclavitud sino el orgullo del hombre que es superior a los demás hombres, porque trabaja y porque produce. Vivir es trabajar, trabajar constantemente; y el que no trabaja ni ha trabajado, no puede decir que haya vivido, ni puede ser masón.

"Trabajar es orar; trabajar si no se ora; orar si no se trabaja." Nada más exacto: pues los Masones se reúnen en sus talleres y sus trabajos representar la ferviente oración que entonan a la G.: D.: G.: A.: D.: U. . .

"Con el sudor de tu frente, regarás la tierra y ganarás el pan de cada día." No son estas palabras para los masones una maldición de Dios. La Masonería santifica el trabajo material y el trabajo del espíritu; la Masonería bendice los instrumentos del arte, porque moralizan y perfeccionan a los hombres; la Masonería enseña que, para llegar a la sabiduría, para conocer la verdad, no se llega por el orgullo de ser inútil, sino por el orgullo de haber hecho algo en pro de sí mismo y en beneficio de los demás.

"Con el sudor de tu frente, regarás la tierra y ganarás el pan de cada día." Eran estas las palabras con que la casta sacerdotal, que gozaba de todos los privilegios, atizaba a los siervos para que sudaran sobre la tierra en beneficio exclusivo de sus amos; eran las palabras con que se recordaba al ilota, que sólo había nacido para producir el pan

con que se alimentaban las castas superiores o nobles. Pero son las palabras, también, que repite la Masonería en la que no hay castas, en la que no hay religión, en la que no hay superioridad de unos hombres sobre otros, por derecho de sangre o de nobleza, vale decir, por el derecho de ser inútiles. Pero tienen estas palabras en el catecismo Masónico todo el profundo sentido filosófico que habían perdido en boca de los frailes: el de una necesidad orgánica, que debe practicarse con todo el orgullo del que ejecuta un santo deber, con toda la unción y el supremo placer, del que eleva una plegaria al G.: A.: D.: U.:

El trabajo, H.: mós, es la oración de los masones.

—Rutilio Ragni, en "Acacia," Montevideo, Uruguay.

La Suficiencia

Tenemos un grave defecto los Masones, o casi todos los Masones, del cual estamos inconscientes. Es un defecto que parece haberse desarrollado por mucho tiempo; pero, si la Orden la de "servir" a la humanidad y al país, ese defecto debe desaparecer, ese defecto es la SUFICIENCIA. Nace en la mente y es hijo de la Ignorancia.

Asistís a una tenida de una Logia cualquiera, escucháis los discursos y los examináis fríamente, veréis casi siempre que existe una vanidosa pretensión en los trabajos realizados, en las obras externas de tal o cual índole o trascendencia, en la infalibilidad de los métodos y de las cosas y de la capacidad de los Masones. Veréis que los saludos que se cambian entre Logia y Logia son muy llenos de conceptos enaltecedores. Veréis que se felicita y se elogia a los hermanos por cualquier obra realizada ensalzándolo en forma que aún en la vida común nos parecería exagerada.

La idea fundamental de la Masonería es reunir a los hombres más puros, más cultos y más desinteresados de la colectividad con el objeto de mejorarlos aún más y capacitarlos para servir eficientemente a la gran masa humana.

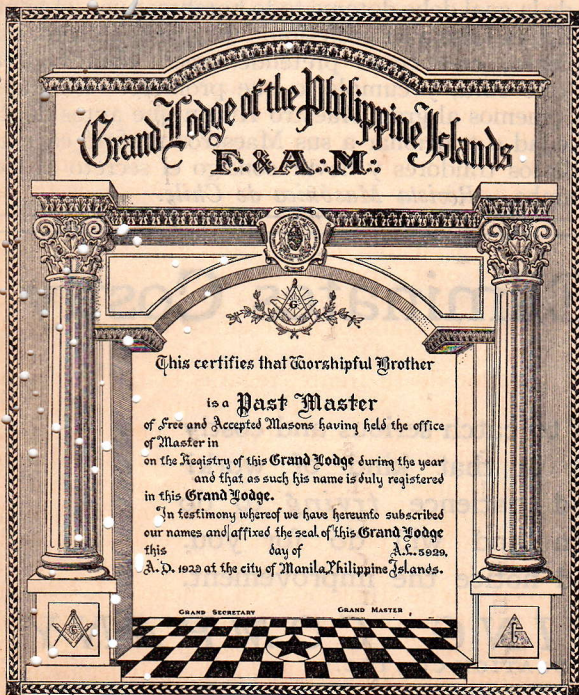
Por tanto, la Virtud, el recto proceder y el propio sacrificio son y deben ser la norma corriente. El ensalzar las buenas prácticas es germen de vanidad y detiene el esfuerzo por mejorarse interiormente e inclina sutilmente a cuidar el resultado aparente y nada más. Nada hay más corruptor

que la lisonja, porque la podemos recibir en silencio sin mostrar que nos causa satisfacción.

Así, queridos hermanos, revistamos nuestros actos masónicos de una mayor naturalidad. Tratemos de meditar en la Modestia verdadera para tampoco caer en la mojigatería. Demos y obremos sólo y únicamente porque a ello nos impele irresistiblemente nuestra Conciencia ilustrada, y entonces, aunque no oigamos alabanzas, quedaremos siempre serenos e impávidos ante la indiferencia de los hombres.—Revista Masónica de Chile.

Debíamos Hacer Mejores Masones

Durante los últimos años los candidatos a grados masónicos se han ido presentando en número creciente. Pero, aún cuando la fraternidad crezca numéricamente, la causa de la Masonería no avanzará a menos que sus miembros estén conscientes del fin a que ella está dedicada. La Masonería no es simplemente una sociedad fraternal, cuyos beneficios pueden obtenerse por todos los que pagan sus cuotas. Es una sociedad dedicada y empeñada en el progreso de los fines y aspiraciones más elevados y nobles de la humanidad. Para cumplir su objeto sus miembros deben poseer condiciones y cualidades muy elevadas. Esto debe tenerse presente por todos cuantos recomienden a candidatos y por todos los miembros de un comité de aplomadores. Vivimos en una era de eficiencia. El débil e ineficiente tiene que caer a un lado del camino, mientras que la victoria y el éxito pertenecen al fuerte y decidido—aún el derecho a la vida de una institución como la Fraternidad Masónica estriba en que su existencia es necesaria para la conservación de la civilización humana y humanitaria, o en los servicios inapreciables que puede prestar en la transformación del caso existente en las condiciones sociales. Estos fines elevados no podrán ser alcanzados jamás por el mero incremento numérico de sus miembros. Nuestro objetivo no debiera ser tanto el hacer más Masones como el de hacer mejores Masones, porque la fuerza y efectividad de la Fraternidad está en razón directa con la calidad y no la cantidad de los que la componen. Esto también debe ser tenido en cuenta por aquellos que traen nuevo material a la Logia.—Far Eastern Freemason.

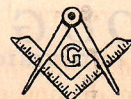


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Cultura Masónica

La Masonería es una escuela ecléctica que le da al hombre, como una piedra preciosa de infinitas facetas que lanza a la luz solar una miriada de colores, cambiantes y bellos, todas las tonalidades del saber humano, todas las combinaciones cromáticas de la sapiencia atesorada por el hombre tras la acumulación de los siglos, mediante la alta, trascendental luz de la Razón que el Divino Ser, la inefable Bondad, Dios, puso en su cerebro.

En su seno, pues, hubo de desarrollarse la obra del cultor, siendo cada masón, cada iniciado en los llamados misterios de la Orden, un director moral de sí mismo, al contacto de la luz masónica que la Institución le impartió en el altar de los afiliados a ella: resultando de aquí que, dando cada hermano de sí propio el máximum de moralidad y de espiritualidad humanas, a más de ser su propio maestro se constituye de modo inmanente en maestro de los demás que comparten con él las mismas enseñanzas, los mismos ideales.

Pero aquí, en esta obra de la morada del espíritu, en esta tarea del masón en el mundo subconsciente, es en donde reside el mayor o menor éxito: es de donde se desprenden el triunfo o el fracaso del hombre como masón.

Es un hecho corriente que el hombre tiende a asociarse, por lo general, para fines que reputa benéficos. Al hacerlo así, un interés le guía comúnmente: un interés material, que de materialismos más o menos crudos vivimos en el planeta que habitamos. Y ese interés material puede ser el momento de solaz honesto, mediante la recreación; un instante de fugaz delicia que hace olvidar los contratiempos del diario bregar; o un propósito de adinerarse, de transformarse en un Crespo de la noche a la mañana, o bien para perseguir una mira egoísta de dominar en la conciencia de los otros; o talvez buscando una meta, una acrópolis donde el pensamiento gobierne, soberano, para regar su luz por el mundo, como la de un faro redentor para los dolores humanos. . .

Y la Masonería no es, no puede ser, no lo ha sido nunca, asilo de la molición, ni refugio del placer anacreóntico, ni tienda de mercaderes, ni basílica a cuya umbría que invita al recogimiento suele traficarse con las conciencias. Es ella como una aula adonde venimos los pequeños y los grandes, los que anhelamos adquirir conocimientos y quienes los tienen, los escasos de intelecto y los que recibieron de la Deidad a manos llenas todos los dones de la inteligencia, todos, hemos de decir, venimos a recibir en el sentido moral y filosófico, lo que no tenemos, y a dar lo poco que llevamos en nosotros mismos de buena voluntad, de entusiasmo, de sinceridad fraternal.

Ya hemos dicho antes que en las relaciones de hombre a hombre, en la obra que voluntariamente realizamos en la retirada morada de nuestro espíritu para que de ella se desprendan las irradiaciones que han de servir de algún bene-

ficio para los demás, en esa ebullición interna, y en la externalización de nuestra voluntad mediante los hechos, están el éxito de triunfar o el peligro de fracasar dentro de la Fraternidad, triunfo o fracaso que se reflejan en el todo que nos es común; y que ante los ojos del observador, bien sea simpatizador o que sea adversario, vienen a determinar el respeto, la buena reputación, la exaltación de los méritos, o a la inversa el menosprecio, el vituperio, la mofa o el ataque alevoso que socava y hunde. . .

De nuestra conducta, pues, aprovechando las lecciones que la Masonería le imparte a sus adeptos, depende en mucho la intensidad de nuestra cultura masónica, para hacer de nuestra vida como masones algo de lo que pregona el lema de nuestra Gran Logia, que nos reclama actividades que la hagan: Unida, Poderosa y Benéfica!—José Uller, Gran Secretario, en "La Fraternidad," Panamá.

Hacia La Luz

Yo escalaré la cumbre de la montaña
Y en la cima escarpada e inaccesible,
Afirmaré mi planta ensangrentada
Y seguiré ascendiendo siempre impasible.
Apartaré las zarzas que en mi camino
Maceren mis carnes adoloridas,
Y veré indiferente las rojas huellas
De la sangre que mane de mis heridas.
Cuando llegue al pináculo de mis anhelos
Cuando ya esté mi alma hecha jirones,
Fijaré mis pupilas en lo infinito
En el éter buscando otras regiones.
Y buscaré afanosa la luz intensa
Donde moran los seres de perfección,
Y ayudada por ellos iré al sendero
Donde el alma se eleva más hacia Dios.

—JUANA FÚSTER MOLLA,
en *Acacia*, San Juan, P. R.

Honradez y Sinceridad

La honradez y la sinceridad se enlazan perfectamente. La honradez es la verdad, y la verdad es la honradez. A los que permanecen fieles a ella les da seguridad, y confianza a aquellos que sirven a sus órdenes. La verdad es la esencia misma de los principios, de la integridad y de la independencia, de la cual debe dotarse todo hombre, pues, el hombre no verídico es falso a su profesión. El que es sincero, habla como piensa, cree como pretende creer, obra conforme profesa que obra, y cumple lo que promete. En nuestra historia tenemos al gran Maestro Hiram que antes de decir una falsedad o traicionar a sus Maestros prefirió caer a los golpes de los traidores y llevar consigo el secreto al fondo de la tumba.—*Revista Masónica de Chile.*

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La Religión de la Vida

Hijo mío se religioso, ama la religión que es la bendición de la vida. Ella es, un manantial donde mana agua cristalina, pura y santa que en un camino: se halla, donde el caminante sediento y desfallecido su sed apaga. ¿Sabes cuál es la religión esa hijo mío? Es la religión de la bondad, del amor, practícala siendo bueno y amando a todos los hermanos, que es toda la humanidad.

Hijo de la vida ama a la vida y haz de este amor religión, ama lo sublime, lo sabio, igual que lo insignificante, y de evolución, poca, lo primero para unirte e identificarte y el segundo para darle luz que le sirva de guía.

Devoto de ella hazte y aún más: sacerdote, llevando por hábito la sencillez, ora con fervor, cánticos elevados a ella, la oración sea el práctico bien y los cánticos, el consuelo de tus palabras de dulzura llenas.

Adora el dios de esta religión sobre todas las cosas, que es la justicia, cuyas leyes son el amor. Pronto iníciate en ella ¿cuando? Ahora mismo.

Hijo mío has de saber que el dios de esta religión exige de sus fieles una condición, la renunciación a cualquier otra: si cristiano eres deja de serlo, si eres judío, fin pon a él, si eres budista, aléjate y de cualquier otra huye. El te dice que aquellas dividen y ésta une y así serás aunque paradoja parece, cristiano, judío, budista y cuantas más. Profesando tal religión a tu paso dejarás impregnado el ambiente del perfume de la sabiduría y de paz.—(De Cadena de Unión).

Dos Grupos

La masonería es una institución de selección; podríamos decir, una aristocracia de la virtud y del saber; es una asociación de idealistas de la fraternidad, de albañiles de la nivelación humana, y es un oasis para los hombres sedientos de la verdad. Y si esto es así; podríamos dividir a nuestros hermanos y a los que puedan serlo en dos grupos: aquellos que están capacitados para servirnos de ejemplo por sus

virtudes, para enseñarnos por su saber y para dirigirnos por su competencia; y aquellos que están aptos para dejarse encerrar en moldes mejores, para recibir las enseñanzas que se les ofrezcan y para obedecer las órdenes de los que saben mandar. Esto es lo que llamaría el conjunto de propiedades que constituye el espíritu masónico. Una Logia será más apta y perfecta si sus miembros reúnen las características anotadas. Debemos rechazar todo elemento inaprovechable y si estoy en lo justo, la masonería no puede ser una institución muy numerosa, y los que pasen por su cedazo deben de aceptar sus normas y permanecer fieles, y tener, en una palabra, espíritu masónico.—*Revista Masónica de Chile.*

De lo Inmanente

Quisiera descifrar el gran Arcano
Que Dios potente en los espacios crea,
La milagrosa chispa de la idea
Y el hálito inmortal del sér humano.

Aniquilar el ávido gusano
Que el organismo sin cesar malea;
Y encontrar la soñada panacea
A todo error, a todo engendro insano

Mas si no puedo, con pesar profundo,
penetrar el enigma portentoso,
sí vislumbro el futuro victorioso

del Bien, en el combate tremebundo
cuando el hombre, más sabio y poderoso,
pueda regir con la razón el mundo.

—*Fraternidad, Panamá.*

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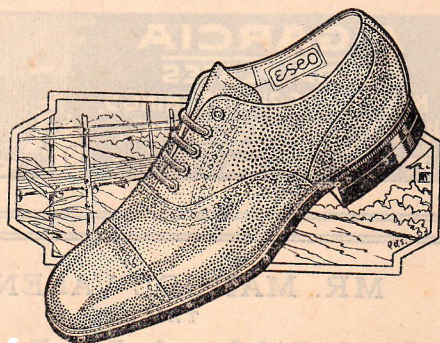
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